

Liberty University School of Divinity

**Developing a Strategy to Make Young Adult Disciples
in Korean Churches: Focusing on God's Word
in a Discipleship Process**

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Abstract

DEVELOPING A STRATEGY TO MAKE YOUNG ADULT DISCIPLES IN KOREAN CHURCHES: FOCUSING ON GOD'S WORD IN A DISCIPLESHIP PROCESS

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There are many discipleship programs in Korean churches; however, the programs have not had positive effects on young adult for the purpose of developing disciple makers.

Discipleship for young adult requires many elements in the process including God's word, fellowship, training in Christian habits, and spiritual maturity. The purpose of the thesis is to examine Jesus' and the Apostles' discipleship processes and to suggest a strategy for making young adult multiply in Korean churches, focusing on God's words as a discipleship making process. This study will explore discipleship processes of the New Testament and discuss how God's Word has an effect on discipleship historically. This thesis will consist of a survey with about thirty-five young adults to analyze and evaluate current discipleship processes in Korean churches. Finally, this thesis will suggest a strategy to make young adult a disciple by focusing on God's Word.

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Chapter 1

Introduction

Jesus focused on teaching and training disciples during His public ministry. The beginning of Jesus' ministry was to select disciples; the end was to encourage them and to teach about the Kingdom of God. Jesus became a model to make disciples through His life, but He also taught disciples the way to make other disciples by showing them. He also gave His disciples the Great Commission.¹ The commission "to make disciples" in Matthew 28:18-20 is a core of Jesus' command, and it was given to all over the world. Disciple-making is that a disciple makes other disciples. A disciple is a person who believes in and follows Jesus Christ. Every believer in the church is a disciple and has a responsibility to be mature and also a divine ability to follow Jesus Christ.² The church exists to make people follow Jesus Christ, help them grow in their faith, and then send them out to participate in the mission of winning the entire world.³ The process of following Christ, growing them spiritually, and sending them is called discipleship, and it is God's will for all churches.

The Korean church that started about 130 years ago has tried to make disciples of Jesus Christ. There were many obstacles and difficulties in the process. Although the number of believers increased and Korean churches have planted many new churches, Korean Christians did not live as disciples who can influence the society as the salt and light of the world. One of

¹ Jesus mentioned the Commandment at least five times (Matthew 28:19-20; Mark 16:15-18; Luke 24:44-49; John 20:21; Acts 1:8).

² Bill Hull, *The Disciple-Making Church* (The Grand Rapids: Baker Publishing Group, 1998), 26.

³ Jonathan Falwell, *Innovate Church* (Nashville, Tennessee: B&H Publishing Group, 2008), 103.

the biggest difficulties is lack of discipleship training for young adult. In terms of demographics, the Korean church is gradually aging. Most members of traditional churches are over 50 years old; therefore, the number of young adults who stay in their church is decreasing little by little. Nevertheless, local churches mainly focus on ministries for seniors and old people rather than young adults.⁴ Due to those situations, young adults have left their local churches, and the ministry to make young adult a disciple has become an important task of the Korean church. Korean churches tend to underestimate the importance and value of young adult. Young adult is successors to fulfill the Great Commission for the future of the church. However, they seldom have opportunities to be trained as disciples by a systematic discipleship process of a local church.⁵

It is important that Korean churches consider the importance of a discipleship process for young adult. This project will suggest biblical principles of the discipleship for young adult and provide a discipleship process focusing on God's Word.

⁴ Soo Kyung Oh, "Where We Should Resolve the Problem of Leaving Young Adult in the Church?," *News Mission*, http://newsmission.com/news/news_view.asp?seq=60651 (accessed July 15, 2015) Soo Kyung Oh says in the article, "Churches can be satisfied with general adult ministries without young adult ministry. They focus on preparing for programs and facilities to attract adults. As a result, a strategy for young adult ministry and professional young adult ministers have disappeared."

⁵ Kwang Ho Lee, "Aging Churches and Empty Young Adult Ministry, Why?," *Ilyo Sisa*, <http://www.ilyosisa.co.kr/news/articleView.html?idxno=76128> (accessed July 16, 2015). Kwang Ho Lee indicates, "The problem of decreasing young adult in local churches resulted from difficulty in finding professional young adult ministers. The reason is a poor educational situation in the local churches. Although young adult wants to have an opportunity of discipleship training, the churches cannot provide them with leaders and systems of discipleship."

Statement of the Problem

Discipleship training was introduced to the Korean church in the 1980s. At that time, the techniques and materials of discipleship training were mostly from Christian campus ministry organizations. The discipleship training was a high-intensity training that was represented by the vitality of small groups, personal encounters, commitment, and the life of disciples.⁶ Attempts to apply the campus discipleship training to a church ministry led to many fruits, and many churches were enthusiastic to make disciples. Under this situation, a leader who applied the discipleship training to a local church was Han Hum Oak. He planted Sarang Community Church in Gangnam, Seoul in July 1978, and the church trained people spiritually through discipleship training.⁷ The motto, 'Called to Awaken the Laity,' became a great hot issue for many Korean churches, and many local churches imitated the system and applied the model to their church.⁸ Today, many growing churches have their own discipleship systems and have an eagerness to make disciples. However, in spite of that, many churches have grafted discipleship

⁶ Joong Pyo Lee, "Influence of Discipleship Training on Korean Church," Rev. J. P. LEE Cyber Museum, <http://hanshin.or.kr/jbcgi/board/?p=detail&code=leejp03&id=13&page=4&acode=&no> (accessed July 20, 2015). Joong Pyo Lee describes the birth of discipleship in the Korean church and analyzes characteristics of the training.

⁷ Sang Hyun Back, "Sarang Community Church Has an Anniversary of 100th CAL Seminar and Proclaims International Discipleship Training." *Kookmin Ilbo*, <http://news.kmib.co.kr/article/view.asp?arcid=0009371607&code=61221111&cp=du> (accessed July 21, 2015). Sang Hyun Back explained that Sarang church conducted the 100th CAL seminar in April, 2015 for pastors and laity leaders of the local churches. CAL refers to "Called to Awaken the Laity," and is a discipleship program that Sarang church designed and planted. Through CAL seminars, Sarang church has provided healthy ecclesiology, discipleship, and principles for churches to follow Jesus Christ through an inductive Bible study, an identity of discipleship, a way to lead small groups, etc. since May, 1986, for 29 years to 22,123 people.

⁸ Han Hum Oak, *Called to Awaken the Laity* (Seoul: Disciple-Making Ministries International, 2013), 290.

onto their ministry. Overall, Korean churches have trouble making disciples and presenting a feature of disciples that have influence on the world.

The Korean church has continued to grow in number over the past Twenty years. Korean Christians consisted of 20.7% of the Korean population in 1988, 21.6% in 2004, and 22.5% in 2012.⁹ The number of Korean Catholic church members increased from 7.5% in 1998 to 8.2% in 2004 and 10.1% in 2012. Korean Buddhists consisted of 23.5% in 1998, 26.7% in 2004, and 21.1% in 2012. Although the number of Korean Christians gradually increased, the credibility of the Korean church was lower than other religions. Research on the credibility indicated that the credibility of the Korean church was 18.9% as compared to the Korean Catholic church (26.2%) and Korean Buddhism (23.5%). Regarding the qualification of religious leaders, the qualification of Korean church leaders was lower (23.8%) than to the Korean Catholic church (43.9%) and Korean Buddhism (34.5%). In addition, the research reported that Korean churches focused more on enlargement of church than the Catholic churches and Buddhism.¹⁰ This result shows that the Korean church did not have positive influences on the society as the light and salt of the world.

The reason is that the economic logics of Capitalism permeated the Korean church. The growth of the Korean church has been connected with economic growth historically. As the economy of Korea developed, people in rural areas have moved into urban cities to have a job since the 1970s. As a result, the number of urban churches increased naturally, and they had

⁹ Yong Keun Lee, "Study for Religious life and Consciousness of Koreans," The Korean National Association of Christian Pastors, <http://www.kpastor.org/news/articleView.html?idxno=481> (accessed August, 1, 2015). Yong Keun Lee mentions many resources about Korean Christians' thought, analysis, and life style for churches.

¹⁰ "Population of Korean Christianity, 22.5% of Korean Population" *The Korean Christian Journal*, <http://www.kcjlogos.org/news/articleView.html?idxno=8754> (accessed August, 5, 2015).

numerical growth due to people moving from rural areas. However, the Korean church that grew on the background of capitalism and materialism had inner problems.¹¹ Discipleship training that started in this situation was used as one of programs like the multilevel methods of big companies which maximize profits and manage an increase of people.¹²

Many churches acknowledged the necessity of discipleship training in their ministries; however, their impatience for church growth and economic logics have impacted their discipleship programs. The churches pursue making a big church within the framework of materialism. Bill Hull points out the danger of materialism in ministry:

We pastors often see the church through the narrow lens of the successful. We survey the major success stories of evangelicalism and conclude that the church is in pretty good shape. Look at all those successful churches; they don't have that disciple-making philosophy. They have more people; they send more missionaries; they have tremendous programs for almost every need group in society. But this view has a huge blind spot, because when we look at the church through the eyes of the successful, we see only 5 percent.¹³

Certainly, discipleship training models of Korean churches had positive effects on the growth of Korean churches. However, the discipleship models on the background of materialism did not influence family and society and make differences between Christians and unbelievers in Korea. The essence of Christianity is to make disciples of Jesus Christ who prove their faith

¹¹ Myung Hwan Kim, "Let us Think a New Ministry Paradigm," *Christianity Korean Newspaper*, <http://www.cknews.co.kr/news/articleView.html?idxno=6577> (accessed August, 10, 2015). Myung Hwan Kim explains the problems of discipleship training in the Korean church in terms of sociological and historical perspective.

¹² Ibid., Myung Hwan Kim describes that many churches have developed discipleship trainings to grow their churches in size.

¹³ Bill Hull, *The Disciple-Making Pastor* (Grand Rapids: Baker Publishing Group, 2007), 29.

through their fruits. Bonhoeffer described the essence of Christianity, “Christianity without the living Christ inevitably changes Christianity without discipleship, and Christianity without discipleship always changes Christianity without Christ.”¹⁴ Korean Christians have difficulties in showing Jesus’ power in their lives and society because many Korean churches misuse their discipleship programs. Many churches assert that they have discipleship programs; however, in fact, they make the programs without the essence of discipleship.¹⁵

In this situation, more serious problems occur in making young adult disciples. Approximately 8 out of 10 young adult groups in Korean churches consist of 10 to 20 members, who are University students and young adults.¹⁶ The Korean church is aging more and more, and many young adults are leaving their local churches. The phenomenon of leaving young adult became a serious problem of the Korean church; however, current churches do not make a solution for young adult ministry. The first reason is that there are few well-trained ministers for young adult ministry, so that it is hard for young adult to find a church that provides a discipleship system for young adult.¹⁷ Many churches adopt and apply discipleship training programs to attract young adults; however, they do not consider the special situations and

¹⁴ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 59.

¹⁵ Myung Ho Kim, “A True Discipleship,” <http://www.disciplekim.com/sboard/sboard.asp?id=disciple&mode=view&idx=55&page=1> (accessed August, 12, 2015).

¹⁶ Min Jeong Kim, “Decreasing Young Adult in the Local Church, Where Should We Resolve the Problem?” *New Mission*, http://www.newsmission.com/news/news_view.asp?seq=60651 (accessed August, 15, 2015).

¹⁷ Kwang Ho Lee, <http://www.ilyosisa.co.kr/news/articleView.html?idxno=76128> (accessed August, 20, 2015). The article describes that there are two reasons why young adult decreases in the local churches. The reasons are lack of professional ministers and systems for young adult.

circumstance of young adult and/or understand the meaning of discipleship. Second, the programs for young adult mainly focused on biblical knowledge through lectures.¹⁸ They make disciples who do not influence others because young adult learns the Word of God and doctrines but they do not practice them.¹⁹ Ironically, in spite of that, discipleship programs of Korean churches focus on deliverance of knowledge, so the methods are limited to teaching the Word of God.²⁰ Korean churches offer various programs for personality, relationships, and activities; however, the contents and methods to teach the Bible are limited and do not teach people to apply the Word into their lives. Generally, through the programs, people learn about how to pray, to read the Bible, and to practice meditation, and then they participate in evangelism programs and become leaders of small groups. Additionally, a Bible study for a particular book in the Bible and seminars for various subjects may be provided for the congregation; however, most of them are lectures.

A discipleship training is not just a program that people must finish as one of essential subjects but an integrated process to follow and imitate Jesus. A discipleship training program must be a basic nurturing and training process of a local church to teach Bible knowledge and also to practice living the Christian life.

¹⁸ Sang Jun Lee, “Change Discipleship Training to Change a Life,” <http://www.leesangjun.org/?tag=%EC%A0%9C%EC%9E%90%ED%9B%88%EB%A0%A8> (accessed August, 23, 2015). Sang Jun Lee says, “Discipleship training in the Korean church focuses on delivering knowledge in a class. However, Jesus’ discipleship was a process of life.”

¹⁹ Han Soo Lee, “εὐσέβεια in the Pastoral Epistles: the Concept of Godliness from the Standpoint of Balance Between Knowledge and Practice,” *The Presbyterian Theological Quarterly* 74, no. 4 (Seoul: Chongshin University, winter, 2007): 57-58.

²⁰ Ki Joon Kim, “Crisis of the Korean Church, is it Possible to Overcome the Problem by Discipleship Training?” *People that believe and live according to the Bible* 153 (December 2004): 9.

The most important principle of discipleship training is the Word of God. The Word of God is profitable for “teaching, reproof, correction, and training in righteousness”, so that people can be “adequate, equipped for every good work” (2 Timothy 3:16-17, NASB). God’s Word is an adequate ground to make people disciples. Therefore, the Word of God from the pulpit should be applied to relationships, small groups, church ministries, training, and daily life. Gibson emphasizes the importance of the connection between sermons and discipleship:

Sermon planning with discipleship as the goal is an orientation, an approach to preaching that may even move preachers to reset the direction of the programs of their churches. A healthy understanding of what we’re about – discipleship – may lead not only to a change in direction in one’s preaching but also to a recalibration of how the entire church and its programs are actually maturing disciples.²¹

The sermon as the proclamation of the Word of God is an important element to set up the direction of discipleship and to strengthen discipleship programs. Surely, most Korean pastors emphasize the importance of sermons in discipleship programs; however, many Korean pastors regard the sermon as one of proclamation to only support their discipleship training programs. The programs do not include sermons as an essential part of the discipleship training process.

In summary, discipleship training programs in Korean churches have been influenced by materialism and intellectualism. Korean young adult has been leaving church due to the lack of discipleship training. In addition, the discipleship programs in Korean churches are limited and fail to make disciples who make a difference in society. One of the reasons is that the Word of God has not been applied to the discipleship training programs for young adult. Korean Christian young adult needs to apply the Word of God to their lives as Jesus’ disciples. The purpose of this

²¹ Scott M. Gibson, *Preaching with a Plan: Sermon Strategies for Growing Mature Believers* (Grand Rapids, MI: Baker Books, 2012), 122.

project is to build a discipleship process focused on the Word of God for young adult by connecting sermons to discipleship programs. This project will help Korean churches set up a more powerful discipleship model through the Word of God.

Statement of Limitations

This project explores Jesus' and His disciples' discipleship principles and processes and will apply the principles of the processes to young adult ministry of the Korean church. In addition, the project will consider characteristics of young adult in the Korean church and then suggest a discipleship training process focused on the Word of God.

This project will be limited to only the Korean young adult ministry. For the purpose, this project will examine and evaluate the strengths and weaknesses of representative Korean churches that apply discipleship programs for young adult and examine if God's Word effects those discipleship programs. The methods and principles will be limited to only the Korean Church.

The participants of the surveys in this project will be limited to Korean young adult who experienced and had a discipleship training program.

The biblical foundation of this will be limited to the four Gospels and Epistles to explore a biblical discipleship process focused on God's Word. In addition, the historical backgrounds of discipleship will be examined after the early church period.

Terminology Defined

Disciple: The term of disciple derives from the Greek word – μαθητής – which means a learner or follower who committed to an influential master.²² A disciple is a converted person through the Holy Spirit who follows Jesus Christ. Bill Hull describes that all Christians are disciples who have the responsibility and divine ability to do what Christ desires.²³

Discipleship: Discipleship means the state of being a disciple as the process of following Jesus.²⁴ According to Rod Dempsey, “Discipleship is the process of guiding individual disciples to grow in spiritual maturity and to discover and use their gifts, talents, and abilities in fulfillment of Christ’s mission.”²⁵

Discipleship Training: The term of discipleship training used in this study refers to the programs that make people disciples in Korean churches.

Discipleship Process: Discipleship process indicates a discipleship process, including the following essential elements to help people become disciples: Invitation, Relationship, Filled with the Holy Spirit, God’s Word, Training, Church Mission and Life, and Love. This is not a program, but a system of discipleship.

²² Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 32.

²³ Bill Hull, *The Disciple-Making Church*, 26.

²⁴ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 35.

²⁵ Jonathan Falwell, 112.

Young Adult: A young adult is generally a person in the age range between 20s and 30s.²⁶ Generally, young adult groups in Korean churches include people who are high school graduates, college students, and unmarried singles in the age group.

Biblical Basis

The Great Commission

And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”²⁷

The Great Commission is extremely important not only for the church, but also for every Christian, because this is the climax of Jesus’s ministry. The Great Commission is written in the four Gospels and the book of Acts (Matthew 28:18-20; Mark 16:15; Luke 24:46-47; John 20:21; Acts 1:8). The Commission consists of an imperative verb “make disciples,” and other verbs “go,” “baptize,” and “teach” that explain how disciples fulfill the primary task: make disciples.²⁸ This fact shows that making disciples is not a suggestion but the most important task of Christ’s followers. In addition, the Great Commission contains a Great Promise, “I am with you always, even to the end of the age.” (Matthew 28:20) The purpose of the promise is to make disciples

²⁶ Association of Pastors for Young Adult, *Young Spirit* (Seoul: Christianity Newspaper, 2005), 15.

²⁷ Matthew 28:18-20 NASB.

²⁸ Dave Earley and Rod Dempsey, *Disciple Making Is...: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B&H Publishing Group, 2013), 3.

and shows that being a disciple and making disciples are God's will that believers must obey throughout their lives.²⁹

The Great Commandment

One of them, a lawyer, asked Him a question, testing Him, "Teacher, which is the great commandment in the Law?" And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.' On these two commandments depend the whole Law the Prophets."³⁰

In this passage, Jesus regarded loving the Lord your God and neighbors as the great and most important commandment. This means that discipleship must help people develop spiritually in love and respect for God as effective witnesses.³¹ In order to love God, people must show and express the love to their neighbors. Love is important to connecting each element of discipleship in terms of growing people. God is love. John said in 1 John 4:8, "We have come to know and have believed the love which God has for us God is love, and the one who abides in love abides in God, and God abides in him." Without love, it is impossible for people to become disciples to follow Jesus Christ.

The New Commandment

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another (John 13:34-35 NASB).

²⁹ Ibid., 2.

³⁰ Matthew 22:35-40 NASB.

³¹ Jonathan Falwell, 104.

Jesus said these words in the upper room on the night when He was arrested to be crucified. In the room, Jesus expanded the meaning of love one step further. Love is the key element in God's Kingdom.³² Jesus gave His disciples an identification mark of disciples, which is to love one another. People will identify disciples who love one another and acknowledge them as Christ's true disciples.

The Great Example

The verses in Acts 2:42-47 show habits of the early church. Christians in the church studied the apostles' teachings, had fellowship with each other, broke bread together, prayed, found unity (Matthew 2:42), and met their needs (44). They made an effort to worship in the temple and to meet together from house to house (46). They praised God and had favor with all the people (47). These habits indicate a good discipleship process model, and the example is significant to the process of discipleship.³³

Discipleship Focused on the Word of God

So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free." (John 8:31-32 NASB)

These verses show the most important component of identifying disciples. Timothy emphasized the importance of God's Word, "All Scripture is inspired by God and profitable for

³² Jonathan Falwell, 105.

³³ Ibid., 107.

teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Timothy 3:16-17). The Word of God is enough to help people achieve the image of Jesus Christ. The Word of God is alive and active (Heb. 4:12). Without a strong commitment to consume and obey the Scriptures, no one can be a disciple. The Word of God has the power to change and grow people, making them to experience God’s perfect will.

Statement of Methodology

The purpose of this project is to help young adult become a disciple and make others disciples. In addition, this project will suggest a discipleship process model focused on the Word of God to young adult in the Korean church. For the purpose, it needs to examine Jesus’ and His disciples’ discipleship processes and principles. The Bible contains specific processes for discipleship, and the processes suggest important principles to the Korean church. The historical study of church history help the Korean church apply the processes and principles to discipleship processes in Korean churches. The principles will be suggested as a discipleship process to fit young adult by focusing on the Word of God. This project will help the Korean church set up and/or its revise discipleship system.

This project will consist of six chapters. The first chapter contains introduction and review of literature. Chapter two will study Jesus’ and disciples’ discipleship process in order to prove the foundation of this project. Through these steps, this project will find principles and models for the discipleship process focused in the Word of God. Additionally, this project will explore the Church history after the early church because the facts will prove how powerfully discipleship process focused on the Word of God influences young adult.

In chapter three, this project will closely examine three discipleship models used by Korean churches, such as Discipleship training of Sarang Community Church and Deagu Dongshin Presbyterian Church and one-to-one discipleship of Onnuri Community Church. Those models will show the strengths and the weaknesses of Korean discipleship training, how they focus on the Word of God to help this project set up a discipleship process.

In chapter four, the Questionnaire of the Discipleship Process for Young Adult in Korean Churches will introduce the results of a survey given to young adults. This survey questioned young adults about discipleship essences of their church. The survey approached the discipleship process of their churches. The purpose of this chapter is to show which discipleship programs are being used in Korean churches and to examine how the programs focus on the Word of God.

In chapter five, this project will provide a new discipleship process model focused on the Word of God. This chapter bases the model and its applications from the information gathered in chapters two, three, and four. This chapter will suggest four stages of the discipleship process: Sermon, Study, Small Group, and Serve. Continually, this chapter will provide a process from sermon to serving for young adult in Korean churches as 4S discipleship process model.

Chapter six concludes this proposal by summarizing the biblical basis of discipleship process and provides the recommendations for Korean churches to apply the 4S discipleship process model.

Review of the Literature

Books

Jesus Christ Disciple Maker was Bill Hull's first of ten books. Bill Hull is currently one of the most influential leaders to help the church return to discipleship. Hull has a great influence on many pastors and leaders and helps them realize the importance of discipleship. The book plays an important role in suggesting an outline of Jesus's discipleship. Hull analyzes Jesus' discipleship and provides the process through four stages of discipleship in his great insight. This book helped this project arrange a biblical discipleship process according to Jesus' method and His principles of discipleship.

The Complete Book of Discipleship by Bill Hull is a comprehensive textbook on discipleship. The book deals with the biblical basis, historical origin, and overall contents for discipleship. Hull suggests stages of discipleship and discusses roles of pastors, congregations, environments, and groups rather than a practical method of discipleship. As the author indicated the title, *The Complete Book*, highlights how pastors and leaders can make churches healthy and help believers follow Jesus as disciples.

The Disciple Making Church is another valuable book of Bill Hull's that outlines the discipling progression in the early church from the Jerusalem church to other churches in the New Testament. Hull mentions disciples' church planting process as the foundations of discipleship and suggests the types: Jerusalem Church, the Mission Church, and the Discipling Church. Hull shows how each church could develop and be planted through discipleship and reviews the principles of the discipling church. This book is so helpful to set up a discipleship process in the local church.

The Disciple Making Pastor by Bill Hull is another compelling book that shows the role of disciple making pastors. Hull shows how pastors play an important role in making disciples and lead people to change. Hull also suggests six steps in the discipleship process to help people grow in commitment and obedience. This book provides practical ideas to incorporate discipleship into the organization of the church.

The Cost of Discipleship by Dietrich Bonhoeffer sounds a powerful voice to Christians who believe and follow Jesus. Bonhoeffer is one of the most important theologians who reflects the relationship between following Jesus and discipleship by comparing cheap grace with costly grace. Bonhoeffer said, “Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ.”³⁴ Bonhoeffer defines discipleship and helps the Korean church realize what the meaning of discipleship is.

Called to Awaken the Laity by Han Hum Oak is one of the most famous books about discipleship in the Korean church. Oak is a forerunner that built the foundations of discipleship in the ground of Korean churches. The author supports the principles and applications of discipleship, tested and applied by Sarang Community Church in Seoul. This book greatly encourages many pastors to apply discipleship to their local churches. Oak presents the meaning of laity and church from the perspective of ecclesiology. Then, he provides experiences and resources by dealing with the history of Sarang Church in terms of discipleship. *Called to Awaken the Laity* is an important resource to research the history of discipleship in Korean churches and the way how to apply discipleship in particular situations of Korean churches.

³⁴ Dietrich Bonhoeffer, 45.

The Mission of God's People: A Biblical Theology of the Church's Mission by

Christopher J. H. Wright is helpful to define an identity of the Church. Wright describes what the purpose of the church is. He says, "Mission is derived from God's heart, is delivered to people's heart. Mission is that universal people of universal God working universally."³⁵ The direction of discipleship depends entirely on the identity of the Church. Discipleship should be applied to all areas of believers because Jesus Himself showed His discipleship in all aspects of life. This book suggests a direction where Korean churches have to advance regarding discipleship and duties that they have to do to make disciples.

The Purpose Driven Church by Rick Warren is helpful to understand discipleship through the example of Saddleback Church. Warren identifies the principles and process of discipleship. He focuses on biblical and practical balance on healthy church growth. In addition, he suggests the principles and process to make a healthy church, which is bound up with discipleship. Warren's baseball diamond diagram especially explains an education and discipleship process to make people be committed to membership, maturity, ministry, and mission.³⁶ Warren provides a great model for this project that sets up the discipleship process.

Disciple Making is... by Dave Earley and Rod Dempsey is a creative how-to handbook on personal discipleship. Earley and Dempsey are veterans who make a remarkable effort to apply discipleship principles to their situation. They find the principles of discipleship from the Bible and deal with core elements for the process of discipleship. The book suggests excellent

³⁵ Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, Mich.: Zondervan, 2010), 24.

³⁶ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, Mich.: Zondervan, 2011), 144.

stages of discipleship and Jesus' process.³⁷ It contains some principles that focus on biblical and theological foundations. In addition, the authors provide foundations of disciple making and discipleship methods.

The Training of the Twelve by A. B. Bruce is the greatest classic book to know how Jesus taught and trained His disciples. Bruce describes how Jesus trained His disciples and suggests a twelve-step process for making disciples containing Jesus' teaching, ministries, and life in chronological order. The book is so useful to research the four Gospels on the point of discipleship process by providing contemporary application.

Following the Master by Michael J. Wilkins is a great book to deal with discipleship within the framework of a comprehensive biblical theology. The author contends that the Christians should emphasize biblical study for discipleship rather than programs because a biblical approach must always precede application.³⁸ The book helps approach discipleship with historical, sociological, and philological methods. Wilkins deals with discipleship from the four Gospels to the Epistles and compares the biblical discipleship with other forms of discipleship, such as ancient Judaism, Greco-Roman, and the Mediterranean world. Wilkins addresses that the biblical teaching of discipleship offers the bridge between Jesus' world and our own.

Preaching with a Plan by Gibson is a book to support a discipleship process focusing on God's Word. The author provides proper foundations and insights of the discipleship process. Gibson contends that one of the most important parts of discipleship is a preaching minister.

³⁷ Dave Earley and Rod Dempsey, 61.

³⁸ Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus* (Grand Rapids, Mich.: Zondervan, 1992), 20.

Gibson said, “Preaching and discipleship comprise only part of the overall approach to growing people in their faith.”³⁹ Gibson emphasizes the importance of planning sermons and suggests ways how pastors plan their sermons for discipleship.

Generation iY by Tim Elmore is a valuable book that yields great insights about today’s teens and young adult. The meaning of Generation ‘Y’ is generally defined as people born between 1984 and 2002. ‘I’ means the Internet.⁴⁰ The book analyzes current teens and young adult. The author provides research and solution based resources of how to provide young adult with direction and the challenges they need. In order to set up a process of discipleship for young adult, churches need to analyze their environments, characters, and trends. The book guides young adult to be a mature and successful disciple.

Internet Sources

Disciplen.com is the website of Sarang Community Church in South Korea to help pastors, leaders, and believers become disciples. Sarang Community Church and the elder pastor are famous for discipleship. Disciplen.com provides many useful resources and seminars related to discipleship for pastors and leaders. In addition, the website offers many ways that local churches can apply discipleship. The website has a tremendous effect on the formation of disciple-making in Korean local churches.

³⁹ Scott M. Gibson, 68.

⁴⁰ Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta, Ga: Poet Gardener Publishing, 2010), 13.

Vergenetwork.org is a helpful website that aids local church pastors and leaders by giving resources related to ministries. The website focuses on preaching the Gospel, transforming local churches into missional communities, and changing the world. It contains seven channels, such as missional, leadership, worship, family, women, justice, and nations. In addition, the website offers articles, interviews, videos, stories, and other things regarding discipleship and ministry.

Chapter 2

Discipleship Process Focused on God's Word

Biblical Approach to Discipleship Process Focused on God's Word

Rick Warren emphasizes the importance of principle by stating that “methods are many but principles are few; methods change often, principles never do.”⁴¹ There are so many methods and strategies to develop disciples in Korean churches. The most important way to make disciples is to learn and apply biblical principles that God is using in the world. On that point, studying Jesus' discipleship process will be the most effective way that Korean churches can make disciples from the Scriptures. Bill Hull introduces three dimensions of Jesus' disciple making:

The first is doing what Jesus did in his ministry of power. In the upper room Jesus promised his followers that they would match and even exceed his works (John 14:12-14). The second dimension is doing what he did in the practice of personal transformation, his practice in prayer, silence and solitude, fasting, frugality, chastity, service, and stewardship. The third dimension is doing what he did as he worked with those who followed him.⁴²

Jesus not only chose His followers but also transformed their spirits, hearts, and lifestyles. Jesus' discipleship consisted of many examples and models as a comprehensive process to accomplish the Great Commission. Moreover, Jesus did not adopt the traditional system of rabbinical discipleship but chose His followers from various social classes and

⁴¹ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, Mich.: Zondervan, 2011), 68.

⁴² Bill Hull, *Jesus Christ, Disciplemaker* (Grand Rapids, Mich.: Baker Books, 2004), 11.

occupations outside of the system.⁴³ Jesus trained followers with His special procedure and ways for three years. The four Gospels describe Jesus' discipleship process. The focus of Jesus' discipleship process was God's Word. God's Word refers to Jesus Himself and the Scriptures as defined by Elmer L. Towns:

Jesus was called God's Word: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) That means that both Jesus and the Bible are called the Word of God. But there is a difference. Jesus is the incarnate Word because He was born of a virgin and came in the flesh so the human race could see what God was like. The Bible is the inspired Word of God written by God on pages so that humanity can read what God is like.⁴⁴

The most important thing to make disciples is teaching and applying God's Word because everything that Jesus did was an incarnation of God's Word.⁴⁵ Becoming a disciple is to imitate and follow Jesus. Doing so is to obey God's Word. The Bible as God's Word is enough and complete to make disciples and train them. Paul stresses the importance of the Bible in making disciples in 2 Timothy 3:16, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work" (ESV). The Bible is the greatest and perfect guide book for making disciples. In this sense, Jesus' discipleship process focuses on God's Word and is a great element to set up the discipleship process for Korean churches.

⁴³ Ibid., 14.

⁴⁴ Elmer L. Towns, *What's Right with the Church: A Manifesto of Hope* (Ventura, Calif.: Regal, 2009), 29.

⁴⁵ Ibid.

Jesus' Discipleship Process Focused on God's Word

The Scriptures describes that Jesus' discipleship process includes many phases.

According to A. B. Bruce, Jesus' followers became His disciples through the three stages.

The twelve arrived at their final intimate relation to Jesus only by degrees, three stages in the history of their fellowship with Him being distinguishable. In the first stage they were simply believers in Him as the Christ, and His occasional companions at convenient, particularly festive, seasons. ... In the second stage, fellowship with Christ assumed the form of an uninterrupted attendance on His person, involving entire, or at least habitual abandonment of secular occupations. ... The twelve entered on the last and highest stage of discipleship when they were chosen by their Master from the mass of His followers, and formed into a select band, to be trained for the great work of the apostleship.⁴⁶

Bill Hull calls the three stages of Bruce as “come and see,” “come and follow me,” and “come and be with me.” He also adds the fourth stage, “remain in me.”⁴⁷ These four stages explain how Jesus uses a specific design to develop his followers until they became faithful disciples and provides a great insight to analyze Jesus' discipleship process. (*Table 2.1*)

Table 2.1 Four Stages of Jesus' Discipleship Process⁴⁸

Stages	Text	Period	Participants
Come and see	John 1:35-4:46	Four to five months	Andrew, Nathaniel, Peter, Philip, John, James, and others
Come and follow me	Matthew 4:19 and Mark 1:16-18	Ten to eleven months	70 to 120 consistent followers
Come and be with me	Mark 3:13-14	Nearly twenty months	Primarily the twelve disciples

⁴⁶ A. B. Bruce, *The Training of the Twelve* (Lexington, KY: ReadaClassic.com, 2010), 15.

⁴⁷ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 169.

⁴⁸ Ibid., 170-185.

Remain in me	John 15:5,7	A few hours in the Upper Room, and then a lifetime	The faithful Eleven and the entire church
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The stages show that Jesus' discipleship had a specific process. It appears that the process has five specific phases: invitation, relationship, teaching, training, and mission. The following phases show how God's Word is related to the discipleship process and how Jesus used God's Word for making disciples.

Invitation

After John the Baptist was arrested, Jesus began to preach that the kingdom of God was near. During this invitation phase, Jesus set up His unique approach to discipleship by inviting His future followers. The invitation had a pattern that consisted of Jesus' selecting, calling, and followers' responses for true discipleship.⁴⁹ Bruce presented the pattern of Jesus' invitation.⁵⁰ (Table 2.2)

Table 2.2 The Pattern of Jesus' Invitation⁵¹

Type	Invitation	Response
Philip	"Follow Me" (Jn 1:43).	No response, but he went and told Nathanael (Jn 1:44-45)
Peter and Andrew, James and John	"Follow Me," Jesus told them, "and I will make you fish for people!" (Mk 1:17).	They ... followed Him (Mk 1:18; 20)
Matthew	"Follow Me" (Mk 2:14).	He ... followed Him (Mk 2:14).

⁴⁹ A. B. Bruce, *The Training of the Twelve*, 104.

⁵⁰ Ibid., 106.

⁵¹ Ibid.

Another person	“Follow Me” (Lk 9:59/Mt 8:21).	“Lord, first let me go bury my father” (Lk 9:59/Mt 8:22).
The rich young ruler	“Come, follow Me” (Mt 19:21).	“He went away grieving, because he had many possessions” (Mt 19:22).
The challenge to counting the cost of discipleship	“If anyone comes to Me and does not hate his own father ... he cannot be My disciple” (Lk 14:26).	
The challenge of the cost of following Jesus	“If anyone wants to be My follower, he must deny himself, take up his cross, and follow Me” (Mk 8:34).	

Jesus’ invitation has a common pattern: (1) Jesus selected a person whom he would invite; (2) He called the person, (3) People who were invited responded right away. The pattern is found in the four gospels. Jesus’ invitation (*follow me*) is a simple invitation, not a responsibility.⁵² That kind of invitation showed a unique discipleship that followers are required to respond to with faith in Jesus’ calling. People who responded to Jesus’ invitation with a true faith became disciples or followers. On this point, responding to Jesus’ invitation is an important decision for a follower to become a disciple.

When Jesus invited His future disciples, they had to respond to their master’s calling. Becoming Jesus’ disciples is a matter of choice. They could be either disciples of Christ or turn away from Him. The response to the invitation involved recognition and belief that Jesus is a Savior and Messiah (Jn 2:11; 6:68-69) and required obedience to His calling (Mk 1:18, 20) and a personal commitment (Mt 19:23-30; Lk 14:25-33).⁵³ The response is an important element of

⁵² Bill Hull, *Jesus Christ, Disciplemaker*, 81.

⁵³ A. B. Bruce, *The Training of the Twelve*, 108.

discipleship. Jesus' disciples were people who responded to Jesus' invitation. The invitation was a calling for salvation, the kingdom of God, and following Jesus.⁵⁴

Jesus' invitation was not for crowds, but for individuals. The purpose of Jesus' ministry was to make disciples from the crowds. A difference between disciples and multitudes is the sign of faith that disciples called Jesus their Lord.⁵⁵ Furthermore, Hull stresses, "Faith goes much deeper than just believing that Jesus is the Christ; the proof of faith is following him."⁵⁶ In this sense, a disciple is a person that shows a true faith for Jesus Christ by following Him. Although Jesus opened an invitation to the crowd, He did not want to make people just "apocalyptic enthusiasts."⁵⁷ In order to become Jesus' disciples, followers should pay for that. In Luke 9:23, Jesus said, "If anyone would come after me, let him deny himself and take up his cross daily and follow me." In addition, Jesus provided examples of cost and commitment for discipleship in Luke 14:25-33. When a person decided to follow Jesus, he or she must take up his or her cross and count the cost of discipleship. Taking up the cross means that a disciple commits to love Jesus more than anything or anyone else, to surrender his or her life to Jesus, and to follow Jesus wherever He leads.⁵⁸ Counting the cost of discipleship means that following Jesus demands a disciple's life, body, possessions, future, and everything.⁵⁹ Following Jesus means commitment

⁵⁴ Ibid., 111-112.

⁵⁵ Günther Bornkamm, *Tradition and Interpretation in Matthew* (Philadelphia: Westminster Press, 1963), 40-41.

⁵⁶ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 118.

⁵⁷ Martin Hengel, *The Charismatic Leader and His Followers* (New York: Crossroad, 1981), 62-63.

⁵⁸ Dave Earley, and Rod Dempsey, *Disciple Making Is....: How to Live the Great Commission with Passion and Confidence*, 87-89.

⁵⁹ Jonathan Falwell, *InnovateChurch*, 91.

and allegiance to Jesus rather than pursuing earthly things. Therefore, people who want to follow Jesus must take up their cross and count the cost of discipleship.

In summary, Jesus' invitation is so powerful, unlike a rabbi's discipleship in the first century. The invitation had an authority to make followers respond right away to Jesus' calling and to commit themselves. This is because Jesus Himself is the incarnated Word (John 1:1). For this, Bonhoeffer mentions, "But the call of Jesus made short work of all these barriers, and created obedience. That call was the Word of God himself, and all that it required was single-minded obedience."⁶⁰ Jesus' invitation was the first stage of Jesus' discipleship that started from God's Word.

Relationship

When followers received Jesus' invitation, they understood that they could start a new and deep level of relationship with Jesus in their lives. Aukerman demonstrates that the foundation of Jesus' discipleship was relationship:

The foundation for how Jesus taught can be found in his building of relationships with everyone with whom he came in contact. Everywhere Jesus went, whether in the fields, on a hill, or in the synagogue, at the grave of Lazarus, or at the well in Samaria, Jesus always built relationships with his students. Jesus understood that the most effective way to bring redemptive change to a life was through the establishing of relationship. This deep commitment to his students gave him the right to speak into their lives. Although the level and depth of relationship was different in each encounter, building relationships was essential to Jesus and his teaching.⁶¹

⁶⁰ Dietrich Bonhoeffer, *The Cost of Discipleship*, 79.

⁶¹ John H. Aukerman, *Discipleship That Transforms: An Introduction to Christian Education from a Wesleyan Holiness Perspective* (Anderson, Ind: Warner Press, 2011), 32.

When followers believed in Jesus as a savior and responded to Jesus' invitation by faith, they entered into relationship with Jesus. Jesus did not say, "Follow a set of rules" but He invited them by saying, "Follow Me."⁶² Jesus' discipleship is related to relationship. In this sense, Hull stresses, "All successful ministry is based on relationships."⁶³ Relationship is an important element of the discipleship process, maintaining the process. Jesus provided the full picture of relationship and became a model for an intimate relationship with God and others. Jesus describes how the relationship with God is connected to the relationship with others. In John 17:20-23, Jesus emphasizes that disciples should be one together as Jesus and the Father are one. This means that the purpose of Jesus' discipleship ministry is to make disciples become perfect by establishing relationships with God and others.⁶⁴

First of all, Jesus showed that the relationship with God is most important and fundamental. The four gospels prove the importance of relationship with God. In John 5:17, Jesus said, "My Father is working until now, and I am working." This statement shows that Jesus' actions were closely related to His Father's way of doing good things. In addition, Jesus said, "I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me" (v.30). Jesus was the first model to build the relationship with His Father and continued His close relationship with God through a constant

⁶² Dave Earley, and Rod Dempsey, *Disciple Making Is...: How to Live the Great Commission with Passion and Confidence*, 69.

⁶³ Bill Hull, *The Disciple-Making Church*, 36.

⁶⁴ Ministry and Theology Editing Team, *John: How to preach John* (Seoul: Duranno, 2010), 298.

prayer life (Mark 1:35; Luke 6:12; Luke 11:1). In this sense, the relationship with God is the fundamental element.

In addition, relationship with God plays an important role in uniting the other elements.

Putman emphasizes the importance of the relationship with God:

Here we see the central importance of the first sphere: our relationship with God. This sphere is the core, the hub that unites the other spheres together. If we forget that we are saved by grace, that our security and our strength are from God and not from ourselves, then we fall into a form of salvation by works. Without the gospel, we will become proud because we will naturally compare ourselves with others, forgetting what our righteousness looks like to God (not good). More likely, we will become burdened with guilt and simply give up on wanting to grow to become like Christ.⁶⁵

Relationship with God is the central element to connect the other elements and become a foundation to make people grow to become like Jesus.

Next, another important element is the relationship with others. Hull emphasize the connection between the relationship with God and the relationship with others by stating, “Our vertical relationship with God shapes our horizontal relationship with those around us.”⁶⁶ An intimate relationship with God enhances a meaningful relationship with others. Jesus stresses the relationship with others through the Great Commandment. In John 13:34-35, Jesus said that disciples should love one another. The Apostle John describes that God is love, and whoever abides in love abides in God, and God abides in him or her (1 John 4:16). Continuously, John emphasizes, “We love because he first loved us. ... And this commandment we have from him: whoever loves God must also love his brother” (v.19, 21, ESV). The relationship with God goes

⁶⁵ Jim Putman, Bobby Harrington, and Robert Emerson Coleman, *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids, Mich.: Zondervan, 2013), 85.

⁶⁶ Bill Hull, *Jesus Christ, Disciplemaker*, 131.

along with the relationship with others. As Jesus was the embodiment of God's love, each disciple must embody Christ's love through the relationship with others.⁶⁷

The church is the Body of Christ. Every believer becomes members of Christ's Body and operates each function within the Body.⁶⁸ The most important aspect of the Body is relationship. Putman emphasizes a relationship with others in discipleship process:

When the structure of a church supports a relational environment for discipleship (spiritual growth), that church is more likely to be full of people who demonstrate this kind of love Christ talked about. True relationships with other believers can give us the support and accountability we need to change and grow in our love for God and others. True relationship gives nonbelievers a picture of what Jesus can do in and for them.⁶⁹

Relationship with others maximizes a possibility to transform and grow people as disciples spiritually in the discipleship process. Jesus used the relationship with disciples and others in His discipleship process.

The relationships with God and others are founded on God's Word. Jesus said, "If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples" (John 15:7-8, ESV). These verses emphasize that the important condition to abide in Jesus is God's Word. In John 8:31, Jesus also said, "If you abide in my word, you are truly my disciples." In this sense,

⁶⁷ John F. Walvoord, and Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, Ill.: Victor Books, 1983), 322.

⁶⁸ Elmer L. Towns, *What's Right with the Church: A Manifesto of Hope*, 116-117.

⁶⁹ Jim Putman, *Real-Life Discipleship: Building Churches That Make Disciples* (Colorado Springs, CO: NavPress, 2010), 51.

God's Word is the most important element for the relationships with God and others in a discipleship process.

Teaching

The word *disciple* means a learner or follower who serves as a student under the teaching of a master.⁷⁰ Disciples were learners, and Jesus became a teacher and model. Disciples learned everything of Jesus' ministry from His words and deeds. Jesus' teaching was different from the Pharisees' methods. The Pharisees taught their disciples with traditional ways to influence others, but Jesus taught His disciples to produce more followers of Jesus.⁷¹ Jesus commanded His disciples to accomplish the Great Commission, "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 28:19-20, NIV). The Great Commission contains three important verbal forms: *go*, *baptize*, and *teach*.⁷² Going refers to seeking the lost, and baptizing means making people identify themselves as the people of the kingdom of God.⁷³ Teaching means training people to practice everything that Jesus commanded.⁷⁴ In this sense, teaching is comprehensive training for making disciples. When

⁷⁰ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, Colo: WaterBrook Press, 2001), 17.

⁷¹ Bill Hull, *Jesus Christ, Disciplemaker*, 14.

⁷² Dave Earley and Rod Dempsey, *Disciple Making Is...: How to Live the Great Commission with Passion and Confidence*, 3.

⁷³ Christopher B. Adsit, *Personal Disciplemaking: A Step-by-Step Guide for Leading a Christian from New Birth to Maturity* (San Bernardino, CA: Here's Life Publishers, 1988), 43.

⁷⁴ *Ibid.*, 5.

Jesus taught disciples and followers, the most important element was God's word. Jesus expressed this in two ways: His instructions and the Old Testament.⁷⁵ He was the revelation of God (Hebrew 1:2) and had the words of eternal life (John 6:68). Therefore, to be Jesus' disciples, followers must continue in His Word (John 8:31). He was the accomplisher of the words of prophets in the Old Testament (Matt. 5:17, 18). God's Word allows people to have eternal life (John 20:31) and be perfect as Jesus' disciples (2 Timothy 3:17).

Jesus used God's Word as a unique textbook in His public ministry. In the four Gospels, Jesus used the Old Testament in the conversation with disciples 66 times and with others 90 times.⁷⁶ The primary ministry of Jesus was to teach disciples God's Word that He received from God (John 17:8). Jesus emphasized the importance of knowledge of God's Word and applied God's Word to disciples' life and ministry.⁷⁷ Jesus used every circumstance to teach His disciples through interpreting God's Word. Therefore, God's Word is an important element in the phase of teaching.

Training

According to Hull, through training, people commit to rearrange their life around the practices of Jesus.⁷⁸ When Jesus began His public ministry, His top priority was to train

⁷⁵ Han Hum Oak, *Called to Awaken the Laity*, 219.

⁷⁶ Ibid.

⁷⁷ Bill Hull, *Jesus Christ, Disciplemaker*, 48.

⁷⁸ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 143.

disciples.⁷⁹ Jesus practiced and showed various training principles. Coleman presents eight steps of Jesus' discipleship training to reveal the objective of Jesus' ministry: selection, togetherness, dedication, reception, example, commission, supervision, and reproduction.⁸⁰ Adsit shows the process of the training as follows: assurance of salvation, filling of the Holy Spirit, identity in Christ, fellowship, God's Word, prayer, witnessing, spiritual warfare, time management, and vision.⁸¹ In this regard, Jesus' training was a comprehensive method, and He put priority to training disciples. His plan depended on the trained eleven disciples.⁸²

Oak categorizes Jesus' training contents into modeling and experiences of disciples.⁸³ As a model, Jesus taught truth through not only knowledge but also Himself. He became a complete model and living textbook.⁸⁴ Thus, disciples must learn and imitate Jesus's life. The reason why Jesus' training could be so effective is that His training and teaching corresponded with His life. Coleman describes the excellence of Jesus' training method as follows:

The method of Jesus here was more than a continuous sermon; it was an object lesson as well. This was the secret of his influence in teaching. He did not ask anyone to do or be anything that He had not demonstrated first in His own life, thereby not only proving its workability but also its relevance to His mission in life. And this He was able to do because He was constantly with His disciples. His training classes were never dismissed.

⁷⁹ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*, 161.

⁸⁰ Robert Emerson Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Spire, 2010), 6.

⁸¹ Christopher B. Adsit, *Personal Disciplemaking: A Step-by-Step Guide for Leading a Christian from New Birth to Maturity*, 8, 125-342.

⁸² Dave Earley, and Rod Dempsey, *Disciple Making Is ...: How to Live the Great Commission with Passion and Confidence*, 119.

⁸³ Han Hum Oak, *Called to Awaken the Laity*, 218.

⁸⁴ Ibid.

Everything He said and did was a personal lesson in reality, and since the disciples were there to notice it, they were learning practically every moment of their waking day.⁸⁵

As Coleman pointed out, Jesus showed His modeling by living with the disciples. Disciples were trained by Jesus' public and private life.

Regarding the experiences of the disciples, Jesus provided His disciples with opportunities to practice ministry.⁸⁶ Jesus said, "Open your eyes and look at the fields, for they are ready for harvest" (John 4:35). Jesus wanted His disciples to be trained for the world, not only for the disciple community. Jesus reached suffering people, drove out demons, and healed the sick. He gave the disciples opportunities to participate in His ministry. Mark described, "So they went out and preached that people should repent. And they were driving out many demons, anointing many sick people with olive oil, and healing them" (Mark 6:12-13, HCSB). Jesus teamed the disciples up in pairs (Mark 6:7), sent seventy others out two by two to proclaim the Gospel (Luke 10:1). The training of Jesus enabled disciples to experience the fields of ministry and the power of God's Word.

In summary, Jesus' training was founded on God's Word, which contains primary and specific contents and facilitates disciples to imitate what Jesus did. Through God's Word, disciples experienced God's living power. Through Jesus' modeling, disciples could learn knowledge and experience ministry. Therefore, the training stage must focus on God's Word because only God's Word is the primary content and principle of training.

⁸⁵ Robert Emerson Coleman, *The Master Plan of Evangelism*, 77.

⁸⁶ Han Hum Oak, *Called to Awaken the Laity*, 223.

Mission

The word *Mission* relates to the instructions of Jesus from His Father.⁸⁷ The purpose of mission is to do ministry that reflects the heart of the Father. Jesus showed God's heart and activities perfectly through His ministries. Jesus intentionally gave up His position in heaven and came to the earth to accomplish God's plan. Jesus worked according to His discipleship process. The last stage was mission, which is to make disciples. A few days before Jesus ascended, He gave the disciples the Great Commission. The commission was extremely important, because it was the culmination and climax of Jesus' public ministry (Matthew 28:18-20).⁸⁸ Towns explains that the example of the Great Commission was Jesus Himself.⁸⁹ As He was sent into the world by the Father, He also sent the disciples into the world. The essential point is to go and make disciples. Earley mentions that the word *mission* derived from the word "sent" or "to send."⁹⁰ The apostle John reports that Jesus sent the disciples as the Father sent His only son⁹¹: "As You sent Me into the world, I also have sent them into the world" (John 17:18). The mission of the disciples did not depend on their own methods, but the will of Jesus. Therefore, the disciples' proclamations and activities were not different from Jesus' will. Another reason for sending is to testify that Jesus is the savior. Jesus said to the disciples, "you shall be My witnesses" (Acts 1:8).

⁸⁷ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 171.

⁸⁸ Ibid., 2.

⁸⁹ Elmer L. Towns, *What's Right with the Church: A Manifesto of Hope* (Ventura, Calif.: Regal, 2009), 185.

⁹⁰ Dave Earley, and Rod Dempsey, *Disciple Making Is...: How to Live the Great Commission with Passion and Confidence*, 79.

⁹¹ Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission*, 211.

To proclaim the Gospel was the priority of disciples' ministry. Jesus called them to be witnesses of Him because they were original eyewitnesses of the historical Jesus.⁹² Therefore, the Apostles Peter and John said that they could not stop testifying what they saw and heard (Acts 4:20). The mission of disciples is to send and become the witness of Jesus Christ.

In addition, Jesus commanded disciples to make disciples. The Great Commission includes three words of "going," "baptizing," and "teaching." The words explain how disciples accomplish the primary mission: make disciples. Hull presents the meaning of making disciples:

Making disciples of all nations is stated as a goal. The process would be to win as many as possible, to develop as many as possible, and multiply through as many as possible. "Make disciples" includes the entire disciple-making process, from conversion to trained disciple maker. Therefore, the process of disciple making is legitimate. Not only that, it is the very heart of what Christ expects of His church. Disciple making introduces people to the Savior, builds them to maturity, and trains them to reproduce and be effective for Christ.⁹³

In summary, in order to fulfill the mission, Jesus sent disciples to make disciples. Making disciples requires spreading and teaching God's Word. The mission is absolutely dependent on God's Word because Jesus ministered to make disciples according to God's Word, obeying God's Word.⁹⁴ Accomplishing the mission is not only to make disciples but also to fulfill God's Word.

⁹² Ibid., 173.

⁹³ Bill Hull, *The Disciple-Making Church*, 77.

⁹⁴ Dietrich Bonhoeffer, *The Cost of Discipleship*, 208.

The Relationship between Jesus' Discipleship Process and God's Word

Jesus' discipleship process consists of five elements: invitation, relationship, teaching, training, and mission. The process has a complex structure because the elements were connected to each other organically because they could influence each other according to Jesus' will and situations. However, it is useful for Korean churches to explore each stage of Jesus' public ministry because each stage has the characteristics of Jesus' discipleship process that contain essential principles. Each stage in Jesus' discipleship process is described in the following figure.

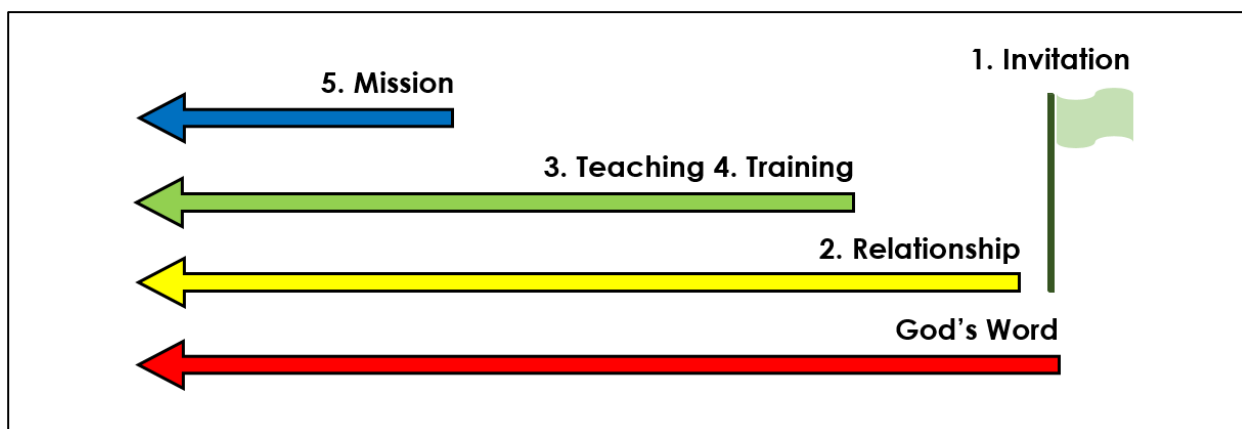


Figure 2.1 Jesus' Discipleship Process

Each stage continues throughout the process. It is important to know that if a stage starts, it does not stop until the end of the process. In this sense, each stage characterizes Jesus' discipleship process and indicates Jesus' discipleship principles. Jesus' discipleship process demonstrates that God's Word was the foundation of the entire discipleship process.⁹⁵ In 2 Timothy 3:16-17, Paul emphasizes that God's Word has the necessary and sufficient condition in

⁹⁵ Bill Hull, *The Disciple-Making Church*, 178.

order to make people complete and be equipped for God's work. In this point, Jesus' discipleship process provides a model for making and training disciples for the kingdom of God.

Historical Approach on Discipleship Focused on God's Word

It is impossible to emphasize enough the importance of God's Word in church history. Churches have focused on God's Word since the early church. In all ages, God's Word was centered to build churches and make Jesus' disciples. Although the term, *discipleship*, rarely appeared in each age of church history, God's Word was the core element of making disciples. The periods of the Early Church, the Reformation, and the Great Awakening in Korea testify a great influence of God's Word on church history.

The Early Church

Regarding discipleship in the early Church, Hull categorizes churches into three kinds of churches: The first church, the mission church, and the discipling church. His category of the churches is helpful in developing a discipleship process according to Jesus' process.

The First Church: Jerusalem

After Jesus ascended, the disciples stayed in Jerusalem, waiting for the promised Holy Spirit. On the day of Pentecost, when Peter proclaimed and exalted the name of Jesus Christ, the disciples had converted three-thousand Christians and started the Jerusalem church. The disciples applied Jesus' discipling principles as their top priority to the new church.⁹⁶ Jesus' principles

⁹⁶ Bill Hull, *The Disciple-Making Church*, 66.

were stated in Acts 2:42-47: “devoting” (42), “fear” (43), “were together” (44), “sold their possessions” (45), “continuing daily with one” (46), and “praising God and having favor” (47).

The disciples taught the principles to the early Christians, and the principles became priorities and habits of the Jerusalem church. Although the disciples suffered from persecutions from Jewish religious leaders, they stood on the foundation of God’s Word in their ministry and committed to the Scriptures. Hull highlights the importance of God’s Word in the early church:

Jesus had demonstrated that the Word was the basis of belief, and the apostles passed on that priority. This centrality of the written Word is self-evident in their teaching. ... In order to have a healthy formation or spiritual development, all believers need the nourishment and training of Scripture. Scripture transforms the mind of the Christian (Rom. 12:2).⁹⁷

The disciples preached and proclaimed the Gospel every day focusing on God’s Word (Acts 4:33; 5:14, 21, 42). When the church members were scattered by persecution, they preached God’s Word wherever they stayed (Acts 8:4). As the result of persecution, the mission church started naturally after the first church, the Jerusalem church.

The Mission Church

During the first missionary journey, Paul and Barnabas preached the Gospel in Pisidian Antioch, Iconium, Lystra, and Derbe located in south Galatia.⁹⁸ When they reached Derbe, they preached the Gospel and made many disciples (Acts 14:21). On his first missionary journey, Paul used missional strategies depending on their needs and situations: “synagogue strategy and

⁹⁷ Ibid., 68.

⁹⁸ Holman Bible Publishers, *Holman QuickSource Bible Dictionary* (Nashville, Tenn.: Holman Bible Publishers, 2005), 274.

Gentile strategy.”⁹⁹ Paul used the synagogue strategy by preaching contextualized messages for his audience in synagogues and challenging their beliefs with lessons of the Jews (Acts 13:16-41).¹⁰⁰ For the Gentile strategy, Paul began establishing places where to preach the Gospel effectively for the Gentiles in Athens, the island of Cyprus, Iconium, Lystra, and Derbe. As a result, people were converted to Christianity, and many churches were planted.

On the second journey, Paul started to visit the churches that were planted on the first journey.¹⁰¹ After Paul left Barnabas, he returned to the Galatian church. During the visit, he tried to build up the church firmly. According to a decision of the Jerusalem Council, Paul taught the priorities and habits of the Jerusalem church and began making disciples.¹⁰² Paul taught and trained devoted people with the Scripture and let them participate in his ministry. Timothy was especially the representative of the trainees. The Scripture was the most important tool of his training (2 Timothy 2: 14-15). Timothy was willing to acquire Paul’s teaching and disciplines. At the end of the journey, Paul stayed in Corinth, teaching God’s Word with a team through the biblical ministry (Acts 18:4-5)¹⁰³

⁹⁹ Bill Hull, *The Disciple-Making Church*, 112-114.

¹⁰⁰ Ibid., 113.

¹⁰¹ Si Yeol Kim and Sung Chun Han, *The Oxford Bible Interpreter: Acts ch. 1-7* (Seoul: Disciples’ Publisher & Bible Net, 2006), 28.

¹⁰² Bill Hull, *The Disciple-Making Church*, 126.

¹⁰³ Max E. Anders, *Holman New Testament Commentary: Acts* (Nashville, Tenn.: Holman Reference, 1998), 304.

At the mission church stage, Paul focused on making disciples with God's Word. Paul preached God's Word by using the synagogue and Gentile strategies. Additionally, Paul made disciples and trained them by focusing on God's Word in the way in which he trained Timothy.

The Discipling Church

A model of the discipling church in the New Testament is the Ephesian church. Paul planted and pastored in the church for three years. Paul had a strategy of discipleship and developed a team of discipleship.¹⁰⁴ Paul taught the Bible for three months and debated the Gospel in synagogues, and then he left the believers to proclaim the Gospel. Paul moved to the school of Tyrannus from the synagogues because some people became hardened and disobedient (Acts 19:8-9).¹⁰⁵ Paul made disciples daily through the leadership community for two years. Green describes that Paul made tents in the morning and taught students at 11:00 a.m. in the school of Tyrannus.¹⁰⁶ Paul's teaching in the hall of Tyrannus was the process of making disciples as new leaders for evangelism.

In summary, the early church includes three phases: the first church, the mission church, and the discipling church. Each phase focused on making disciples with God's Word. God's Word had a great influence on proclaiming the Gospel, building churches, and making disciples. God's Word became an essential principle and primary text in the discipleship process in the early church.

¹⁰⁴ Bill Hull, *The Disciple-Making Church*, 155.

¹⁰⁵ Ministry and Theology Editing Team, *Acts: How to preach Acts* (Seoul: Duranno, 2010), 353.

¹⁰⁶ Michael Green, *Evangelism in the Early Church* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1970), 206.

The Reformation

The Reformation set a milestone in church history. The Reformation brought out the importance of God's Word. In the Middle ages, the Roman Church usurped the throne of God's Word and interpreted God's Word according to the Pope's decision. McGrath describes the influence of the Reformation on the authority of the Scripture:

The Reformation saw a new importance being attached to Scripture – or, perhaps, an ancient view of the importance of scripture being recovered. The idea of *scriptura sola*, 'by Scripture alone,' became one of the great slogans of the reformers as they sought to bring the practices and beliefs of the church back into line with those of the Golden Age of Christianity. If the doctrine of justification by faith alone was the material principle of the Reformation, the principle of *scriptura sola* was its formal principle. If the reformers dethroned the pope, they enthroned Scripture. Every stand of the Reformation movement regarded Scripture as the quarry from which its ideas and practices were hewn.¹⁰⁷

Most reformers consented that Scripture was the container of God's Word.¹⁰⁸ Although Scripture was given at a particular period of time, the reformers emphasized that it could be interpreted by all generations through the guidance of the Holy Spirit. Against the authority of the Roman Church, Luther published his reforming treatise *To the Christian Nobility of the German* in 1520 and encouraged Christians to focus on God's Word as follows:

Therefore, their claim that only the pope may interpret Scripture is an outrageous fancied fable. They cannot produce a single letter [of Scripture] to maintain that the interpretation of Scripture or the confirmation of its interpretation belongs to the pope alone. They themselves have usurped this power. ... Just think of it! The Romanists must admit that there are among us good Christians who have the true faith, spirit, understanding, word, and mind of Christ. Why, then, should we reject the word and

¹⁰⁷ Alister E. McGrath, *Reformation Thought: An Introduction* (Malden, MA: Wiley-Blackwell, 1999), 145.

¹⁰⁸ *Ibid.*, 161.

understanding of good Christians and follow the pope, who has neither faith nor the Spirit?¹⁰⁹

Luther stressed that good Christians have an ability to read and interpret the Bible and understand the contents of Scripture. Zwingli propounded the clarity and certainty of God's Word through his first writing, *The Clarity and Certainty of God's Word* in 1522.¹¹⁰ Zwingli emphasized that Christians can understand God's Word through an illumination of the Holy Spirit because the Word of God has its own clarity. Calvin's book *Institutes* was published in 1541 in order to help lay Christians read and understand the Bible easily.¹¹¹ The reformers played an important role in enhancing a right of Christians to read and interpret Scripture. These reformations of the reformers helped Christians grow spiritually in terms of following Jesus Christ not through the authority of the Church, but God's Word. The reformers focused on God's Word and provided lay Christians with an important opportunity to follow Jesus through God's Word that make people be perfect and equipped for every good work (2 Timothy 3:17).

The Great Awakening in Korea

The Great Awakening in Pyeongyang marked a great milestone that awakened the Korean church in history. The movement started from a regular Bible study of Jangdaehyeon Church in Pyeongyang in January 16-26, 1907.¹¹² Many people who lived in the province of

¹⁰⁹ Martin Luther, *Three Treatises* (Philadelphia: Fortress Press, 1978), 20-21.

¹¹⁰ Tony Lane, *A Concise History of Christian Thought* (Grand Rapids, Mich.: Baker Academic, 2006), 170.

¹¹¹ Alister E. McGrath, *Reformation Thought: An Introduction*, 163.

¹¹² Yong Kyu Park, *The Great Awakening in Pyeongyang* (Seoul: The Word of Life Press, 2000), 207.

Pyeongannam attended the Bible study. The Bible study focused on studying the Bible and prayer. After the Bible study in the morning, people went to the streets of Pyeongyang and proclaimed the gospel in the afternoon. In the evening, they had a service focusing on the sermon.¹¹³ Through the Bible study, the Holy Spirit powerfully moved the hearts of people. Many people who were impressed by God's Word confessed and repented of their sins in the grace of the Holy Spirit.¹¹⁴ The movement that started from the Bible study in Jangdaehyeon Church ignited the Great Awakening of Korea. Jung emphasizes that the primary cause of the Great Revival was the Bible study by insisting that the Bible study brought the Great Awakening in Pyeongyang and then led to the church growth in Korean churches.¹¹⁵ The Bible study focused on interpreting God's Word correctly, preaching, and teaching the gospel of Christ. When interpreting God's Word, people experienced the work of the Holy Spirit and the power. After Jangdaehyeon Church experienced the revival, the movement began to spread over Pyeongyang areas, the nation, and China as a revival and repentance movement.¹¹⁶

Korean churches grew in the background of Bible study. Allen mentioned the relationship between Korean churches and Bible study. According to Allen, Korean churches

¹¹³ Rin Seo Kim, "YoungKye Sunseong Sojeon (Middle-2)." *The Presbyterian Theological Quarterly* 62, no. 14. (Seoul: The Presbyterian General Assembly Theological Seminary, 1932), 34.

¹¹⁴ Il Woong Jung, "The Great Awakening in Pyeongyang and Bible Study: Sagyeonghoe." *Journal of Christian Education* 18, no. 1. (Seoul: Institute of Christian Education Affiliated with Chongshin University, 2008), 104.

¹¹⁵ Il Woong Jung, "The Great Awakening in Pyeongyang and Bible Study: Sagyeonghoe," 101.

¹¹⁶ The Institute of Korean Church History Studies, *A History of Korean Church* (Seoul: The Christian Literature Press, 1989), 272.

were built on the Bible, simply on the Bible contents, and Korean churches became one of the churches in the world that focused on the Bible.¹¹⁷

By teaching God's Word, the movement naturally caused repentance for people's sins through the work of the Holy Spirit and led to individual, church, and social transformation.¹¹⁸ In this sense, the early Korean church is based on the Bible, and it helped people be trained as Jesus' disciples. Although the churches did not have a specific system of discipleship, the revival movement that started by teaching and applying God's Word was identical to the basics of discipleship that makes people follow Jesus Christ.

Discipleship and God's Word in Church History

It is difficult to find the term, *discipleship*, in church history. However, discipleship occurred in distinguishing and various shapes in each age. This is because discipleship is not a changeable program according to the characteristics of each age, but a lifelong commitment to becoming a complete follower of Jesus Christ.¹¹⁹ Dempsey explains the relationship between discipleship and church history by stating,

The church exists to win people to Christ, help them grow in their faith and then send them out to participate in the mission of winning the entire world. The process of growing them in their faith and sending them is called discipleship, and it is God's will

¹¹⁷ Charles Allen Clark, Park, Yong Gyu and Kim, Chun Sup, *Evangelism for Korea and Evangelism Strategy of Nevius* (Seoul: The Christian Literature Society of Korea, 1994), 19.

¹¹⁸ Yong Kyu Park, "The Great Revival of 1907 and the Pyeongyang East Gate Church" *The Presbyterian Theological Quarterly* 74, no. 4, (Seoul: Chongshin University, winter, 2007), 98.

¹¹⁹ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*, 17, 19.

for every church. Now it has been two thousand years since the early church began the task of winning and discipling the world.¹²⁰

The church faced many challenges in each age, including persecution, doctrinal heresies, and attempts to dilute the meaning of the Gospel.¹²¹ The church struggled to protect the truth of God's Word. God's Word influenced people to be complete as Jesus' disciples and kept churches as Jesus' body. The writer of Hebrews said, "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart" (Hebrew 4:12, NASB). Therefore, God's Word was the only equipment and foundation for discipleship in church history.

Summary

Jesus' discipleship process includes phases of invitation, relationship, teaching, training, and mission. Each phase is not a one-time program. Each phase has complex and organic structure that is connected with other phases and remains until a person becomes a complete disciple. Jesus used each stage effectively according to disciples' spiritual levels and situations because He was the greatest disciple maker in the world. Jesus spent His public life according to God's Word and led disciples to His discipleship process focused on God's Word. God's Word is a starting point and an ending point of the discipleship process as well. Disciple making is to imitate and follow Jesus Christ. Jesus taught disciples with God's Word and gave them the

¹²⁰ Jonathan Falwell, *InnovateChurch*, 103.

¹²¹ Ibid.

mission with God's Word that the Father gave to Him. Therefore, God's Word became the center of the discipleship process.

Additionally, church history proved that God's Word was the essential element and foundation of historical events and theological issues. In the Early church, God's Word became the base of the first church, mission church, and discipling church. In the Reformation, the reformers struggled to restore the original meaning of God's Word. The Great Awakening in Korea was God's revival movement to awaken the country and people through God's Word. In this sense, God's Word is the most important element of making disciples to follow Jesus Christ in all generations and the unique and essential principle that all disciple makers must take into account.

Chapter 3

Analysis of Young Adult Discipleship Models in Korean Churches

Korean churches have provided young adult with discipleship training since 1980. The training had various forms according to the characteristics and models of local churches, and young adults were also trained according to the ministry models. Recently, Korean churches include four models, such as traditional church, attractional church, hybrid church, and organic church.

According to Dempsey, the four models have their own characteristics. The traditional church is the most common model that has a senior pastor, who supervises the programs and ministries of the church.¹²² The attractional church is known as a seeker church. This model attracts the lost to the church with the concept of “come and see” through events, programs, or activities.”¹²³ The organic church is a very simple and basic model focused on a cell group.¹²⁴ Similar to the human body, this model pursues healthy growth. The hybrid church blends elements of the traditional, attractional, and organic models, and many mega churches belong to this model.¹²⁵

According to the models of churches and directions of ministries, discipleship strategy and methodology in many Korean churches for young adult has various forms. This chapter

¹²² Dave Earley and Rod Dempsey, *Disciple Making Is ...*, 230.

¹²³ Elmer L. Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future* (Ventura, Calif.: Regal Books, 2007), 225.

¹²⁴ Dave Earley and Rod Dempsey, *Disciple Making Is ...*, 260.

¹²⁵ *Ibid.*, 267.

presents and analyzes the presentative discipleship training models according to the church models.

Although this study does not deal with all discipleship programs of Korean churches, it will be beneficial for Korean churches to comprehend the types and trends of Korean discipleship programs for young adult. The purpose of this chapter is to examine how the churches use God's Word as the content of discipleship programs.

Sarang Community Church

Sarang Community Church is a mega church which is located in Seoul, Korea and has a great spiritual influence on many local churches. The church is a representative hybrid church in Korea. The ministries of the church include characteristics of traditional church in terms of worship and small group, and characteristics of attractional church regarding church events, programs, and concerts. The church conducts many kinds of seminars related to social issues including culture, mission, healing, education, and leadership.¹²⁶ The primary ministry of the church is discipleship training to make disciples who imitate and follow Jesus.

Historical Background

Sarang Community Church was planted by Han Hum Oak in 1978. Oak emphasized that a pastor who wants to start discipleship training should be passionate for discipleship.¹²⁷ In

¹²⁶ "Event and Seminar," Sarang Community Church, <http://tv.sarang.org/event/event.asp?cid=D03#/> (accessed February 1, 2016).

¹²⁷ Han Hum Oak, *A Passion of Discipleship Training for 30 years* (Disciple-Making Ministries International, 2000), 38.

addition, he also stressed that the way to fulfil the Great Commission is to teach and train lay people as Jesus' disciples.¹²⁸ Providing the church members with discipleship training, he realized their anguish and problems that interrupted their spiritual growth and tried to develop discipleship programs for the lay people. He built up the foundation of discipleship training in the church and provided a model of discipleship training process for Korean churches.¹²⁹ When Oak was 65 years old in March, 2003, he retired from the church, and Jung Hyun Oh became a new senior pastor. Oh succeeded the ministry of the former senior pastor Oak and developed the vision of the church as a missional church to make disciples. He highlights five important purposes of the church: glorifying God, living as Jesus' disciples, vitalizing the community, evangelizing the world, and being one in the Holy Spirit.¹³⁰ He points up the ministry of discipleship training and entitles the training as Discipleship Training 2.0.¹³¹ The new discipleship training aims to practice Jesus' discipleship in the twenty-first century, the age of global network and postmodernism. Additionally, he puts high priority on the practice of discipleship.¹³²

¹²⁸ Han Hum Oak, *Called to Awaken the Laity*, 33.

¹²⁹ "Remember Han Hum Oak," Sarang Community Church, <http://johnoak.sarang.org/frameindexHidden.asp> (accessed February 4, 2016).

¹³⁰ "Guidance of the Church & Vision," Sarang Community Church, <http://info.sarang.org/info/vision.asp> (accessed February 5, 2016).

¹³¹ "Guidance of the Church & A Senior Pastor," Sarang Community Church, <http://info.sarang.org/info/pastoroh.asp> (accessed February 7, 2016).

¹³² Ibid.

Principles of the Discipleship Training of Sarang Community Church

The goal of the discipleship training of Sarang Community Church is to make lay people become Christ's disciples. The church lets lay people have an influence on society and Korea.¹³³ The church has two principles for its discipleship training. One is that the church rediscovers the definition of the laity in discipleship.¹³⁴ The church reports that ninety-nine percent of church members are lay people, and local churches are recognized by the lives of lay people, not by a few minister. Therefore, the church pursues to rediscover the meaning of the lay people in a biblical viewpoint and tries to awake the lay people. The other principle is that the church looks for the meaning of discipleship in the essence of the church. The church defines church as the congregation of Jesus' disciples that were sent to the world.¹³⁵ In the definition, the church also emphasizes the roles and position of lay people because they are an essential part of the church. Therefore, churches have to train lay people to obey Jesus' commandment and to expand God's Kingdom.

Discipleship Training Process

The discipleship training for young adult of Sarang Community Church is the same as the training for middle aged and older adults. The discipleship training of Sarang Community Church focuses on internal training and external training as well. Internal training is to make

¹³³ "The Goal of Discipleship Training," Disciple Making Ministries International, <https://www.disciplen.com/View.asp?BID=38&PageNo=1> (accessed February 8, 2016).

¹³⁴ "The Philosophy of Discipleship Training," Disciple Making Ministries International, <https://www.disciplen.com/View.asp?BID=39&PageNo=1> (accessed February 8, 2016).

¹³⁵ Ibid.

people imitate Jesus' character through the Word, prayer, and obedience, while external training focuses on equipping people with positive attitudes toward evangelism and the roles of disciples as light and salt in the world.¹³⁶ The discipleship process of Sarang Community Church is divided into two parts: disciple training and ministry training. The church named the system “Discipleship training A and Ω” (Figure 3.1).¹³⁷ The disciple training focuses on transforming trainees' lives and personalities to imitate Jesus Christ. The ministry training helps people develop their talents and techniques for church ministry. The discipleship training process is composed of the two training parts in which the church members participate in classes and small groups with up to twelve members.

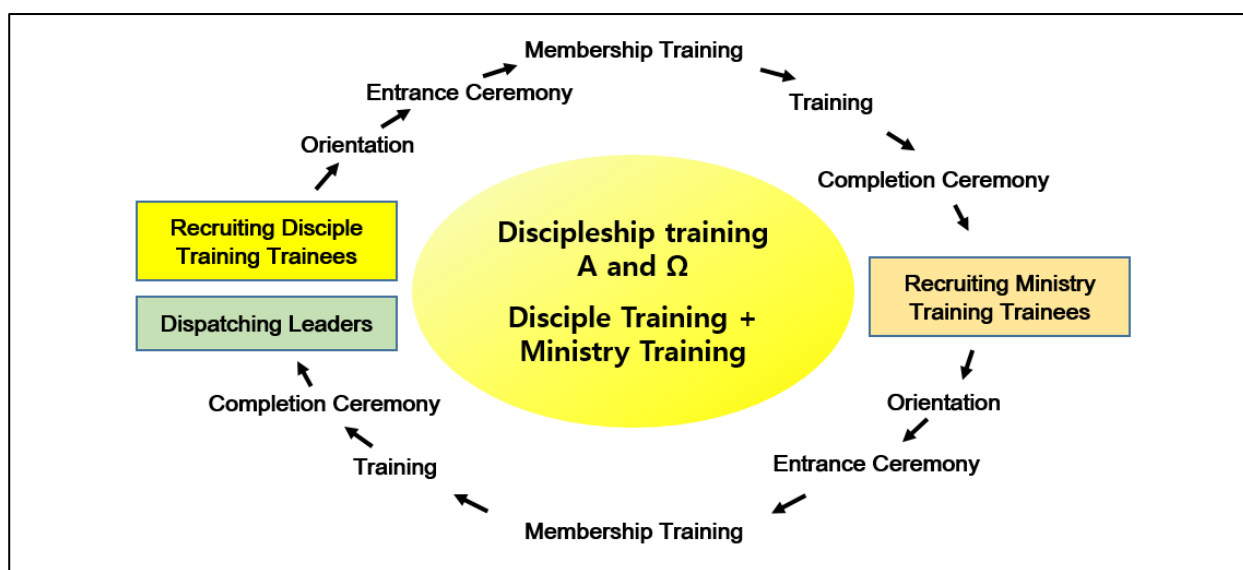


Figure 3.1 The Discipleship Training Process of Sarang Community Church

¹³⁶ “The Synopsis of Discipleship Training,” Disciple Making Ministries International, <https://www.disciplen.com/View.asp?BID=37&PageNo=1> (accessed February 10, 2016).

¹³⁷ “Disciple Training A and Ω,” Disciple Making Ministries International, <https://www.disciplen.com/View.asp?BID=34&PageNo=1> (accessed February 11, 2016).

The disciple training consists of thirty-two-week course. In this period, trainees learn about discipleship with three textbooks: *the Ground of Discipleship Training*, *Unshakable Salvation*, and *Becoming a Little Jesus*. The textbook, *the Ground of Discipleship Training*, deals with a basic spiritual life pattern of disciples by examining trainees' problems and stresses habits of reading the Bible and prayer.¹³⁸ Trainees learn the doctrines of salvation for fourteen weeks through *Unshakable Salvation*.¹³⁹ *Becoming a Little Jesus* leads people to be mature in spiritual personality and life.¹⁴⁰ Through the three books, trainees learn about the life of disciples and develop habits for a spiritual life.

The textbooks emphasize an inductive method to study the Bible. The inductive method focuses on personal experiences and meditation when individuals study the Bible. It is based on observation, interpretation, and application.¹⁴¹ The inductive approach to the Bible emphasizes close observation of the text in the Bible. Observation helps believers find the meaning of each expression and context in the Bible and lets them meditate more deeply. The inductive method leads believers to find the intentions of the writers of the Bible and to share the meaning of the text in small groups. Trainees need to practice the inductive method in the beginning classes to master it. Disciple training and ministry training commonly require that all trainees have an ability to interpret the Bible with the inductive method.

¹³⁸ Han Hum Oak, *Leader's Textbook of Discipleship Training 1* (Seoul: Disciple-Making Ministries International, 2003), 8.

¹³⁹ Ibid.

¹⁴⁰ "The Contents of Discipleship Training," Disciple Making Ministries International, <https://www.disciplen.com/View.asp?BID=36&PageNo=1> (accessed February 12, 2016).

¹⁴¹ "Small Group 397 – An Inductive Bible Study, the Importance of Observation," Disciple-Making Ministries International, <http://www.disciplen.com/View.asp?BID=2275&PageNo=1> (accessed February 24, 2016).

The requirements of the disciple training program for young adult are as follows.¹⁴²

1. A person who was baptized 3 years ago and has enrolled in the church for at least 1 year.
2. A person who finished a new member orientation.
3. A person who is not married.
4. A person who attends a small group.
5. A person who is willing to serve in ministries during the discipleship training.
6. A person who is healthy and does not have unethical jobs.
7. A person who is willing to carry out all contents of the disciple training without complaints.

Trainees should meet the requirements. Before the disciple training, trainees have to complete at least two prerequisite programs, such as the Bible Panorama, meditation training, and evangelism training.

The ministry training consists of thirty-four-week course. In the period, trainees also complete three textbooks: *the Holy Spirit, the Key of New Life, Church and Self-image of Lay People*, and *Small Group Situations and Leadership*.¹⁴³ The training deals with a life of a disciple, identity of church, and ministries in the church. The ministry training is designed to help trainees become disciples and participate actively in church ministries. The ministry training program focuses on the small group setting and practices and consists of lectures. In order to join

¹⁴² “Disciple Training A and Ω,” Disciple Making Ministries International, <https://www.disciplen.com/View.asp?BID=34&PageNo=1> (accessed February 13, 2016).

¹⁴³ “Parts of Discipleship Training,” Sarang Community Church, <http://jeja.sarang.org/> (accessed February 13, 2016).

the program, trainees have to complete the disciple training before the ministry training.

Trainees' personalities, talents, and diligence are evaluated by pastors who trained them.¹⁴⁴

All courses in the training require assignment. Trainees have to prepare for each class and answer every question of the textbooks. Participants have to read the required books and the Bible, memorize sixty Bible verses in each term, and meditate on the Bible every week.¹⁴⁵ They have to attend worship services on Sunday and Wednesday and summarize the sermons. Trainees should submit all the assignments to their discipleship training pastors.

Strengths and Weaknesses

The discipleship training of Sarang Community Church is very systematic and has many resources that trained pastors provide. The church provides many opportunities for young adult to experience various programs related to discipleship training. The training especially stimulates lay people to discover their potential and makes young adult join in ministries in the church.¹⁴⁶ The training program stresses God's Word through reading, memorizing, studying, and meditating on the Bible. Many young adults who complete the programs become leaders and eagerly lead small groups.

However, the discipleship training has several weak points in the way of making disciples. First of all, the discipleship training was developed on the foundation of an inductive

¹⁴⁴ "Ministry Training A and Ω," Disciple Making Ministries International, <https://www.disciplen.com/View.asp?BID=33&PageNo=1> (accessed February 14, 2016).

¹⁴⁵ Han Hum Oak, *Leader's Textbook of Discipleship Training 3* (Seoul: Disciple-Making Ministries International, 2003, 23-25).

¹⁴⁶ Han Hum Oak, *Called to Awaken the Laity*, 35.

method that consists of observation, interpretation, and application. Although the method helps believers actively read and interpret the Bible, it is difficult for beginner believers to interpret God's Word by themselves. The method requires basic knowledge and understanding of the Bible and theology. However, most lay people have no chance to learn about the Bible and theology. As a result, lay people have difficulty finding the meaning of God's Word with the inductive method. In order to attend the disciple and ministry training, trainees have to take the Bible classes to be equipped with an ability to interpret the Bible and to learn about the background of the Bible. As a result, the church stresses that trainees have to participate in the Bible classes and seminars.

Another problem is that the programs focus on developing intellectual abilities to interpret the Bible. They are composed of lectures and seminars that help young adult learn about theological knowledge. However, the focus on theological knowledge has a limitation. Young adult should learn about God's Word through not only knowledge in the class but also coaching, modeling, and training as Jesus did and showed to His disciples. Dong Won Lee pointed out the tendency of discipleship training focused on knowledge and lectures in Korean churches.¹⁴⁷ In the point, although Sarang Community Church has a systematic structure of discipleship, its training programs require a high level of intellectual ability and prerequisites for young adult to complete the discipleship program.

¹⁴⁷ Jong Chul Lee, "Jesus' Heart instead of Discipleship Training Focused Knowledge," *A Compass of Korean Church NewsPower*, http://www.newspower.co.kr/sub_read.html?uid=16556 (accessed August, 10, 2016). Lee summarizes the sermons of a pastor Dong Won Lee in the First United Methodist Church in Flushing in November 2-5, 2010.

Second, Sarang Community Church selects only a few young adults that meet the qualifications of the discipleship training. The church considers qualifications of possible trainees. Only a few young adults who meet the qualifications and pass a test can participate in the discipleship training program. The selection process does not provide a discipleship training opportunity to just any young adult who wants to experience the discipleship training. The entrance qualifications set up a standard of good Christians and limit the discipleship training opportunities to new believers who do not meet the qualifications. When Jesus invited His followers, He did not focus on their jobs and other qualifications. Jesus invited a tax collector, fishermen, a doctor, and ordinary people. Additionally, when Jesus sent disciples, He commanded them to go and make disciples of “all nations” (Matthew 28:19). Jesus did not limit possible disciples as a few people. Bill Hull describes who a disciple is:

They are to be made in every nation; therefore, every person in the church is a disciple and has the responsibility and divine ability to be what Christ desires. The idea that only mature people are disciples and all other Christians are immature converts appears nowhere in the New Testament. God expects every believer to be a mature, reproducing disciple. Therefore, any leader can confidently stand before the church and call every believer to discipleship. ... Every Christian is to be a disciple.¹⁴⁸

Therefore, every young adult can have qualifications to participate in the discipleship training. However, Sarang Community Church sets up the standard of possible disciples according to its requirements.

¹⁴⁸ Bill Hull, *The Disciple-Making Church*, 26.

Onnuri Community Church

Onnuri Community Church is a hybrid church as one of the mega churches that provides seminars, events, and programs. The vision of the church is to build up a missional church like the early churches in Acts. The motto of the church is ACTS29.¹⁴⁹ Although the book of Acts finished in chapter 28, the church hopes to continue the story in the twenty-first century. Onnuri Community Church tries to obey the Great Commission to make disciples through a one-to-one discipleship model.

Historical Background

Onnuri Community Church was planted by Pastor Yong Jo Ha in October 6, 1985. At that time, Ha emphasized educating new believers and making disciples. In 1986, the church had 510 church members. From 1988 to 1991, the church stressed ministries to teach God's Word and began to support forty missionary families and six missional institutions. Since then, the church has focused on ministry depending on the Holy Spirit and ministry of prayer. The vision of ACTS29 has been accomplished by the satellite churches, CGNTV broadcasting, the vision village mission training center, participation into society, and other ministries.¹⁵⁰

The church pursues three communities: worship, the Holy Spirit, and missional community.¹⁵¹ Worship community means that worship makes the church healthy spiritually and

¹⁴⁹ "Greeting of a Senior Pastor" Onnuri Community Church, <http://www.onnuri.org/about-onnuri/church-introduction/senior-pastors-introductory-message/> (Accessed March 31, 2016).

¹⁵⁰ "Onnuri Footprints" Onnuri Community Church, <http://www.onnuri.org/about-onnuri/church-introduction/onnuris-history/> (Accessed March 31, 2016).

¹⁵¹ "Ministry Philosophy of Onnuri" Onnuri Community Church, <http://www.onnuri.org/about-onnuri/church-introduction/onnuris-ministry-philosophy/> (Accessed February 15, 2016).

that the revival of the church begins with worship. The community points out that the Holy Spirit builds up and ministers to the church. The missional community has a vision to send two-thousand missionaries and make ten-thousand lay ministers for the mission.¹⁵² These characteristics reflect in every worship, small group, seminar, and all programs. As a result, Onnuri Community Church has an influence on Korean churches through the missional vision of the church and various programs.

With respect to discipleship training, the church is famous for one-to-one discipleship training. The program focuses on teaching God's Word and making disciples as witnesses of Jesus Christ (2 Timothy 2:2). To make disciples is possible only through Jesus Christ who showed a model of sharing His life and serving others. In order to imitate and follow Jesus, the church made a one-to-one relationship discipleship training program. The relationship between a mentor and a mentee is a core element of the program. The one-to-one program is the representative discipleship program of Onnuri Community Church and impacts the development of other discipleship programs.

Principles of One-to-One Discipleship

One-to-one discipleship training is designed to help a lay mentor (called shepherd) make a lay mentee (called sheep) become a disciple of Christ. Shepherds teach the Bible and doctrines of Christianity through the program, share their lives, and transform a sheep's life into a disciple's life by focusing on God's Word.¹⁵³ This program provides sheep with a systematic

¹⁵² Ibid.

¹⁵³ Yuni Shin, "One-to-One Discipleship Training Manual," Culture Making Agent, <http://blog.naver.com/PostView.nhn?blogId=yunishin&logNo=30158452843> (Accessed August 10, 2016).

training that requires an intimate relationship with God and obedience to God's Word for sixteen weeks. The sheep becomes Jesus' disciples and followers to preach the Gospel. Through the training, sheep are able to receive support from their shepherds.

The goal of one-to-one discipleship training is to train people to become true Christians who show faith in their lives, not superficial Christians, and to build up Christians who are not self-centered but Christ-centered.¹⁵⁴ Onnuri Community Church has been concerned that Christians do not live a Christian life and has tried to develop believers' spirituality. The program helps new believers grow as Jesus' disciples and obey God's Word. The trained believers serve and strengthen one another in God's love.

One-to-One Discipleship Process

The one-to-one discipleship program includes all adults regardless of their gender and age. The program can be applied to all adults equally without any requirements. The goal of the church is to make all people become Jesus' disciples (Matthew 28:18-20).

The one-to-one discipleship process for young adult consists of two stages: sheep stage and shepherd stage. The church assigns a sheep to a shepherd and encourages them to build a relationship through the one-to-one method.¹⁵⁵ In the sheep stage, a sheep is trained by a shepherd for sixteen weeks. A shepherd uses a textbook of one-to-one discipleship training that is

¹⁵⁴ "Introduction of One-to-One Discipleship Training," One-to-One Discipleship Ministry Team, <http://www.one2one.or.kr/introduce/oneonone.php> (accessed August 10, 2016).

¹⁵⁵ "A Sheep Stage in One-to-One Discipleship Training," One-to-One Discipleship Ministry Team, <http://www.one2one.or.kr/introduce/sheep.php> (accessed August 10, 2016).

composed of eleven topics.¹⁵⁶ (Figure 3.2) The topics include Christ, confidence of salvation, God's attributes, the Bible, prayer, fellowship, evangelism, a life driven by the Holy Spirit, temptation, obedience, ministry, and a disciple's life.

A shepherd and a sheep have a meeting once a week and the church provides a place for them. The training proceeds for about ninety minutes. For the first fifteen minutes, they share their lives of the week, talk about the sermon of last Sunday worship, and check assignments, such as Bible reading and memorizing Bible verses. For the next five minutes, the shepherd introduces a topic of the textbook and then discusses contents of the textbook. Lastly, the shepherd concludes the meeting and prays for the sheep to apply the lesson to his or her life.¹⁵⁷

Through the stage, the sheep can learn about church membership, church activities, and ministries. The sheep can share their lives with their shepherd in Jesus Christ. The shepherd prays for the sheep's prayer requests and encourages them to be mature spiritually. The shepherd, as a role model, plays an important role in developing the sheep's spiritual life. The stage is beneficial to both the shepherd and the sheep because they can practice teaching and learning in the process.

After the sheep completes the sheep stage, he or she has an opportunity to be a shepherd. In order to be a spiritual mentor, he or she should complete the next stage, shepherd stage. The shepherd stage is an education program for a sheep to become a shepherd.¹⁵⁸ After the shepherd

¹⁵⁶ Duranno, *One-to-One Discipling Bible Study* (Seoul: Duranno, 2012), 221.

¹⁵⁷ Onnuri One-to-One Discipleship Training Ministry Team, *One-to-One Discipleship Training Bible Study Guide Book* (Seoul: Duranno, 2010), 17-18.

¹⁵⁸ "A Shepherd Stage in One-to-One Discipleship Training," One-to-One Discipleship Ministry Team, <http://www.one2one.or.kr/introduce/shepherd.php> (accessed February 15, 2016).

stage, the student shepherd can receive a shepherd certificate and participate in training a sheep. In order to enter the stage, a sheep who completed the sheep stage submits the application to the one-to-one program directors. The shepherd stage consists of about sixteen-week course. (Table 3.1)

Table 3.1 Shepherd Stage Process¹⁵⁹

Week	Subject	Memorization	Homework
1	Orientation		
2	Jesus Christ (1)		
3	Jesus Christ (2)	Mt. 28:19-20	Book Review (1)
4	Jesus Christ (3)	Gl. 2:20	Disciple Squared (1)
5	Jesus Christ (4)	Jn. 15:5	Disciple Squared (2)
6	Theory and Practice of Q.T.	Ps. 1:2-3; Jos. 1:8	One-to-One Practice Report (1)
7	Confidence of Salvation	1Jn. 5:13; Jn. 5:24	One-to-One Picture
8	God's Attributes	1Ch. 29:11; Ps. 36:5-6	Disciple Squared (3)
9	God's Word	2Tm. 3:16; 1Pt. 2:2	Disciple Squared (4)
10	Prayer	Jn 15:7; Php. 4:6-7	Disciple Squared (5)
11	Fellowship	Rm. 12:4; Jn. 13:34-35	One-to-One Discipleship Training Principles
12	Evangelism	Rm. 1:16; 1Pt. 3:15	One-to-One Practice Report (2)
13	A Life driven by the Holy Spirit	Eph. 5:18; Gal. 5:22-23	Book Review (2)
14	Temptations	1Co. 10:13; Jms. 1:14-15	Assigning a sheep
15	Obedience	Rm. 12:1, Lk. 9:23	Writing Testimony
16	Ministry / End of Training	1Pt. 2:9-10; 1Co. 3:9	
	Guidance of One-to-One Administration	Survey of Training, Test, Ending Ceremony, Testimony, etc.	

¹⁵⁹ Ibid.

In the one-to-one discipleship training, Onnuri Community Church uses the subject approach to teach the Bible. The textbook deals with each subject of theology. In order to do so, shepherds help sheep have conviction and understand biblical truths by using the Bible verses. Through the program, sheep learn about God's Word and apply it to their lives.

A person who completed this stage as a shepherd can be qualified to teach sheep. In the case that a shepherd trains more than five sheep, he or she is nominated as a lay minister of one-to-one discipleship training and can be dispatched to a long term or a short term ministry.¹⁶⁰

Strengths and Weaknesses

One-to-one discipleship training is a great model that centers on a relationship method compared to other models that highlight theological knowledge. Young adult who needs a spiritual mentor has a good chance to meet a mature mentor in faith and spiritual life. Therefore, many young adults apply for one-to-one discipleship training. A shepherd devotes his or her time to the program and trains sheep through the one-to-one training. As the Apostle Paul trained Timothy with passion and love, a shepherd provides a sheep with not only knowledge but also a spiritual life as a spiritual model based on the relationship between a shepherd and a sheep. Most of all, the discipleship system is a lay ministry that consists of laity shepherds. The model suggests how both a shepherd and a sheep can grow spiritually. It has a healthy structure in which lay people can actively participate in the training program, while other programs are administered by pastors and ministers.

¹⁶⁰ "Flow Chart of One-to-One Discipleship Training," One-to-One Discipleship Ministry Team, <http://www.one2one.or.kr/introduce/flow.php> (accessed February 17, 2016).

However, the training also has a weakness. Onnuri Community Church is a mega church that has a hybrid structure. Many young adults tend to attend mega churches to experience famous programs like the one-to-one discipleship program. As a result, it takes a long time for applicants to participate in the program because too many young adults apply for the program. Another weakness of this program is that many who completed the program are less likely to become shepherds to train others.¹⁶¹ They want to develop their spiritual gifts and experience a good discipleship program; however, they seldom decide to be disciples. As a result, the number of applicants increases, but the number of shepherds is stagnant. Only a few lay ministers are devoted to the training program. Onnuri Community Church as a hybrid church attracts many young adults to the program; however, they have difficulties in making disciples of Christ. In addition, the sixteen-week course is not sufficient to make young adult become a disciple. Typically, a new believer cannot be a disciple only through the sixteen-week course training. One-to-one discipleship training has a limitation to contain all discipleship training elements that Jesus showed His disciples for three years. Regarding God's Word, the program has a difficulty in making disciples because it focuses more on the relationship between a shepherd and a sheep than God's Word. In order for young adults to become disciples, they need to receive discipleship training focused on God's Word. However, the program that focuses on each subject and some doctrines rarely deals with the meaning of God's Word, and this inhibits a person's ability to interpret God's Word. In order to develop the ability, young adult needs to participate in other seminars and programs.

¹⁶¹ Sung Chul Park, "A Study for One-to-One Discipleship Training as a New Direction of Ministry: One-to-One Evangelism and Training" (Master's thesis, Anyang University Theological Seminary, 2011), 37-38.

Daegu Dongshin Presbyterian Church

Daegu Dongshin Presbyterian Church is a hybrid church; however, the ministry of young adult is characterized as an attractional model. The young adult ministry of the church has many attractional programs including a praise concert, events for nonbelievers, Bible seminars, premarital seminars, and discipleship training. As a result, many young adults in Daegu area move into the church from local churches and want to receive discipleship training. Through the discipleship training for young adult, the church has a great influence on the local churches.

Historical Background

Daegu Dongshin Presbyterian church was planted in 1950 by 85 members from Daegu Dongin Presbyterian church. In 2000, Rev. Sung Soo Kwon started to serve the church as a senior pastor. When Kwon began his ministry, the number of church members was about 800. In 2015, the number increased up to 6,000.¹⁶² The most important reason of the rapid growth is Kwon's leadership that systematizes ministry of the church. Kwon taught the New Testament in Chongshin theological seminary as a professor for 14 years, and then, he has served Dongshin Presbyterian Church since 2000.¹⁶³ Through his teachings and ministry experiences, he proved his ministry philosophy in the church. He states that a key word of church growth is a paradigm

¹⁶² Won Hee Jung, "Dongshin Presbyterian Church experienced a delight through Life Ministry in a barren place, Daegu," *News Mission*, http://m.newsmission.com/news/index.php?mid=news&m=1&sort_index=regdate&order_type=desc&category=163&page=31&document_srl=61590 (accessed February 18, 2016).

¹⁶³ "Profile for a Senior Pastor," Dongshin Presbyterian Church," http://www.ds-ch.org/xe/sub01_2 (accessed February 19, 2016)

shift through the Gospel.¹⁶⁴ He stresses that a biblical belief system changes the mind, the mind changes action, action changes habit, and habit changes personality and life.¹⁶⁵ He named the process “Life Ministry.” The vision of Dongshin Presbyterian Church includes five parts focused on the life ministry.¹⁶⁶ The elements are missional evangelism, worship, fellowship, education/ training, and serving/ ministry. The church puts discipleship training for young adult into education/ training. The church focused on making young adult Jesus’ disciples through ministers who were specialized in discipleship training.

Principles of the Discipleship Training of Daegu Dongshin Presbyterian Church

Discipleship training for young adult in Dongshin Presbyterian Church differs from training for elders. The training program for elders consists of two phases: disciples training (32 weeks) and ministry training (34 weeks).¹⁶⁷ The period and process of the training is the same with the discipleship training of Sarang Community church. On the other hand, the training for young adult includes three phases: basic training for spiritual growth, advanced training for spiritual growth, and disciples training.¹⁶⁸ The young adult congregation are called “Apostles”

¹⁶⁴ Jong Eun Kong, “Changing a Frame of Thought Save a Local Church,” *IGood News*, <http://www.igoodnews.net/news/articleView.html?idxno=45600> (accessed February 19, 2016).

¹⁶⁵ Byung Kook Kim, “The First Life Ministry Conference in Dongshin Presbyterian Church,” *Kidok News*, <http://www.kidok.com/news/articleView.html?idxno=91577> (accessed February 20, 2016).

¹⁶⁶ “The Vision of Daegu Dongshin Presbyterian Church,” Daegu Dongshin Presbyterian Church, http://www.ds-ch.org/xe/sub02_02_1 (accessed February 21, 2016).

¹⁶⁷ “Introduction of Disciple and Ministry Training,” Daegu Dongshin Presbyterian Church, http://www.ds-ch.org/xe/sub06_05_01 (accessed February 22, 2016).

¹⁶⁸ Dong Jin Park, *Apostles Training Manual* (Daegu: Dongshin Presbyterian Church, 2015), 1-3.

who are sent by Jesus Christ. The young adult group pursues making young adult disciples who are equipped with spirituality and professionalism in order to send them to the world as laity ministers and to save the lost.¹⁶⁹

Discipleship Training Process

The Apostles discipleship training consists of basic training, advanced training, and disciples training.

The basic training consists of thirteen-week lessons. In order to participate in the training course, applicants should meet the requirements.¹⁷⁰ They should attend all Sunday worship services, give tithes regularly, and read the Bible at least one time before participating in the training. The training classes are held on Tuesday, Thursday, and Sunday mornings from 07:00 to 08:00 a.m. Maximum number of participants is fifteen in each class. In order to complete the training, an applicant should read more than three chapters of the Bible every day for the training period, pray more than thirty minutes every day, submit assignments, memorize all required Bible verses, and attend early morning services at 06:00 a.m. at least once a week. In the course, an applicant should attend the Old and New Testament panorama classes.¹⁷¹

¹⁶⁹ Dynamic Apostles, "Vision," Daegu Dongshin Church Young Adult Congregation Apostles, <http://apostles.kr/sub1/sub1.php> (accessed February 22, 2016).

¹⁷⁰ Dynamic Apostles, "Applying and Registration for Nurturing Basic Training," Daegu Dongshin Church Young Adult Congregation Apostles, http://apostles.kr/sub2/sub1.php?myt=tboard&board_id=ministry&std=title&stx=%EC%96%91%EC%9C%A1&bmode=view&bno=256 (accessed February 22, 2016).

¹⁷¹ Dong Jin Park, *Apostles Training Manual*, 1.

Advanced training is a twenty-six-week course that has every Wednesday and Friday morning meeting from 07:00 to 08:20 a.m. Approximately up to twenty-five people can participate in the training.¹⁷² In order to apply for the training, an applicant should complete the basic training. Trainees should read the Bible more than five chapters every day for the training period, pray more than thirty minutes every day, submit assignments, practice the contents of the checklist, and attend early morning services at 06:00 a.m. at least once a week. In the course, trainees are required to attend a doctrine study class.¹⁷³

Disciples training consists of 32 week classes every Wednesday from 08:00 to 10:00 p.m.¹⁷⁴ It has about ten disciples training groups. Each group has about twelve people. Applicants are required to complete the basic and advanced trainings, attend Sunday Worship regularly, give tithes and thanksgiving offering regularly, and read the Bible at least once.¹⁷⁵ During the course, trainees should attend evangelism explosion training. The church uses three discipleship textbooks developed by Sarang Community church: *the Ground of Discipleship Training*, *Unshakable Salvation*, and *Becoming a Little Jesus*. The process is similar to the discipleship training of Sarang Community church.

¹⁷² Dynamic Apostles, “Applying and Registration for Nurturing High-level Training,” Daegu Dongshin Church Young Adult Congregation Apostles, http://apostles.kr/sub2/sub1.php?myt=tboard&board_id=ministry&bmode=view&bno=257 (accessed February 23, 2016).

¹⁷³ Dong Jin Park, *Apostles Training Manual*, 2.

¹⁷⁴ Dynamic Apostles, “Applying and Registration for Disciples Training,” Daegu Dongshin Church Young Adult Congregation Apostles, http://apostles.kr/sub2/sub1.php?myt=tboard&board_id=ministry&bmode=view&bno=258 (accessed February 24, 2016).

¹⁷⁵ Dong Jin Park, *Apostles Training Manual*, 3.

Strengths and Weaknesses

Discipleship Training for young adult in Dongshin Presbyterian Church is a stepwise training system that consists of basic, advanced, and disciples training. This program provides enough opportunities for young adult who wants to participate in the discipleship training. In addition, the training provides three special classes, such as Bible panorama, doctrine study classes, and evangelism explosion training. The special classes help young adult be equipped with essential theological knowledge and practical experience of evangelism. Each discipleship training group that consists of twelve members helps trainees build a relationship with their mentors. The discipleship process reflects principles of Jesus' discipleship training that includes the phases of invitation, relationship, teaching, and training.

However, regarding God's Word, the training has weak points. Although the discipleship training of Dongshin Presbyterian Church has systematic programs and provides young adult with many opportunities to experience discipleship training, it has a limitation to apply God's Word to young adult's life. The program assigns much homework to young adults and requires them to complete on extra three courses: Bible panorama, doctrine study classes, and evangelism explosion training. These requirements and classes focus on applying God's Word to young adults' lives, and they are beneficial to improving young adults' knowledge and transforming their lives with God's Word; however, sometimes, they can be big burdens to young adults. Young adults live in the world with their own jobs. They should spend all of their times completing requirements and attending the classes. In order to become Jesus' disciples through God's Word, it is more important to prove the power of God's Word in their lives than completing the requirements.

In addition, regarding mission, the discipleship training for young adult has a weak point. The church adopted the system and resources of Sarang Community church that consists of disciples training and ministry training.¹⁷⁶ However, the young adult ministry excluded the ministry training course. Instead of the ministry training course, the young adult ministry developed a program to make lay leaders. Every young adult can be a leader to lead small groups without the discipleship training program. Sarang Community church has a clear purpose for the discipleship training. Young adult who completed the discipleship training can become leaders to lead small groups. However, the young adult ministry of Dongshin Presbyterian Church replaced the ministry training with the discipleship training for all young adults. It can be beneficial to all young adults who want to serve ministries as a body of Christ; however, after young adults finish the discipleship program, they do not have an opportunity to serve ministries as leaders through a systematic ministry training course.

Summary

Three discipleship training models are discussed to show the representative examples of discipleship training for young adult in Korean churches. Most churches that have discipleship programs tend to adopt or modify one of the three models. The common characteristics of the mega churches are hybrid or attractional churches. Although the churches have strong points and weak points, they tend to make discipleship training a part of young adult ministry rather than a

¹⁷⁶ “Disciple Training A and Ω,” Disciple Making Ministries International, <https://www.disciplen.com/View.asp?BID=34&PageNo=1> (accessed February 11, 2016).

core element of young adult ministry. As a result, the churches make discipleship training become one of many programs because the hybrid or attractional churches focus on programs.

Each program has strong points: systematic program, relationship-based program, and stepwise program for young adult. However, the common weak point is that they are based on program. Discipleship is not a program, but a process. Hull emphasizes, “When discipleship takes a place alongside leadership, evangelism, preaching, worship, counseling, support groups, and other programs, it ceases to be what it was meant to be: the heart of what it means to be a Christian.”¹⁷⁷ Discipleship is not a new program but it consists of all parts of church ministries. The most important element of church ministries is God’s Word. Therefore, Korean churches need to make a new discipleship training model as a discipleship process focused on God’s Word.

¹⁷⁷ Bill Hull, *The Complete book of Discipleship*, 36.

Chapter 4

The Survey Result: The Recognition of Young Adults about The Discipleship Process Focused on God's Word

The Purpose and Procedures of the Survey

The purpose of this survey is to find out what discipleship programs young adult has, what they think about the discipleship process, and to examine how the programs focuses on God's Word. This chapter will report the results, and analyze and evaluate them. This survey was conducted through a Google Survey, "drive.google.com" from October 29 to November 22, 2015. The title of survey was "Questionnaire of the Discipleship Process for Young Adult."

Data Collection

The first step of data collection was to contact possible participants and ask them to complete the questionnaire. The participation was anonymous. Therefore, the survey was linked to a web address of Google survey through Facebook. In the request, the participants accessed *the Questionnaire of the Discipleship Process for Young* and completed it.

Participants

Participants who were involved in the survey were all young adults who were trained by discipleship programs of local churches in Korea. Thirty-five young adults participated in the survey. After obtaining the data, the researcher analyzed and evaluated the discipleship training programs in Korean churches.

What is your age?

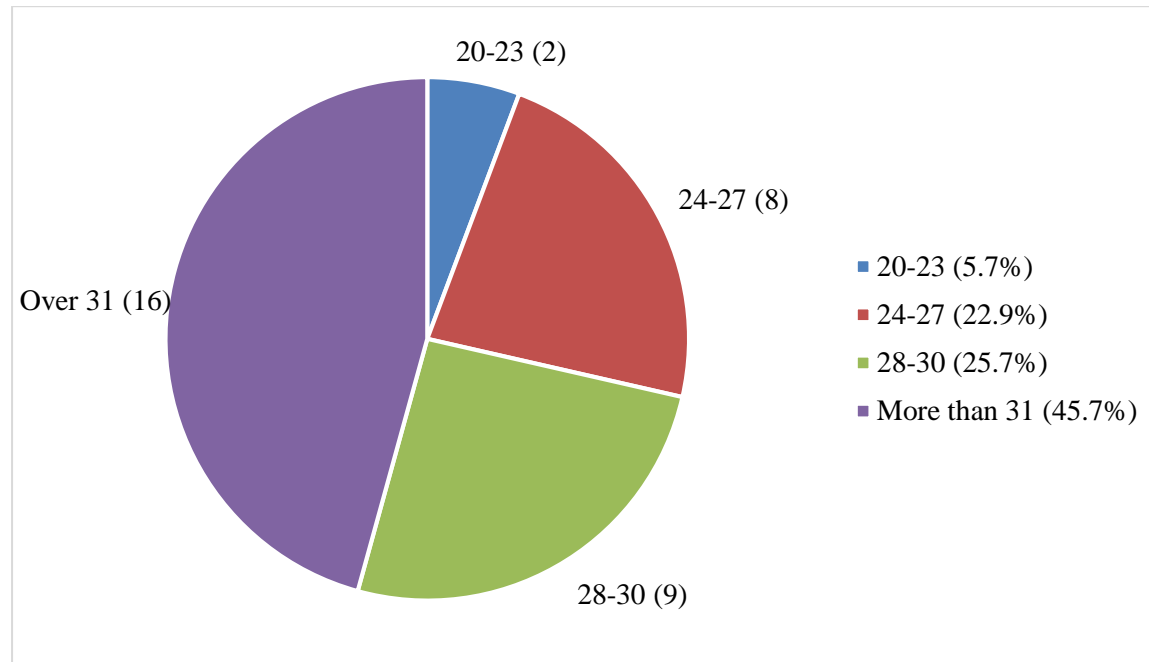


Figure 4.1 Demographic Information of Participants – Question 2

Thirty-five young adults consist of 11 males (31.4%), and 24 females were (68.6%). Sixteen participants were 31 years old and older (45.7%), 9 participants were between age of 28 and 30 (25.7%), 8 participants were between age of 24 and 27 (22.9%), and 2 participants were between the ages of 20 and 23 (5.7%). (Figure 4.1)

What is the highest level of education you have completed?

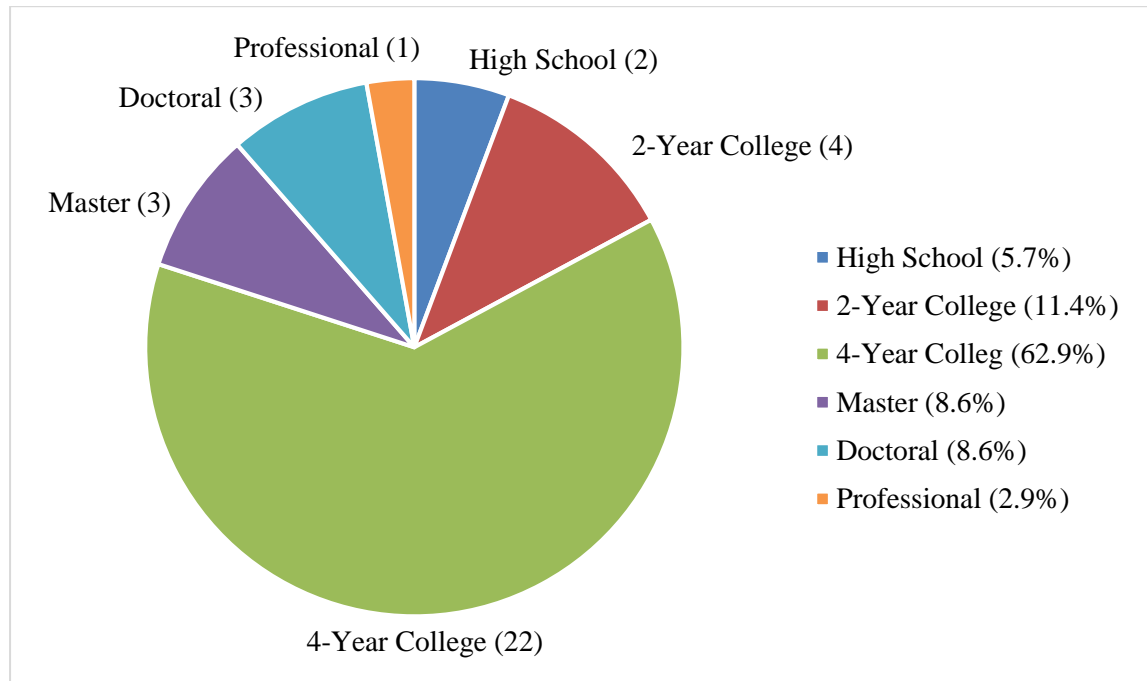


Figure 4.2 Education Background of the Participants – Question 3

Most participants had a bachelor's degree and higher. Of the participants, 62.9% received a 4-year college degree, 8.6% a master's degree, 8.6% a doctoral degree, and 2.9% professional degree. Participants with a 2-year college degrees consisted of 11.4%, those with a high school diploma were 5.7%.

How many young adults are attending Sunday worship service regularly in your church?

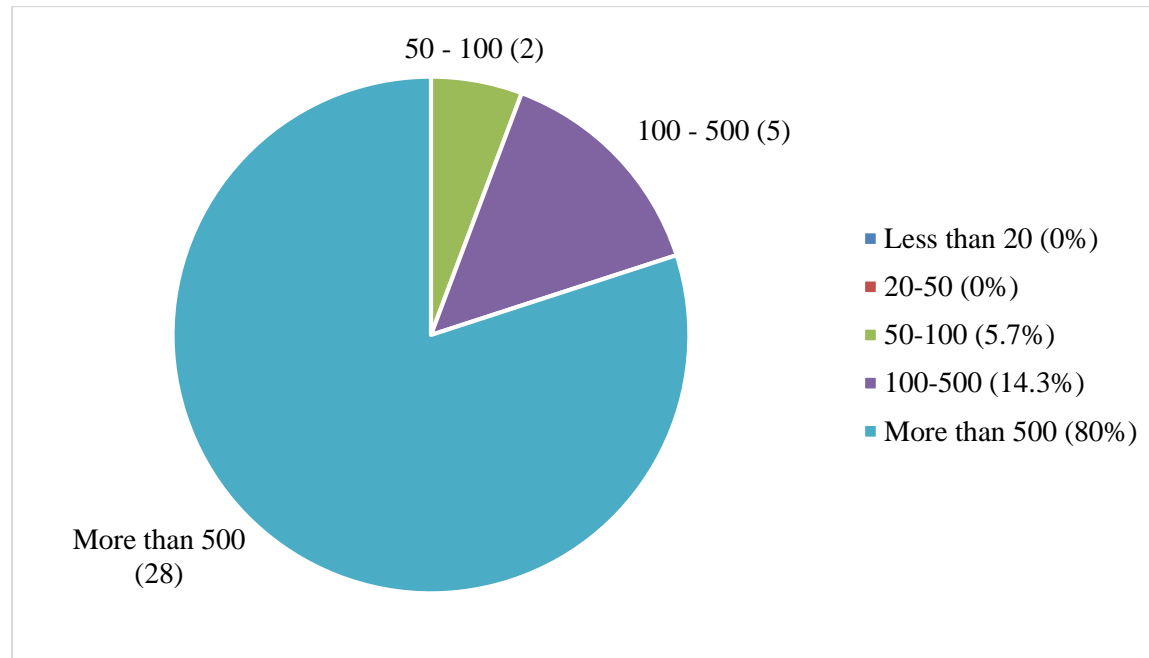


Figure 4.3 Church Background of the Participants – Question 4

The majority of participants (80%) have attended large churches that have more than 500 young adult attendants. Of the participants, 14.3% have attended churches with 100 to 500 attendants, and 5.7% 50 to 100. However, there were no participants who have attended churches with less than 50 young adults. (*Figure 4.3*)

The results prove that the churches with discipleship programs are mainly large churches that have more than 50 to 100 regular young adult attendants.

Data Analysis: Discipleship Process

The following eight questions are related to what participants thought about the discipleship process that they experienced. The participants were asked to answer the questions about the period, essential elements, targets, definition of a disciple, and characteristics of the

discipleship process that they experienced in their churches. The researcher analyzed the opinions of young adults for the discipleship process in which they participated.

How long was your church's discipleship training?

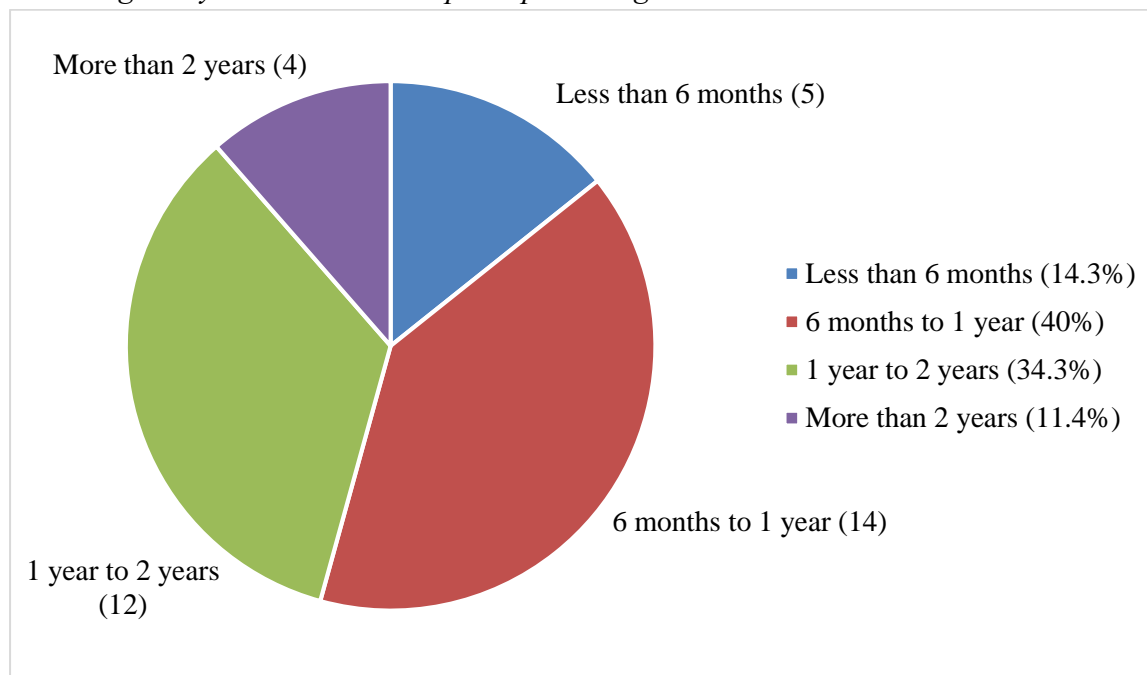


Figure 4.4 The Period of Discipleship Training of Participants – Question 5

The majority of participants (40%) were trained by a discipleship training program for 6 months to 1 year. Of the participants, 34.3% were trained for 1 year to 2 years, 14.3% were trained for less than 6 months, and 11.4% for more than 2 years.

*What areas of ministry do young adults serve in after they complete discipleship training?
(Select all that apply)*

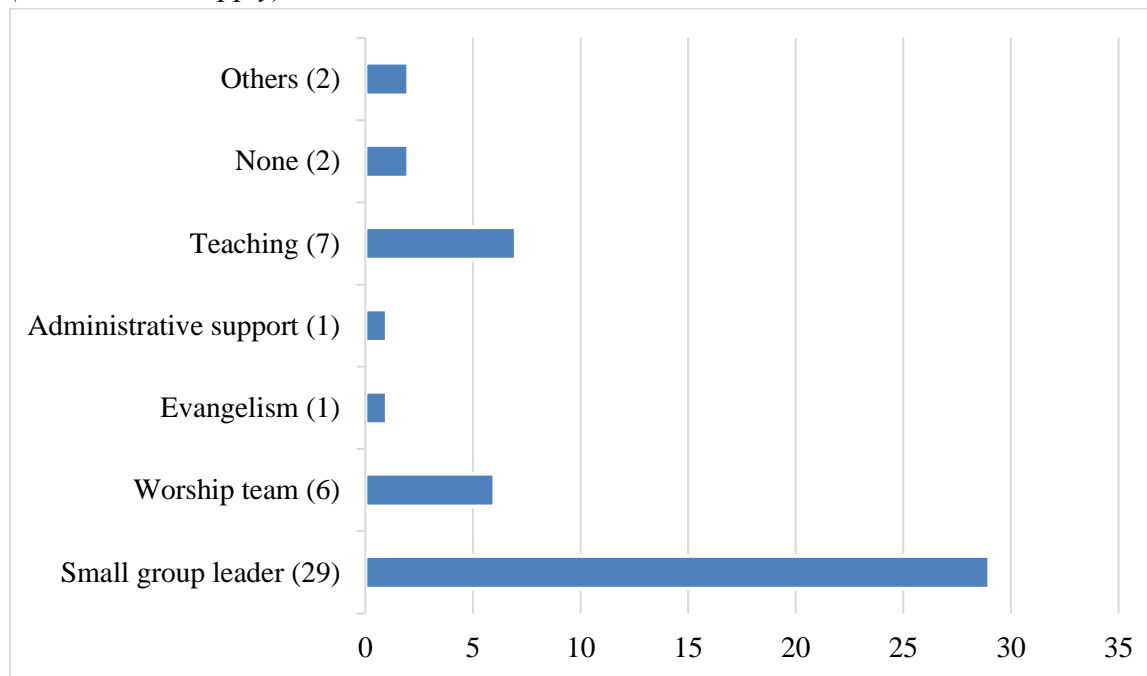


Figure 4.5 Ministry Areas after Discipleship Training – Question 6

The majority of participants serve small group ministry as leaders. Seven participants serve as teachers and 6 participants serve in worship teams. Two participants do not serve. Figure 4.5 indicates that most trained young adults minister to make others disciples as leaders and teachers.

Who is the target of discipleship training in your young adult ministry?

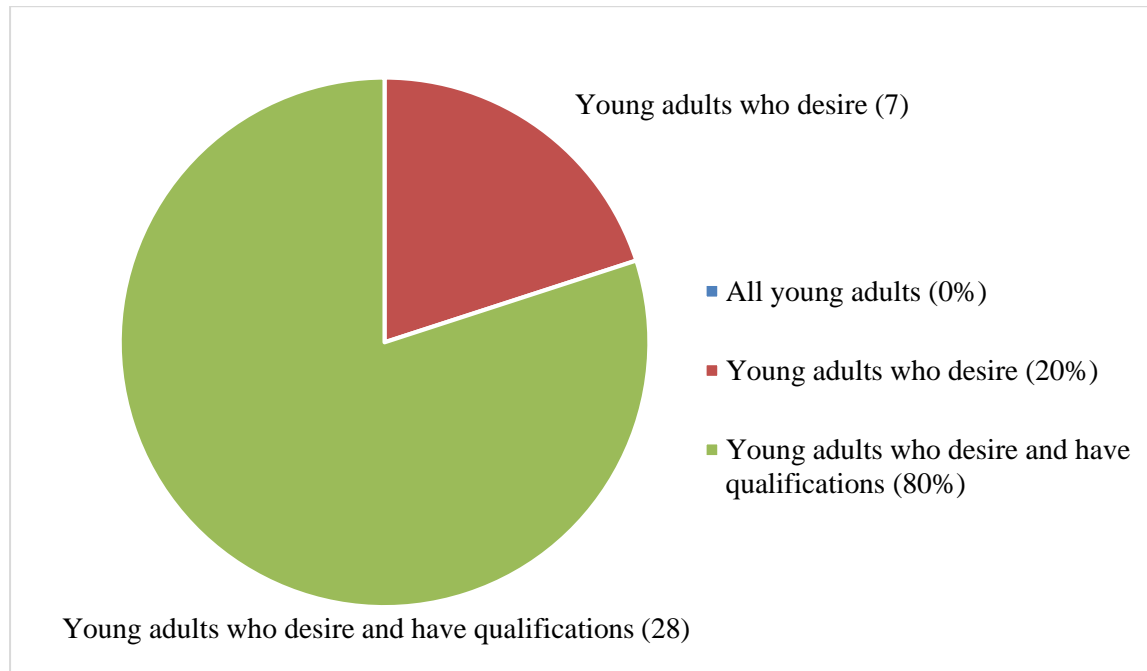


Figure 4.6 Qualification of the Training Programs – Question 7

Twenty-eight participants (80%) reported that their church recruited only a few young adults who desire to participate in the program and have the entrance qualifications. Of the participants, 20% reported that if young adults want to experience the training, they can participate in the training without any requirements.

What kinds of discipleship training did you complete? (Select all that apply)

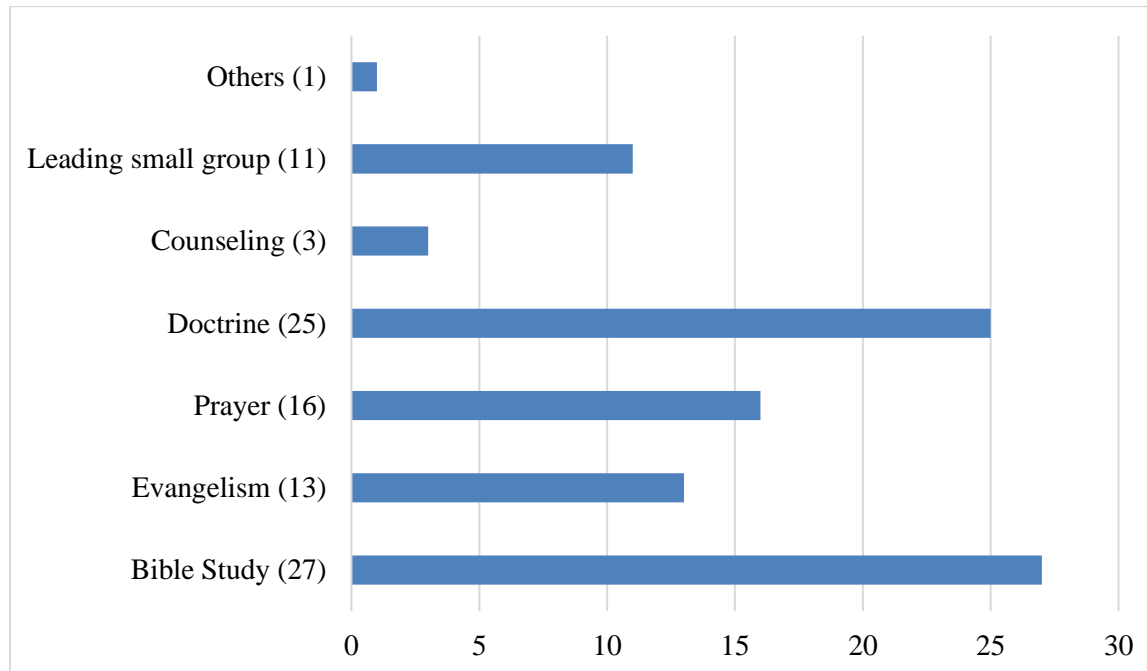


Figure 4.7 Essential Programs of Discipleship Training – Question 8

Trainees of discipleship training programs complete various programs, such as Bible study, evangelism, prayer, doctrine, counseling, and leading small groups. Bible study and doctrine were the most popular programs. Figure 4.7 demonstrates that the core programs of discipleship process are related to teaching God's Word. The discipleship processes of Korean churches are concentrated on the Bible study and the doctrine class.

What do you think are the most important characteristics of a disciple? (Choose three options)

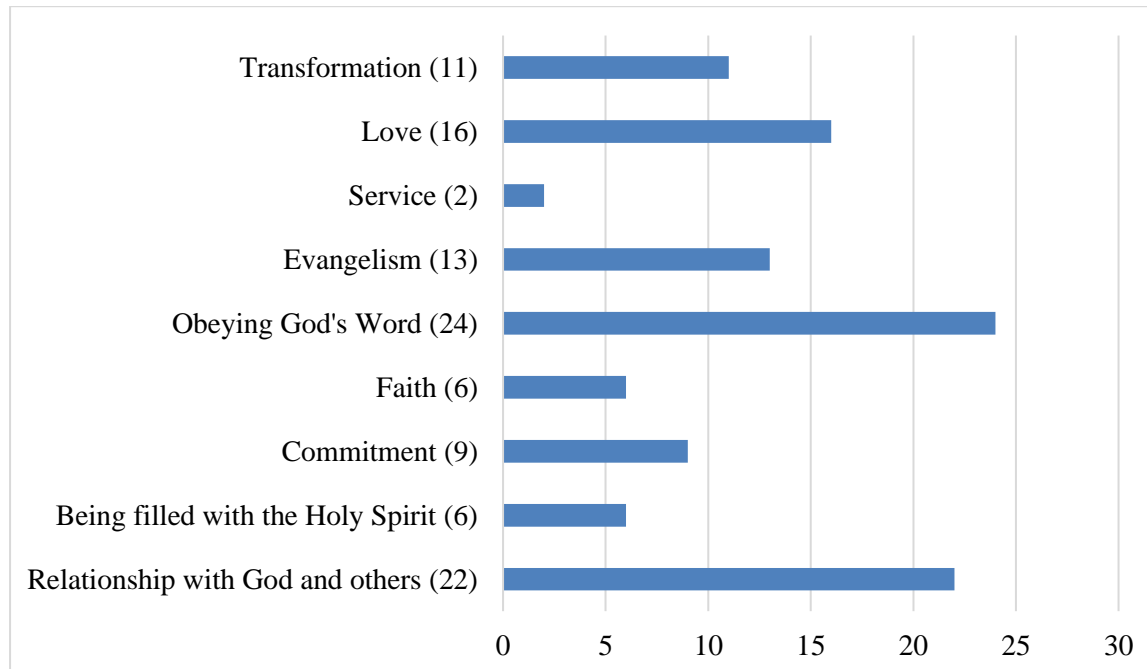


Figure 4.8 Characteristics of a Disciple – Question 9

A disciple is characterized as one who has a relationship with God and others, being filled with the Holy Spirit, commitment, faith, obeying God's Word, evangelism, service, love, and transformation. The participants were asked to choose three characteristics to describe a disciple.

The highest ranks are obeying God's Word (24) and relationship with God and others (22). Next, love was ranked in the third place (16), evangelism in the fourth place (13), and transformation in fifth place (11). The lowest rank was service (2). The results reflect that obeying God's Word is the most important characteristic of a disciple, and churches emphasize God's Word most in the discipleship process.

What do you think are the most important things in discipleship training? (Choose three options)

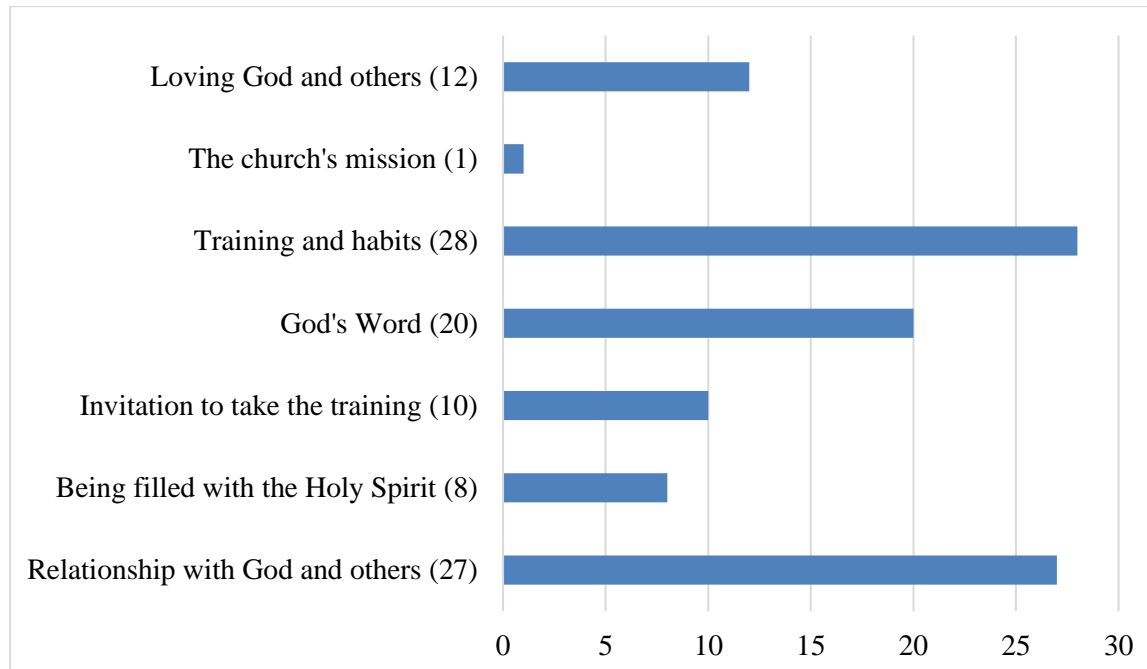


Figure 4.9 The Most Important Elements in Discipleship Training – Question 10

Figure 4.9 demonstrates what participants think about the most important elements of discipleship training. The results depend on what participants did learn about a definition of a disciple through their discipleship training and reflect their thoughts for the discipleship process.

Regarding the most elements of discipleship process, 28 participants chose training and habits, 27 chose relationship with God and others, 20 chose God's Word, 12 chose loving God and others, 10 chose invitation to take the training, 8 chose being filled with the Holy Spirit, and only 1 chose the church's mission. Figure 4.9 demonstrates what young adults want and think about the essential elements of discipleship process. Most of all, they want to be trained and have spiritual habits and develop relationship with God and others.

What is the most important factor that your church emphasizes in discipleship training?

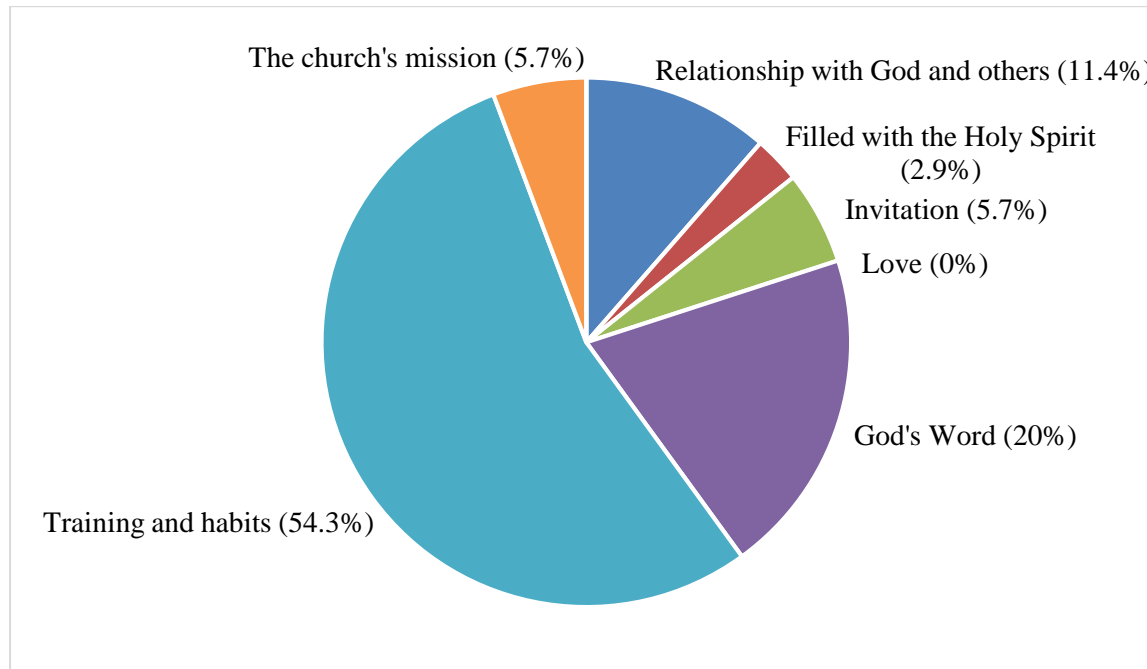


Figure 4.10 The Core Factor that the Churches Emphasize in Discipleship Training – Question 11

Figure 4.10 demonstrates the essential points that churches of the participants emphasized in the discipleship process. According to the ministry direction or the purpose of the churches, each church emphasizes particular elements to make young adult disciples. The churches stress particular elements, such as relationship with God and others, being filled with the Holy Spirit, invitation to take the training, God's Word, training and habits, the church's mission, and loving God and others. These elements are important to make young adult disciples because Jesus showed the elements according to His discipleship.

The participants reported that the most important phase of discipleship process in their churches was training and habits (54.3%). God's Word was 20%, relationship with God and others was 11.4%, and invitation to take the training was 5.7%, the church's mission was 5.7%, being filled with the Holy Spirit was 2.9%, and love was 0%. The results indicate that many

churches emphasize the importance of training young adults and help them have spiritual habits in their lives.

What do you think is the weakness of discipleship training in your church?

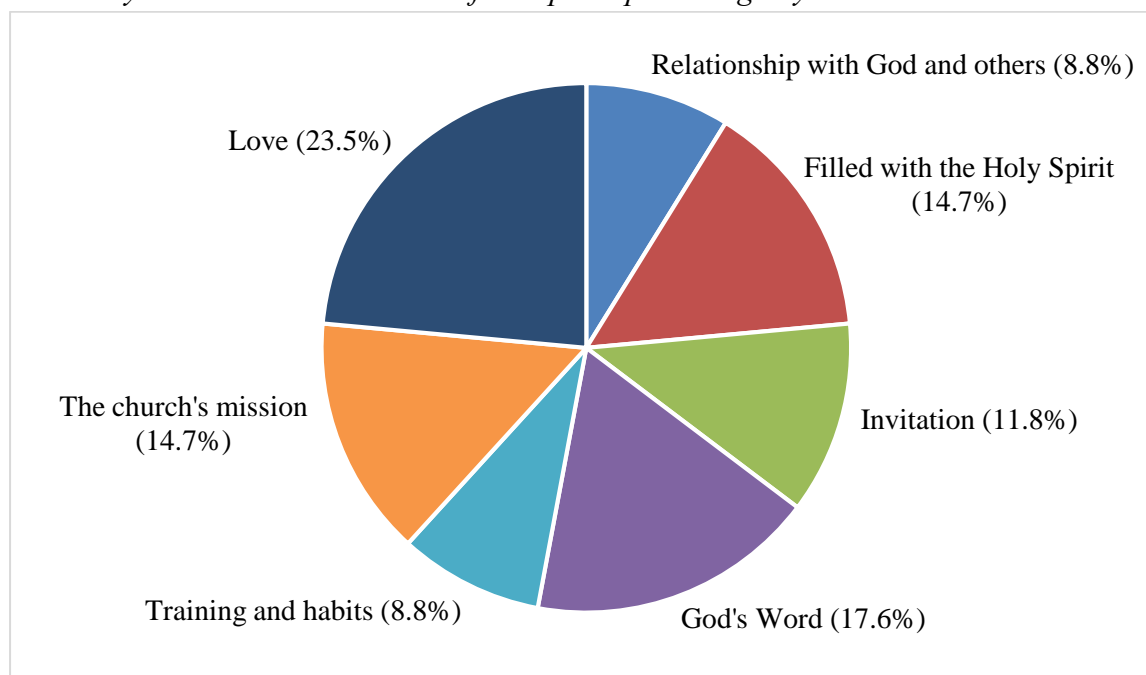


Figure 4.11 Weaknesses of Discipleship Training in the Churches of the Participants – Question 12

Figure 4.11 shows the weak points of discipleship programs of Korean churches. The participants think the weakest points are love (23.5%), God's Word (17.6%), Filled with the Holy Spirit (14.7%), Invitation (11.8%), Relationship with God and others (8.8%), and Training and habits (8.8%). In comparison to figure 4.10, the factor that the churches did not emphasize was love, and figure 4.11 proves that the weak point of the discipleship process was also love. Interestingly, for God's Word, figure 4.11 showed a different result. In figure 4.10, one of the emphasized elements was God's Word. Ironically, the participants reported that the weak element was also God's Word. The results show that although the churches emphasize the importance of

God's Word (See *Figure 4.10*), young adults believe that their churches do not have an appropriate discipleship process to train them through God's Word.

Data Analysis: Discipleship Process Focused on God's Word

The responses of question thirteen to twenty one show participants' thoughts about how the churches focused on God's Word in their discipleship process. The questions are related to Jesus' discipleship process and to applying God's Word to young adult's life. The questions especially dealt with sermons as God's Word that influence the discipleship process. The responses represent the current discipleship processes of Korean churches and how to teach and use God's Word to make young adult a disciple.

What do you think is the most important part in the discipleship training of Jesus?

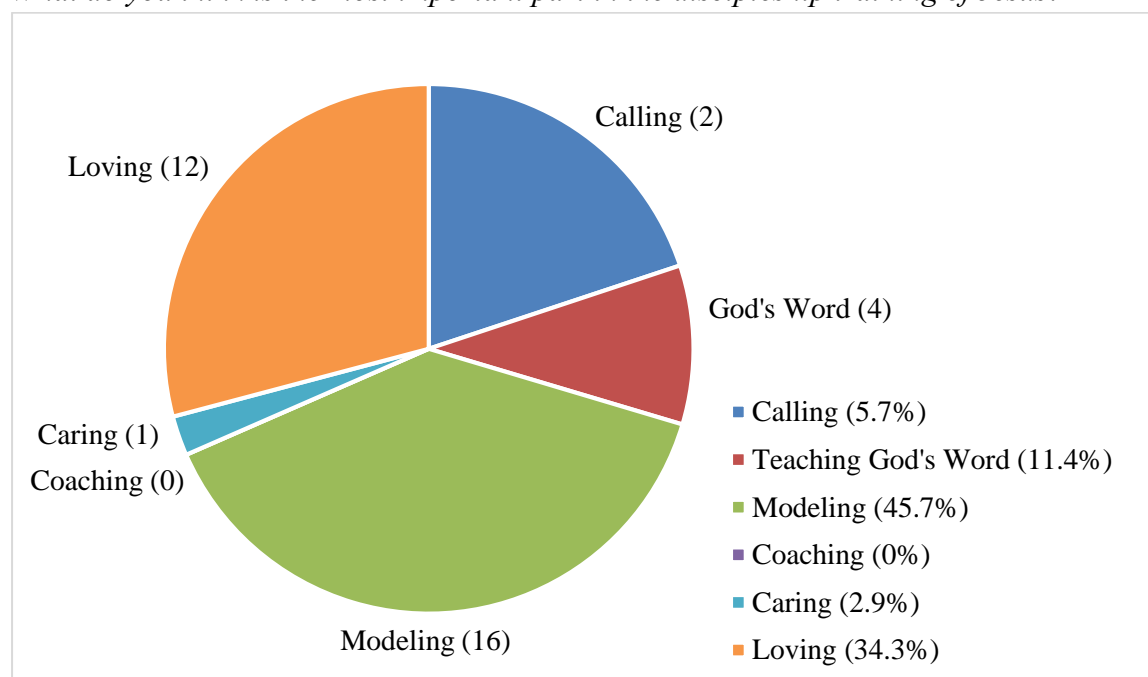


Figure 4.12 The Most Important Part in the Discipleship Training of Jesus – Question 13

Figure 4.12 demonstrates the most important part of discipleship training that the participants think about in Jesus' discipleship. The participants responded that the most important elements were modeling (45.7%), Love (34.3%), God's Word (11.4%), Calling (5.7%), and Caring (2.9%).

Most participants understood that Jesus' discipleship focused mainly on modeling and loving. Although His discipleship included all elements of discipleship, Jesus' focus was to teach God's Word. God's Word is connected to all the elements as an essential and unique element in Jesus' discipleship process.

Do you agree that your personal abilities of interpreting God's Word developed through the discipleship process?

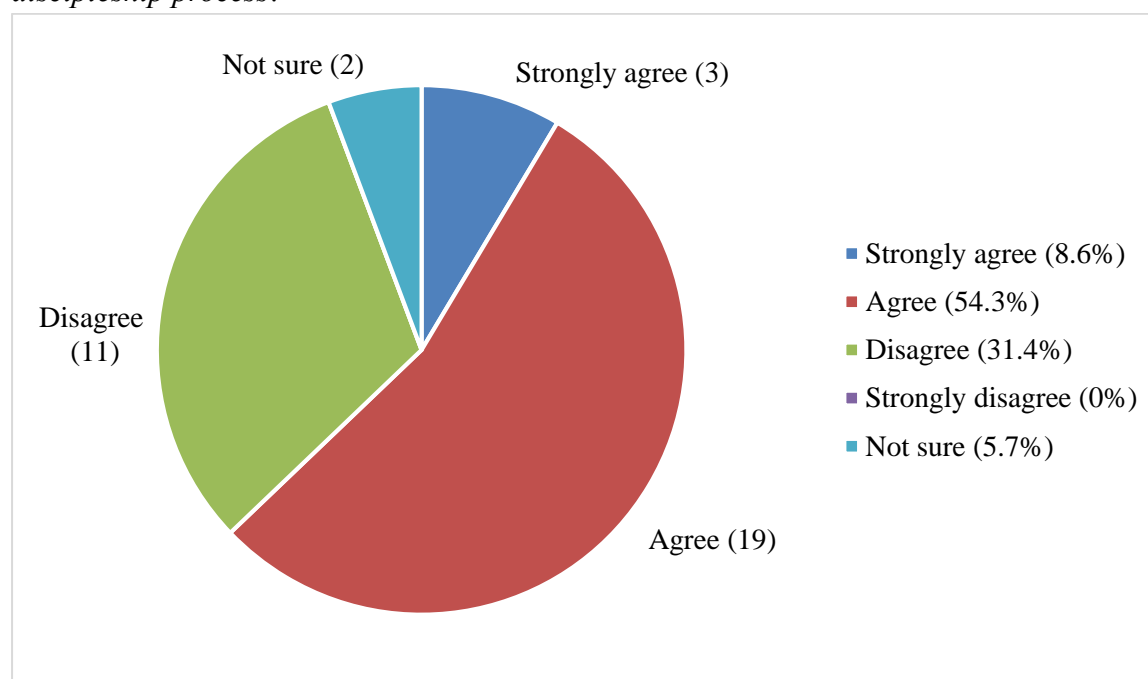


Figure 4.13 Interpreting God's Word and Discipleship Process – Question 14

Figure 4.13 demonstrates how much participants developed their abilities of interpreting God's Word through the discipleship process. The ability to interpret God's Word is an important element to make disciples. Jesus taught and interpreted God's Word for the disciples through all

situations and opportunities. In order to follow Jesus and become His disciples, individuals should learn how to interpret and obey God's Word. Six out of ten participants agree that they developed the ability to interpret God's Word through the discipleship process (Strongly agree 8.6%, Agree 54.3%).

The results in figure 4.13 prove that the discipleship process in the local churches plays a role in developing young adult's ability to interpret God's Word; however, 31.4% of the participants did not have a chance to learn how to interpret God's Word through the discipleship process.

How important is the application of God's Word for developing in the discipleship process?

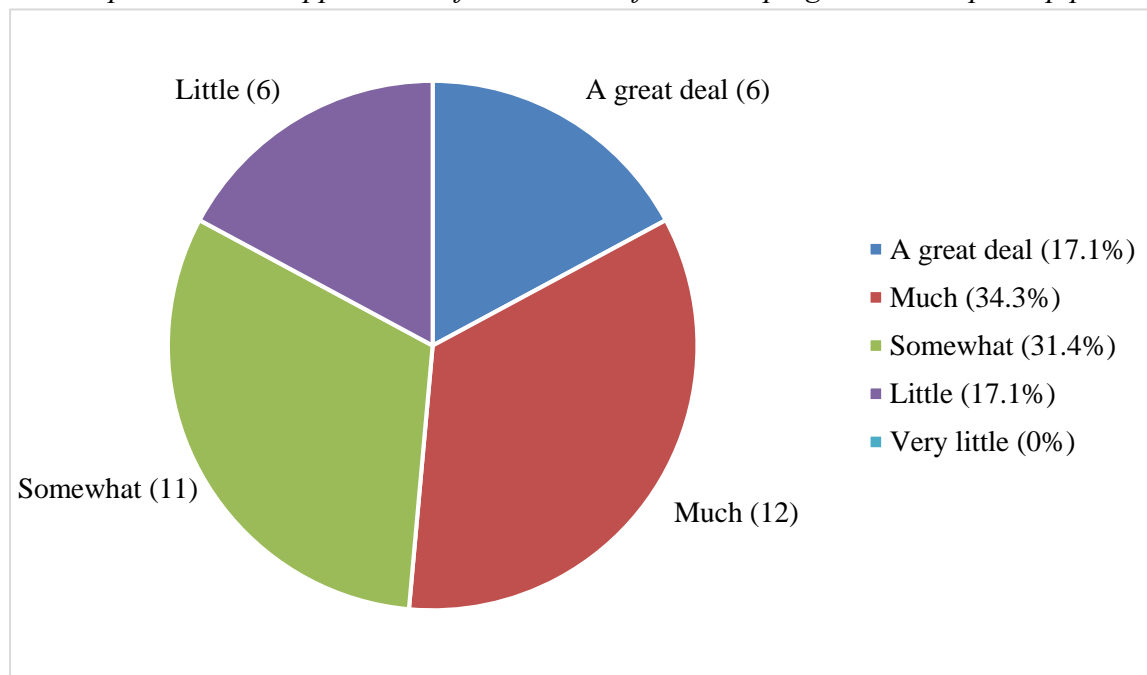


Figure 4.14 The Application of God's Word – Question 15

Figure 4.14 points out a part of applying God's Word through the discipleship process. The figure reports how important is the application of God's Word developed in their discipleship process. The majority of participants (51.4%) responded positively (A great deal

17.1%, Much 34.3%). However, the other half of participants answered negatively (Somewhat 31.4%, Little 17.1%). The results show that although Korean churches emphasize applying God's Word in young adults' lives, the influence is not strong absolutely for all young adults.

What do you think is the most important aspects of the spiritual life that influences your ability to interpret and apply God's Word?

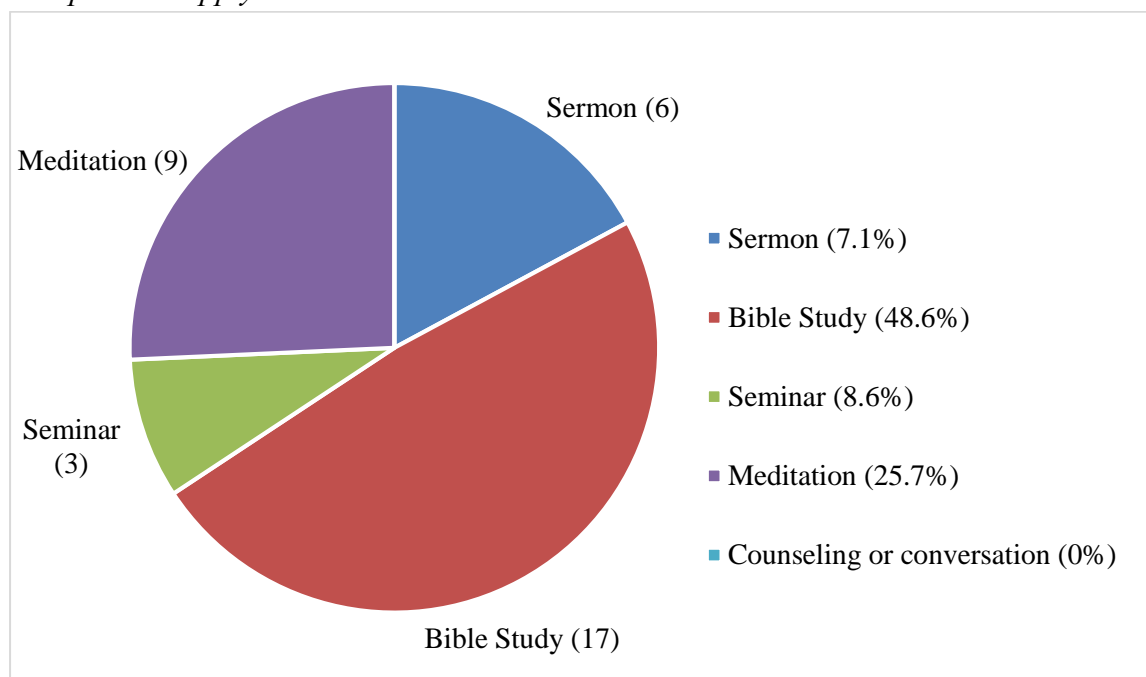


Figure 4.15 Influences on Young Adult's Ability to Interpret and Apply God's Word – Question 16

Figure 4.15 demonstrates what parts have an influence on interpreting God's Word and application in their lives. This question indicates exactly what programs were emphasized by their discipleship process. The participants think these aspects, which are Bible study (48.6%), a private meditation (25.7%), seminars (8.6%), and sermons (7.1%). Except for counseling or conversations, the lowest influence on young adult was sermons.

The result proves that a sermon does not play an important role in the discipleship process directly, and many churches do not regard a sermon as an important element to make disciples.

Do you agree that the worship sermon in your young adult ministry is closely connected with the discipleship training process?

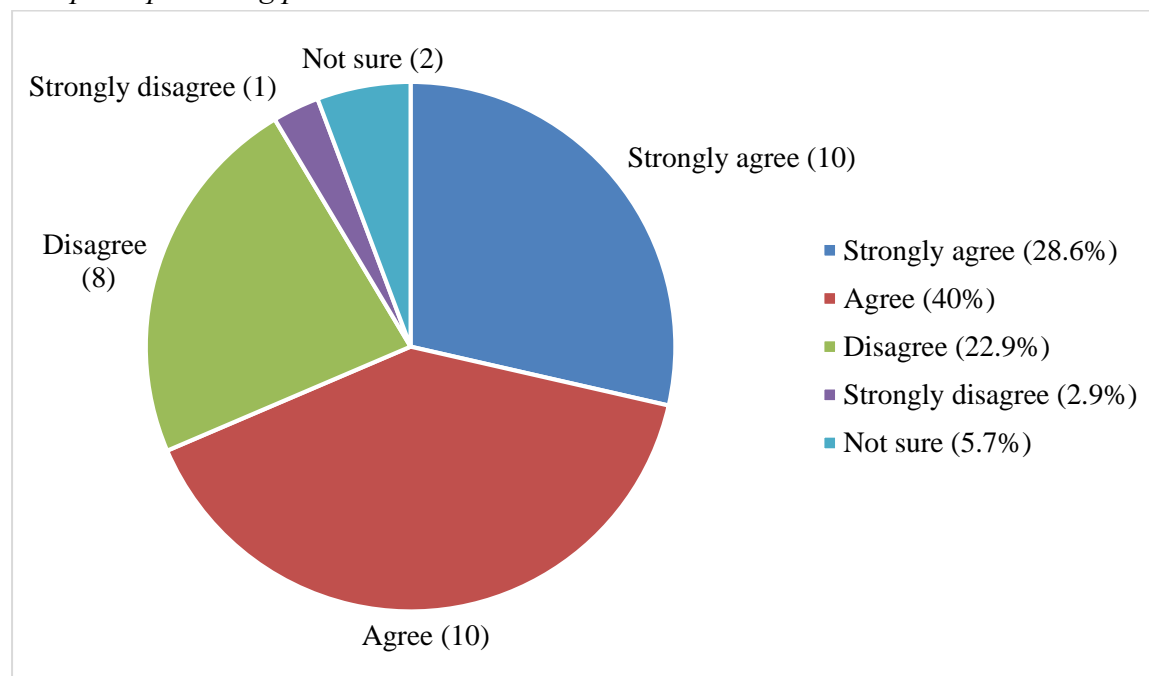


Figure 4.16 The Connection between the Sermon and Discipleship Training Process – Question 17

Figure 4.16 demonstrates if participants think that worship sermons are closely connected with other discipleship training. The figure shows that twenty participants strongly agree or agree (68.6%). However, the other participants disagree or strongly disagree (Disagree 22.9%, Strongly disagree 2.9%).

Do you agree that the worship sermon in your adult ministry has an effect on your family and jobs?

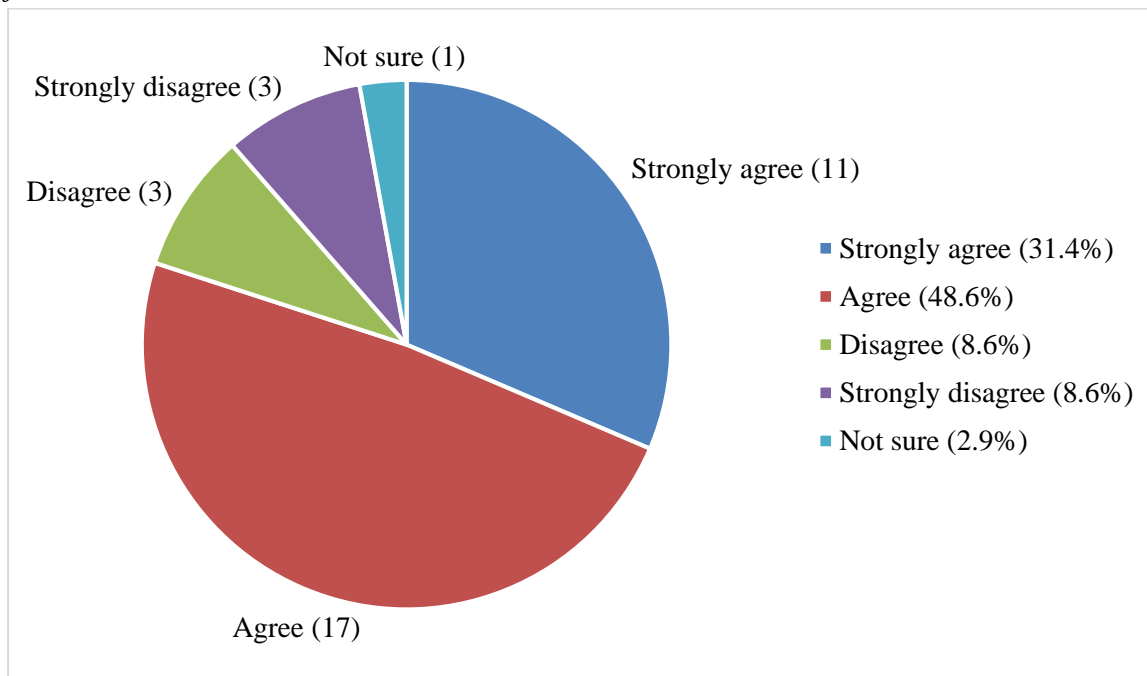


Figure 4.17 Influence of the Worship Sermon in Young Adult's Family and Jobs – Question 18

Figure 4.17 demonstrates that participants perceived that the worship sermon had an effect on their family and jobs. Twenty-eight participants responded positively (Strongly agree 31.4%, Agree 48.6%), but the other seven participants answered negatively (Disagree 8.6%, Strongly disagree 8.6%).

The results of figure 4.17 show that a sermon has a great influence on young adult's life. Ironically, figures 4.15 and 4.16 show that many participants think that a sermon does not play an important role in the discipleship process.

Do you agree that your discipleship training mentors have been showing you examples or how to apply God's Word to your life?

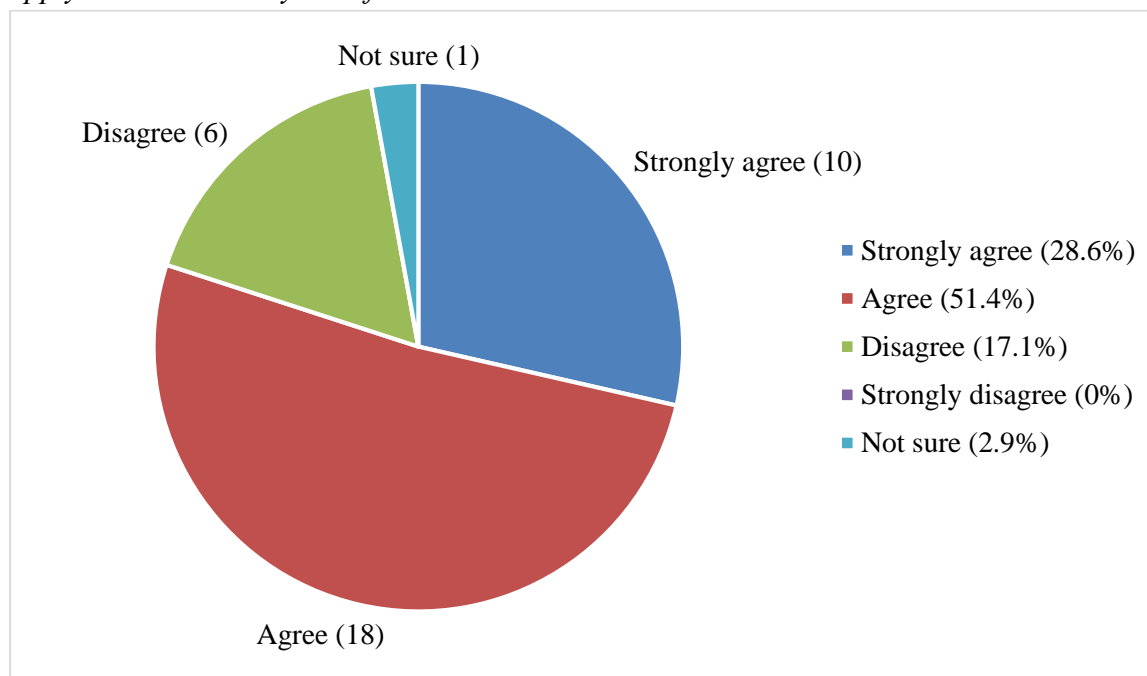


Figure 4.18 Mentors' Modeling and Exempling – Question 19

Figure 4.18 demonstrates the results about discipleship training mentors' modeling and exempling to apply God's Word to their lives. Modeling and exempling are significant to make young adult disciples because a disciple is a person who follows his or her mentor. As participants answered about Jesus' discipleship process in figure 4.12, modeling is one of the most important elements for young adult.

About exempling of mentors to apply God's Word in their lives, the majority of participants (51.4%) agreed, and ten participants (28.6%) strongly agreed. However, six participants (17.1%) disagreed.

The results show that most Korean pastors who train young adult in the process of discipleship have an important role in making disciples, and young adult also wants to imitate

and follow the lives of mentors. Jesus taught disciples God's Word through all of His situations by modeling His life.

How much do you think Bible study groups influence your young adult ministry to make young adult disciples?

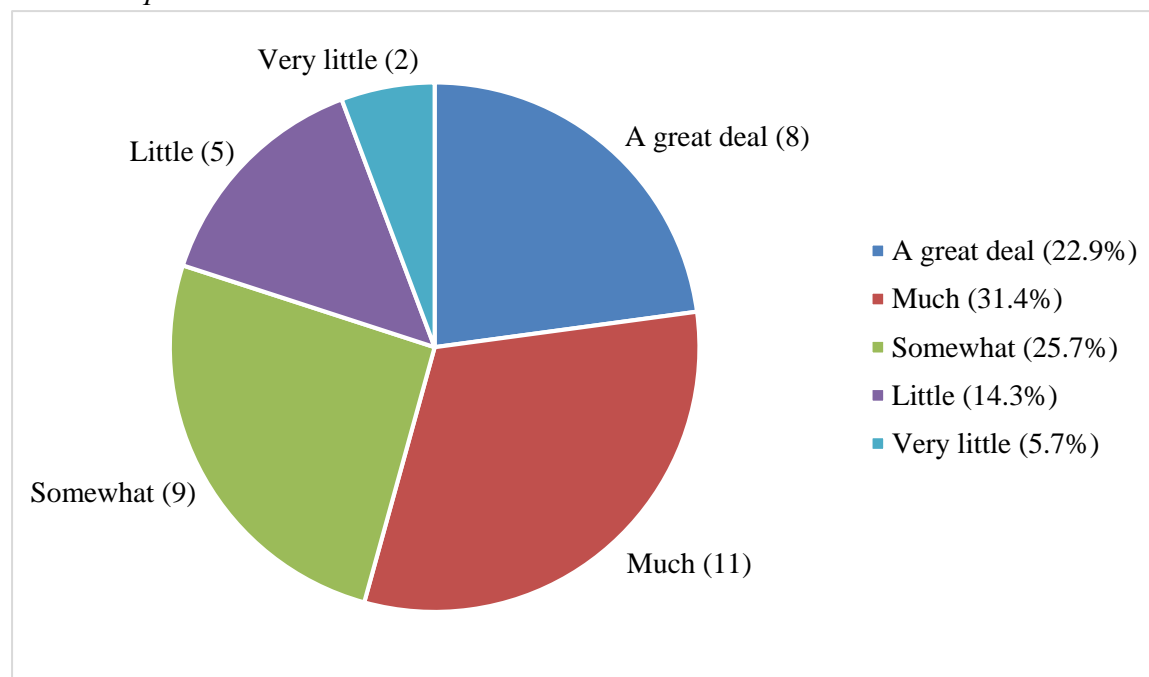


Figure 4.19 Bible Study Groups in Discipleship Training Process – Question 20

In figure 4.19, five out of ten participants (54.3%) responded positively that the small groups are effective to make disciples in discipleship process (Much 31.4%, A great deal 22.9%). However, the other five out of ten participants (45.7%) responded negatively. The results show the strong points and the weak points of the Bible study as a tool for making disciples.

The results prove that Bible study groups can be an excellent tool to teach God's Word, but it also has a weak point if the small group focuses on a program that teaches only knowledge. Many Korean churches tend to emphasize small groups as a discipleship process; however, knowledge-focused small groups can undermine the power to make disciples.

Do you agree that your young adult ministry has played an effective role in making other disciples with God's Word?

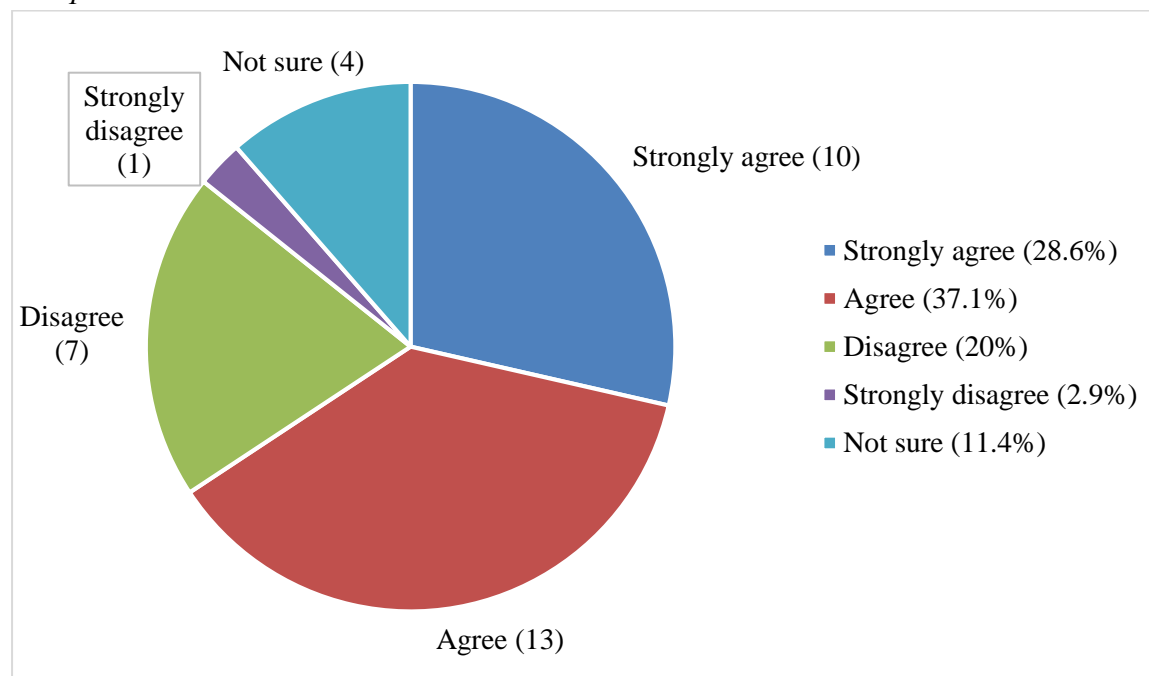


Figure 4.20 The Role of Young Adult Ministry to Make Disciples with God's Word – Question 21

Figure 4.20 evaluates the role of young adult ministries in Korean churches to make disciples with God's Word. The results show that the majority of participants (65.7%) responded positively (Agree 37.1%, Strongly agree 28.6%). However, three out of ten participants (34.3%) responded negatively (Disagree 20%, Rejected to the question 11.4%, Strongly disagree, 2.9%). This result shows that some participants think that the discipleship process also had difficulties to develop young adult spiritually in the area of God's Word.

Summary

This chapter was divided into two parts: the discipleship process and the discipleship process focused on God's Word. The participants reported their thoughts that they experienced and the contemporary situation of Korean churches. Through this survey, it is possible to

examine the strong points and the weak points of the discipleship process in Korean churches. In terms of the strengths, the discipleship processes in Korean churches have systematic structures to make young adult disciples. In the first part of the discipleship process, the researcher checked the composed programs of discipleship, and the programs were sufficient to contain all programs of Jesus' discipleship. Figures 4.7 and to 4.10 especially demonstrate the essential points of the Korean discipleship process, such as Bible study, doctrine class, relationship with God and others, and training/ habits. In the second part of the discipleship process, focused on God's Word, the research determined the place of God's Word in the discipleship process. Most participants already experienced the discipleship process that emphasizes to teach God's Word. The participants developed their abilities to interpret and apply God's Word in the lives by the programs. Through the discipleship processes, many Korean young adults could be trained, transformed, and committed disciples.

However, the discipleship processes in Korean churches have several weak points. First of all, the discipleship processes in Korean churches are concentrated on a few young adults who desire and have qualifications. Therefore, many young adults do not have opportunities to experience the discipleship process. Second, although the churches focus on teaching the Bible, each essential program does not maximize the utility of God's Word. According to the result of figure 4.16, 25 percent of participants think that the worship sermon in young adult ministry is not closely connected with the discipleship training process. The discipleship programs of Korean churches tend to focus on delivering God' Word as a knowledge because of the structure of the process.

Chapter 5

4S Discipleship Model for Young Adult Focused on God's Word

A Word-Centered Discipleship Process for Young Adult

The best way that Korean churches make young adult Jesus' disciples is to build up a Word-centered discipleship process. A discipleship process should start from a sermon from the pulpit. Young adult who listened to a sermon should study the Word in their lives and be trained in their congregations. They should present the results of the studying and training in their lives and ministries through applications and serving. This project will provide a Word-centered discipleship process for young adult that all of Korean churches can practice through basic church ministries in the cycle of a week.

Current discipleship training in Korean churches consists of programs that require many human and material resources. Additionally, the training programs that are separated from basic church ministries lay several burdens on young adult by requiring additional efforts and times. Discipleship training is not an assortment of programs but a natural and basic spiritual growing process to make disciples. This project will provide the effective discipleship process to put a graft into basic church ministries.

Korean churches should focus on God's word so that they build up a Word-centered discipleship process. Jesus preached God's Word everywhere, and interpreted and taught it to disciples. Disciples also preached and taught God's Word where they went. A sermon from the pulpit has a great effect on the life of young adult in churches. Sermon is a powerful ministry tool to make unbelievers to have a faith and help believers become disciples. Therefore, the discipleship training should rearrange the entire discipleship process according to God's Word.

The purpose of this project is to suggest a discipleship model in which God's Word, learned from a sermon has an effect on the entire process of young adult ministry. The model is not a program-centered process but an organic nurturing process to make young adult Jesus' disciples by focusing on God's Word in the basic elements of church ministries. This project will provide a Word-centered discipleship process to not only large churches that already practice discipleship trainings but also small churches that have difficulties to practice discipleship trainings by the lacking of human and material resources.

The Elements of 4S Discipleship Process Model

4S discipleship process model suggests four fundamental elements of a Word-centered discipleship process: Sermon, Study, Small Group, and Serve.

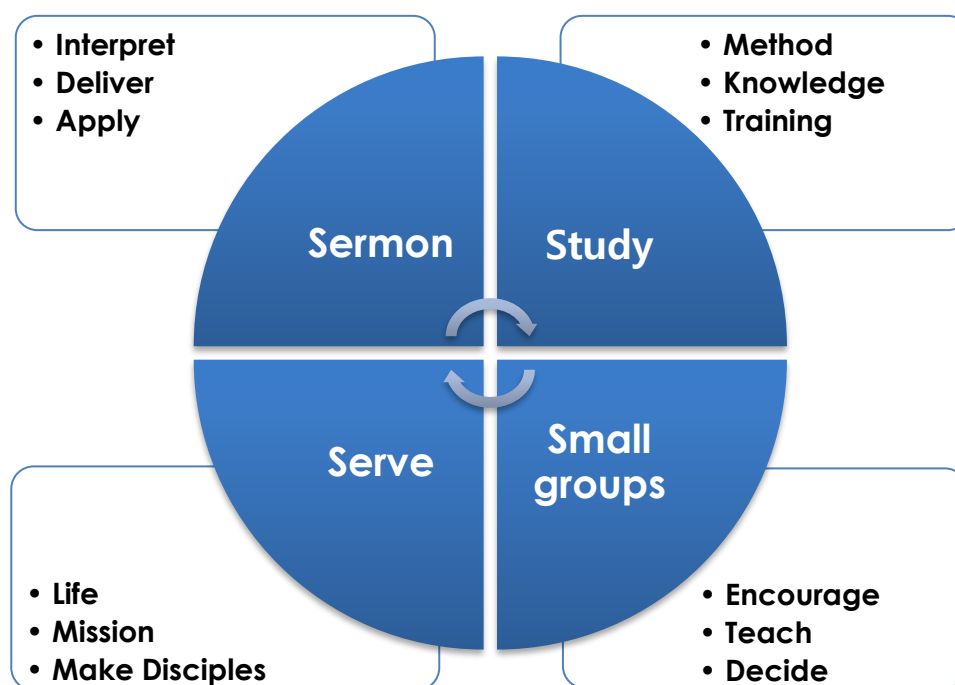


Figure 5.1 4S Discipleship Process Model

Stage 1: Sermon

The sermon is the most effective tool to make young adult disciples. Korean young adult has passion to learn about God's Word. The sermon makes young adult to listen to God's Word and helps them grow spiritually. It helps young adult realize God's Will and leads them to action via God's Word.¹⁷⁸ Gibson demonstrates the importance of sermon in discipleship training:

As for preaching, the development of a person's faith and the expression of it is not limited only to when the Word is preached. Preaching and discipleship comprise only part of the overall approach to growing people in their faith. As one pastor remarked, "Discipleship and preaching are very important, but not enough. Preaching has to be in line with Sunday School, counseling, and other training." Preaching is to complement the entire ministry of the church.¹⁷⁹

The most important characteristic of the sermon is to make all young adults to participate in the discipleship process. The sermon is a powerful tool to make all people Jesus' disciples irrespective of age, status, gender, situation, etc. Through the sermon, all young adults can experience God's presence and hope for God's Kingdom. Discipleship training is a process to make all people Jesus' discipleship according to the Great Commission in Matthew 28:18-20. The sermon meets the conditions of the commandment and transforms young adult as a disciple.

In order to build up a Word-centered discipleship process, preachers should prepare the sermon for making young adult disciples. Preachers should try to connect the sermon with other aspects of discipleship training. The most effective sermon is *one that has a lasting impact*. This type of sermon is not only to interpret the text of the Bible exactly but also to stamp the text on young adults' thoughts and hearts, in advance, to influence emotions and applications of young

¹⁷⁸ Bill Hull, *The Disciple-Making Church*, 19.

¹⁷⁹ Scott M. Gibson, *Preaching with a Plan: Sermon strategies for Growing Mature Believers*, 68-69.

adults. The core elements of *the sermon that has a lasting impact* are interpreting, delivering, and applying.

Interpret

Preachers should interpret God's Word to find the original meaning of the text. Duvall demonstrates the importance of interpreting the Bible:

Keep in mind that our goal is to grasp the meaning of the text God has intended. We do not create meaning out of a text; rather, we seek to find the meaning that is already there. ... The journey works on the premise that the Bible is a record of God's communication of himself and his will to us. We revere the Bible and treat it as holy because it is the Word of God and because God reveals himself to us through this Word.¹⁸⁰

The strongest power to make young adult disciples is in its own meaning of the text. Preachers should be messengers who present the original meaning of the text because the only wellspring of the sermon is the text of the Bible.¹⁸¹ Through a process to find the meaning of the text, a preacher delivers God's Word to believers in the way of communication. When the meaning of the text emerges clearly, young adult can find the purpose of disciples and direction of discipleship training. In order to interpret the text, preachers should consider the following elements.

First of all, preachers should interpret the text by focusing on the intents of the author of the Bible. Generally, many preachers tend to interpret the text with their own knowledge and theological background. As a result, they often make mistakes to predetermine the interpreting

¹⁸⁰ J. Scott Duvall and J. Daniel Hays, *Grasping God's Word: A Hands-on Approach to Reading, Interpreting, and Applying the Bible* (Grand Rapids, Mich.: Zondervan, 2012), 41.

¹⁸¹ Hyun Jung, *Ten Commandment for Biblical Sermon* (Seoul: Duranno Publishing, 2011), 27.

and applications about the text according to their resources without considering the original meaning of the text. Preachers should focus on only the text and try to find the original meaning and the intent of authors of the Bible as a reader under God's Word.

Second, preachers should interpret the meaning of the text in the context. Context is critically important to grasp the meaning of a word, phrase, and paragraph. Through the context, preachers should study and interpret the meaning and the intent of the text.

Third, preachers should consider special situations of the history in the Bible. It is important to study periodical, situational, cultural, and geographic background in order to understand the text and interpret the text.

These elements are beneficial to interpret and grasp the original meaning of the Word. Grasping the meaning of the text exactly is the fundamental for the sermon and discipleship process focused on God's Word.

Deliver

Preachers should deliver God's Word effectively to young adult. The most effective way to deliver the Word is to use *story*. God is telling the world a story from eternity past and eternity future.¹⁸² Taylor emphasizes the role of story in the sermon:

Stories are God's idea. God is the one who created story – the form of story – and us as story-shaped creatures. He has chosen story as the primary way to present himself to his creation. The Bible does not simply contain stories; it reflects God's choice of the form of story as the primary means by which to tell us about himself and how to be in right relationship with him. It is also the form God has chosen to preserve that knowledge over many, many generations.¹⁸³

¹⁸² John Piper and Justin Taylor, *The Power of Words and the Wonder of God* (Wheaton, Ill.: Crossway Books, 2009), 105.

¹⁸³ *Ibid.*, 107.

The sermon that uses story helps believers describe and arrange God's Word in their thought. In addition, the sermon provides the power to memorize the text and to live through the text by rearranging the Word in young adult's life. The task of the preachers is to reveal the special Bible scriptures to young adult. Moreover, when young adults receive the story in their lives, preachers should show what ways life will be reinterpreted and relived.¹⁸⁴ Brueggemann explains the effect of the story in a sermon:

Such a mode of preaching has the spin-off effect of a drama being enacted, a story being narrated, and a plot being worked out. Such a mode holds the potential of showing the congregants that their lives (and life together) also constitute a drama being enacted and a story being told, in which we are characters with work to do, options to exercise, and loyalties to sustain or alter. This mode of preaching not only reconstrues the shape of the Bible but also reconstrues human life. It moves away from an essentialist focus to see that much of life is a rhetorical operation and that we are indeed "speeched into newness."¹⁸⁵

When the preachers deliver the meaning of the text effectively, young adult can describe the meaning in their lives by themselves and have a power how to live with the text. Story is not only one way of delivery but one of the methods that the author of the Bible had effectively exhibited in the text. Therefore, a sermon through the story has an explosive power for young adult.

¹⁸⁴ Walter Brueggemann, *The Word Militant: Preaching a Decentering Word* (Minneapolis, MN: Fortress Press, 2007), 32.

¹⁸⁵ Ibid.

For the sermon to have a lasting impact, it is important to interpret God's Word according to the original meaning and to deliver according to the ways that the authors of the Bible intended.

Apply

The last important element is to apply God's Word to young adult. In order for preachers to make young adult apply God's Word, they should use *imagination*. Kim defines imagination, "Imagination in the part of homiletics is God's ability to see hidden things that ordinary people do not see and creative ability to deliver the truth effectively that ordinary people cannot realize and think."¹⁸⁶ In many cases, the authors of the Bible use a picture language like images, symbols, and metaphors rather than logical or abstract languages. Image is one of the most powerful tools that the authors of the Bible used to make readers to participate in the text.¹⁸⁷

The authors of the Bible delivered their messages effectively by showing invisible things through languages. The images that are used in the sermon do not only help young adult understand the texts but also have new biblical insights and transform their lives. Young adult is immersed in the text through many kinds of images and apply the texts in their lives through the metaphorical language that the text contains. The biblical views were given through not only conceptual frames but also images.¹⁸⁸ The preachers need to study how the authors of the Bible

¹⁸⁶ Chang Hoon Kim, "The Use of Imagination in Preaching," *The Presbyterian Theological Quarterly* 77, no. 2 (Seoul: The Presbyterian General Assembly Theological Seminary & Chongshin University, summer, 2010): 85.

¹⁸⁷ Ji Chan Kim, "The Preacher Must Be an Imagist," *The Presbyterian Theological Quarterly* 64, no. 4 (Seoul: The Presbyterian General Assembly Theological Seminary & Chongshin University, Winter, 1997): 174.

¹⁸⁸ *Ibid.*, 206.

had used the images to persuade God's people and recompose the sermons for young adult by using the images.

When the preachers try to deliver the original meaning of the text and find the images that the author of the Bible had used, young adult can demonstrate and apply God's Word in their lives. This is the starting point of the discipleship process. Young adult receives the most powerful energy to make disciples through the sermons every week and participate in a Word-centered discipleship process. All ministers should help young adult describe God's Word for themselves and explain it to others. When the preachers preach the sermons, young adult can build up biblical world views.

The most important element is that the preacher should be transformed through the process of interpreting God's Word and preaching the sermons. Transformation and modeling is the core of the discipleship process. Above all, preachers should experience the power of God's Word and be transformed by the sermons, and the process of transformation should be shown to young adult as a discipleship model. The stage of the sermon is the starting point of a Word-centered discipleship process.

Stage 2: Study

Korean churches should provide the individual stage of *studying* to young adult by providing *sermon reminders* based on *the sermon that has a lasting impact*. Reminder helps young adult remember the sermon and study God's Word by themselves.

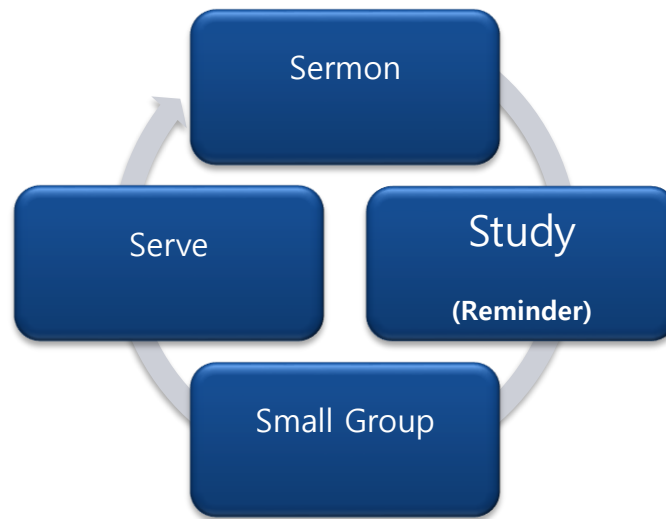


Figure 5.2 4S Discipleship Process Model – Study (Reminder)

The influence of the sermon produces different results for young adult according to their faith, characteristic, and situation. Korean churches should practice the second discipleship stage, *reminder*, to reduce those personal differences of young adults in the parts of accomplishment of discipleship training. Reminder provides a guideline to study the text of the sermon that young adult listened to. Reminder is a personal discipleship training text to help young adult digest the text and apply the Word in their lives.

The preachers should make the reminder intentionally because they plan the sermon and practice the discipleship process in their lives. The preacher should experience the relationship with God in the process of preparing the sermon and deliver the result that they already verified by God's Word in their lives. Preachers should experience the discipleship process to make themselves Jesus' disciples in the process of preparing the sermon, and the result of this experience should be preached to young adult as God's glory, pleasure, hope, encouragement, and challenge. Only the preacher can experience and verify the process of discipleship training. Therefore, the reminder should be made by the hands of preachers.

Reminder consists of three stages: method to interpret the text, knowledge about the text, and training and application.

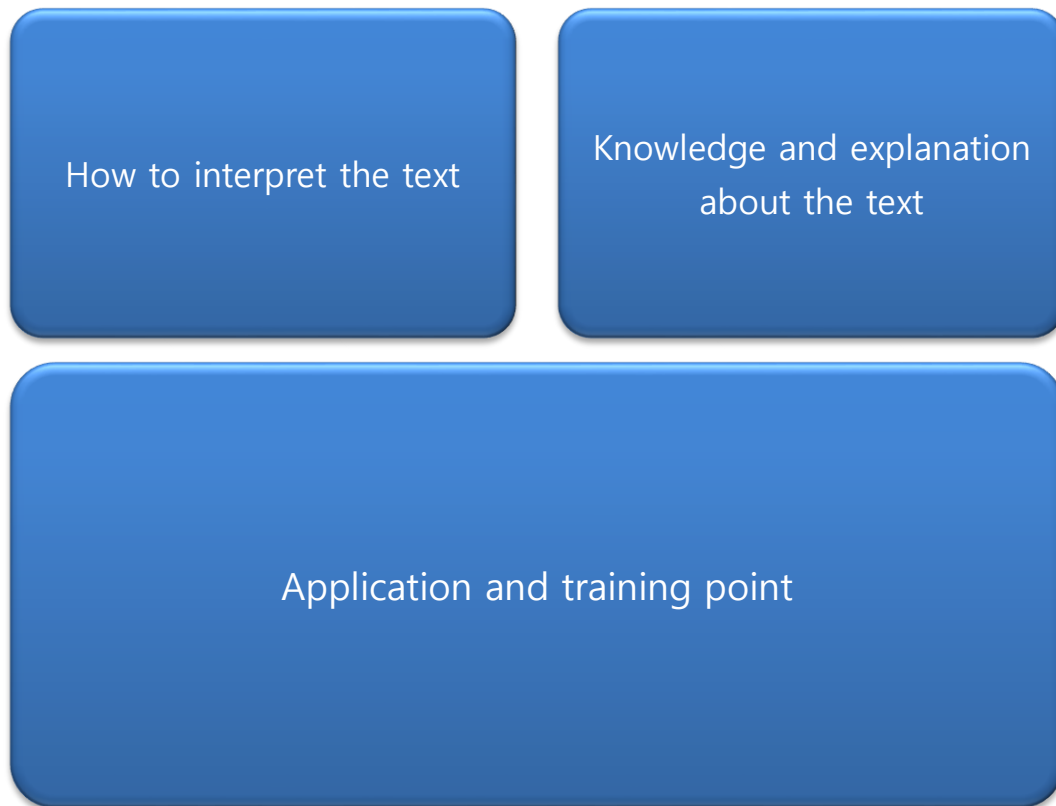


Figure 5.3 The Format of Reminder

Method

Preachers should contain the method to interpret the text of the sermon in the reminder. In the stage of preparing a sermon, preachers interpret the text by considering the characteristics of every book of the Bible, the intents of the author of the Bible, historical and geographical background, etc. Additionally, they preach the sermon with a proper method in the text. Through imagination and story that the preachers use, young adult can understand and take in the sermon. However, it is difficult for ordinary young adult to digest and redescribe the sermon by their words. However, when preachers provide the method how to interpret the text in the reminder,

young adult can draw and describe the text again with their words. Therefore, it is important for the preachers to contain the method to interpret the text in the reminder.

It is especially beneficial to express the interpreting method in various ways. Preachers can use images, connection with keywords, extension of the contents, classification of tenses, etc. The preacher can describe the method of interpreting any biblical passage, for example, Ephesians 1:15-23.

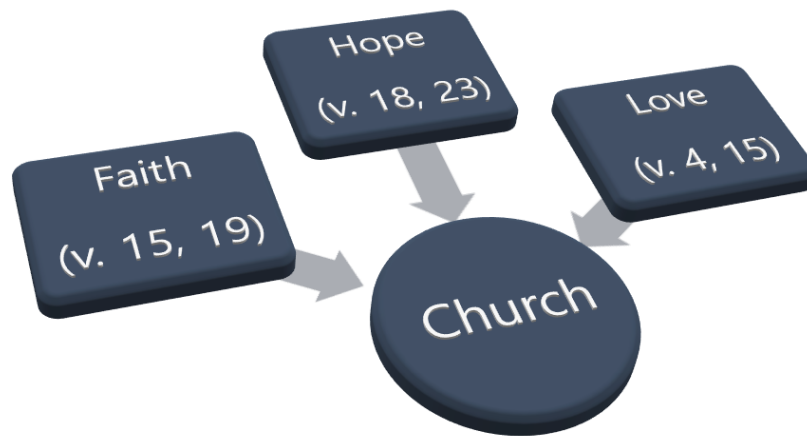


Figure 5.4 Example of Method to Interpret in Ephesians 1:15-23

In figure 5.4, the preachers used the image and the connection of keywords: faith, hope, love, and church. Through the image, young adult can describe the text and explain the structure of the text.

Method plays an important role in extending the text to the life of young adult. The purpose of the sermon is that young adults apply God's Word to their lives and show it in their lives. When young adults describe and explain the text with their words, the Word has an effect on their lives gradually and makes young adults to transform. In advance, they have abilities to change the congregation and society that they participated in. Peter said, "but sanctify Christ as

Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;" (1 Peter 3:15, NASB).

The reason for the hope that is in young adult is only in God's Word. Through remembering and redescribing the text, young adult can proclaim the gospel to unbelievers. In this sense, method in the part of the reminder play an important role in application of young adult.

Furthermore, the method helps young adult develop a biblical worldview. Every Sunday, young adult listens to the sermon and learn how to interpret the text through the reminder. Young adults can accumulate the texts that they have interpreted, connect with each text according to the discipleship stage, and develop biblical worldview through the repeated discipleship process.

Knowledge

Knowledge plays an important role in the process of making young adult disciples. Knowledge helps young adult understand and interpret God's Word because it is a resource and ability that God gives people to interpret His Word. The sermon provides knowledge for young adult. However, the preachers have difficulties to contain all knowledge about the text, because of the difference of personal biblical knowledge levels of young adults and a limitation of the given sermon time. In order to supplement the limitation of the sermon, the preachers should include knowledge part in the reminder. It is beneficial to contain historical or geographical background, related Bible verses, and explanation about the original languages in the knowledge part of the reminder.

Application and Training

The preachers should include a training part in the reminder because the purpose of the reminder is not only Bible study but also making disciples. The method to interpret the text and knowledge about the Bible should be connected with the training part. The training part consists of application and training parts. The part of application in the reminder reflects the application of the sermon. Application helps young adult obey God's Word from the sermon and try to change their lives according to God's Will. It is useful that the preachers provide the part as homework for young adult. The training part focuses on making disciples. In this part, the preachers should set up the elements of discipleship training that are given by the sermon. The elements are different according to the text of the sermon.

The preachers should suggest a method to develop young adults' biblical worldview for their family, congregations, and society in the training part. For example, it is good to raise a question for social issues or the realistic problems of young adult. When the preachers deal with the social issues and the realistic problems of young adult and suggest the specific directions, young adult can look at the world with the biblical worldview and have a power to break through the needs of the world as disciples. Through these practical questions and suggestions, the preachers should contain the training part to apply God's Word and train young adults to use the sermon in their everyday lives.

The reminder is the most useful to teach and train young adults and help them apply God's Word in their lives. It helps young adults interpret the text by themselves and be trained as disciples.

Stage 3: Small Group

Small groups for young adult are one of the most important parts of the discipleship process. Oak defines that a small group is an educational situation to make personal interaction among the members.¹⁸⁹ Jesus regarded His small group life and leadership as a primary spiritual discipline of the discipleship.¹⁹⁰ The early church of Jerusalem was built on the foundation of small groups.¹⁹¹ Hull stresses the importance of small groups in the discipleship process by stating, “Today the small group still provides the church with the best vehicle for people development.”¹⁹²

Small groups can supplement the sermon portion of the discipleship process. Although the sermon has a significant power to transform young adult spiritually, it has also weak points in the parts of relationship, love, and caring for each other. Young adults may choose and accept their favorite sections and overlook the responsibilities about the applications and challenges of the sermon. Small groups help young adults practice responsibilities and the application of sermons in their lives, congregations, ministries, and the world through the relationships with the small members. Young adults tend to share their feelings and experiences around their lives and have abilities to discuss and resolve through their problems in the small groups.¹⁹³ Additionally,

¹⁸⁹ Han Hum Oak, *Called to Awaken the Laity*, 239.

¹⁹⁰ 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), 13.

¹⁹¹ Dave Earley and Ben Gutierrez, *Ministry Is ...: How to Serve Jesus with Passion and Confidence* (Nashville, Tenn.: B & H Publishing Group, 2010), 285.

¹⁹² Bill Hull, *The Disciple-Making Church*, 45.

¹⁹³ Sung Gu Youn, “A Study on Discipleship Training to Promote Local Church Youth Small Groups” (Doctor’s thesis, Chongshin Theological Seminary, 2008), 79.

small groups help young adults apply God's Word and be trained by the contents of the reminder. The success of the discipleship training depends on the role of small groups on the foundation of God's Word from the sermon and the individual study. It is difficult for each young adult to surrender themselves under the Word. Small groups help young adults overcome their weaknesses and obey the Word and transform them. Small groups are the key to make God's Word function well in the discipleship.

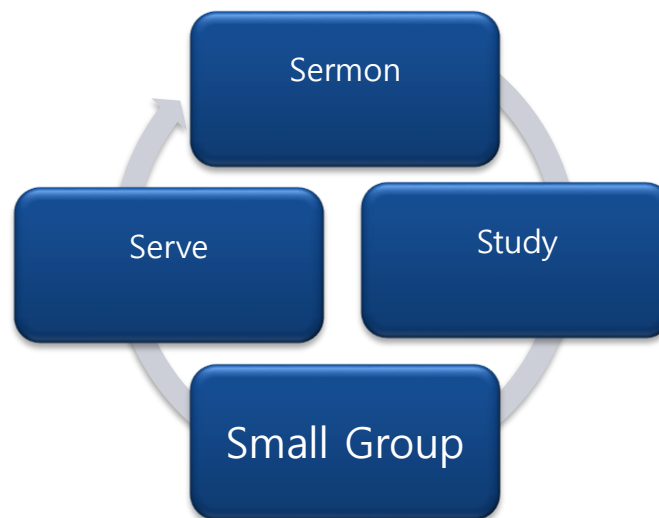


Figure 5.5 4S Discipleship Process Model – Small Groups

The effective small groups have each purposeful stage. Small groups in the 4S discipleship training model have the following stages: welcome, teaching and application, and prayer.

Welcome: 20-30 minutes

The small groups start from the welcome part. The important elements of the welcome are icebreaking, sharing, and encouraging. Icebreaking plays an important role in the relationship

with members and helps them be assimilated in the groups. Icebreaking helps quieter members feel comfortable early on and increase their comfort level.¹⁹⁴ One of the useful ways for icebreaking is sharing food or chips and drink. Eating helps young adults show a part of individual lifestyle and break burdens. The most important element of small groups is a leader. Leaders should help young adults to participate naturally in the small groups through the icebreaking.

After a leader releases members' hearts and feelings, he or she should help members share their lives. The most important thing is that leaders do it first. This is important in the part of Modeling. Modeling is an important element of small groups and attracts voluntary participation from members. Each member has problems in their lives; however, small groups help members share their situations because it has a characteristic of universality to show their problems rather than other types of groups.¹⁹⁵

Through the sharing, a leader and small group members should encourage others. Young adults in Korea are depressed and discouraged by their situations. Small group members can encourage young adults and help them live according to God's Word. Earley emphasizes the importance of encouragement in small groups:

Encourage each other to do the right things in life and ministry. God-hungry people bond with those who lovingly challenge them to get out of their comfort zones and go deeper, higher, and further for God. Some of this can be done in meetings, but once again, the one on one relationship that motivates by loving encouragement and servanthood is the most powerful.¹⁹⁶

¹⁹⁴ Ed Stetzer, *Planting Missional Churches* (Nashville, Tenn.: Broadman & Holman, 2006), 210.

¹⁹⁵ Han Hum Oak, *Called to Awaken the Laity*, 243.

¹⁹⁶ Dave Earley and Rod Dempsey, *The Pocket Guide to Leading a Small Group: 52 Practical Ways to Become a Better Small Group Leader*, 45.

Sharing helps young adults break their secrets and be free from the solitude of going the road alone. Small groups can encourage them to grow their faith and to resist temptation.¹⁹⁷

Through encouragement, young adult feels and experiences love. Love is the core point of small groups and the discipleship process. The most effective way to love is possible in small groups. Young adults could regularly share their lives and problems and encourage each other with love. Small group meetings bring individual young adult to the body of Christ level.

Teaching: 30-40 minutes

Small groups should provide the context and content of God's Word for young adult. The most important thing is to connect the sermon and the reminder with the teaching. Small group leaders should help the members understand and interpret the sermon by themselves. The reminder becomes a great resource to connect the sermon to small groups. The purpose of the reminder is that young adults study the sermon by themselves. Small groups use the reminder in small groups as the teaching resource. The stages of reminder become a useful guideline. The reminder has three parts: method, knowledge, and application and training.

Method and Knowledge

In the part of method, a leader briefly explains the method to interpret the sermon. Leaders do not need to explain all methods to interpret the sermon in detail. The more important thing is to help members draw and explain the story of the text through their imagination.

¹⁹⁷ Jim Putman, Bobby Harrington, and Robert Emerson Coleman, *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples*, 192.

Leaders should not teach the method like a lecture or a seminar. The process is connected with training to set up their biblical worldview. The purpose of teaching the text in the small group is setting up a biblical worldview. The part of knowledge is useful to understand the background or biblical resource to understand and interpret the text; however, a leader needs to possess this knowledge but does not need to emphasize the knowledge part to members who would only be confused by the text.

Application and Decision

The third part of the reminder is applications and decisions. It is important for leaders to check and encourage the applications of members. It is helpful to share the members' struggles to obey the text in their lives. The churches should disseminate the reminders to young adult after the sermon on Sunday. All members had an opportunity to apply God's Word with the reminder. When members gather and meet all together in small groups, they can share the content and efforts of the application. Through the sharing process for efforts of members to apply the text, each member can learn about different kinds of models. Oak refers to the modeling process as interpersonal learning.¹⁹⁸ Young adults can develop their personalities and be trained spiritually through others' efforts and applications. The application is powerful to make young adult disciples because all applied elements derives from only the text. Through this teaching part, members can be developed in small groups through teaching, applications, modeling, exemplifying, and training.

¹⁹⁸ Han Hum Oak, *Called to Awaken the Laity*, 244.

Prayer: 5-10 minutes

A successful small group is possible not through the efforts of leaders or members but the power of the Holy Spirit. God is great and greater than any leader and member. No strategy accomplishes the success of small groups. This is because the church that consists of small groups is the body of Jesus. Stedman describes the power of the Spirit:

The Spirit is the true power of the church. There is only one Spirit. He is the same everywhere, no matter where the church exists, in every place and in every age. The Spirit does not change, and that is why truth remains unchangeable. This is also why the church is not dependent on many or on few, or on the wisdom of its membership. The church is to trust and depend on one thing only: the Spirit of God.¹⁹⁹

The purpose of small groups is to make young adult Jesus' disciples. Jesus prayed to the Father before appointing the twelve (Mark 3:16, NASV). Jesus became a great model of prayer as a small group leader. Prayer is to invite God to work instead of members and to bring God into the situation.²⁰⁰ Prayer is the greatest spiritual weapon to defeat Satan's persistent attacks on members, their families, and the groups.²⁰¹ Setting up a regular time to spend with God in prayer of small groups is to bring God's power into the groups.

Intercessory prayer connects all members with the body of Christ. The prayer makes deep spiritual relationships with each member in small groups and extends the area of prayer from believers to unbelievers. The responsibilities of members are to intercede for people who do

¹⁹⁹ Ray C. Stedman and Jim Denney, *Body Life* (Grand Rapids, MI: Discovery House, 1995), 47-48.

²⁰⁰ Dave Earley and Rod Dempsey, *The Pocket Guide to Leading a Small Group: 52 Practical Ways to Become a Better Small Group Leader*, 137.

²⁰¹ Ibid.

not know Jesus Christ.²⁰² To Apply God's Word to members' daily lives includes living with unbelievers and preaching God's Word toward them. Small groups should focus on applying God's Word toward unbelievers through the prayer.

Small groups are the most important place to connect God's Word to individuals and communities. Small groups have a power to amplify God's Word to individuals and groups. Through small groups, young adults can open their lives, explain God's Word with their words, apply the text in their daily lives, and be trained as disciples.

Stage 4: Serve

Serving is the core part of the discipleship process that connects God's Word with young adults' daily lives. Serving is the stage of accomplishing the 4S discipleship model to make young adult disciples. Serving includes not only using the gifts of young adults in the ministry parts but also applying God's Word to the overall parts of young adults' lives. Jesus did not make His disciples as specialists who use the gifts only in their professional parts. Jesus trained them in the comprehensive and overall parts to make disciple-makers. Serving is where young adults live their daily lives with Gods' Word that they learned about, realized, applied, and were trained by.

²⁰² Joel Comiskey and Charles Peter Wagner, *Home Cell Group Explosion How Your Small Group Can Grow and Multiply with Other* (Houston, TX: Touch Publications, 2002), 42.

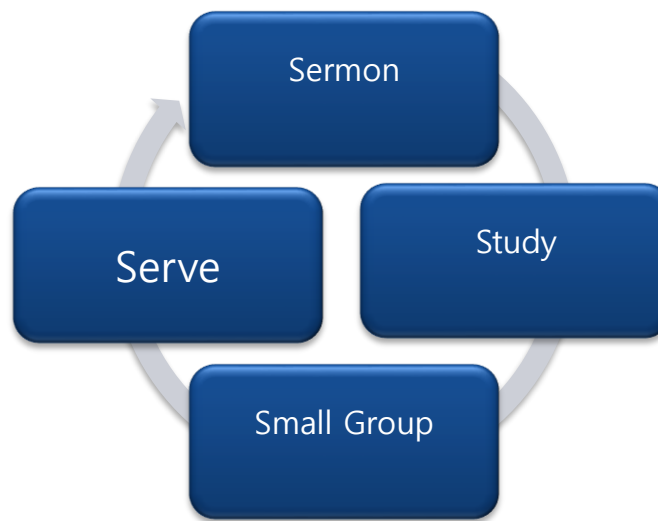


Figure 5.6 4S Discipleship Process Model – Serve

The problems of young adult ministries in Korean churches is that they tend to connect their discipleship training mainly to ministries of the churches rather than to young adults' general lives. Many young adults do not connect the principles of discipleship to their lives, and the completion of the discipleship programs becomes a certificate that young adults can use to serve in particular ministries.

The purpose of serving is to accomplish God's Word in the comprehensive life parts of young adult. Greenslade demonstrates the scale of God's Word in believers' life parts:

Through believing the story, we are drawn into the action and find ourselves caught up in the saving movement of God. We learn to 'indwell' the story so looking out from within the biblical world with new eyes onto our postmodern lives and world: we stop trying to make the Bible relevant to our lives and instead begin to find ourselves being made relevant to the Bible. We give up the clumsy attempt to wrench the ancient text into our contemporary world and instead bring our world back into collision with, and cleansing by, the strange new world of the Bible. Through believing the story, we allow our minds to be continuously renewed by the normative narrative of God. ... So, he calls all his disciples away from a faith in which God is available to bless their business into a

faith in which disciples are available to God to be part of his business. And God's business is a multi-national company with branches everywhere!²⁰³

God's Word should be applied and tried to not only ministry parts in the churches but also overall parts of young adults' daily lives. In this point, young adult should practice God's Word in the parts of life and ministry.

Life

The churches should provide young adult with opportunities to apply God's Word and to live according to God's Word in their families and societies.

Family

A family is the basic group of the church that young adult lives in. A family has a bright side and dark side for the life of young adult. Young adult can take a rest in the place, but also have the weakness lifestyle in the private place. The critical problem to make young adult disciples is that they show different lives within the family and in the churches. The appearances of young adults in their families have positive or negative effects on making disciples. When young adults apply God's Word to their family and get faith confessions in there, the development of their faith will be accelerated in the discipleship process. This is because a family is the private and honest place that young adults show themselves in.

The best way that the churches help young adults apply God's Word in their families is to encourage them to have a family worship and to provide resources for family worship. The

²⁰³ Philip Greenslade, *A Passion for God's Story: Discovering Your Place in God's Strategic Plan* (Carlisle: Pasternoster, 2002), 42-43.

most useful resource is the reminder of the discipleship process. The family members listen to the same sermon in Sunday Worship and receive the same reminder. They study God's Word and try to apply it to their lives through the reminder. They share the contents in small groups and get the ability to apply God's Word through worship, teaching, application, and prayer in small groups. In the common discipleship process, young adults can experience the power of God's Word in their family. When family members share and apply God's Word and pray for and make decisions based on it, young adults can have the power to change their lives in the family through God's Word.

The churches should help young adult have family worship through the sermon and reminder. The appearances of faith trainings, challenges, and transformations in family worship will have a great effect on the church small groups, and young adults will experience the power of the Holy Spirit to make them disciples.

Society

Churches should provide opportunities for young adult to apply and show God's Word to the society. Generally, Korean churches have many regular worship services for young adult in a week, such as Sunday, Wednesday night, and Friday night. The churches tend to concentrate the energy of young adult from God's Word on worship services and inner programs. Many young adults spend their time inside of the churches by program-centered ministries and discipleship trainings. The churches need to change over from go-to-inside the churches to go-to-outside the churches.

The 4S discipleship model emphasizes to make young adult disciples in the overall areas of their lives, including the society. A good way that the churches bring young adult outside is to

open the worship service on Friday night. The churches can provide young adult with opportunities to meet unbelieving friends or outreach programs to help the weak in social institutions on Friday night. Through the opportunities, young adults can use their time for unbelievers and the weak and help them and preach God's Word in a society. Most young adults in Korean churches seldom receive the opportunities to contact unbelievers because they live busy lives because of program-centered ministries. If the churches switch the formal worship services to opportunities to meet unbelievers, young adult can have opportunities to go outside of the church and to preach God's Word to unbelievers. Through these processes, young adult can observe the society with Word-centered views and insights and apply God's Word to the moral and spiritual needs of society.

Ministry

The churches must intentionally make God's Word to connect with the church ministries for young adult. Young adults can discover their spiritual gifts through the discipleship process. The churches should provide young adult with the opportunities to use the gifts by opening the doors of ministries. According to the survey of Chapter 2, most of young adults (94.1%) serve church ministries according to their gifts.²⁰⁴

The churches should encourage young adults to use their gifts and provide the ministry places where they can serve. The most important is that the churches not only provide opportunities to serve in the ministry, but also help young adult apply God's Word from the

²⁰⁴ Look at Figure 4.5: Ministry Areas after Discipleship Training of this thesis. According to the figure, young adult responded that they serve as Small group leaders (85.3%), Teachers (20.6%), Worship members (17.6%), and others.

sermon. Before starting the ministry servings and activities, the pastors and directors should lead young adults to understand the connection between God’s Word with the ministry and encourage them to apply the Word to the ministry of the team. Through the process, the pastors and the directors can show the biblical models and encourage young adults to apply God’s Word in their daily lives. Through the Word-centered ministries, young adults realize the meaning of serving and develop themselves as Jesus’ disciples.

The Applications of the Word-Centered Discipleship Process

How to Apply 4S Discipleship Model to Local Churches

The four elements and stages of 4S discipleship model show the stages in the basic church ministry frame: Sermon – Study – Small group – Serve.

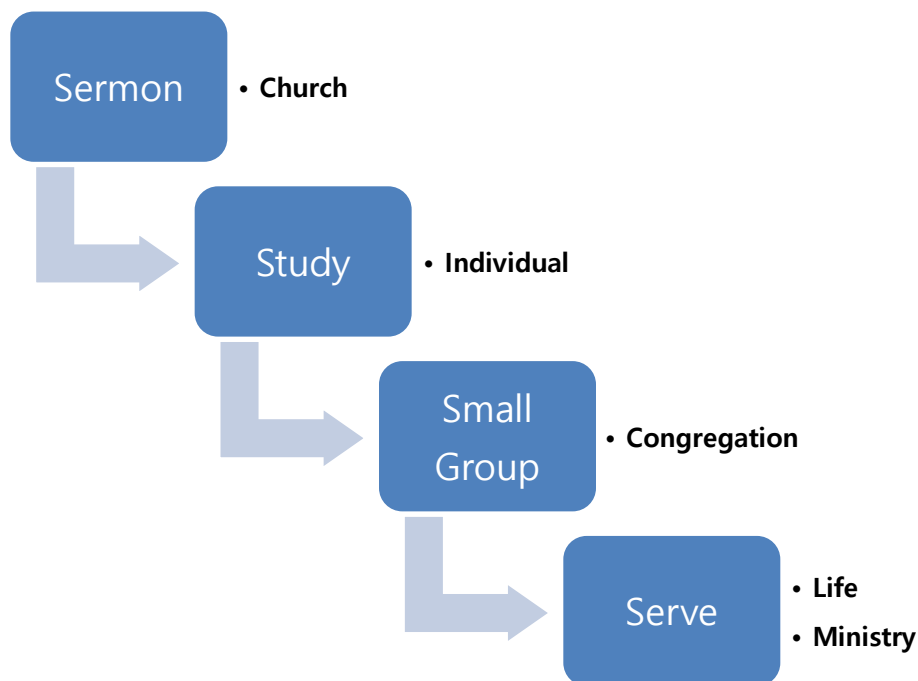


Figure 5.7 The Development of 4S Discipleship Process Model

Figure 5.7 shows the development of God's Word in the 4S discipleship process model. God's Word that the pastors preach in the church advances to individual, small groups, and life and ministry. The process suggests a model of how God's Word influences young adults' overall life areas in basic church ministries. The model reflects Jesus' discipleship process of Chapter 2 according to the situation of Korean young adult.

Table 5.1 Comparison between Jesus' Discipleship Process and 4S Discipleship Process

	Jesus' Discipleship Process		4S Discipleship Process
1	Invitation	God's Word	All young adults
2	Relationship with God and others		Sermon
3	Teaching		Study
4	Training		Small Group
5	Mission		Serve

The 4S discipleship process model reflects all stages of Jesus' discipleship process: God's Word, invitation, relationship with God and others, teaching, training, and mission. The model is not a program-centered discipleship process to invite few young adults but an organic discipleship process to invite all young adults. As Jesus trained His disciples with God's Word, the 4S discipleship process model emphasizes God's Word in all stage of the process.

The process that consists of four stages, sermon – study – small group – serve, helps young adults experience and apply the power of God's Word from the sermon to overall areas of their daily lives. The model makes God's Word flow to all parts of the church and concentrate all church ministries in God's Word. The process can be a useful model for Korean churches

because the model does not require more personal and material resources in order to operate additional programs. The process can especially accumulate the abilities to interpret and apply God's Word and develop the biblical worldview because it practices on a weekly basis.

The churches can apply the 4S discipleship process model in the church ministries according to each situation. In order to set up the discipleship process, it is useful for the churches to arrange the stages.

Table 5.2 Timetable for 4S Discipleship Process

Date	Contents
Sunday	<u>S</u> ermon
Monday - Wednesday	<u>S</u> tudy - Reminder
Thursday	<u>S</u> mall Group
Friday	<u>S</u> erve in a society
Saturday - Sunday	<u>S</u> erve in a ministry

Sunday

All young adults listen to God's Word in the worship services. Attending the worship services and listening to the sermon are the most important elements of the discipleship process. When the preacher prepares the sermon, he or she makes the reminder on the foundation of the sermon. After the worship service, the churches disseminate the reminders to young adult.

Monday to Wednesday

Young adults study the sermon text and try to apply the text to their individual lives through the reminder. Young adults easily remember the contents of the sermon because the reminder contains the method of interpreting, knowledge, and training and application.

Thursday

Small group members can set the weekly meeting date according to the situation of the group. It is good to set up the date on Thursday night. After young adults study and try to apply God's Word in their daily lives from Monday to Wednesday, Thursday can be a proper date to share experiences with one another.

Friday

Young adults apply God's Word to their family and society. In the family, young adults can have a family worship with the reminder. In the society, they can have a meeting with the lost and share God's Word, which they learned from the sermon and discussed in small groups.

Saturday to Sunday

Most ministries in Korean churches are done on Saturday and Sunday. The churches provide young adult with opportunities to apply God's Word to the church ministries. The pastors and directors should explain the importance of God's Word in the church ministries and encourage young adult to serve the ministry to accomplish God's Word. The timetable is helpful for the Korean churches to apply the 4S discipleship process to their ministry situations.

Training Small Group Leaders

The small groups play an important role in connecting God's Word to individuals and congregations in the 4S discipleship process. The core part of the small groups is training small group leaders. Training and multiplying leaders is the best strategy and the fastest way to fulfill

Jesus' commandment of making disciples.²⁰⁵ The church has to focus on setting up small groups but also training the leaders in the discipleship process.

Select the Potential Leaders

The church needs to select the potential leaders and to establish to a prototype group where the potential leaders learn about principles and skills to lead small groups successfully. In order to select the potential leaders, the church has to consider the qualities of leaders according to character, suitability, availability, and faithfulness.²⁰⁶

Train the Potential Leaders

The church must train and develop the potential leaders as small group leaders. The trainings include internal and external leadership. Kenneth explains Jesus' leadership in the four domains: heart, head, hands, and habits.²⁰⁷ Heart and head are included in internal domains, and hands and habits are included in external domains.

First of all, the church should train the leaders to develop the capacity for God's Word in internal parts. The pastors or directors in the young adult ministry have to share and teach the contents of the sermon every week because small group leaders should lead the members to the place to expand God's Word into their lives and ministries through leaders' teaching, application,

²⁰⁵ Dave Earley, *Turning Members into Leaders: How to Raise Up Your Group Members to Lead New Groups* (Houston, Tex.: Cell Group resources, 2001), 19.

²⁰⁶ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 242-243.

²⁰⁷ Kenneth H. Blanchard, and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Leadership Role Model of All Time* (Nashville, Tenn.: Thomas Nelson, 2008), 31.

and challenging. The ability to teach the sermon to members is the most important element of training leaders.

Second, the pastors or directors of the small groups should show their public leadership behaviors in externally. They need to help the potential leaders rebuild their spiritual habits.

Earley introduces the eight habits of effective small group leaders.²⁰⁸

1. Dream of leading a healthy, growing, multiplying group.
2. Pray for group members daily.
3. Invite new people to visit the group weekly.
4. Contact group members regularly.
5. Prepare for the group meeting.
6. Mentor an apprentice leader.
7. Plan group fellowship activities.
8. Be committed to personal growth.

The habits will be useful guidelines to train the potential leaders and help them lead small groups to focus on God's Word. The habits are important elements for the leaders. In order to train the leaders that have the habits, the pastors or directors should be the models as small group leaders, from whom the potential leaders will learn about principles and skills. They should be the mentors as a model from directing the sermon to leading prayer, from sharing the needs of members to building community.²⁰⁹ Dungy explains the importance of the mentor leadership.

²⁰⁸ Dave Earley, *8 Habits of Effective Small Group Leaders* (Houston, TX: Cell Group Resources, 2001), 15.

²⁰⁹ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 230.

As we'll see, leadership consists of principles and skills that are accessible to anyone and everyone. They aren't necessarily intuitive, but they aren't terribly difficult, either. Mentor leadership can be taught and learned; but in order to be absorbed, it must be practiced. The best way to evaluate leadership philosophies and find your own style is by testing them in action. You can't stay in the ivory tower reading books and discussing theories.²¹⁰

As a mentor, a leader has to guide the members by not only teaching God's Word but also caring and mentoring in the discipleship process. The leaders have to influence other young adults to follow God's will for their lives and God's plan for their lives.²¹¹ Through this process, the church need to select and train the potential leaders and help them lead small groups.

²¹⁰ Tony Dungy and Nathan Whitaker, *The Mentor Leader* (Carol Stream, Ill.: Tyndale House Publishers, 2010), XVII.

²¹¹ Dave Earley and Rod Dempsey, *Disciple Making Is...: How to Live the Great Commission with Passion and Confidence*, 201.

Chapter 6

Conclusion

Results Summary

Although Korean churches were trying to train young adult with many kinds of discipleship training programs, they are not producing young adult who are truly disciples. The difficulties arise from program-focused discipleship processes. In order to resolve the problems, the project provides a new discipleship process model that the churches can adopt and apply in the natural ministry structures. The core point of church ministry is God's Word. The Word is enough to make young adult to be complete and Jesus' disciples. Also, God's Word is the most important element of the discipleship process to make the churches healthy and help young adult to become disciples.

Chapter one points out the problem of the discipleship process of Korean churches and suggests a possibility to build up a new discipleship process. The discipleship training of Korean churches was introduced to Korean churches in the 1980s; however, the churches have difficulties to make young adult disciples of Christ because they concentrate on a program-centered discipleship process. Unlike Jesus' commandment to make disciples of all the nations, the discipleship training was given to only large attractional and hybrid churches that have personal and material resources, and young adult who wants to experience it move from small churches to the large churches. Only a few young adults can have opportunities to experience the discipleship programs. In order to give young adult opportunities to participate in and be trained by the discipleship process, it is important for all of the churches to set up the biblical discipleship process focused on God's Word.

Chapter two explored the biblical discipleship model and historical proofs by studying Jesus' discipleship process and church history. First of all, the five stages of Jesus' discipleship process are the most important elements to make disciples for the churches in the world: invitation – relationship – teaching – training – mission. Jesus' discipleship is not a one-time program but a process. The important point is that each stage is closely related with God's Word. God's word in His discipleship was the starting point and the ending point. Next, church history proves how God's Word plays an important role in the discipleship process: the Early church, the Reformation, and the Great Awakening in Korea. The chapter introduces the foundation of the biblical discipleship process and the importance of God's Word in the discipleship process.

Chapter three examined the current and representative examples of discipleship training programs for young adult used by Korean churches. The chapter introduced three churches: Sarang Community Church, Onnuri Community Church, and Daegu Dongshin Presbyterian Church. A common characteristic of the churches is the program-centered mega churches. The strength of the churches is that the churches have systematic and relationship-based programs; however, the weak point is that the discipleship training focuses on teaching biblical knowledge to young adults rather than applying God's Word in their daily lives.

After surveying young adults using discipleship questionnaires, chapter four analyzed the responses of young adults regarding the discipleship process in the view of God's Word. The survey consisted of two parts: discipleship process and discipleship process focused on God's Word. Most young adults think that God's Word is the most important element of the discipleship process. However, the churches tend to teach God's Word as only knowledge in the discipleship process but not how to apply their knowledge.

Lastly, chapter five provided a new discipleship process model for current Korean churches. The proposal in the chapter reflects Jesus' discipleship process and recovers the weakness of Korean churches. The current discipleship training in Korean churches is applied by only a few mega churches; however, the model can be applied by all churches. The project emphasizes that the discipleship process is not a program but an organic church process to make disciples. The chapter provides a natural discipleship process focused on God's Word: sermon, study, small group, and serve.

The Relationship between the Discipleship Process and the Healthy Church

One of the most important purposes for Korean churches to make young adult disciples is to make the churches healthy. When the church practices healthy ministries, young adult will grow disciples of Jesus Christ. Jesus is the head of the church, and the church is the body of Jesus. The Apostle Paul describes the relationship between Jesus Christ and the Church: "And He put everything under His feet and appointed Him as head over everything for the church, which is His body, the fullness of the One who fills all things in every way" (Ephesians 1:22-23, HCSB). When each young adult grows as the body of Jesus, the church also grows up healthy. When the church trains young adult with healthy discipleship systems, young adult become disciples.

The purpose of the 4S discipleship process is to make young adult to grow as the healthy bodies of Jesus and to build up healthy churches. To make young adult disciples is closely connected with building up the churches healthy. This project will provide the core elements to make young adult disciples on the foundation of the healthy church by focusing on God's Word.

In order for Korean churches to apply the 4S discipleship process, this project suggests the following recommendations that should be emphasized in their discipleship process.

First of all, the churches have to set up the system to help young adult grow as disciples through the structure of the church ministry. It is helpful for the churches to rearrange their ministries according to the 4S discipleship process. The most effective discipleship training is to make the church ministry simple as a process. The serious problem of Korean young adult is that they tend to think that the activities of young adult ministry are separated from the church ministry. For example, some young adults do not attend Sunday worship service but participate in small groups or other activities for fellowship. Many young adults do not understand the basic structure of the church ministry and only choose their favorite worships, programs, or meeting. This is because the churches separate the activities and the discipleship programs for young adult from the basic church ministry. To make young adult healthy and disciples, it needs for the churches to unify the discipleship programs into the church ministry.

In this view, the 4S discipleship process provides an adequate structure. The model includes most stages for the discipleship training, such as sermon, study, small group, and serve, and reflects the elements of the church ministry. The stage of sermon emphasizes the importance of the worship service. The most important elements of the church ministry are worship service and God's Word. Young adult can concentrate to God's Word by attending worship services. The stage of studying helps young adult meditate and learn about the Bible with the reminder. Through the stage, young adults have an opportunity to study and interpret God's Word by themselves. Small groups are the core element of the church ministry and the essential stage of the discipleship process. In this stage, young adults learn about the relationship with God and others, encourage each other, and are trained through confessions and sharing of other young

adults. Serving is a practical part of the church ministry and the discipleship process to help young adults serve each ministry and evangelize the gospel to the lost. In these stages, young adult participates in not only the church ministry but also the discipleship process. Through the 4S discipleship process model, the churches help young adult Jesus' disciples and build up a foundation of the healthy structure.

Second, the churches have to help young adult develop their spiritual habits in order to make the churches healthy. The purpose of the discipleship process is to help young adults become like Christ and transform His disciples in their lives and ministries. The figures of the transformation as disciples appear through the habits in their lives, such as Bible study, journaling, Scripture memorization, meditation, silence, solitude, prayer, fasting, and giving.²¹² The disciple is a person who is transformed in all areas of their lives. The churches that practice the discipleship process have to help young adults transform their habits. In the 4S discipleship process model, it is important for the churches to encourage young adults to practice the habits in the sermon, provide the guides how to train the habits with the reminder, check the application of the habits, and train young adults to develop the habits in their lives and ministries. The habits are closely connected with the application of God's Word because the power of the Word reflects the lives through the habits. When each young adult grows up spiritually by developing their habits, the churches will become healthy as a body of Christ.

Lastly, the churches must focus on God's Word in the discipleship process. Many Korean churches focus on teaching how to interpret the Bible and try to apply it to the daily lives of young adults. However, the churches are not teaching young adults how to apply God's Word

²¹² Jonathan Falwell, *InnovateChurch*, 97.

in their lives. Every semester, even though many young adults graduate the discipleship training process, they seldom have the influence of the churches and the society. Surely, the discipleship training focuses on God's Word; however, the training does not start from the sermon but the Bible study in the small groups. The sermon as God's proclamation has a power to change the emotions, thoughts, and lives of the congregations and individuals; however, the Bible study started from the small groups would provide only knowledge through discussion and sharing for young adult. The 4S discipleship process model has a structure that starts from the sermon to maximize God's Word. The process shows a biblical model to develop the healthy church healthy and make young adult disciples. The model includes the important principles that Jesus taught His disciples and helps the churches practice the biblical discipleship model in their ministries. This project will have an important role in changing the paradigm of the discipleship process in Korean from the program-centered discipleship trainings to the Word-centered discipleship process.

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APPENDIX A

Consent Form (ENGLISH)

DEVELOPING A STRATEGY TO MAKE YOUNG ADULT DISCIPLES IN KOREAN CHURCHES: FOCUSING ON GOD'S WORD IN A DISCIPLESHIP PROCESS

Hyun Il Park
Liberty University
School of Divinity

You are invited to be in a research study of developing a strategy to make young adult disciples in Korean churches by focusing on God's Word in a discipleship process. You were selected as a possible participant because you have experienced and been trained in a young adult discipleship program. 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 Hyun Il Park, a Doctor of Ministry student at Liberty University School of Divinity.

Background Information:

The purpose of this study is to help young adults become disciples by focusing on God's Word. Although Korean churches have been trying to make young adults disciples with many programs, they have not had positive effects on young adults for the purpose of developing disciple makers. In order to make them disciples effectively, the Korean church needs a biblical discipleship process. The best models are Jesus' and the Apostles' discipleship processes. Jesus focused on God's Word and trained disciples, and then disciples developed the process in the early church. This study will explore discipleship processes of the New Testament and discuss how God's Word influenced discipleship in terms of church history. This study will suggest a strategy to make young adults multiply disciple makers.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
Complete an anonymous, twenty-one question survey. The survey should take no longer than fifteen minutes to complete all of the questions.

Risks and Benefits of being in the Study:

When you answer the questions this project asks, you might worry about your private information being exposed because this survey analyzes and evaluates individual opinions of the discipleship process of your church and their church discipleship. It is not easy for you as a church member to describe your church related to discipleship. However, there will not be private information exposure. All of the

questions are multiple choice, and the surveys are anonymous. Participants will not be asked to include their names, church names, or any identifying information. The risk of this survey will be minimal. Participants are not expected to receive a direct benefit. And, it will be helpful for participants' and Korean churches to develop a discipleship process for young adult.

Compensation:

Participants will not receive compensation for taking part in this study.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject because your surveys are anonymous. The data will be stored for the required 3 years, and then it will be deleted. The researcher will be the only person with access to the data.

Voluntary Nature of the Study:

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

Contacts and Questions:

The researcher conducting this study is Hyun Il Park. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at #1-434-907-6730 or hipark2@liberty.edu and to 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(s), **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Carter, 134, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please contact the researcher if you would like 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.

APPENDIX B

Consent Form (KOREAN)**설문조사 동의서**

제자훈련 과정에서 하나님의 말씀에 초점을 둔 한국교회 청년들을 제자 삼기 위한 발전전략

박현일

리버티 대학교

신학교

한국교회의 청년들을 제자로 만들기 위해 하나님의 말씀에 초점을 둔 제자훈련 과정을 세우기 위한 연구 논문에 당신을 초대합니다. 당신은 한국교회에서 청년을 대상으로 한 제자훈련 프로그램을 경험했고 또한 그 가운데 훈련을 받았기 때문에 설문조사 참가자로 선택되었습니다. 이 연구에 동의하시기 전에, 이 동의서를 읽어보시고 질문이 있으시면 요청해 주시기 바랍니다. 이 연구는 리버티 대학교의 신학교의 목회학 박사과정에 재학 중인 박현일에 의해서 수행되는 것입니다.

배경 정보:

이 논문의 목적은 하나님의 말씀에 초점을 둬으로써 청년들이 제자가 되는 것을 돕는 것입니다. 한국교회는 많은 제자훈련 프로그램과 함께 청년들을 제자로 삼기 위해 노력해 왔습니다. 하지만 그 프로그램들은 청년들을 제자 삼는 자로 만드는 목적을 이루는데 긍정적인 영향력을 미치지 못하였습니다. 청년들을 제자로 만들기 위해서, 한국교회에는 성경적인 제자훈련 과정이 필요합니다. 그 가장 좋은 모델은 예수님과 제자들의 제자훈련 과정들입니다. 예수님은 제자들을 하나님의 말씀에 초점을 맞추어 훈련시키셨고 그들은 예수님의 제자훈련을 초대교회에 적용 및 발전시켰습니다. 이 연구는 신약의 제자훈련 과정과 또한 하나님의 말씀이 교회의 역사 속에서 제자훈련에 어떻게 영향을 미쳤는지를 살펴볼 것입니다. 그래서 이 논문은 청년들을 효과적으로 제자를 삼는 자로 만드는 전략을 제시할 것입니다.

연구 절차:

만약 당신이 이 연구에 동참하기로 동의 하시면, 저는 당신에게 다음의 것들을 요청할 것입니다. 21 개의 설문조사 항목을 익명으로 완료하여 주십시오. 설문지 작성에는 약 15 분이 소요될 것입니다.

연구 동참에 대한 위험요소와 혜택:

당신이 이 논문이 요청하는 질문에 대해 답을 할 때, 당신은 개인적인 정보가 노출될 것에 관해 걱정하실 수 있습니다. 왜냐하면 이 논문은 당신의 제자훈련의 과정에 관한 의견과 당신이 섬기는 교회의 제자훈련 과정을 분석하고 평가할 것이기 때문입니다. 교회의 구성원으로서 제자훈련과 관련해서 교회에 대한 자신의 생각을 드러내는 것은 쉽지 않습니다. 그렇지만 개인적인 정보 노출은 없을 것입니다. 질문들은 객관식이고 이 설문조사는 익명으로 진행되기 때문입니다. 본 연구자는 참가하시는 분들에게 자신의 이름과 교회 이름, 그리고 신분을 확인하는 어떤 정보도 요구하지 않을 것이기 본 설문조사에 대한 위험도는 최소화 될 것입니다.

참여하신 분들에게는 어떠한 혜택도 주어지지 않을 것입니다. 그리고 이것은 참가자들의 교회와 한국교회의 청년들을 위한 제자훈련의 과정을 발전시키는데 큰 도움이 될 것입니다.

보상:

이 연구에 참가하는 분에게는 어떠한 보상도 주어지지 않습니다.

보안:

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APPENDIX C

Questionnaires and Results (ENGLISH)

Questionnaire of the Discipleship Process for Young Adult in Korean Churches

1. Are you male or female?

A) Male (31.4%)

B) Female (68.6%)

2. What is your age?

A) 20 – 23 (5.7%)

B) 24 – 27 (22.9%)

C) 28 – 30 (25.7%)

D) More than 31 (45.7%)

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

A) High School (5.7%)

B) 2-Year College Degree (11.4%)

C) 4-Year College Degree (62.9%)

D) Master's Degree (8.6%)

E) Doctoral Degree (8.6%)

F) Professional Degree (2.9%)

4. How many young adults are attending Sunday worship service regularly in your church?

- A) Less than 20 (0%)
- B) 20 to 50 (0%)
- C) 50 to 100 (5.7%)
- D) 100 to 500 (14.3%)
- E) More than 500 (80%)

5. How long was your church's discipleship training?

- A) Less 6 months (14.3%)
- B) 6 months to 1 year (40%)
- C) 1 year to 2 years (34.3%)
- D) More than 2 years (11.4%)

6. What areas of ministry do young adult serve in after they complete discipleship training?
(Select all that apply)

- A) Small group leader (29)
- B) Worship team (6)
- C) Evangelism (1)
- D) Administrative support (1)
- E) Teaching (7)
- F) None (2)
- G) Others (2)

7. Who is the target of discipleship training in your young adult ministry?
- A) All young adults (0%)
 - B) Young adult who desire to take the training (20%)
 - C) Young adult who desire and have the entrance qualifications (80%)
8. What kinds of discipleship training did you complete? (Select all that apply)
- A) Bible study (27)
 - B) Evangelism (13)
 - C) Prayer (16)
 - D) Doctrine (25)
 - E) Counseling (3)
 - F) Leading small groups (11)
 - G) Others (1)
9. What do you think are the most important characteristics of a disciple? (Choose three options)
- A) Relationship with God and others (22)
 - B) Being filled with the Holy Spirit (6)
 - C) Commitment (9)
 - D) Faith (6)
 - E) Obeying God's Word (24)
 - F) Evangelism (13)
 - G) Service (2)
 - H) Love (16)

I) Transformation (11)

10. What do you think are the most important things in discipleship training? (Choose three options)

A) Relationship with God and others (27)

B) Being filled with the Holy Spirit (8)

C) Invitation to take the training (10)

D) God's Word (20)

E) Training and habits (28)

F) The church's mission (1)

G) Loving God and others (12)

11. What is the most important factor that your church emphasizes in discipleship training?

A) Relationship with God and others (11.4%)

B) Being filled with the Holy Spirit (2.9%)

C) Invitation to take the training (5.7%)

D) God's Word (20%)

E) Training and habits (54.3%)

F) The church's mission (5.7%)

G) Loving God and others (0%)

12. What do you think is the weakness of discipleship training in your church?

- A) Relationship with God and others (8.8%)
- B) Being filled with the Holy Spirit (14.7%)
- C) Invitation to take the training (11.8%)
- D) God's Word (17.6%)
- E) Training and habits (8.8%)
- F) The church's mission (14.7%)
- G) Loving God and others (23.5%)

13. What do you think is the most important part in the discipleship training of Jesus?

- A) Calling (5.7%)
- B) God's Word (11.4%)
- C) Modeling (45.7%)
- D) Coaching (0%)
- E) Caring (2.9%)
- F) Loving (34.3%)

14. Do you agree that your personal abilities of interpreting God's Word developed through the discipleship process?

- A) Strongly agree (8.4%)
- B) Agree (54.3%)
- C) Disagree (31.4%)
- D) Strongly disagree (0%)

E) Not sure (5.7%)

15. How important is the application of God's Word for developing in the discipleship process?

A) A great deal (17.1%)

B) Much (34.3%)

C) Somewhat (31.4%)

D) Little (17.1%)

E) Very little (0%)

16. What do you think is the most important aspects of the spiritual life that influences your ability to interpret and apply God's Word?

A) Sermon (7.1%)

B) Bible study (48.6%)

C) Seminar (8.6%)

D) Meditation (25.7%)

E) Counseling or conversation (0%)

17. Do you agree that the worship sermon in your young adult ministry is closely connected with the discipleship training process?

A) Strongly agree (28.6%)

B) Agree (40%)

C) Disagree (22.9%)

D) Strongly disagree (2.9%)

E) Not sure (5.7%)

18. Do you agree that the worship sermon in your young adult ministry has an effect on your family and jobs?

A) Strongly agree (31.4%)

B) Agree (48.6%)

C) Disagree (8.6%)

D) Strongly disagree (8.6%)

E) Not sure (2.9%)

19. Do you agree that your discipleship training mentors have been showing you examples or how to apply God's Word to your life?

A) Strongly agree (28.6%)

B) Agree (51.4%)

C) Disagree (17.1%)

D) Strongly disagree (0%)

E) Not sure (2.9%)

20. How much do you think Bible study groups influence your young adult ministry to make young adult disciples?

A) A great deal (22.9%)

B) Much (31.4%)

C) Somewhat (25.7%)

D) Little (14.3%)

E) Very little (5.7%)

21. Do you agree that your young adult ministry has played an effective role in making other disciples with God's Word?

A) Strongly agree (28.6%)

B) Agree (37.1%)

C) Disagree (20%)

D) Strongly disagree (2.9%)

E) Not sure (11.4%)

APPENDIX D

Questionnaires (KOREAN)

제자훈련 설문조사

1. 귀하의 성별은 무엇입니까?
 - A) 남자
 - B) 여자

2. 귀하의 나이는 몇 세입니까?
 - A) 20 – 23
 - B) 24 – 27
 - C) 28 – 30
 - D) 31세 이상

3. 귀하의 최종 학력(현재 과정 포함)은 무엇입니까?
 - A) 고등학교
 - B) 2년제 대학
 - C) 4년제 대학
 - D) 대학원 석사
 - E) 대학원 박사
 - F) 전문직 학위

4. 귀하가 섬기는 교회의 주일 예배에는 몇 명의 청년들이 정기적으로 출석하고 있습니까?
 - A) 20명 이하
 - B) 20 – 50명
 - C) 50 – 100명
 - D) 100 – 500명

E) 500명 이상

5. 귀하는 섬기는 교회에서 얼마의 기간 동안 제자훈련을 받았습니까?

A) 6개월 이하

B) 6개월 - 1년

C) 1년 - 2년

D) 2년 이상

6. 귀하는 제자훈련을 받은 후, 어떤 사역에 봉사하고 있습니까? (다수 선택이 가능합니다.)

A) 소그룹 리더

B) 찬양팀(성가대)

C) 전도

D) 행정업무

E) 교사

F) 아무 것도 하고 있지 않다

G) 기타 ()

7. 귀하의 교회 청년부서가 실시하는 제자훈련의 대상은 누구입니까?

A) 모든 청년

B) 희망하는 청년들

C) 희망하고 자격을 갖춘 청년들

8. 귀하는 제자훈련을 받을 때, 어떤 과정을 이수하였습니까? (다수 선택이 가능합니다.)

A) 성경연구

B) 전도훈련

C) 기도훈련

D) 교리교육

E) 상담교육

F) 소그룹 인도

G) 기타 ()

9. 귀하는 제자의 가장 중요한 특징이 무엇이라고 생각합니까? (세 가지를 선택하세요.)

- A) 하나님과의 관계 / 성도들과의 관계
- B) 성령충만
- C) 헌신
- D) 믿음
- E) 말씀에 순종하는 삶
- F) 전도
- G) 봉사
- H) 사랑
- I) 변화

10. 귀하는 제자훈련을 받는 과정에서 가장 중요한 부분이 무엇이라고 생각합니까?

(세 가지를 선택하세요.)

- A) 하나님과의 관계 / 성도들과의 관계
- B) 성령충만
- C) 제자훈련으로의 초대
- D) 하나님의 말씀
- E) 훈련과 경건의 습관
- F) 교회 사역
- G) 사랑

11. 귀하는 섬기는 교회가 제자훈련에서 가장 강조하는 것은 무엇이라고 생각합니까?

- A) 하나님과의 관계 / 성도들과의 관계
- B) 성령충만
- C) 제자훈련으로의 초대
- D) 하나님의 말씀
- E) 훈련과 경건의 습관

F) 교회 사역

G) 사랑

12. 귀하는 섬기는 교회의 제자훈련에서 가장 부족한 부분은 무엇이라고 생각합니까?

A) 하나님과의 관계 / 성도들과의 관계

B) 성령충만

C) 제자훈련으로의 초대

D) 하나님의 말씀

E) 훈련과 경건의 습관

F) 교회 사역

G) 사랑

13. 귀하는 예수님의 제자훈련에서 가장 중요한 부분이 무엇이라고 생각합니까?

A) 부르신 것

B) 말씀으로 가르치신 것

C) 모범이 되신 것

D) 코치하신 것

E) 돌보신 것

F) 사랑하신 것

14. 귀하는 제자훈련의 과정을 통해 말씀을 스스로 해석하는 부분에서 큰 발전이 있었다는 것에 동의합니까?

A) 매우 그렇다

B) 그렇다

C) 그렇지 않다

D) 매우 그렇지 않다

E) 잘 모르겠다

15. 귀하는 제자훈련의 과정을 통해 말씀을 삶에 적용하는 부분에 큰 발전이 있었다고 생각합니까?
- A) 매우 그렇다
 - B) 그렇다
 - C) 보통이다
 - D) 약간 그렇다
 - E) 거의 그렇지 않다
16. 귀하가 현재 성경을 해석하고 적용하는 데에 가장 큰 영향을 미치는 것은 무엇입니까?
- A) 설교
 - B) 성경공부
 - C) 세미나
 - D) 개인묵상
 - E) 상담 및 대화
17. 귀하는 섬기는 청년부 예배의 설교가 제자훈련의 과정과 관계가 있다고 생각합니까?
- A) 매우 그렇다
 - B) 그렇다
 - C) 그렇지 않다
 - D) 매우 그렇지 않다
 - E) 잘 모르겠다
18. 귀하는 청년부 예배의 설교가 당신의 삶에 큰 영향을 미치고 있다고 생각합니까?
- A) 매우 그렇다
 - B) 그렇다
 - C) 그렇지 않다
 - D) 매우 그렇지 않다
 - E) 잘 모르겠다

19. 귀하의 제자훈련 멘토(교역자, 리더, 교사 등)는 하나님의 말씀을 삶에 적용하는 것을 모범으로 보여주고 있습니까?
- A) 매우 그렇다
 - B) 그렇다
 - C) 그렇지 않다
 - D) 매우 그렇지 않다
 - E) 잘 모르겠다
20. 귀하가 참석하는 청년부의 성경공부가 청년들을 제자로 만드는데 큰 영향을 미치고 있다고 생각합니까?
- A) 매우 그렇다
 - B) 그렇다
 - C) 보통이다
 - D) 약간 그렇다
 - E) 거의 그렇지 않다
21. 귀하가 속한 청년부는 하나님의 말씀을 통해 또 다른 제자를 만드는 사역에 효과적인 역할을 감당하고 있다고 생각합니까?
- A) 매우 그렇다
 - B) 그렇다
 - C) 그렇지 않다
 - D) 매우 그렇지 않다
 - E) 잘 모르겠다

APPENDIX E

The Thesis Defense Presentation

**Developing a Strategy to Make Young Adult Disciples
in Korean Churches: Focusing on God's Word
in a Discipleship Process**

D.Min Thesis Defense

Hyun Il Park

September 6, 2016

Mentor: Dr. Fred Smith
Associate Professor of
Theology and Biblical Studies
School of Divinity

Reader: Dr. Sungtaek Kim
Assistant Professor of
Practical Theology
School of Divinity

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- What did you learn?
- How have these findings affected your own spiritual life?
- How has it changed the way you plan to conduct your ministry in the future?
- Are there any specific principles or ideas that you plan to use directly in your ministry, and if so where and how?
- How do you apply your model to a local church?
- How do you apply your model to young adult ministry?
- Application of 4S Discipleship Process in church ministries.

Why did you choose the topic?

1

- The Situation of Korean Churches



- The Situation of Young Adult Ministry of Korean Churches



1/2

Why did you choose the topic?

2

- Young adults are successors to fulfill the Great Commission for the future of the Korean churches.
- It is important to set up a new discipleship process for young adult in Korean churches.
- The best way that Korean churches can make young adult disciples is to build up a Word-centered discipleship process.
- God's Word is an adequate ground to make young adult disciples (2 Timothy 3:16-17). A Sermon is a powerful ministry tool to make unbelievers to have faith and help believers become disciples.
- It is important for Korean churches to rearrange the entire discipleship process according to God's Word.

2/2

What did you learn?

3

- The Meaning of Discipleship
 - I have learned about Jesus' discipleship process and how His disciples developed the discipleship in history.
 - Discipleship is not a program but a process.

Discipleship is the process God uses to accomplish His transforming work in us. Some define discipleship as the lifelong journey of obedience to Christ that transforms a person's values and behavior and results in ministry in one's home, church, and the world. (Dr. Dempsey)

1/3

What did you learn?

4

- The Principles to Make a Healthy Church
 - I learned about the principles and strategies of making a healthy church here at the Liberty seminary. Through the project, I have studied and comprehended the core elements and principles of discipleship from the classes.
 - Most of all, by studying biblical principles from the New Testament, I have built up an ecclesiology to make a healthy church. The core element of the ecclesiology is the body of Jesus Christ in Ephesians.

2/3

What did you learn?

5

- How to Apply the Principles to Korean churches
 - Through studying the principles of the discipleship, I can look over and evaluate the situations of Korean churches and suggest the direction that the Korean churches have to go toward.
 - I can make a new biblical model for Korean churches, 4S discipleship process.

3/3

How have these findings affected your own spiritual life?

6

- Application of the Discipleship to My Life
 - In order that a person trains others as a disciple, it is important for a disciple-maker himself to be a disciple first. A disciple can make others disciples. The Great Commission was given to disciples. I try to become a disciple to follow Jesus, surrender myself everyday, and obey God's Word in my life.

1/2

How have these findings affected your own spiritual life?

7

- The Life Focused on God's Word
 - I locate God's Word to the primary position of my life. In addition, I regard God's Word as the priority of the church ministries.
 - I change my thought about a healthy church from an attractional church to an organic church focused on God's Word.

2/2

How has it changed the way you plan to conduct your ministry in the future?

8

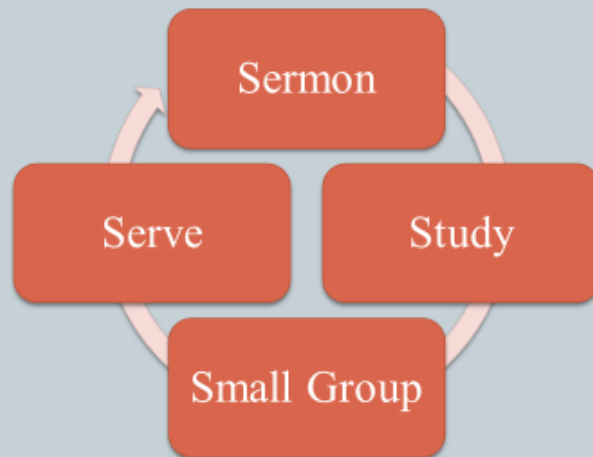
- I have decided to plant a new church to conduct the project in the church ministry. Surely, it is possible to apply the discipleship model to all local churches; however, the best way to conduct the discipleship model is to plant a new church. This is why the existed churches already have their own system and need more energy to apply the model to their ministries.

1/1

Are there any specific principles or ideas that you plan to use directly in your ministry, and if so where and how?

9

- The Core Principles of the 4S Discipleship Process



1/6

Are there any specific principles or ideas that you plan to use directly in your ministry, and if so where and how?

10

- Planting a New Church in Sanbon nearby Seoul
 - 2014 ~ 2016 : Four pastors had a bible study group in Lynchburg for 2 years. During the meetings, we discussed how to preach a sermon (interpret, deliver, and apply the Bible) and studied an ecclesiology and a leadership.
 - Spring, 2016 : Through the meetings, we had a holy hope for a healthy church and then decided to plant a new church in Korea.

2/6

Are there any specific principles or ideas that you plan to use directly in your ministry, and if so where and how?

11

- Fall, 2016 : Two pastors come back to Sanbon in Korea and have preparation meetings of planting a new church.

[Click](#)

3/6



Are there any specific principles or ideas that you plan to use directly in your ministry, and if so where and how?

11

- Fall, 2016 : Two pastors come back to Sanbon in Korea and have preparation meetings of planting a new church.

Click

- September, 2016 : A pastor rents a house and decides to use it as a place for a new church.
- 16, October, 2016 : The new church will launch in the house with about 5-10 families.

4/6

Are there any specific principles or ideas that you plan to use directly in your ministry, and if so where and how?

12

• Strategy to Grow the Church

	Contents		Period
1	Preparation – planting a new church		Fall, 2015 – Fall, 2016
2	Planting – a new church		16, October, 2016
3	Foundation – Making core leaders		Fall, 2016 – Spring, 2017
4	Growth – Dispatching leaders		Summer, 2017 – Future
5	Expansion	Sunday School Young Adult Ministry	
		Mission	
		Society	

5/6

Are there any specific principles or ideas that you plan to use directly in your ministry, and if so where and how?

13

- **Timetable of the Church Ministry**

Date	Church Ministry	4S Model
Sunday	Sermon	<u>S</u> ermon
Monday		<u>S</u> tudy – Reminder
Tuesday	Training Lay-Leaders	
Wednesday	Bible Study Group	
Thursday		<u>S</u> mall Group
Friday		<u>S</u> erve in Society
Saturday	Preparation Sunday Worship	<u>S</u> erve in a Ministry

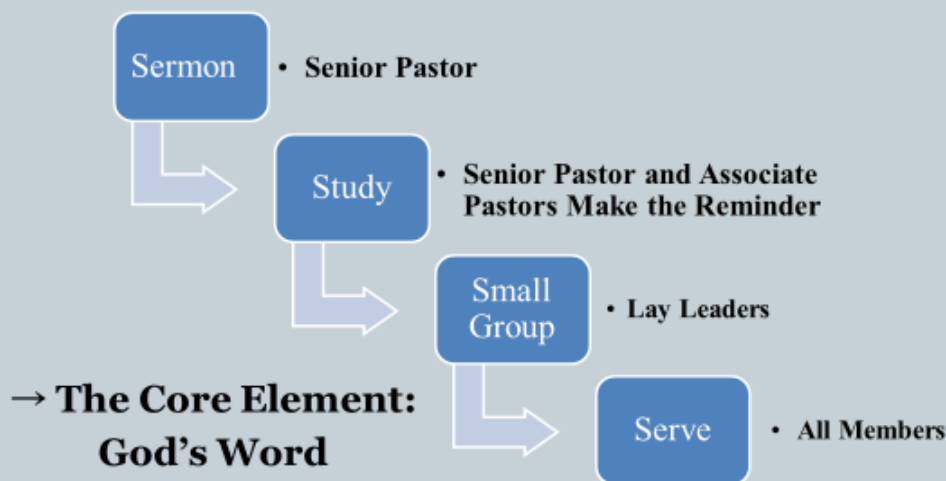
→ **The Core Element: God's Word**

6/6

How do you apply your model to a Local Church?

14

- **Application to a Local Church**

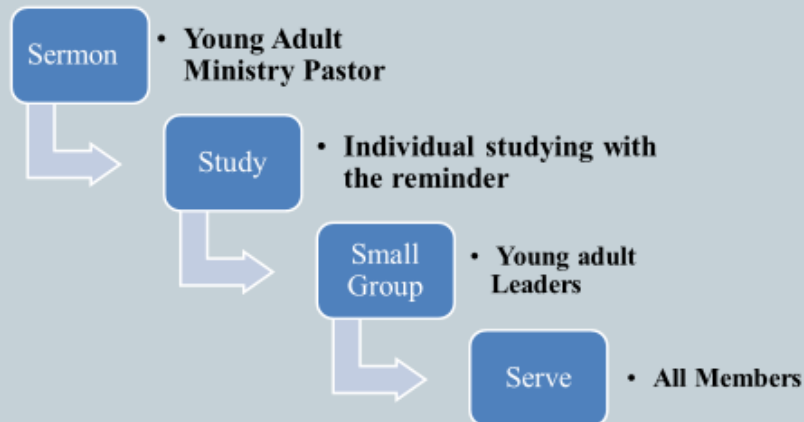


1/1

How do you apply the model to young adult ministry?

15

• Application to Young Adult Ministry



→ The young adult pastor uses the same Bible text that he already discussed with the senior pastor and other associate pastors.

1/1

Application of 4S Discipleship Process in church ministries

16

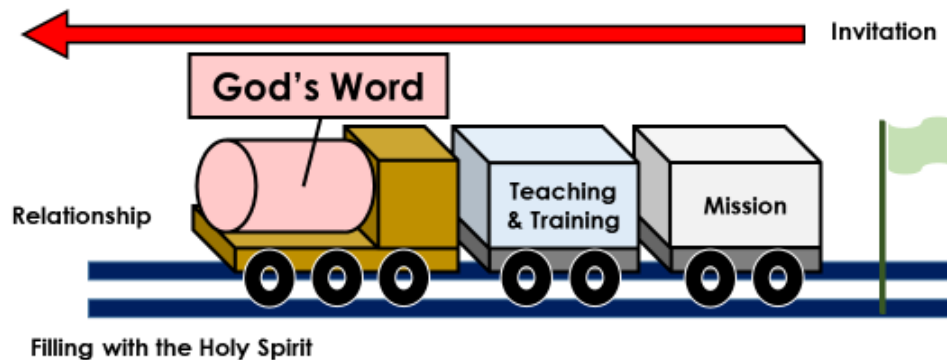
Local Church



1/1

Appendix A

The Principles of Discipleship



1. Invitation (Starting Point) – To carry individual cross and surrender one's will (Lk. 14:27)
2. Relationship (Eph. 4:16) - Love
3. Filling with the Holy Spirit (Acts 13:52)
4. God's Word (Jn. 8:31)
5. Training (Habits : Bible study, Meditation, silence, prayer, fasting, and giving)
6. Mission (Matt. 28:18-20) – Fruits(Jn. 15:8), Evangelism, Society

IRB APPROVAL

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

October 20, 2015

Hyun Il Park

IRB Exemption 2303.102015: Developing a Strategy to Make Young Adult Disciples in Korean Churches: Focusing on God's Word in a Discipleship Process

Dear Hyun,

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 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 46:101(b):

- (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 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,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School

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