

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

**Two Way Discipleship Curriculum: Correlation of Discipleship with Pastoral Counseling  
for South Korean Churches**

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**DOCTOR OF MINISTRY**

by

Yoonsu Lee

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Liberty University School of Divinity

**Thesis Project Approval Sheet**

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**MENTOR**, Dr. Donald Q. Hicks  
Assistant Professor of Practical Studies  
Liberty University School of Divinity

---

**READER**, Dr. Dwight C. Rice  
Assistant Professor of Pastoral Counseling  
Community Care and Counseling  
Liberty University School of Divinity

## ABSTRACT

### Two Ways Discipleship Curriculum: Connection Discipleship with Pastoral Counseling for South Korean Churches

Yoonsu Lee

Liberty University School of Divinity, 2017

Mentor: Dr. Hicks

In South Korea, many churches create and run discipleship programs. The programs help many people to focus on Jesus, but the programs come with significant problem. . If a person is experiencing a mental problem like stress, depression, or addiction, that person has a much more difficult time focusing on Jesus Christ rather than the struggles in his or her own life. Most discipleship programs ignore these prevalent mental issues, but including mental care in the course is vital to develop true disciples. Pastoral counseling has various mental care methods that address the problems facing many of its participants. South Korean churches must commit to accepting pastoral counseling as a part of their discipleship programs.

This thesis explains the biblical, theological, and historical basis behind the idea of both discipleship training and pastoral counsel, also discovering a shared goal for the two endeavors. Having a common goal provides a basis for the connection between the two programs. In addition, this thesis research provides a current study of both subjects, using a survey to examine the needs of South Korean Christians as they relate to training. Finally, this thesis will provide a curriculum, the Two Ways Discipleship Curriculum, which is connects discipleship training with pastoral counseling for South Korean churches.

Abstract length: 209 words

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## **Chapter 1 Thesis Introduction Project**

### **Statement of the Problem**

Many churches in South Korea have discipleship programs in place to serve their members. Often, they try the programs to see which will be most beneficial. Around sixty years ago, South Korean churches accepted the discipleship programs of Campus Christian Center (CCC) and the Navigators. During the past sixty years, the discipleship program has been changing and developing. Discipleship programs differ according to the various situations found in South Korean churches. However, the discipleship programs of South Korean churches have various limitations and problems. One problem that needs to be researched is how these programs either deal with or ignore people who have mental problems. Currently, many people have various mental problems such as personal issues, anxiety, loneliness, depression, anger, guilt, interpersonal issues, interpersonal relationships, sex problems, homosexuality, violence and abuse, family issues, identity issues, and other issues.<sup>1</sup> If a person has these problems, he or she needs a different program that will allow them to progress in the discipleship program. These mental issues can interrupt the progress of the discipleship program. However, South Korean churches have no solution in place to deal with these obstacles; they actually have no concern over the fact that their programs will not benefit those who might need it the most. Moreover, sometimes churches do not know that their congregation members are suffering from these problems, despite how serious of a situation it is.

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<sup>1</sup> G. R. Collins, *Christian Counseling: A Comprehensive Guide*, rev. ed. (Dallas: Word Pub., 1988).

A search of the active discipleship programs in South Korean churches shows that their programs mainly focus on Bible study, prayer training, and relationship training. However, this type of program cannot help the people who are struggling with mental problems. These people may not be able to give their full focus to the Bible, prayer, or relationships because of their problems. Their mental problems become a barrier for their connection with God. Therefore, South Korean churches should tie an effective mental care program in with their discipleship program. Creating a mental care program can help make discipleship programs more effective. This thesis project proposes connecting discipleship program with mental care program for people who have mental problems. This connection between a mental care program and a discipleship program can to an effective life change for Christians, especially for those with mental illness who have not previously been served by the existing discipleship programs.

### **Statement of Limitations**

This thesis project has some limitations. The limitations come from both the purpose of the thesis, and scope of the thesis.

First, the purpose of the thesis to help make the South Korean Church discipleship plan more life changing. Therefore, this research concentrates mainly on discipleship plans viewing pastoral counseling simply as a helper. The role of pastoral counseling is to help participants focus on discipleship without stumbling over the blocks that mental problems create.

Second, the thesis does not deal with all kinds of mental problems. The discipleship plan, which will be structured through the thesis, includes a limited group study plan. Therefore, the plan tries to strengthen self-esteem of members who are

dealing with mental illness. This strengthening self-esteem can help solving people's mental problems.

Third, the leaders of the plan have no counseling license. Therefore, the thesis does not focus on finding or examining the perfect solution for mental problems. If someone has serious mental problems, the thesis recommends that they meet with a specialist in pastoral counseling who has a license to handle mental health situations.

Fourth, the discipleship plan proceeds by utilizing a group meeting model. Normal counseling uses one-on-one meeting models, but this discipleship plan does not follow the normal counseling meeting models. Also, this means that the plan cannot solve mental problems perfectly. The help offered by pastoral counseling in the discipleship plan offers only minimum solutions. If someone has mental problems, the problems will be discovered by discipleship leaders through mental care program that is in the discipleship plan. The leaders can then select solutions that are suitable for the participant, such as meeting with a specialist of pastoral counseling.

Fifth, the plan does not include aftercare. The after care is a responsibility of each leader who works in the program. The leaders can suggest that members join others for advanced study, study again in the same group, or to meet expert pastoral counselors according to each member's development throughout the discipleship process. However, there is no outlined follow up for these leaders.

## **Theoretical Basis**

### **Biblical Basis**

Matthew 13:1-9 discusses four kinds of soil where seeding may occur. They are paths, rocky places, thorns, and good soil. Paths, rocky places, and among thorns are allegorical for ways that have obstacles for growth. These blocks are sometimes

invisible problems like mental problems. The goal of seed is a harvest. If someone's mind has a block, he/she cannot produce a lot of crops, or an abundance of the fruits of the spirit. However, the Scripture says that sometimes "other seed fell on good soil, where it produced a crop--a hundred, sixty or thirty times what was sown." According to this verse, preparing the mind is very important. Only a mind that is mature and ready for the Word to be planted will be fruitful. The pastoral counseling has various good sources for helping the mind.

According to John. 4:5-30, Jesus Christ met a woman in Sychar who had many mental illnesses that were a result of her sins. However, Jesus did not focus on her sins; He focused her mental problems. This is an important event because it shows the pastoral counseling of Jesus Christ. First, Jesus touched her problem and His touch caused her to accept the Gospel, thereby changing her life. Previously, the woman hated meeting other people, and she therefore used the well in the afternoon, because of her changed life, though she approached others to introduce Jesus Christ. It is this sort of life change that is the primary goal of discipleship.<sup>2</sup> This example shows that pastoral counseling can help discipleship problems.

Luke 19:1-9 shares the story of Zacchaeus, the tax collector who was very greedy and wealthy. He lost many friends because of his greed. Also, he was very short, and he suffered from a Napoleon complex, having to prove how powerful he was despite his short stature. These problems made him avoid others. When he heard the news that Jesus had come to his village, Zacchaeus wanted to meet Him, but his mental problem made this too hard. Jesus Christ went to Zacchaeus and visited his house

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<sup>2</sup> John Koessler, *True Discipleship: A Companion Guide* (Chicago: Moody Publishers, 2003) 12-18.

instead. This is another example of the kind of pastoral counseling that Christ Himself employed. Zacchaeus reached the same goal as the Samaritan woman, completely changing who he was and sharing the gospel. He said “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.”<sup>3</sup> Zacchaeus’ mental problem was solved and his life was changed through a very early form of pastoral counseling.

These biblical foundations show the need for pastoral counseling in discipleship programs. They also demonstrate the method of pastoral counseling used by Jesus Christ during his ministry. Adding pastoral counseling to a discipleship program strengthen helps the discipleship program and makes it more effective.

### **Theological Basis**

Becoming a disciple means completely changing one’s life. Dempsey defines discipleship as a “process of guiding.”<sup>4</sup> The guidance offered by a discipleship program helps individual participants to discover and grow in spiritual maturity. The individual disciple also utilizes the guidance to develop their abilities, talents, and gifts to perform Jesus’ mission.<sup>5</sup> Dempsey deals with the importance of the Great Commission; one must use his own abilities to obey the Great Commission. This means changing his/her lifestyle for this mission. According to Burggraff, discipleship is all Christians’ mission and mandate.<sup>6</sup> Therefore, all Christians should obey this mission and change one’s life

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<sup>3</sup> Luke 19:8, The New International Version.

<sup>4</sup> “What is a Discipleship?” Liberty University Accessed Sep, 26, 2016, [https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course\\_id=\\_311209\\_1&content\\_id=\\_11467952\\_1&mode=reset](https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course_id=_311209_1&content_id=_11467952_1&mode=reset).

<sup>5</sup> Ibid., 2.

<sup>6</sup> Andrew Burggraff, “Developing Discipleship Curriculum: Applying the Systems Approach Model for Designing Instruction by Dick, Carey, and Carey to the Construction of Church Discipleship Courses,” *Christian Education Journal* 12, no. 2, 398.

for Jesus Christ. Dave Earley discusses that God wants to change a Christian's life, wanting all Christians to become disciples.<sup>7</sup> Therefore, discipleship programs should focus on life change and becoming a true disciple.

For this purpose, discipleship leaders must remove obstacles that interrupt the discipleship programs that make true disciples. According to Collins, mental problems are serious obstacles. He discusses that Christians should want to help others become true Christians and disciples.<sup>8</sup> Therefore, these mental problems should be removed, both for new and established followers.

These mental obstacles include both visible obstacles and invisible obstacles. Wilson calls invisible obstacles "unseen wounds."<sup>9</sup> Wilson discusses that people can get hurt, not only physically in their bodies, but mentally in their brains and emotions.<sup>10</sup> In addition, he explains the unseen wounds, such as emotional and relational issues. These obstacles interrupt discipleship programs, drawing focus from the goal of reaching people for Christ. Therefore, the role of pastoral counseling in discipleship program is vital to heal the hurts that keep people from becoming effective disciples.

Pastoral counseling's unique goal is spiritual growth, changing lives through discipleship.<sup>11</sup> Calder discusses that pastoral care is a kind of healthcare discipline in that it helps heal and deal with spiritual concerns and anxiety.<sup>12</sup>

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<sup>7</sup> Dave Earley and Rod Dempsey, *Disciple Making Is--: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B & H Academic, 2013), 2.

<sup>8</sup> Gary R. Collins, *Christian Counseling: A Comprehensive Guide*, rev. ed. (Dallas: Word Pub., 1988), 16.

<sup>9</sup> Sandra D. Wilson, *Hurt People Hurt People: Hope and Healing for Yourself and Your Relationships* (Grand Rapids, MI.: Discovery House, 2001), 29.

<sup>10</sup> *Ibid.*, 29.

<sup>11</sup> Collins, *Christian Counseling*, 16.

<sup>12</sup> Andy Calder, "Broken Bodies, Healing Spirits: Road Trauma Survivor's Perceptions of Pastoral Care During Inpatient Orthopaedic Rehabilitation," *Disability and Rehabilitation* 33, no. 15 (informa 2011): 1360.

According to these opinions, discipleship is not separate from pastoral counseling, as they have the same goal of changing lives. Pastoral counseling can help the discipleship program. Therefore, in order to change the most lives in the most Christian way, discipleship should include the pastoral counseling method.

### **Historical Basis**

South Korean discipleship programs created disciples in South Korea, giving participants the power to overcome hard situations. Also, pastoral counseling cured the mental hurts of the people of South Korea who experienced hardship because of the Korean War. Through discipleship and pastoral counseling, many Christians who were in South Korea changed their life.

The concept of discipleship was first introduced in South Korea by CCC and Navigators between the 1960s and 1970s.<sup>13</sup> At that time, discipleship was focused on and marketed to university students. However, over time, South Korea's mega churches accepted discipleship as a part of their larger mission as a church, opening the programs to the entire congregation. Therefore, many writings, programs, and methods of training were developed. The Sarang Church is the most famous church known for creating and running a discipleship program in South Korea.<sup>14</sup> CCC, Navigators, and the Sarang Church all affected the South Korean churches' discipleship programs. Therefore, this research shall focus on these three in more detail in order to understand the role and history of discipleship in South Korea.

Navigators were the first to reach South Korea for a discipleship program. The

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<sup>13</sup> Sangbeop Shim, "Biblical Evaluation and Prospect on Discipleship Training of Korean Churches," *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian General Assembly Theological Seminary 2007): 182-188.

<sup>14</sup> *Ibid.*, 189-191.

Navigators was a program formed by Dawson Trotman<sup>15</sup> that had a significant effect on world missions and Christian discipleship. Before Trotman, the mission works depended on having large assemblies. However, Trotman changed the concept through his version of discipleship. Trotman's program focused on a particular person. His foundation Bible verse is that "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me."<sup>16</sup> He selected one person and then he tried worked with that person to make him or her a leader, training him on how to make other leaders, a training concept based on the idea that "the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."<sup>17</sup> The next generation of Trotman's followers are Lorne, Jerry White, and Sanny. They have written a lot of books about these discipleship theories, the most famous of which is *The Lost Art of Disciple Making*.<sup>18</sup>

Another important influence on South Korean discipleship was the effect of CCC. The CCC was built by William Bright and focuses on building, sending, evangelizing, and training its participants. The CCC's most important ministries are discipleship and evangelizing. In 1958, the CCC of South Korea was built by Jungon Kim. At that time, the many South Koreans had a pain and hunger because of the Korean War. The CCC tried to evangelize South Koreans and make leaders out of the young adult participants.<sup>19</sup>

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<sup>15</sup> Ibid., 182-183.

<sup>16</sup> Col. 1:28-29, NIV

<sup>17</sup> 2 Tim. 2:2, NIV

<sup>18</sup> Sangbeop Shim, "Biblical Evaluation and Prospect on Discipleship Training of Korean Churches," *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian general assembly theological seminary 2007): 182-184.

<sup>19</sup> Ibid., 185-186.

The CCC in South Korea was influenced by various writings. For example, Gary W. Kuhne's books are *The Dynamics of Personal Follow-up*, *The Dynamics of Discipleship Training*, and *Follow-Up Dynamics: A Handbook for the Personal Follow-Up of New Christians*. These writings, along with books by Carl Wilson, provided a blueprint for the purpose of discipleship for South Korean churches: building a church, evangelizing, making disciples, becoming like Jesus, and giving the grace of God. Through these writings, the CCC in South Korea was developed.<sup>20</sup>

Another great effect on discipleship came from the Sarang Church, the most well-known church in South Korea. This is because the Sarang Church develops discipleship programs. Many South Korean churches imitate the discipleship systems of the Sarang Church. The Sarang Church's foundation theory is the theory of One Person: leaders participate in discipleship by focusing on one person. Also, the church's discipleship program tries to make true disciples of participants who are merely Sunday Christians.<sup>21</sup>

The South Korean church has been met with great challenges in the twenty-first century. The most significant is a cheap discipleship or cheap grace. Cheap discipleship or cheap grace refers to the many people who are Christian because they are looking for an easier life. They do not know the real meaning of being born again. They have lost the gospel, if they even had it in the first place. In the Bible, Matthew says, "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and

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<sup>20</sup> Ibid., 187-188.

<sup>21</sup> Ibid., 189-191.

put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.”<sup>22</sup> True Christians should not be quiet about their faith; they should not be able to camouflage themselves in their worldly surroundings. However, South Korean churches have found themselves separated from God. It is a serious problem. They must change, creating a true discipleship program and adhering to the gospel.<sup>23</sup>

Burggraaf’s solution is creating new discipleship curriculum. He explains that discipleship is biblically and vitally mandated for the growth of Christians. Also, discipleship is a key program of churches. Therefore, making effective discipleship curriculum is a really important issue for Christians, because discipleship programs make up for faults found in the curriculum.<sup>24</sup>

This history demonstrates some problems. First, South Korea’s discipleship is not a complete model. At first, the discipleship programs focused on young adult university students. Over time, South Korean churches accepted that this is ineffective, and the churches changed the models. The models were changed to include church members. This change is for other ages. However, the discipleship programs still have problems. As such, the programs will continue to change.

Second, Navigators and CCC have no mental care programs. They focus on evangelizing and making leaders through discipleship. The weaknesses of these programs are their lack of mental care and pastoral counseling. Therefore, their programs do not include anything dealing with and healing mental problems. Many South Korean churches’ discipleship programs were affected. Therefore, South Korean

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<sup>22</sup> Matthew 5:13-15, NIV

<sup>23</sup> Sangbeop Shim, “Biblical Evaluation and Prospect on Discipleship Training of Korean Churches,” *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian general assembly theological seminary 2007): 191-192.

<sup>24</sup> *Ibid.*, 406.

churches' weakest points is also their lack of mental caring.

The third problem is that many churches do not connect discipleship programs and mental care programs. The most important goal of discipleship is life-changing. The life-changing helps to make true disciples. If pastoral counseling is needed for mental problems and life changes, churches should accept and encourage the pastoral counseling in discipleship.

Searching the historical situation of pastoral counseling helps understand the role of pastoral counseling in South Korea. From 1950 through 1960, pastoral counseling was already used to care for South Korean church members. The Presbyterian Church in South Korea has been greatly developed during the last one hundred years. The pastoral counseling was not able to develop. However, from 1990 to 2000, the South Korean Presbyterian Church's pastoral counseling made great developments. Many pastors and ministers tried to connect with pastoral counseling and their churches' ministry. Therefore, it is necessary to search the history of pastoral counseling in Presbyterian Churches in South Korea. This search can help to make healthy churches with pastoral counseling.<sup>25</sup>

In 1951, pastoral counseling in the Presbyterian Church in South Korea was started by Hyuanshin Lee.<sup>26</sup> He studied in the United States America (USA), he returned to South Korea, and he started teaching about pastoral counseling. At that time, South Korea had a big problem: the Korean War. When the war ended, many people had mental problems. The South Korean churches took care of people by utilizing pastoral

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<sup>25</sup> HyungJoon Jun, "Trends and Outlooks for Pastoral Counseling Presented in 100 Years of History of the Presbyterian Church in Korea," *Gehyknnonchong*, no. 22 (KRJ 2012): 331-332.

<sup>26</sup> *Ibid.*, 335.

counseling. However, the level of pastoral counseling was very deficient. Therefore, Hyuanshin Lee translated Carrol Wise's books in order to better explain and guide this new undertaking. Moreover, many books were translated by many pastors, such as Paul Seward Hiltner's *The Preface to Pastoral Theology*, Johnson's *Psychology of Pastoral Care*, Howard Clinebell's *Basic Types of Pastoral Counseling*, and Carl Rogers's *Counseling and Psychotherapy*. In addition, in 1970, a South Korean pastoral counselor wrote a book focused on South Korea and Korea's situations.<sup>27</sup>

From 1980 to 1999, pastoral counseling in the Presbyterian Church in South Korea met an important period of development. In 1982, the Korean Society for Pastoral Care and Pastoral Counseling was built by the Presbyterian Church.<sup>28</sup> In 1997, the Presbyterian Church in South Korean opened the Asia Pacific Congress on Pastoral Care and Counseling. South Korean churches introduced their conditions of pastoral counseling for other nations through this congress.<sup>29</sup> Also, the Korean Society for Pastoral Care and Counseling made a journal called *Ministry and Counseling*. It became the most popular pastoral counseling journal for South Korean churches. In addition, the *Journal of Korean Christian Counseling* was made. After 1990, the speed of development became faster. The number of doctoral counselors increased in South Korea. Moreover, South Korean society was changing faster, but society's problems were emerging just as quickly. Therefore, many people got hurt. However, the Presbyterian Church in South Korea could not solve the problems. In response, many pastors and church leaders studied pastoral counseling.<sup>30</sup>

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<sup>27</sup> Ibid., 335-338.

<sup>28</sup> Ibid., 338.

<sup>29</sup> Ibid., 338-339.

<sup>30</sup> Ibid., 338-340.

From 2000 to the present, many counseling centers were built by various churches. In addition, many seminaries taught pastoral counseling. The Korea Evangelical Theological Society tried to make a program for Evangelism Counseling. In November 2000, the Korea Evangelical Counseling Society was built by the Korea Evangelical Theological Society.<sup>31</sup>

Many pastors search for reasons behind pastoral counseling development. The first reason is the need to help people out of their bad situations. From 1950 to 1953, the Korean War created an extraordinarily difficult time for Christians. Many people needed consolation about their pain and poverty. In this situation, pastoral counseling took care of them.<sup>32</sup> The second reason is the rapid development of the Presbyterian Church in South Korea. Many churches needed care. Therefore, pastoral counseling developed along with the needs of the church.<sup>33</sup> The third reason is South Korea's developing economy. When the economy was developed, many people worked hard, creating problems such as a stress. At that time, pastoral counseling helped them.<sup>34</sup> The fourth reason is the development of the industry. The development of the industry destroyed the dignity of man. Many people lost their value because of development of industry. The pastoral counseling took care of them, reminding them of their true value. Moreover, many people like pastoral care.<sup>35</sup> This history shows that pastoral counseling cares for the South Korean church members' mental problems over a long period of time. If the pastoral counseling connects with discipleship programs, pastoral counseling can help the program.

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<sup>31</sup> Ibid., 340-343.

<sup>32</sup> Ibid., 345.

<sup>33</sup> Ibid., 346.

<sup>34</sup> Ibid., 347.

<sup>35</sup> Ibid., 347-348.

## **Statement of Methodology**

This thesis project is made up of six chapters. Each chapter focuses on discipleship and pastoral counseling in South Korea. Moreover, this thesis project approaches various sources for these two subjects. Finally, this thesis will design a curriculum which that combines discipleship with pastoral counseling for South Korea.

The six chapters cover the following topics:

Chapter 1: Thesis Introduction Project

Chapter 2: Evidence of Connection between Discipleship and Pastoral Counseling

Chapter 3: Current Study of Discipleship with Pastoral Counseling

Chapter 4: Survey of Spiritual Needs of Discipleship with Pastoral Counseling

Chapter 5: Recommendation for curriculum

Chapter 6: Conclusion

Chapter 1 will explain the foundations of the research. The purpose of this thesis project is to design an effective discipleship program that also utilizes pastoral counseling. This chapter details the problems through academic research. The problem is that current South Korean church discipleship programs have no mental care program. This mental problem can create blockages for the discipleship program taker. This theory will be proven through biblical, theological, or historical data. The final goal of this thesis project is to make a discipleship program through pastoral counseling.

Chapter 2 will discuss the theory of discipleship programs and pastoral counseling through various academic research. These include biblical and historical foundations. There are many theories of discipleship and pastoral counseling. These theories explain the goal. The work of this chapter finds the same goal for both discipleship and pastoral counseling and finds the same role of discipleship and pastoral counseling in South Korea through searching historical research. The same goal and same work will give the possibility of connecting these two.

Chapter 3 will search the current study of discipleship programs and pastoral counseling in South Korea. Through searching, this thesis finds the most important purposes of these programs. Also, the purposes will give the information regarding whether the connection of both is possible. If they have similar purposes, they can be connected. However, if they have different purposes, they cannot help each other. Also, this chapter will give the foundation for combining them.

Chapter 4 is a survey of the spiritual needs of discipleship and pastoral counseling. People who take part in discipleship programs have spiritual needs. It is important to determine the needs. This chapter will discover spiritual needs for Christians through a survey. Also, the needs will provide important information for creating a discipleship program with pastoral counseling.

Chapter 5 will recommend a curriculum for a new discipleship program. The curriculum will include a pastoral counseling plan for mental care to follow the situation of South Korea. In addition, the pastoral counseling plan follows the method of strengthening self-esteem introduced by David E. Carson.

Chapter 6 will summarize all the major points. The chapter also completes the discipleship program. In this chapter, this thesis project will introduce a helpful program for pastors, discipleship program leaders, and ministers.

### **Review of Literature**

This thesis project utilizes various sources. The sources support the thesis project and are divided into three categories; book, article, and thesis.

#### **Books**

Gary Collins discusses the relationship between the church and counseling in

his book *Christian Counseling: A Comprehensive Guide*.<sup>36</sup> The author explains that mental problems involve eight issues. Each issue provides various examples and explanations. The issues include personal issues, family issues, and other issues that are very important. The personal issues include anxiety, loneliness, depression, anger, and guilt.<sup>37</sup> Family issues includes premarital counseling, marital problems, pregnancy issues, family problems, and divorce and remarriage.<sup>38</sup> Other issues are comprised of mental disorders, alcoholism, addictions, financial counseling, and vocational counseling.<sup>39</sup> These mental problems might also affect discipleship members. Therefore, this information helps to create healthy discipleship groups.

Wilson Sander's *Hurt People Hurt People: Hope and Healing for Yourself and Your Relationships* provides a foundation for this thesis project. The book provides a viewpoint that defines a person who has mental problems. The author explains how Christians can understand a person with mental problems, defining this person as "Hurt people." According to Wilson, all people are hurt people. All people have hurts, and this hurt must be cured by Jesus Christ. This is the foundation of this thesis project. This thesis deals with the people who are part of a discipleship program but who may be dealing with mental issues. They are "Hurt people," and discipleship must help or cure these people.<sup>40</sup> This book helps to define the discipleship problem for this thesis project.

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<sup>36</sup> Collins, Gary R, *Christian Counseling: A Comprehensive Guide*. Rev. ed. Dallas: Word Pub., 1988.

<sup>37</sup> Ibid., 75-134.

<sup>38</sup> Ibid., 389-450.

<sup>39</sup> Ibid., 467-539

<sup>40</sup> Sandra D. Wilson, *Hurt People Hurt People: Hope and Healing for Yourself and Your Relationships* (Grand Rapids, Mich.: Discovery House, 2001), 15-35.

Han-hŭm Ok is the most famous pastor in South Korea.<sup>41</sup> He introduced the discipleship concept in Korea. His writing *Healthy Christians Make a Healthy Church* describes the concept and history of Korea church's discipleship. In the book, the author defines the church and life of Christian as a disciple.<sup>42</sup> The book gives insights into the attitude of discipleship leaders, a method of leading for discipleship groups, and reason for discipleship.

John Koessler discusses the needs of discipleship in the book *True Discipleship: A Companion Guide*. Discipleship is necessary to make real disciples. Therefore, the value of discipleship is very high. However, there are many disturbances such as financial problems, busyness, and infirmity of will. Christians must overcome these interruptions. If Christians overcome these interruptions, they should reach the stage of a true disciple. This book refreshes the necessity of discipleship.<sup>43</sup>

Mels Carbonell discusses the four temperament models of human behavior in his book *How to Solve the People Puzzle*.<sup>44</sup> He analyzes people's behavior, and divides them into four types. The types are D type, I type, S type, and C type. He calls this DISC. Through this test, discipleship program group leaders can learn the characteristics of each group's members. Particularly, the leader can check the potential of mental problems for the members.

In the book, *Effective Biblical Counseling*, Larry Crabb argues that one can

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<sup>41</sup> Sangbeop Shim, "Biblical Evaluation and Prospect on Discipleship Training of Korean Churches," *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian general assembly theological seminary 2007): 189.

<sup>42</sup> Han-hŭm Ok, *Healthy Christians Make a Healthy Church* (Fearn, Ross-shire, Scotland: Christian Focus Publications, 2003).

<sup>43</sup> John Koessler, *True Discipleship: A Companion Guide* (Chicago: Moody Publishers, 2003), 71-86.

<sup>44</sup> Mels Carbonell, *How to Solve the People Puzzle* (Grand Rapids, MI: Uniquely You Resources, 2008), 14-18.

understand the overall function of pastoral counseling. Also, he explains the goal of pastoral counseling, people's needs, and how personal problems could be understood. He discusses how to be connected with the Christian community and pastoral counseling.<sup>45</sup> This information gives a foundational understanding of pastoral counsel. This book offers a guideline for discipleship program leaders concerning how they can better understand pastoral counseling.

Charles Allen Kollar explains focusing on the solution of counseling problems in his book *Solution-Focused Pastoral Counseling: An Effective Short-Term Approach for Getting People Back on Track*. Specifically, the author divides various kinds of problems and discusses the solutions. If discipleship leaders understand these counseling methods, they can help discipleship members.<sup>46</sup>

David E. Carson defines twelve steps for developing self-esteem in his book *Resources for Christian Counseling*. The method of development is important information for this thesis project.<sup>47</sup> This thesis project suggests the development self-esteem to help solve mental problems. Also, his twelve steps will be used in making discipleship program curriculum in this thesis project.

CCC provides various discipleship's information. *Devotion to Jesus Christ*, *Meeting with Jesus Christ*, and *Serving to Jesus Christ* are CCC's important textbooks for Bible study. These book's merit is a good explanation about biblical knowledge. This information of bible study helps to make the curriculum.

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<sup>45</sup> Larry Crabb, *Effective Biblical Counseling* (Grand Rapids: Zondervan Pub. House, 1977), 19-30.

<sup>46</sup> Charles Allen Kollar, *Solution-Focused Pastoral Counseling: An Effective Short-Term Approach for Getting People Back on Track*, updated and exp. ed. (Grand Rapids, Mich.: Zondervan, 2011), Kindle location 74-1567.

<sup>47</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 72-91.

In the book, *Disciple Making Is* the authors explain about basic information of discipleship. For discipleship, Christian should know that true discipleship needs a life change. The concept of life change gives the possibility of connection with discipleship and pastoral counseling. They have the same goal which is life change through Jesus Christ.

In the book, *Exponential: How to Accomplish the Jesus Mission* Dave Ferguson and Jon Ferguson provide a discipleship model with seven different steps: individual, apprentice, leader, coach, director, campus pastor/church planter, and network leader. This model shows the concept of multiplication. Through this information, the thesis earns strong foundation of discipleship.

Kwanjik Lee discusses Christian's view in his book *The Reformed Pastoral Counseling*. According to him, pastoral counseling is a helping method utilizing Christianity's view of God, Christianity's view of humans, and Christianity's view of the world for counselees.

In the book, *Introduction of Pastoral Counseling* Kwanjik Lee explains the basic foundation of pastoral counseling. He discusses that counseling is also a process for helping a counselee. Therefore, the thesis project focus on the helping counselees, the method is meeting Jesus Christ without mental issue.

Greg Ogden explains a method of making a disciple in his book *Jesus method of making discipleship*. These methods are not large-scale, finely-tuned, and resource-heavy programs This is life changing. Many times, the thesis project focuses on life change, therefore, this book *Transforming Discipleship: Making Disciples a Few at a Time* is an important source of the thesis project.

Jay E Adams explains the four-step biblical process in his book *How to Help*

*People Change*. According to Adams, the four steps are teaching, conviction, correction, and disciplined training in righteousness. This book provides a possibility of connection discipleship with pastoral counseling.

In the book, *Telling Yourself the Truth* the authors argue that people have mental problems like depression, fear, anger, anxiety, and other common problems. Therefore, people should address the problems through pastoral counseling. This is because, if people have some mental problems, the problems hinder to focus on Jesus Christ. This thesis project provides a curriculum to help people become a true disciple through solving the mental problems.

## **Articles**

Sangbeop Shim's article "Biblical Evaluation and Prospect on Discipleship Training of Korean Churches" explains the history of discipleship in South Korea's churches. Particularly, the author explains Navigators, CCC, and the Sarang Church programs. These three have greatly affected the South Korean church's discipleship. The author discusses that the Navigators focus on teaching while CCC try to evangelize. Also, he assesses that the Sarang Church, and lead pastor Han-hŭm Ok, observed crucial reasons for settled discipleship in the South Korea. This article provides a historical flow of Korea's discipleship.<sup>48</sup>

Hyungjoon Jun's article "Trends and Outlooks for Pastoral Counseling Presented in 100 Years of History of the Presbyterian Church in Korea" discusses a history of South Korea's pastoral counseling. The South Koreans were very poor and

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<sup>48</sup> Sangbeop Shim, "Biblical Evaluation and Prospect On Discipleship Training of Korean Churches." *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian general assembly theological seminary 2007): 180-205.

hungry because of the Korean War. At that time, pastoral counseling comforted many people. This is important evidence demonstrating the role of pastoral counseling.<sup>49</sup>

These days, many people have mental problems. Pastoral counseling can help comfort them. This article shows why pastoral counseling is necessary.

Andrew Burggraft's article "Developing Discipleship Curriculum: Applying the Systems Approach Model for Designing Instruction by Dick, Carey, and Carey to the Construction of Church Discipleship Courses" provides the information for discipleship curriculum. The author discusses that discipleship is a mandate for Christians.

Therefore, all Christians must participate in discipleship. Also by becoming a true disciple, a Christian's life must be changed. Therefore, discipleship is necessary for Christians. His important subject is the "10-step model of Dick," which provides the methods to design a curriculum for discipleship programs.<sup>50</sup>

## **Thesis**

Seogyeon Cho discusses small groups and lay counseling in her thesis *The Vitalization of Lay Counseling by Small Group Leaders in the Church*. According to the author, many South Korean church members need healing. While South Korean churches have some counseling centers, people did not use the centers. This illustrates characteristics of Koreans. The Koreans hate revealing their secrets to others. However, counseling is necessary. Therefore, the author claims small groups and lay counseling help Korean peoples' minds open to the idea of sharing because Koreans feel relaxed when dealing with laypeople. The author's main opinion of small group and lay

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<sup>49</sup> HyungJoon Jun, "Trends and Outlooks for Pastoral Counseling Presented in 100 Years of History of the Presbyterian Church in Korea," *Gehyknongchong*, no. 22 (KRJ 2012): 331-332.

<sup>50</sup> Burggraft, Andrew, "Developing Discipleship Curriculum: Applying the Systems Approach Model for Designing Instruction by Dick, Carey, and Carey to the Construction of Church Discipleship Courses." *Christian Education Journal* 12, no. 2 (copyright 2015): 397-414.

counseling give good insights.<sup>51</sup>

Keeyoung Lee explains five main methods of discipleship in the South Korea in his thesis *A Biblical Strategies for Optimizing the Disciple Training Ministry (DTM) within Korean Churches*. These main methods are “Called to Awaken the Laity Ministry,” “Cell Reviving Ministry,” “Two Wings Ministry,” “Jiguchon Cell Ministry,” and “House Church Ministry.”<sup>52</sup> The author discusses the advantages and disadvantages of these five. Through these, the leaders can understand how to focus on South Korean churches’ discipleship programs.

In this thesis, *A Series of Expository Preaching On Discipleship Which Causes the Change of Life: Discipleship Reconsidered from the Viewpoint of Ministerial Praxis*, Wunpyo Hon defines the purpose of discipleship. It is life-changing. He evaluates the South Korean church’s discipleship. Finally, he finds five problems with the current discipleship in Korean churches: a relationship between a Christian and a disciple, institutionalism, behavior patterns, mandate of leadership, and community with discipleship.<sup>53</sup>

In Joobong Chae’s thesis *Research on a Plan of Active Church by Healing Disciple Training - Example of KYUNGGI Central Church* defines healing. According to Chae, healing is a cure on the inside and outside, not only the body but also the soul or mind, healing everything, and refreshing one’s health. Also, the author explains healing discipleship. The author provides the method of healing discipleship. He argues

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<sup>51</sup> Seogyeon Cho, “The Vitalization of Lay Counseling by Small Group Leaders in the Church” (Th.M diss., The Graduate School of Asia United Theological University, 2004), 70-83.

<sup>52</sup> Keeyoung Kim, “A Biblical Strategies for Optimizing the Disciple Training Ministry (Dtm) Within Korean Churches” (D.Min diss., Liberty University School of Divinity, 2016), 61-83.

<sup>53</sup> Wunpyo Hon, “A Series of Expository Preaching On Discipleship Which Causes the Change of Life: Discipleship Reconsidered from the Viewpoint of Ministerial Praxis” (Th.D diss., Graduate School of Christian Studies of Baekseok University, 2010), 1-15.

that current Korean churches must perform healing discipleship for change.<sup>54</sup>

Nanyoung Oh explains the theoretical background of discipleship in his thesis *The Impact of Discipleship Training On Spiritual Formation*. Also, he discusses today's Korean church discipleship. He argues that the important charge of discipleship making is to make spiritual formation. Moreover, he explains the changes in knowledge, sensitivity, will, sociality, and body. According to the author, these changes are important in the spiritual formation.<sup>55</sup> This book gives information about discipleship training methods.

Jun-Ha Park discusses Clinebell's holistic liberation-growth model in his thesis *Development and Verification of Youth Christian Spiritual Improvement Program*. According to Jun-Ha Park, the purpose of the holistic liberation-growth model is helping to make relationships that satisfy needs. The foundation of the holistic liberation-growth model is spiritual development and cure. Therefore, the author discusses the methods of spiritual development and cure. His methods are Bible study, quiet time, solitude, the training of silence, prayer, praise, honest poverty, fasting, training for hardship, and obedience.<sup>56</sup> Particularly, this thesis discusses the concept of whole people curing. It means curing all parts of people, body, soul, and mind.

Namhee Cho approaches pastoral counseling as an image psychotherapy in her thesis, *Development of Pastoral Group Counseling Program for Positive God's Image*. The image of God is very important in her thesis. She discusses that self-cognition,

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<sup>54</sup> Joobong Chae, "Research on a Plan of Active Church by Healing Disciple Training - Example of - Example of KYUNGGI Central Church" (D.Min diss., Presbyterian Theological Seminary, 2015), 67-71.

<sup>55</sup> Nanyoung Oh, "The Impact of Discipleship training On Spiritual Formation" (Ph.D diss., Christian Divinity School, Baekseok University, 2009), 21-24.

<sup>56</sup> Jun-Ha Park, "Development and Verification of Youth Christian Spiritual Improvement Program" (Ph.D diss., Department of Education Graduate School Yeungnam University, 2011), 40-59.

self-esteem, and self-efficacy work together to form a person's image. Also, the person is effected by their parents' image. God's image, however, has the most important effect. Therefore, to care for the person, the approach should include all three images. She calls this "image psychotherapy."<sup>57</sup> This thesis includes knowledge of the current study of pastoral counseling in South Korea.

### **Chapter Summary**

This chapter shows the problem of existing discipleship programs in South Korean churches. The problem is that they have no mental care programs in their process. Moreover, many people have mental problems. The problems create obstacles for discipleship programs. If a person has mental problems, that person cannot focus on the discipleship program because of the problem. Also, South Korean churches' discipleship programs have no plan for this problem. Therefore, South Korean churches should endeavor to include mental care programs.

Pastoral counseling is a good model of mental care. This thesis connects discipleship programs with pastoral counseling. These two have the same purpose: changing the lives of participants. Discipleship programs want to make true disciples. True disciples are people whose lives are changed by Jesus Christ. In addition, pastoral counseling wants freedom from one's problems through counseling.

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<sup>57</sup> Namhee cho, "Development of Pastoral Group Counseling Program for Positive God's Image" (Th.D diss., Graduate School of Theology Seoul Theological University, 2010), 26-39.

## **Chapter 2: Evidence of Connection between Discipleship and Pastoral Counseling**

The goals of discipleship and pastoral counseling in South Korea have been the same throughout the 20<sup>th</sup> century. They both fundamentally seek to change lives. The goal of discipleship is to change Christians who follow Jesus Christ in all thinking and actions, and the goal of pastoral counseling is to heal not only one's problems but also lifestyle through Jesus Christ. Both discipleship and pastoral counseling are practiced to place Jesus Christ at the center of peoples' lives.

The purpose of this chapter is to provide a theoretical basis for the necessity of combining discipleship and pastoral counseling in the present context of South Korea. By closely examining and comparing the biblical, theological, and historical bases of discipleship and pastoral counseling that have taken place in South Korea during the last century, this chapter highlights the common and fundamental goal shared by both disciplines.

### **Biblical and theological basis of discipleship**

Life-changing, the goal of discipleship, has a biblical basis and theological basis. The word "changing" has wide meaning, but in discipleship, the word "changing" has a clear and specific connotation: "life-changing." Many people live for themselves; however, life-changed people live for Jesus Christ. It is a clear and visible change. They live for Jesus Christ more than money, friends, and family. Their most treasured values, dreams, and actions will be changed to focus on Jesus Christ. Koessler says that life-changed people's most important feature is obedience.<sup>58</sup> Obedience means that the people who want to follow Jesus Christ should follow His wills, decisions, and plans.

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<sup>58</sup> John Koessler, *True Discipleship: A Companion Guide* (Chicago: Moody Publishers, 2003), 15.

People call them disciples.<sup>59</sup> If a Christian obeys Jesus Christ, his/her life will be changed. This is life-changing in discipleship.

The Great Commission shows the foundation of obedience. Jesus Christ said, “To obey everything I have commanded you.”<sup>60</sup> Jesus wanted His disciples to live by following His teachings. He did not want His disciples to view His teaching as simple knowledge. Also, His teaching must come true in Christians’ lives. This change is very difficult. The Gospel of Mark says that “he must deny himself and take up his cross and follow me.”<sup>61</sup> At the same time, Jesus Christ said the disciples will have hardships. The disciples should take up their cross, and lose their life for Gospel. Koessler discusses the possibility of obedience. He defines three important sources of obedience: the grace of God, relationship with Jesus, and answered prayer.<sup>62</sup> A person has no power for life-changing and following Jesus’ words by themselves. However, God will give grace to the person. If the person receives this grace, the person can overcome many hardships. Also, for the relationship with Jesus Christ, a person should follow His words. The Gospel of John says, “If you love me, you will obey what I command.”<sup>63</sup> It shows the importance of obedience.

Earley discusses obedience, too. He argues that all disciples should follow Jesus’ commands.<sup>64</sup> The foundations of his argument are John 14:15, 15:10, and 15:14.<sup>65</sup> These verses talk about obeying and following Jesus Christ. Following Jesus’

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<sup>59</sup> Ibid., 15.

<sup>60</sup> Matthew 28:20, NIV.

<sup>61</sup> Mark 8:34, NIV.

<sup>62</sup> John Koessler, *True Discipleship: A Companion Guide* (Chicago: Moody Publishers, 2003), 15-18.

<sup>63</sup> John 14:15, NIV.

<sup>64</sup> Dave Earley and Rod Dempsey, *Disciple Making Is--: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B & H Academic, 2013), 49.

<sup>65</sup> “If you love me, you will obey what I command” John 14:15, NIV.

“If you obey my commands, you will remain in my love, just as I have obeyed my Father's

commands means that the follower lives through His teachings and changes their life accordingly. The follower's important values are changed by His words. In addition, Earley discusses the hardship of life-changing. He argues that life-changing is not possible without God's help. His basis is the Gospel of Mark: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. The disciples were even more amazed, and said to each other, 'Who then can be saved?' Jesus looked at them and said, 'With man this is impossible, but not with God; all things are possible with God.'"<sup>66</sup> People's efforts cannot overcome many things, but God can do anything. Christians' obedience and life-changing through obedience are dependent on the grace of God.

God gives training to Christians to prepare them for life-changing and obedience. Kossler describes the phenomenon as God's Gym.<sup>67</sup> Through these trainings, Christians know good and evil, say 'Yes' to God and know their future through His plans.<sup>68</sup> Each one has a biblical basis; 2 Timothy 2:18-19 defines "who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some. Nevertheless, God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his,' and, 'Everyone who confesses the name of the Lord must turn away from wickedness.'"<sup>69</sup> People can make mistakes, and sometimes people change for the worse. However, God knows everything and is unchangeable. Christians must receive His training. In addition, Titus

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commands and remain in his love." 15:10, NIV.

"You are my friends if you do what I command." 15:14, NIV.

<sup>66</sup> Mark 10:25-27, NIV.

<sup>67</sup> John Koessler, *True Discipleship: A Companion Guide* (Chicago: Moody Publishers, 2003), 105.

<sup>68</sup> Ibid., 106-109.

<sup>69</sup> 2 Timothy 2:18-19, NIV

says, “For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in this present age, while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.”<sup>70</sup>

These verses talk about the grace of God. Without His grace, Christians cannot know good and evil. Moreover, in the Bible, Philippians says, “But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ,”<sup>71</sup> This verse means that Christians live in the world, but they must be focused on preparing for the future and the end of the days.<sup>72</sup> Sometimes, God's training is difficult. However, Christians should endure the training to prepare for the end of the days. This theory shows the important God's training for life-changing, the ultimate goal of discipleship.

The phrase “life-changing” includes a large-scale shift in the life of a new believer. This is because life-changing starts in a person who becomes a disciple and then makes other disciples. Earley explains a model with three different steps: believer, disciple, and disciple-maker<sup>73</sup> A believer is a Christian, a disciple is life-changed Christian, and disciple-maker is a person who makes other disciples. Dave Ferguson and Jon Ferguson provide another model with seven different steps: individual, apprentice, leader, coach, director, campus pastor/church planter, and network leader.<sup>74</sup>

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<sup>70</sup> Titus 2:11-14, NIV.

<sup>71</sup> Philippians 3:20, NIV.

<sup>72</sup> Ibid., 106-109.

<sup>73</sup> Dave Earley and Rod Dempsey, *Disciple Making Is--: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B & H Academic, 2013), 61.

<sup>74</sup> Dave Ferguson and Jon Ferguson, *Exponential: How to Accomplish the Jesus Mission* (Grand Rapids, Mich.: Zondervan, 2010), Kindle location 593

These steps show that when a person's life is first changed, the person starts his/her faith as an individual Christian, focusing on just his/her faith. The person's faith will develop, and the person progresses through each step; individual Christian through network leader. Moreover, the person's focus will change from only the person's individual faith to focusing on others' faith when the person reaches the leader, coach, director, campus pastor/church planter, and network leader steps. This model has the concept of disciple-maker, just as Earley said. Early's and Ferguson and Ferguson's models show the life-changing process a Christian goes through to become a disciple-maker. Also, this concept can connect with the multiplication concept.<sup>75</sup> If a Christian becomes a disciple maker, that Christian can also help his/her group make disciples.

The concept of multiplication is a very natural flow in discipleship. Earley expresses the duty of multiplication in the simple words "be like Jesus."<sup>76</sup> Jesus changed the world through His twelve disciples. Jesus had taught His twelve disciples, and they delivered the Gospel to their own disciples. They taught their disciples and their disciples taught other disciples. Finally, they converted Greeks, Romans, and Asians to Christianity. Starting with just twelve people, they multiplied into all the world. The multiplication concept has biblical basis that "the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."<sup>77</sup> Paul says this to Timothy, requesting that Timothy use the lessons Paul was teaching him to make other disciples. A person who has met Jesus Christ will be changed by Jesus, and that person will try to make other disciples. Earley explains

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<sup>75</sup> Dave Earley and Rod Dempsey, *Disciple Making Is--: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B & H Academic, 2013), 117.

<sup>76</sup> Ibid., 119.

<sup>77</sup> 2 Timothy 2:2, NIV.

the concept with these three words: win, grow, and send.<sup>78</sup> If a person receives the Gospel from another, he has a chance to believe in Jesus Christ. If the person believes in Jesus Christ, that person tries to grow his/her faith. Finally, if the person develops strong faith and becomes a disciple, the person will be sent out to spread the Gospel. These three are vital processes for changing lives of Christians through a disciple.

These explanations show that discipleship changes one's life and leads to endlessly changing the lives of others. When a person's life is changed, that person helps change the lives of other people, eventually leading to their becoming a church.<sup>79</sup> The church members make other disciples, and the church multiplies and creates other churches constantly. This is not a program. However, many South Korean church members understand discipleship as a program.<sup>80</sup> They focus on Bible study, prayer training, and relationship training in their discipleship programs. However, true discipleship must show life changes. A person who just takes a discipleship program and has no life change is not a true disciple. This research demonstrates that life changing is the most important purpose of discipleship.

### **Biblical and theological basis of pastoral counseling**

The most important goal of pastoral counseling is changing lives of participants, just like the goal of discipleship. Many people have various issues that make their lives harder; therefore, people need some help to overcome these issues. Collins defines pastoral counseling as the "more specialized part of the pastoral care that

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<sup>78</sup> Dave Ferguson and Jon Ferguson, *Exponential: How to Accomplish the Jesus Mission* (Grand Rapids, Mich.: Zondervan, 2010), 129.

<sup>79</sup> Dave Earley and Rod Dempsey, *Disciple Making Is--: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B & H Academic, 2013), 117.

<sup>80</sup> Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, Ill.: InterVarsity Press, 2003), 17.

involves helping individuals, families or groups as they cope with the pressures and crises of life.”<sup>81</sup> Many people want to avoid pressures and crises of life. They want their lives to change for the better. Pastoral counseling helps these people change their lives.

This role shows the differences between pastoral counseling and secular counseling. Kwanjik Lee discusses that pastoral counseling is a helping method utilizing Christianity’s view of God, Christianity’s view of humans, and Christianity’s view of the world for counselees.<sup>82</sup> Lee discusses how secular counseling is also a process for helping a counselee.<sup>83</sup> The counseling helps a person or a group solve their problems and reach a happier life. The purpose of counseling is to achieve happiness in life. However, happiness in life is a very different concept than the recovery of relationships, recovery of family, or solving children’s problems. Secular counseling also helps address these issues. However, the purpose of pastoral counseling is very clear; this is not just solving problems and achieving happiness in life. The purpose of pastoral counseling is to help the counselee recover and reconnect to the image of God. A person who has recovered the image of God can live through God's will. This changing of life is absolutely vital for believers.<sup>84</sup>

The Bible has some examples of pastoral counseling. John 4:5-30 explains a conversation that Jesus had with Samaritan woman. The conversation shows her two main problems. The first is a relationship problem, the second is a sexual problem. The first evidence that Jesus is pursuing a counseling opportunity is that he arrives at the

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<sup>81</sup> Gary R. Collins, *Christian Counseling: A Comprehensive Guide*, rev. ed. (Dallas: Word Pub., 1988), 16.

<sup>82</sup> Kwanjik Lee, *The Reformed Pastoral Counseling* (Seoul: Daiseo, 2007), 36.

<sup>83</sup> Kwanjik Lee, *Introduction to Pastoral Counseling* (Seoul: Pastoral Counseling, 2007), 16-17.

<sup>84</sup> Moseo Kim, "Using Method of Bible in Pastoral Care and Counseling" (Ph.D. diss., Kinshin theological seminary, 2010), 19-20.

well at the sixth hour.<sup>85</sup> According to the Jewish time system, the sixth hour is the middle of the day at 12:00.<sup>86</sup> The area where the women went to draw water is very hot at 12:00, with the sun shining very strongly. Therefore, other women hated to go to the well at that time. However, the Samaritan woman went to the well at noon to avoid other women. This is evidence of her relationship problem.<sup>87</sup> Jesus talked about her husbands, saying, “The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”<sup>88</sup> This verse shows her sexual problem. She is seen as being promiscuous; going through five husbands and taking up with a man to whom she was not married. Other women hated her because of her lustful life. It shows that this sexual issue caused her relationship problems.<sup>89</sup> These issues broke her relationship with God because the problem is not a just a problem with other people; it is a sin that harms her relationship with God.<sup>90</sup>

Jesus’ counseling method was not only to deal with problems. Jesus tried to connect the person with God. Therefore, the main subject of the conversation is not her sins. Jesus talks to her about water, worship, and the messiah. These subjects change her focus from her problems to God. She hated drawing water. For the woman, Jesus talked about never thirsting for water. Her focus was changed from hating to draw water to the never thirsting water Jesus will give. Also, Jesus discussed her husband problem. Through this conversation, she begins to suspect that Jesus is a prophet. She asks about

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<sup>85</sup> John 4:6, NIV.

<sup>86</sup> Rose Mukansengimana-Nyirimana; Draper A. Jonathan, “The Peacemaking Role of the Samaritan Woman in John 4 a Mirror and Challenge to Rwandan Women: 1-42,” *Neotestamentica* 46, no. 2 (university of kwazulu-natal 2012): 304.

<sup>87</sup> Ibid., 304.

<sup>88</sup> John 4:18, NIV

<sup>89</sup> Rose Mukansengimana-Nyirimana; Draper A. Jonathan, “The Peacemaking Role of the Samaritan Woman in John 4 a Mirror and Challenge to Rwandan Women: 1-42,” *Neotestamentica* 46, no. 2 (university of kwazulu-natal 2012): 308.

<sup>90</sup> Ibid., 308.

the place of worship, showing that her focus again changes from her own problem to worship. In addition, the woman's focus was on wondering about the messiah who was supposed to save her and her people. Jesus alleviates this worry also, saying, "I who speak to you am he."<sup>91</sup> Her problems were not important anymore because she has met the messiah.

Connecting with God changed her life.<sup>92</sup> She had avoided other people because of her relationship problems and sexual problems. Despite her misgivings about being around other people, she went back to her town and said to those she met, "Come, see a man who told me everything I ever did. Could this be the Christ?"<sup>93</sup> People who were in the town responded to her invitation. This is important changing. This is not just overcoming her problem; she worked for God's purpose. Her life was changed to turn her into God's worker. This is the role of pastoral counseling: healing a struggling person and transforming them into an effective witness for Christ.

Life changing is also in the story of Zacchaeus.<sup>94</sup> Zacchaeus had an inferiority complex because he was too small. Also, he was the chief tax collector. At that time, people hated tax collectors because they worked for Rome, which occupied Israel.<sup>95</sup> Moreover, Zacchaeus was greedy. He stole a lot of money from others. His inferiority complex and greed caused relationship problems. When Jesus visited Jericho, Zacchaeus wanted to meet him, but he couldn't because there were too many people and he was too small. He climbed the sycamore tree to get a better vantage point. However,

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<sup>91</sup> John 4:26, NIV.

<sup>92</sup> Rose Mukansengimana-Nyirimana; Draper A. Jonathan, "The Peacemaking Role of the Samaritan Woman in John 4 a Mirror and Challenge to Rwandan Women: 1-42," *Neotestamentica* 46, no. 2 (university of kwazulu-natal 2012): 308.

<sup>93</sup> John 4:29, NIV.

<sup>94</sup> Wyndy Corbin Reuschling, "Zacchaeus's Conversion," *Ex auditu* 25 (2009): 70.

<sup>95</sup> *Ibid.*, 71-72.

Jesus Christ came to him. The people witnessing the scene called Zacchaeus a sinner. But Jesus Christ didn't call Zacchaeus sinner; He called him the son of Abraham. According to Wyndy, this is Jesus' ministry: visiting Zacchaeus and calling him the son of Abraham allowed Zacchaeus to recognize and accept God's love, grace, and forgiveness.<sup>96</sup> Jesus says the most important purpose of His coming is to "Save what was lost."<sup>97</sup> Other people hated Zacchaeus, but Jesus did not hate him. His visiting was a comfort to Zacchaeus.<sup>98</sup> Moreover, Zacchaeus was changed because of Jesus' visiting. He promised that he would give half of his possessions to the poor and if he had cheated anybody out of anything, he will pay back four times the amount.<sup>99</sup> This is important evidence that he was returned to God. Zacchaeus' promise follows Scripture in Exodus.<sup>100</sup> It shows that he finally returned to God and followed His words again; he completed the first step of becoming a disciple, changing the course of his life.

These two examples show features of Jesus' counseling. The first is life changing. The Samaritan woman and Zacchaeus led ugly lives; they had relationship problems, sexual problems, and greed. Their lives were separated from God. However, the counseling of Jesus changed their lives. Second, the life changing brought about the restoration of their relationships with God. The Samaritan woman introduced Jesus Christ to others who hated her, and Zacchaeus shared his money with the poor. Both changed and followed God's word. This restoration looks like becoming a disciple because their actions, introducing Jesus and following God's word, are characteristics of

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<sup>96</sup> Wyndy Corbin Reuschling, "Zacchaeus's Conversion," *Ex auditu* 25 (2009): 73.

<sup>97</sup> Luke 19:10, NIV

<sup>98</sup> Robert Boak Slocum, "Zacchaeus," *Anglican Theological Review* 83, no. 3 (2001): 586.

<sup>99</sup> Luke 19:8, NIV.

<sup>100</sup> Exodus 22:1, NIV

a strong, fervent disciple.

The most important purpose of pastoral counseling is changing the lives of counselees. This changing is not just simple change; this is recovering a relationship with God. Moreover, the life-changed people can become strong disciples. These facts provide the connection between pastoral counseling and discipleship.

### **Historical Basis of Discipleship in the South Korean Church**

Historically, discipleship has been changing lives in South Korean churches. CCC, Navigator, and the Sarang Church have all had achievements in their discipleship programs. This is because, these groups accepted, tried, and developed the discipleship concept for the first time in the South Korean church. Their primary challenge was changing Christians' lives.

The first of these programs is Navigator. This group changed many Christians because the group's foundations applied well to the churches of South Korea and it was able to reach many people. The Navigator demonstrated the army's spirit because the Navigator came about from a post of the United States Army. Also, Dawson Trotman, one of the founders of the Navigator ideology of establishment, came from 'strong men.' He thought that a weak Christian would not correctly show the right image of Christians, because he believed that Christians are always victorious.<sup>101</sup> In South Korea, Changwoo Lee translated Navigator's various books before, during, and after the Korean War. Following these translations, he introduced man-to-man Bible training and the importance of memorizing Bible verses for South Korean churches. Also in 1963,

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<sup>101</sup> Minseok Son, "The Origin and Development of the 20th Century American Fundamentalism-Evangelicalism Discipleship with the Reference to the History of Navigators," *Shinang-gwa-hakmun* 21, no. 1 (2016): 196.

Ron York introduced strong discipleship as it was connected with the Army Spirit.<sup>102</sup>

South Korean churches accepted these foundations easily because Navigator's foundations fit with South Korea's situation. In the 1970s through the 1980s, South Korea was ruled by the Army. At that time, South Korea had an unstable democracy before the Army took power. Therefore, South Korean Christians could understand the concept of victory and the Army's spirit, connecting on a deeper level to the ideas of Navigator. Navigator focused on three main themes, which are evangelizing, fostering, and sending.<sup>103</sup> South Korean churches still follow these concepts. Through these three themes, Navigator changed South Korean Christian's lives, changing them to good soldiers for Christ. Scripture says "Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs--he wants to please his commanding officer."<sup>104</sup> Working under this idea of Christians as organized, victorious warriors, Navigator has been changing many Christian's lives in South Korea.

CCC was introduced by Jungon Kim in 1958. At that time, the Korean War was making the lives of South Koreans incredibly difficult.<sup>105</sup> Therefore, they needed to receive comfort and support, and CCC focused on providing these through their discipleship program. While Navigator's method is man-to-man study, CCC has been using a group study method.<sup>106</sup> This method is effective in cheering up many people

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<sup>102</sup> Ibid., 192.

<sup>103</sup> Ibid., 201.

<sup>104</sup> 2 Timothy 2:3-4, NIV.

<sup>105</sup> Sangbeop Shim, "Biblical Evaluation and Prospect on Discipleship Training of Korean Churches," *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian general assembly theological seminary 2007): 186.

<sup>106</sup> Gwisam Cho, "Strategies of the National Evangelism Movement through Campus Crusade for Christ in Korea," *Bible and Theology* 37 (2005): 219.

because the group freely shares their hardships, problems, and lives. In addition, the early development of CCC appeared through CCC's retreats for faith. Many young adults and university students attended the retreats, experiencing great moments of grace from God. These retreats made many new Christians. Also, the retreats began to affect evangelism.<sup>107</sup> In South Korea, early CCC focused on local evangelism and trying to increase membership; however, time passed and CCC added another focus: national evangelization. They created a movement called the national evangelization movement.<sup>108</sup> Through this movement, CCC significantly affected South Korean church discipleship programs while also changing Christian lives. For example, the national evangelism movement held Explo 74, a huge assembly in South Korea with Reverend Billy Graham acting as the main speaker. During one week, 350,000 participants stayed in churches near the location of Explo 74.<sup>109</sup> These movements gave new hope for South Korean Christians, who began to truly believe that they could change their lives for God.

Sarang Church connects Navigator discipleship with CCC's discipleship. The church's main focus is wanting South Korean churches to become healthy.<sup>110</sup> Navigator and CCC focus on university students and young adults; however, Sarang Church has been focusing laypeople. The church's purpose for discipleship is making disciples for the healthy church. Particularly, the church understands that a layperson is the most important target of ministry. This is because any layperson they minister to can

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<sup>107</sup> Ibid., 226-227.

<sup>108</sup> Ibid., 227.

<sup>109</sup> Ibid., 236-237.

<sup>110</sup> Sangbeop Shim, "Biblical Evaluation and Prospect on Discipleship Training of Korean Churches," *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian general assembly theological seminary 2007): 189.

someday become a leader and a disciple maker.<sup>111</sup> This theory's basic Bible verses are Colossians 1:28-29: "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me."<sup>112</sup> The Sarang Church claims these verses are vital when they try to change each layperson's life. The church's theory is that each layperson must discover and embrace the right position or ministry field that will fit their personalities and strength. The church believes that many Christians do not work for Jesus Christ, they just work for themselves. Therefore, they must change through a discipleship program, shifting their focus to serving Christ. The foundation verse is that "we proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ"<sup>113</sup> and their motto is "Following Jesus." To change lives, and to fulfill ministry positions, Christians should follow Jesus Christ because He is our standard.<sup>114</sup> Finally, the Sarang Church uses the method of Navigator discipleship with CCC's discipleship that focuses on laypeople, trying to transform a layperson into another leader and disciple maker.

A point of similarity between Navigator discipleship, CCC's discipleship, and Sarang Church's discipleship is that they all endeavor to change Christians' lives and they work to make disciples. To achieve this goal, Navigator uses the man-to-man bible study method, and CCC uses group bible study and opened Explo 74. Moreover, Sarang Church uses the Navigator discipleship program and CCC's discipleship program. Also, they focused on a single layperson in an effort to change that layperson's life.

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<sup>111</sup> Ibid., 189.

<sup>112</sup> Ibid., 189.

<sup>113</sup> Colossians 1:28

<sup>114</sup> Ibid., 190.

## **Historical Basis of Pastoral Counseling in the South Korean Church**

Throughout South Korea's history, pastoral counseling has comforted many Koreans, leading them to become true Christians through life-changing advice. The Great Awakening Movement in Pyeongyang is a good example of how pastoral counseling can work. Around 120 years ago, South Korean churches were introduced to the concept of pastoral counseling through foreign missionaries. The concept was little different than their current pastoral counseling concept. The concept was not a study of the Bible, it was more like pastoral care. At that time, South Koreans had a significant need for pastoral care because the nation had lost sovereignty to Japan and Koreans were suffering repression and discrimination. In addition, many people believed in at least some sort of superstition and they were all subject to the class system. Therefore, many South Koreans desired to receive comfort.<sup>115</sup>

Most missionaries affected the third Great Awakening Movement. They cared for many Korean Christians. These missionaries especially wanted to change Koreans' lifestyles, because the public Korean morality was at a very low level. The missionaries thought that if this problem at the heart of people cannot change, then there is no way that the lives of Koreans can change. In 1907, the missionaries opened a big worship service in Jangdaehyun Church. The worship became a good opportunity for to spur the repentance movement of Koreans who had low morals.<sup>116</sup> This is a good example of life changing in South Korea.

In South Korea, pastoral counseling became a continuous effort to try to change one's life and return to God. In 1951, Hyuanshin Lee introduced pastoral counseling to

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<sup>115</sup> Ibid., 216.

<sup>116</sup> Ibid., 216-217.

South Korean churches.<sup>117</sup> At that time, South Korea had already recovered sovereignty from Japan. However, on June 25, 1951, South Koreans entered the Korean War. As a result, most people living in the country were poor and depressed.<sup>118</sup> Many churches tried to offer comfort to people, and pastoral counseling helped the churches accomplish their works. Many people returned to God and changed their lives through pastoral counseling.

In the 1960s, many books that were being studied in America were translated and introduced to South Korean Churches. These books helped the development of South Korea's pastoral counseling, including Carl Rogers' *Counseling and Psychotherapy*, Seward Hiltner's *Pastoral Counseling*, and Carroll Wise's *Pastoral Counseling: Its Theory and Practice*.<sup>119</sup> In the 1970s, pastoral counseling began to focus on all South Koreans not just Christians. At first, Van Lierop built Severance Hospital as an organization to serve the entire population. Also, the Life House and Agape's House were started. They helped Christians to affect non-believers and try to change South Korean lives for better.<sup>120</sup>

### Chapter Summary

Life changing is an important goal in both discipleship and pastoral counseling. In fact, "life changing" is the main phrase that connects discipleship with pastoral counseling. Biblical and theological bases show that changing the life of a program participant involves ensuring that they are focusing on and obeying Jesus Christ. To

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<sup>117</sup> HyungJoon Jun, "Trends and Outlooks for Pastoral Counseling Presented in 100 Years of History of the Presbyterian Church in Korea," *Gehyknongchong*, no. 22 (KRJ 2012): 335.

<sup>118</sup> Kwon, Sooyoung, Woonsan Sohn, Sukmo Ahn, Sanguk Lee, and Heesung Chung. "Pastoral Care and Counseling in the Korean Churches: Retrospect and Prospect." *Korean Journal of Christian Studies* 50, no. 1 (2007): 218.

<sup>119</sup> Ibid., 218.

<sup>120</sup> Ibid., 219.

achieve this goal, God provides opportunities for both training and hardship for the people to learn from. Also, the Great Commission supports obedience. Finally, the people whose lives have been feel compelled to try to change others' lives so that they can focus on Jesus Christ. These people were called as disciples. Therefore, life changing is an important, ongoing goal of discipleship.

Historically, CCC, Navigator, and Sarang Church have focused on changing lives through their methods, which include man-to-man bible study, group bible study, and bible study for lay persons in South Korea. CCC's Explo 74 was an especially big event for South Korean Christians. This event helped change life for many people.

The believer's changing life is an important goal of pastoral counseling, too, though it concentrates more on helping participants through an emotional change. People don't want to be unhappy; they spend their lives trying to be happy. However, people often have some mental problems, and these problems hinder their happiness. Pastoral counseling can help these people work through their emotions. However, the counseling is not just counseling. The counseling is a method to lead people to follow Jesus Christ, the only place to find true happiness.

Historically, South Korea has been in the midst of difficult living situations because of the effects of the Korean War. The South Korean Church has had to take care of many people affected by the war. At these times, pastoral counseling was a significant need for healing the struggling people of Korea. The churches accepted pastoral counseling's methods and helped people. Through this help, people overcame their difficult problems, and they became Christians, their lives truly changed by their experiences.

The result of this study shows that life changing is a vital goal of discipleship

and pastoral counseling. Moreover, Biblical, theological, and historical bases support this claim. In addition, having the common goal of changing lives supports the possibility of connecting discipleship programs with pastoral counseling.

### **Chapter 3. Current Study of Discipleship with Pastoral Counseling**

This chapter researches a study of South Korean church discipleship programs and pastoral counseling. The reason for the research is that South Korean church discipleship programs and pastoral counseling were developed for Koreans and were therefore applied to Korean characteristics. This study's final goal is designing the best curriculum, applying these existing programs and studies. In addition, this thesis will research advantages and disadvantages of each study. The advantages will be applied to the curriculum, and the disadvantages will be removed from the curriculum.

The discipleship studies will research four existing discipleship models: Han-hŭm Ok's Sarang Church discipleship model, CCC's discipleship, Two Wings Ministry, and Cell Ministry. The reason for selecting these programs is that they are most effective models in South Korean churches.<sup>121</sup> Also, they have different discipleship methods. This research tries to find the best features of each method.

The pastoral counseling study will research current South Korean churches' situations with using pastoral counseling. This research will examine how South Korean churches use pastoral counseling in their ministry. Particularly, this study will research self-esteem. Self-esteem is really important for all people. Therefore, recovering self-esteem allows people to overcome their personal mental issues.<sup>122</sup>

#### **Current Discipleship Study in South Korean Churches**

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<sup>121</sup> Keeyoung Kim, "A Biblical Strategies for Optimizing the Disciple Training Ministry (Dtm) Within Korean Churches" (D.Min diss., Liberty University School of Divinity, 2016), 61.

Sangbeop Shim, "Biblical Evaluation and Prospect on Discipleship Training of Korean Churches," *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian general assembly theological seminary 2007): 180-181.

<sup>122</sup> David Watson, Jerry Suls, and Jeffrey Haig, "Global Self-Esteem in Relation to Structural Models of Personality and Affectivity," *Journal of Personality and Social Psychology* 83, no. 1 (2002): 185.

This study will research two components of four main discipleships in South Korean churches. The main subject of the first part is explaining these programs, and the second part is an estimation of these programs. The main four discipleships will be researched following these two parts.

### **Sarang Church's Discipleship Program**

The program focuses on a layperson. The church tries to make a layperson into a disciple. Therefore, all steps focus on this change. Sarang Church's discipleship program consists of four steps: New People Bible Study, Basic Discipleship Training, Leader Training, and Blast Evangelizing.

The New People Bible Study has five subjects: "Our only savior Jesus Christ," "What is faith?", "How can we change the Christians' lives?", "The Bible is God's word," and "The importance of the Church."<sup>123</sup> These steps focus on providing basic theological knowledge. Also, the steps explain the ministry focus of the church and helps strengthen church life.<sup>124</sup>

The Basic Discipleship Training consists of a 32-week plan. It has nine steps: "Recruitment, Selection, Orientation, Opening Ceremony, Retreat, Training, Finalizing Graduates, Closing Celebration, and Graduation."<sup>125</sup> In addition, this training focuses on three subjects: the basic training of discipleship, knowing deeply the meaning of salvation, and establishing the right Christian personality and Christian life.<sup>126</sup> This is

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<sup>123</sup> Jinhyoung Kim, "Cognition of Discipleship Program and Layperson's Discipleship Program for Wholistic Development of in South Korea: Focus On Sarang Church" (MA diss., Chongshin Missional Seminary, 2013), 33-35.

<sup>124</sup> Keeyoung Kim, "A Biblical Strategies for Optimizing the Disciple Training Ministry (Dtm) Within Korean Churches" (D.Min diss., Liberty University School of Divinity, 2016), 62-63.

<sup>125</sup> Ibid., 63.

<sup>126</sup> Jinhyoung Kim, "Cognition of Discipleship Program and Layperson's Discipleship Program for Wholistic Development of in South Korea: Focus On Sarang Church" (MA diss., Chongshin Missional Seminary, 2013), 34.

the basic course of the discipleship.

Leader Training consists of a 34-week plan. It also has nine steps:

“Recruitment, Selection, Orientation, Opening Ceremony, Retreat, Training, Finalizing Graduates, Closing Celebration, Graduation, and Delegation of Small Group Leader”<sup>127</sup>

Moreover, this training focuses on four subjects: “Holy Spirit: the Key of New Life,” “Self-Image of Church and Layperson,” “Small Group and Leadership,” and “What are the Different Subjects and Stories of the Old & New Testaments?” In “Holy Spirit: The Key of New Life,” participants learn about receiving salvation and a life following the Holy Spirit through Romans chapter 8. In addition, participants learn ecclesiology and discipleship in Self-Image of Church and Layperson. In Small Group and Leadership, the participant can also learn about the small group and some key qualities of a leader. Then in What are Different Subjects and Stories of the Old & New Testaments? part, the participants learn about all the chapters in the entire Bible by utilizing the inductive method.<sup>128</sup>

Blast Evangelizing consists of a 13-week plan. The participants train to become messengers of the gospel, also becoming teachers for other people.<sup>129</sup> This is an important concept, and it shows the goal of multiplying. The participant's final goal is becoming a messenger of the gospel and a teacher for others.

### **Strengths and Weaknesses**

Sarang Church’s discipleship program has some strengths. First of all, the

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<sup>127</sup> Keeyoung Kim, “A Biblical Strategies for Optimizing the Disciple Training Ministry (Dtm) Within Korean Churches” (D.Min diss., Liberty University School of Divinity, 2016), 63.

<sup>128</sup> Jinhyoung Kim, “Cognition of Discipleship Program and Layperson's Discipleship Program for Wholistic Development of in South Korea: Focus On Sarang Church” (MA diss., Chongshin Missional Seminary, 2013), 34.

<sup>129</sup> Ibid., 35.

discipleship program focuses on a layperson. From New People Bible Study to Blast Evangelizing, the plan shows the development of a layperson. At first, a layperson starts the New People Bible Study. When he/she completes the step, then the person starts Basic Discipleship Training. The next step is Leader Training, and the last is Blast Evangelizing. When the layperson finishes all steps, he becomes a disciple, messenger, and teacher of the gospel.

The second is Sarang Church's discipleship program's long-term process: two years of training.<sup>130</sup> This timeline makes it possible to learn a lot of information, such as information about the Gospel, Christian life, and what is a disciple. Many discipleship programs tend to be short term and are therefore limited. Discipleship is a lifelong process. Two years is not enough time, but this program provides more time than others.

The last strength is that the plan covers multiple concepts, which is really important in discipleship. Discipleship is not just giving knowledge. There is a processing of information involved in becoming a disciple. The disciple must show that their life is changed or changing. The important evidence of a changed life is sharing Jesus Christ. The sharing can help in delivering the Gospel, creating other Christians, and fulfilling the mission of multiplication.

Sarang Church's discipleship program has some weaknesses, too. Every step consists of lectures instead of actual practices. The program tries to overcome this problem through the Blast Evangelizing step. However, they do not overcome the problem fully because they still utilize too many lectures.

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<sup>130</sup> Keeyoung Kim, "A Biblical Strategies for Optimizing the Disciple Training Ministry (Dtm) Within Korean Churches" (D.Min diss., Liberty University School of Divinity, 2016), 64.

Another weakness is the age limit. Their age limit is 33 through 50 in Basic Discipleship Training and Leader Training.<sup>131</sup> There is no need to limit the age of new disciples. As Jesus is about to deliver the Gospel as a parable of being invited to the wedding banquet, He says, "Go to the street corners and invite to the banquet anyone you find."<sup>132</sup> Discipleship programs are the same as this. There is no need to limit the age of participants.

### **CCC's Discipleship Program**

CCC has strong training teaching materials: *CCC 10-Step Bible Study* and evangelizing training books. They have two main pieces of training: Bible study and evangelizing training. The Bible study process uses the published materials from CCC. It consists of ten chapters: "The start of the Christian," "The Christian's plentiful life," "Christians with the Holy Spirit," "Christians with prayer," "Christians with the Bible," "Christians with obedience," "Christians with evangelizing," "Christians as working stewards," "The focus of the Old Testament," and "The focus of the New Testament."<sup>133</sup> In the introduction, the book explains about Jesus Christ, going into who He is, His missions, His teachings, and His time on Earth.<sup>134</sup> These teachings are the basic information that is the foundation of every Christian's life. Through this introduction, people learn the basics of being a Christian.

Chapter 1, "The start of Christian" provides teachings to help better the understanding of a Christian's life and give important basics. Chapter 2, "Christian's Plentiful Life" provides information on the what plentiful life means, how to define a

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<sup>131</sup> Ibid., 65.

<sup>132</sup> Matthew 22:9, NIV.

<sup>133</sup> Korea University Student Ministry Group, *10 Steps Bible Study* (Seoul: 2001), 1-406.

<sup>134</sup> Ibid., 29-74.

Christian life, and how to receive forgiveness.<sup>135</sup> This chapter provides a guideline for every Christian's life.

Chapter 3, "Christian with Holy Spirit," teaches about the details of the Holy Spirit, how to form a relationship with the Holy Spirit, and how to listen to what the Holy Spirit says<sup>136</sup> The Holy Spirit is very important in Christian life because He leads Christians and stays with Christians.

Chapter 4 "Christians with prayer" explains the fundamentals of prayer, the power of prayer, how to pray, and how to listen. Prayer is the main subject of Christian life. This is because Christians only know God's will and God's role through prayer.<sup>137</sup> When Jesus teaches His disciples, He teaches about the importance of prayer.<sup>138</sup>

Chapter 5, "Christians with the Bible" discusses the importance, power, and details of the Bible and all that it has to teach<sup>139</sup> This chapter's focus is the Bible. In the Christian life, the Bible's role is like an important map, because Christians try to know God's will through Bible.

Chapter 6 "Christian with Obedience" provides information on how to know God's will and the importance of following it with complete obedience<sup>140</sup> God wants Christian's obedience. For example, He ordered Abraham to leave his hometown, family, and father's house. In Exodus, He ordered the Jews to check their obedience. Jesus ordered to Peter throw his net deeply over the other side when he could not catch any fish overnight. These examples show how important obedience is.

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<sup>135</sup> Ibid., 111-138.

<sup>136</sup> Ibid., 139-184.

<sup>137</sup> Ibid., 185-214.

<sup>138</sup> Matthew 6:9-13, NIV

<sup>139</sup> Korea University Student Ministry Group, *10 Steps Bible Study* (Seoul: 2001), 215-246.

<sup>140</sup> Ibid., 247-268

Chapter 7 “Christians with Evangelizing” explains the mission of Christians to evangelize and spread the Gospel.<sup>141</sup> Evangelism is Jesus' command for all Christians, Therefore, all Christian must try to evangelize. This chapter is so useful for Christians who want to deliver the Gospel.

Chapter 8, “Christian Working as Stewards” discusses the importance of stewardship and giving of one’s self to the service of others.<sup>142</sup> God gives Christians many orders. Therefore, Christians are charged with accomplishing His orders. This is because Christians are stewards. Good stewards must attempt to accomplish the Lord’s orders. This chapter describes how one can become a good steward.

Chapter 9, “The Focus of the Old Testament,” provides information on the key figures and important events that happen in the Old Testament and what these say about God’s character<sup>143</sup> This chapter focuses on the Old Testament, the meaning, flow, and effects.

Chapter 10, “The Focus of the New Testament” teaches about each chapter of the Bible, from Matthew through Revelations. This chapter explains each chapter’s focus and other useful information, such as author, situation, and addressee.<sup>144</sup> CCC’s *10-steps Bible Study* has taught many young adults in South Korea. Through this study, many people meet Jesus Christ.

The evangelizing training is a four-year plan. Each year covers a different subject: Meeting with Jesus Christ, Going with Jesus Christ, Devotion to Jesus Christ, and Serving Jesus Christ. The first year’s subject “Meeting with Jesus Christ” shares the

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<sup>141</sup> Ibid., 269-300.

<sup>142</sup> Ibid., 301-338.

<sup>143</sup> Ibid., 399-368.

<sup>144</sup> Ibid., 369-406

method of evangelizing through the Gospel of John and some associated issues: devotion, holiness time, the Lord's prayer, right values, worry, and finding lost people through the book of Luke.<sup>145</sup>

The second year's issue—"Going with Jesus Christ"—shares five spiritual principles. This is the main source of evangelism of CCC. The principles are "God loves you," "He has a wonderful plan for you," "People depart from God because of Sin," "Only Jesus Christ can solve the problem of Sin," and "People have to accept Jesus Christ as Lord."<sup>146</sup> These principles are very famous in South Korea, and many Christian groups use these principles for evangelizing.

The third year's subject is "Devotion to Jesus Christ." This subject explains leadership. The leadership requires four sources: volitional decision, intellectual plan, removing emotional obstacles, and personality.<sup>147</sup> According to the study, when a person tries to be devoted to God, the person can meet with hardships but should not be disappointed. Faith helps believers to overcome the hardship. Then the study deals with examples in Bible: Abraham, Jonas, Jesus Christ, the apostles, and the early churches.

The last year's issue is "Serving Jesus Christ." This year, the participants learn specific subjects: "Calling until the End of the World," "Strategy for Achieving Commission," "Gospel with Culture," "Leading to God," "True Success in Life," "Good Steward," "Over Meaning of Job," and "Let's Devote to Commission."<sup>148</sup> Usually, the fourth year is also the last year of university study. Therefore, the study deals with

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<sup>145</sup> CCC Campus Ministry of Education, *Meeting with Jesus Christ* (Seoul: CCC Publisher, 2008), 1-119.

<sup>146</sup> "CCC's principles" CCC, Accessed May, 2, 2017, <http://nh.kccc.org/>

<sup>147</sup> CCC Campus Ministry of Education, *Devotion for Jesus Christ* (Seoul: CCC Publisher, 2008), 1-119.

<sup>148</sup> CCC Campus Ministry of Education, *Serving to Jesus Christ* (Seoul: CCC Publisher, 2008), 1-119.

actual needs.

### **Strengths and Weaknesses**

CCC's discipleship model is well-known to South Korean Christians. This is because it was started by CCC a long time ago. Usually, this discipleship can start in the first year of university. However, many churches follow this method; the first-year student understands easily.

This discipleship has good evangelizing information, especially their four spiritual principles that are used for evangelism in South Korea. Also, they created the eight-page pamphlet that includes these principles, for evangelizing. This is a good source for evangelism. Their training is not just given knowledge. They try to evangelize on campus.

Each subject is necessary information. The subjects give basic, foundational knowledge through actual facts. The first year of evangelical training is the learning foundation of Christians, and the fourth year is a very useful study for entering the world. This study provides a balance between knowledge and actions.

Their members are university students. Therefore, during the study in university, they can receive training. However, when they finish their study course they cannot receive any aftercare. Therefore, some members lose their faith after graduation. This is a serious problem. CCC tries to care for them, but it is less than when they were students. Also, during summer, fall, and winter breaks, the members cannot learn anything from the discipleship program.

CCC's *10-step Bible Study* has no connection between each step. Each step is good for Christians and necessary. However, having no connection makes understanding the program difficult. The Sarang Church model has a flow, and therefore

the church member can easily follow each step, which a CCC member cannot do.

### **Cell Ministry Program**

The word “Home Cell Group” was first mentioned by Pastor Youngki Jo, who was the lead pastor of Yoido Full Gospel Church in South Korea.<sup>149</sup> He wrote *Where Do We Go from Here?*<sup>150</sup> In the book, he introduced some churches to using cell groups, and many churches followed the model. His important method is the 5X5 structure to discipleship.

The 5X5 structure is where a group includes one leader and 12-15 members, and then five group members form a next higher-level group including a higher-level group leader. The five next higher level groups become a parish, including an assistant pastor and lead pastor who lead five parishes. The most important level is the first group.

Multiplication is very important in the 5X5 structure. For multiplication, the 5X5 structure deals most significantly with the first group. The first group must train an intern leader, and the group divides into two groups with eight members and seven members. The intern leader leads eight people. When the intern leader grows up, each group divides into two more groups. Moreover, each group tries to evangelize to gather 12-15 members and set up other intern leaders.<sup>151</sup> This is a method of multiplication in the 5X5 structure.

In South Korean churches, cell group is still the popular system. One example of a typical church is Ansandongsan Church, planted by Pastor Injoong Kim. In 2003,

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<sup>149</sup> Wonyoung Choi, "Theoretical Investigation to Korean Application of Cell Church" (ThD diss., Seoul Theological University, 2006), 91.

<sup>150</sup> Ibid., 93.

<sup>151</sup> Ibid., 98.

the church started the cell group; at that time the church averaged attendance of around 1,330 people. However, over 17 years, the church has developed 6,000 members.<sup>152</sup> The church's discipleship program is a 28-week plan: "Cell-Basic" (5 weeks), "Cell-Growth" (8 weeks), "Cell-Support" (5 weeks), and "Cell-Leader" (8 weeks).<sup>153</sup> The plan has eight core values, which follow the gospel of Matthew 18:20:

1. We are God's family.
2. We are serving servants.
3. We are created equal.
4. We are the equal ministers.
5. We should have a passion for soul-winning.
6. We should have a passion for world missions.
7. We should expand the kingdom of God.
8. We should pay for the Gospel.<sup>154</sup>

### **Strengths and Weaknesses**

The Cell Group model has a systematic structure: the 5X5 structure. The structure offers effectiveness for discipleship. All organizations need systematic structure to manage the group. The 5X5 structure is an effective system for management of a group. One lead pastor manages five assistant pastors. One assistant pastor manages just five higher lever group leaders. The higher lever group leader manages his/her group members—around 12- 15 people. This systematic structure helps the discipleship program succeed.

The cell group model has a historical foundation. For example, monasteries operated small groups like cell groups. During the Pietismus Movement, Philip Jakob Spener tried to form a small group. Nicolaus Ludwig von Zinzendorf, Moravian Brethren, John Wesley, and George Whitefield all tried to collect small group members,

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<sup>152</sup> Ibid., 66.

<sup>153</sup> Keeyoung Kim, "A Biblical Strategies for Optimizing the Disciple Training Ministry (Dtm) Within Korean Churches" (D.Min diss., Liberty University School of Divinity, 2016), 68.

<sup>154</sup> Ibid., 67-68.

too.<sup>155</sup> They did not just utilize a small group but tried to develop the small group system. Therefore, the cell group has a strong foundation.

The group model can be multiplied easily. Yoido Full Gospel Church was planted by Youngki Jo in 1958. In 1985, the church membership increased to around 500,000 people; in 1997, the church had 700,000 church members and 70,000 cell group members.<sup>156</sup> The multiplication is the advantage of the cell group.

The model depends on the personalities of participants. If a participant is active, then the person can develop faster, but if the person is offensive, the development will happen very slowly, even if offensive people can hide and the people do not participate in the small group.<sup>157</sup>

Each group tries to divide for multiplication, however, each group becomes very close and they don't want divide. Many times, their connection is the advantage for the group, but sometimes the closeness is a disadvantage for multiplication.<sup>158</sup>

### **Two Wings Ministry Program**

Two Wings Ministry has two focuses: big group and small group meetings. The big group's focus is on worship service and small groups focus on cell churches.<sup>159</sup> Having two focuses is very important because church members experience the grace of God through worship services, and they can feel comfort through their cell groups.

The model's most important program is a D-12 nurturing system. The system

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<sup>155</sup> Wonyoung Choi, "Theoretical Investigation of Korean Application of Cell Church" (ThD diss., Seoul Theological University, 2006), 77-90.

<sup>156</sup> Ibid., 96.

<sup>157</sup> Ibid., 99.

<sup>158</sup> Ibid., 99.

<sup>159</sup> Keeyoung Kim, "A Biblical Strategies for Optimizing the Disciple Training Ministry (Dtm) Within Korean Churches" (D.Min diss., Liberty University School of Divinity, 2016), 70.

focuses on making a healthy church through evangelism and multiplication.<sup>160</sup> For these missions, evangelism, and multiplication, and wing ministry form the discipleship plan.

The first step is evangelism training. For evangelism, the model uses open meetings, and it does not deliver the Gospel directly. If a person participates in the meeting, original members try to build a relationship. When the relationship develops, original members will try to share the Gospel with the person.<sup>161</sup>

The second step is the settlement of the people. If a person receives the Gospel through an open meeting, the group member tries to aftercare for settlement into their new life. For example, the open meeting members keep meeting the new person during the week and bringing them to church. If a person visits a church on Sunday first, it is hard to adapt to the atmosphere. Therefore, aftercare is very important.<sup>162</sup>

The third step is breeding. The goal of this step is making disciples through the word of God and the Holy Spirit. Through this, the person tries to find his/her gifts and tries to use their gifts in the church. Also, this step includes prayer training. Through prayer training, participants can experience the Holy Spirit.<sup>163</sup>

The fourth step is Disciple University 1<sup>st</sup>. This step tries to change participants' lives to focus on Jesus. Many people have things that are important to them, but these should be changed to focus on Jesus Christ.<sup>164</sup>

The fifth step is Disciple University 2<sup>nd</sup>. The goal of this step is realizing the

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<sup>160</sup> Ibid., 70.

<sup>161</sup> Sungch Lim, "A Study of Layman Leadership Development for Missionary Church Work: Focused On Psh Community Church" (ThD diss., Chongshin Missional Seminary, 2011), 53.

<sup>162</sup> Ibid., 53-54.

<sup>163</sup> Ibid., 54.

<sup>164</sup> Ibid., 54.

calling of God. In addition, realizing that people try to follow and obey to God.<sup>165</sup>

Following Jesus Christ is not an easy challenge. However, when a person truly realizes their calling, that person naturally has to demonstrate obedience to Jesus Christ.

The sixth step is Disciple University 3<sup>rd</sup>. This step is the final step of the Two Wings Ministry. The goal of this step is to make disciples and evangelists. All Christians receive the Gospel from other Christians. Delivering the Gospel and becoming disciples are this program's final goal and the goal of all Christians.<sup>166</sup>

### **Strengths and Weaknesses**

The Two Wings Ministry has the advantage of effectively gathering people. This is because the open meeting has no burdens and people can present any kind of concepts. Therefore, all Christians can join easily. However, it is hard to change the concept of the meeting; if the meeting does not begin with a Christian message, it is unlikely that it will turn in that direction. Even if a meeting's concept is just funny, it is not wise to have non-Christian meetings.

Aftercare of Two Wings Ministry is an interesting system. Settlement for a church is not an easy decision. However, aftercare helps open the mind. The aftercare is not just kindness, it is a kind of evangelism. If a person does not settle a church, the person's faith cannot rise and he/she cannot become true Christian. A church is an important place to listen to God's words, work for God, and worship God.

There is a risk of losing the balance between worship and cell group. Most people like their cell group more than worship. However, without worship, discipleship is not possible. This is because the worship is our responsibility. The true disciple is the

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<sup>165</sup> Ibid., 54.

<sup>166</sup> Ibid., 54-55.

true worshiper.

### **Current pastoral counseling in South Korean churches**

In this part, the research situation of South Korean churches shows how they use pastoral counseling in their churches. Generally speaking, pastoral counseling is used through ministry and Counseling Centers. Therefore, this chapter tries to research these parts. Also, the chapter researches the effects and importance of self-esteem, because developing self-esteem is an important component for this thesis project, solving the mental problems for more effective discipleship programs.

### **Pastoral Counseling in South Korean Church Ministries**

Historical research shows that South Koreans have been met with difficult situations because of the Korean War and poverty. The Koreans needed some caring, and South Korean churches decided to try pastoral care.<sup>167</sup> Many pastors are focused on caring in their ministries. In addition, many pastor's sermons focus on caring and consolations. This is similar to the classical paradigm of pastoral counseling; the paradigm explains that the sermon is the most important method for delivering God's message; moreover, the message can change and comfort counselees.<sup>168</sup> South Korean churches have long emphasized preaching, and South Korean churches still emphasize sermons, because they agree with the paradigm: the sermon is an important method for delivering God's messages. However, there is a significant, different point. The paradigm focuses only on the message and South Korean churches had been focusing

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<sup>167</sup> Sangbeop Shim, "Biblical Evaluation and Prospect on Discipleship Training of Korean Churches," *Presbyterian Theological Quarterly* 74, no. 1 (The Presbyterian general assembly theological seminary 2007): 186.

<sup>168</sup> Kiwon Kang, "A Study of a Correlational Paradigm between Pastoral Counseling and Spirituality: A Suggestion for a Modern Pastoral Counseling Model" (Ph.D. diss., Department of Theology Graduate School Keimyung University, 2009), 14.

not only on sermons but on direct caring. The direct caring means visiting, talking, and prayer. Pastors of South Korean churches visit members' houses frequently because the visiting is one method of caring. Many Koreans begin to feel familiar from meeting and visiting. The visiting includes talking, worship, and prayer. These are an important source of pastoral counseling in South Korea.<sup>169</sup>

The visiting has some basic principles: through the visiting, the pastor knows the member's problem directly. The pastor visits a person who wants to be counselled, weak people, and older people. Lazy visiting makes the pastor weak, and the pastor can pray concretely through the visiting because the pastor can know various problems the person is experiencing.<sup>170</sup> Talking and prayer are included in the visit. However, without visiting, the pastor and minister try to talk with members and pray for them. These are current pastoral counseling methods for the ministry field in the South Korean church.

Some churches establish a Counseling Center. For example, Ansandongsan Church has a dedicated Counseling Center. The main ministries are counseling and teaching. The counseling methods are man-to-man counseling, phone counseling, and internet counseling. The targets are children through older people. They counsel couples, children, and families; in addition, they offer counseling about relationships, depression, addiction, and violence. They prepare some kinds of tests such as relationship, personality, and aptitude test. The Center teaches the method of making happy families, couples, weddings, and becoming a wise mother.<sup>171</sup>

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<sup>169</sup> Young Joo Yang, "A Device for Promoting the Sense of Self-Esteem through the Pastoral Counseling Preaching in Home Visitation" (Ph.D. diss., Presbyterian College & Theological Seminary, 2009), 28-29.

<sup>170</sup> Ibid., 28.

<sup>171</sup> "Counseling Center" Ansandongsan Church. Accessed May, 29, 2017,

Sarang Church is another church that has a Counseling Center. The center has a goal of healing and forming a perfect person, meaning not just mental healing but also including body and spirit. The center's healing programs utilize six different methods: spiritual healing, art healing, well-being healing, medical treatment study, exercise healing, and diet therapy.<sup>172</sup>

These centers apply a clinical pastoral paradigm and communal contextual paradigm.<sup>173</sup> The clinical pastoral paradigm involves using psychology and counseling methods in pastoral counseling.<sup>174</sup> These two centers use psychology and counseling methods such as art healing, well-being healing, and exercise healing. The communal contextual paradigm involves focusing on various things such as counselee's situation, culture, and race.<sup>175</sup>

These are the situations of pastoral counseling in South Korean churches. Specifically, South Korean churches use pastoral counseling in small instances like visiting, sermons, and counseling centers. However, pastoral counseling is not used in discipleship programs in the South Korean church. Therefore, connecting discipleship with pastoral counseling is a new attempt. However, it can offer help to South Korean church discipleship. This is because solving mental problems of participants helps discipleship programs succeed.

### **A Study of Mental Health: Self-Esteem**

Solving a mental problem for discipleship requires selecting a method. There

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[http://mentor.d21.org/sub01\\_01.htm](http://mentor.d21.org/sub01_01.htm)

<sup>172</sup> "Counseling Center" Sarang Church . Accessed May, 29, 2017. <http://chiyu.sarang.org/>

<sup>173</sup> Kiwon Kang, "A Study of a Correlational Paradigm between Pastoral Counseling and Spirituality: A Suggestion for a Modern Pastoral Counseling Model" (Ph.D. diss., Department of Theology Graduate School Keimyung University, 2009), 15-19.

<sup>174</sup> Ibid., 15.

<sup>175</sup> Ibid., 19.

are many studies regarding how to solve mental issues; however, reinforcement of self-esteem is the best selection because it strengthens the foundation of people's minds.<sup>176</sup>

Also, self-esteem has been involved in studies in South Korea. David E. Carlson's *Counseling and Self-Esteem* is helpful for this study.

He argued that there are twelve steps for building self-esteem. Step one is Acknowledging the Problems Low Self-Esteem Produces.<sup>177</sup> Negative self-esteem has a cyclical pattern. In order to remove the cyclical pattern, it is necessary to acknowledge the problems low self-esteem produces. Step two is to Believe That Loving Yourself Is Acceptable to God.<sup>178</sup> It involves four dimensions:

- Telling myself repeatedly, "God says it is acceptable for me to love myself";
- Repeatedly picturing myself as worthy of God loving me;
- Consistently acting in a loving way toward myself;
- Feeling loving toward myself.<sup>179</sup>

Step three is Believe God chooses to need you.<sup>180</sup> God wants people for his redemptive works. In the Bible, Matthew says. "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden"<sup>181</sup> It shows that God needs people and needs them to follow Him faithfully. Step four is Discover Your Place in the Body of Christ.<sup>182</sup> Christians are the body of Christ. All Christians have to find their positions and work for God. Step five is

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<sup>176</sup> David Watson, Jerry Suls, and Jeffrey Haig, "Global Self-Esteem in Relation to Structural Models of Personality and Affectivity," *Journal of Personality and Social Psychology* 83, no. 1 (2002): 185.

<sup>177</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 72.

<sup>178</sup> *Ibid.*, 77.

<sup>179</sup> *Ibid.*, 78.

<sup>180</sup> *Ibid.*, 79.

<sup>181</sup> Matthew 5:13-14, NIV

<sup>182</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 80.

Validate Yourself.<sup>183</sup> In the Bible, Paul says that “each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else”<sup>184</sup> Knowing oneself is very important. Therefore, check oneself, and validate oneself. Step six is Make Realistic Demands on Yourself.<sup>185</sup> If someone validates oneself, the person can make realistic demands. Moreover, making demands can be used for God through the person’s talent, gift, and abilities. Step seven is Welcome the Truth about Yourself.<sup>186</sup> Jesus says that “then you will know the truth, and the truth will set you free”<sup>187</sup> Finding the truth gives freedom to people. In addition, it can help the development of self-esteem. Step eight is Live with God’s Love and Forgiveness as a Way to Implement Change.<sup>188</sup> God loves people. It gives consolation. Remember this truth helps to evaluate self-esteem. Step nine is Parent Yourself.<sup>189</sup> Parents have a limit for caring and teaching. Therefore, people try to parent themselves. Also, people must learn to search themselves and to love themselves. Step ten is Give Yourself. This means engage in service to others. When a person serves others, self-esteem will be developed. Step eleven is Meditate on Who You Are When Confronted by God.<sup>190</sup> Self-esteem issues are issues of identity. Also, the identity depends on the relationship. Finding a stronger relationship with God strengthens self-esteem. The last is Be as Patient with the Process of Learning to Love Yourself as God Is.<sup>191</sup> This is because

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<sup>183</sup> Ibid., 82.

<sup>184</sup> Galatians 6:4, NIV.

<sup>185</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 84.

<sup>186</sup> Ibid., 85.

<sup>187</sup> John 8:32, NIV

<sup>188</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 86.

<sup>189</sup> Ibid., 87.

<sup>190</sup> Ibid., 89.

<sup>191</sup> Ibid., 91.

personal growth is a process that takes the whole lifetime.

### **Chapter Summary**

South Korean churches' discipleship programs and pastoral counseling have been consistently developing. The five main discipleship programs have different advantages: Sarang Church's flow from Christians starting out through becoming leaders, CCC's strong training teaching materials, Cell Ministry's systematic structure such as the 5X5 structure, and Two Wings Ministry's method of gathering people. These advantages will be used for designing discipleship curriculum.

Pastoral counseling in South Korea has been used in visiting, delivering messages, and counseling centers. While some of these uses are strong, there is still a limit to the use of pastoral counseling in South Korea. Pastoral counseling had used too few parts. In addition, it has no connection with discipleship programs.

To connect discipleship programs with pastoral counseling, developing self-esteem is an important solution. Mental issues include various kinds of problems. Therefore, it is not possible to solve all problems during the process of discipleship programs, but there needs to be a fundamental solution. Strengthening self-esteem is a good solution because it solves the basic problem. Connecting discipleship programs with pastoral counseling is important and can be accomplished through the development of self-esteem.

## **Chapter 4. Survey of Spiritual Needs of Discipleship with Pastoral Counseling**

### **The purpose and process of the survey**

The goal of this survey is to research and discover the needs for pastoral counseling in discipleship programs for South Korean Christians. The need for discipleship and for pastoral counseling in South Korea is important. The survey includes questions that ask for the participants' opinions and experiences regarding the various situations found in the discipleship program.

The questions focus on a few experiences and opinions: participants' experiences with discipleship programs, their opinions about the discipleship programs they experienced, their experiences with mental issues, and their opinions about the need to connect discipleship programs with pastoral counseling.

The survey examines South Korean Christians' situations, thoughts, and opinions about the discipleship program and pastoral counseling, and their needs for these programs. This information offers convincing evidence for creating a discipleship program that is intertwined with pastoral counseling. This survey used Google survey (<http://driver.google.com>) between December 16, 2016 and January 15, 2017.

### **Data collection**

The survey received permission from IRB on December 7, 2016. Participants received this survey's link to Google Survey through Facebook, e-mail, and text message. A total 84 people joined. All people are from South Korean churches and are Christians.

### **Survey Questions**

Participants received and answered 23 questions, either by selecting options from a drop-down menu or using a 5-point Likert scale.

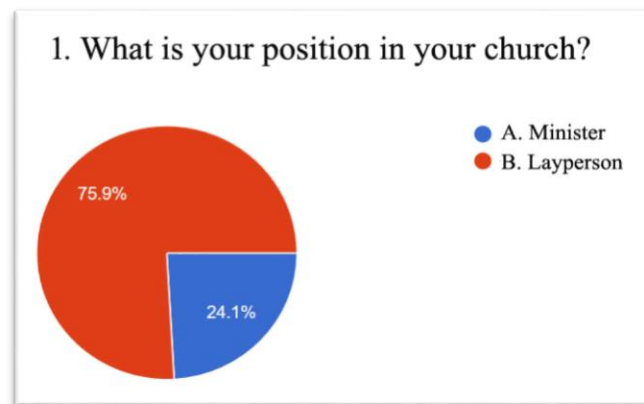
1. What is your position in your church?
2. What is your age?
3. What is your highest level of education?
4. How many years have you attended your church?
5. How many people attend Sunday worship services in your church?
6. Have you ever participated in discipleship training? (If 'No', go to number eleven)
7. How many times have you participated in a discipleship program?
8. Were the discipleship programs helpful to you? (If 'No', go to number ten)
9. What kinds of help did you receive in your discipleship training?
10. Which discipleship trainings did you participate in at your church? (Click all that apply)
- 11-15. Please rate the following areas of your discipleship programs.
  11. Bible study
  12. Prayer training
  13. Resolving mental issues
  14. Evangelism
  15. Life coaching
16. Do you think that discipleship programs are necessary? (If 'Yes' go to number 17, 'No' go to 18)
17. Why do you think that discipleship programs are necessary? (Click all that apply)
18. Why do you think that discipleship programs are not necessary? (Click all that apply)
19. When you participated in the discipleship program, did you feel some kinds of mental problems starting to bother you such as stress, loneliness, relationship problems, and addiction? (If 'No', go to number 21)
20. When these problems interrupted your discipleship, how did you overcome these problems?
21. Do you think that mental issues can hinder a person from focusing on discipleship programs?
22. Do you think that solving mental issues helps a person focus on discipleship?
23. Do you think that discipleship programs' leaders should have a basic knowledge of pastoral counseling?

The results of the survey can be analyzed to discover five important types of information: about participants (Questions 1-5), participants' experiences regarding discipleship programs (Questions 6-10), participants' opinions about discipleship programs they experienced (Questions 11-18), participants' experiences about mental issues (Questions 19-21), and participants' opinions about the need to connect discipleship programs with pastoral counseling (Questions 22-23).

## Participants

### Background information about participants

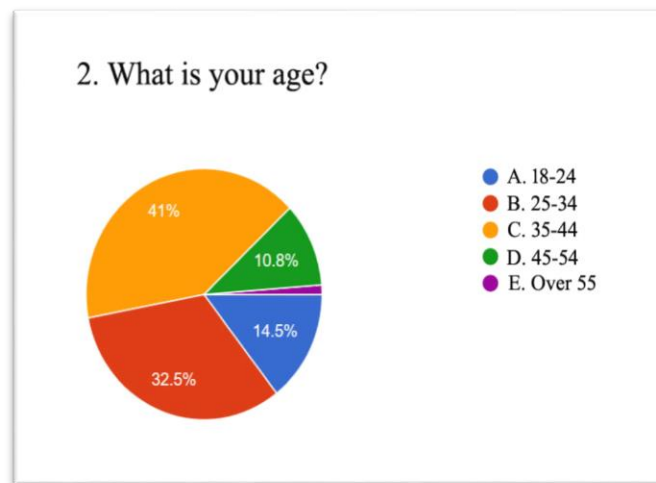
The total number of participants is 84. They live in South Korea and they are Christians. The participants' positions within the church are 75.9% layperson and 24.1% ministers.



**Figure 1.** *Participants' position within the church*

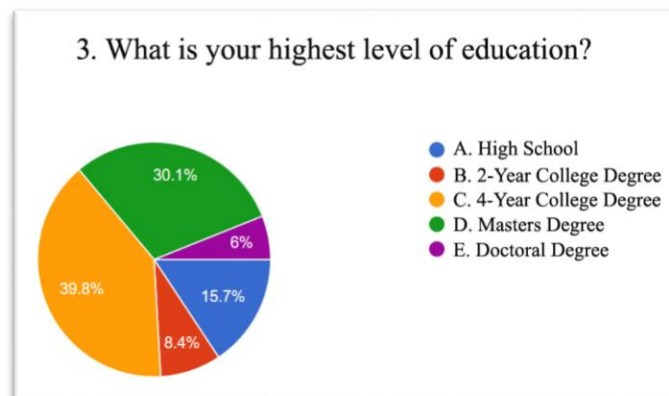
The distribution of participants' ages include 41% between 35-44, 32.3% between 25-34, 14.5% between 18-24, 10.8% between 45-56, and 1.2% over 55. The ages show a good amount of diversity, except for over 55, which does not have much representation.

The largest section of participants were between 25-44. The ages mean that many participants are adults and they are not too young or too old.



**Figure 2.** *Participants' ages*

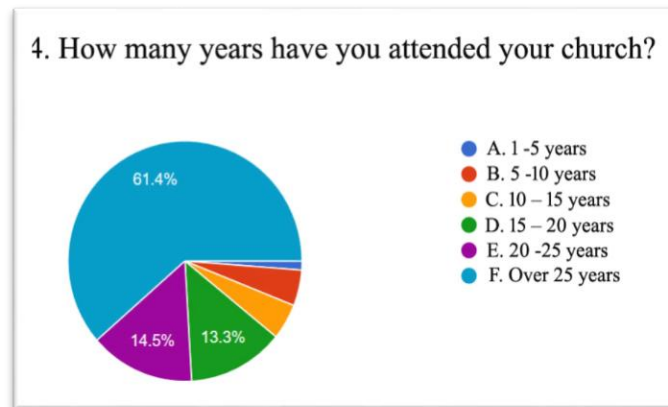
Participants' education level distributions are 39.8% with a 4-year college degree, 30.1% with a master degree, 15.7% who graduated high school, 8.4% with a 2-year college degree, and 6% who have a doctoral degree. The first and second highest distributions are those with a 4-year college degree and master degree. It shows that the respondents are intellectual people, making the survey trustworthy.



**Figure 3.** *Participants' education levels.*

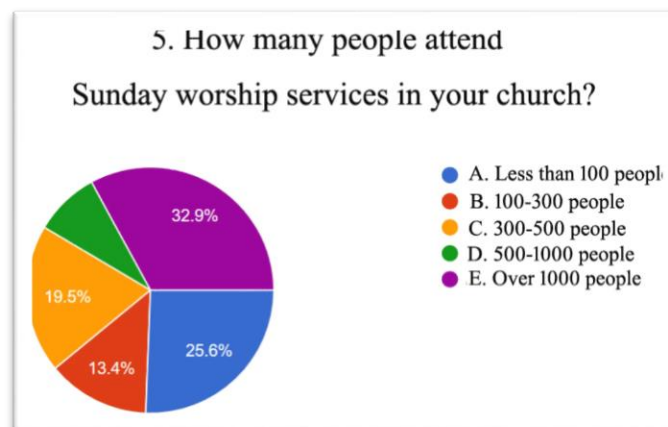
Participants are all Christians. Question 4 addresses each participant's attendance history. According to the survey, 61.4% of participants have attended their church for over 25 years, 14.5% for 20-25 years, 13.3% for 15-20 years, 4.8% for 10-15

years, 4.8% for 5-10 years, and 1.2% for 1-5 years. Most participants have attended their church for over 25 years. Participants are therefore aware of many of the situations in South Korean churches, and they have various experiences in churches. Therefore, the participants are fit for the survey.



**Figure 4.** *Participants' period of church attendance*

The information regarding the average Sunday attendance of participant churches appears varied between fewer than 100 people and over 1000 people. It means that this survey covers information about churches of various sizes.

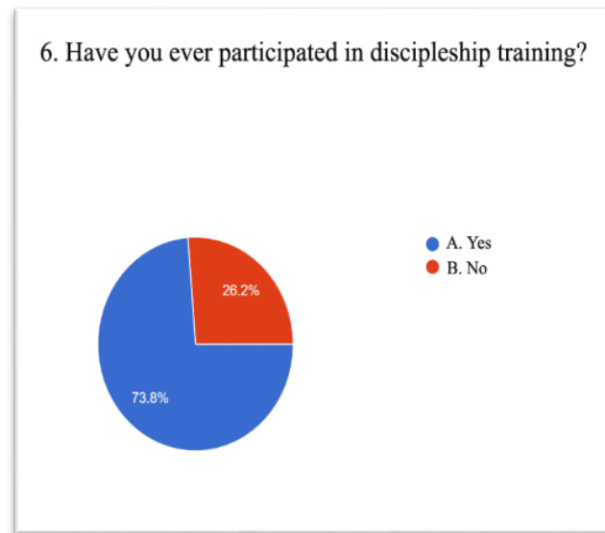


**Figure 5.** *The scale of participants' churches*

### **Participants' experiences with discipleship programs**

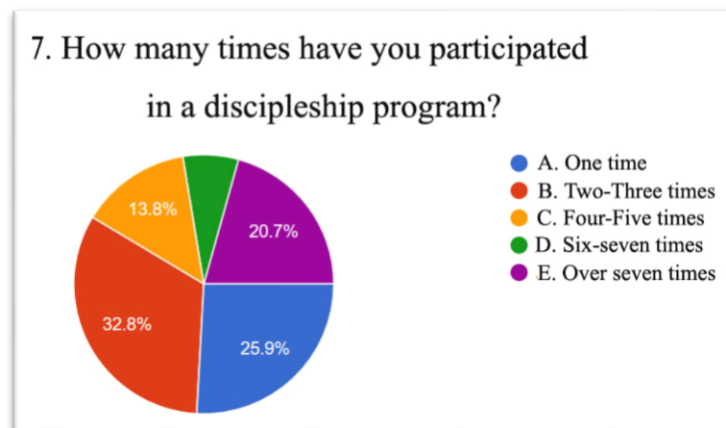
All participants were experienced with South Korean churches, and they know

the situations involved in the church, the church's discipleship programs, and the limitations, problems, and advantages of the churches. This information can help change discipleship programs. A majority, 73.8%, of participants have participated in discipleship program in South Korean.



**Figure 6.** *The experience of participating about discipleship program*

In the survey, of the respondents who have experience with participating in discipleship programs, 32.8% participants participated in discipleship programs 2-3 times, 25.9% participants participated one time, 20.7% participants participated over 7 times, 13.8% participants participated 4-5 times, and 6.9% participants participated 6-7 times. This result indicates that the Christians of South Korean churches participated in discipleship programs many times and are therefore qualified to offer their opinions.



**Figure 7.** *Counting of participation in discipleship programs*

Also, 98.3% of participants answered that the discipleship programs they participated in were helpful for them. This means that South Korean Christians like discipleship programs, and that they are familiar with discipleship programs.

Question 9 asks "What kinds of help did you receive in your discipleship training?" The answer was multiple choice; 86.2% of people answered Bible study, 65.5% Sharing life, 46.6% Prayer, and 10.3% Other. The answer "mental health" was just 6.9%. These results show that the South Korean Church did not emphasis mental health; they just focused on bible study, sharing, and prayer.



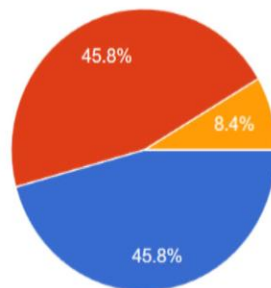
**Figure 8.** *Experience of discipleship training*

### **Participants' opinions about discipleship programs they experienced**

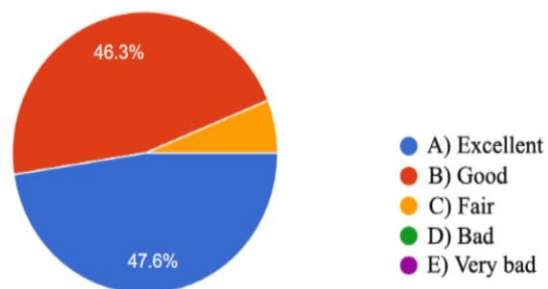
The survey asked how participants felt about five focuses of their discipleship program: Bible study, prayer training, resolving mental issues, evangelism, and life coaching. The most highly rated subject is prayer, and the next is Bible study. The prayer received 93.6% of responses of excellent and good, and Bible study received 91.6% excellent and good.

Please rate the following areas of your discipleship programs.

11. Bible study



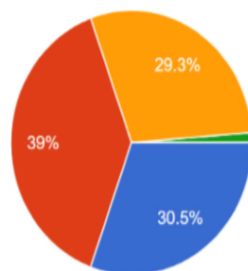
12. Prayer training



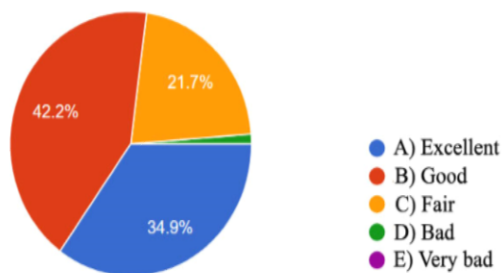
**Figure 9.1.** *Rating the following areas of participants' discipleship programs 1.*

Please rate the following areas of your discipleship programs.

14. Evangelism



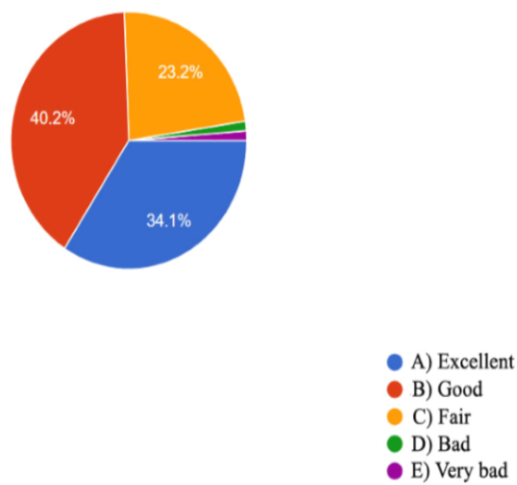
13. Resolving mental issues



**Figure 9.2.** *Rating the following areas of participants' discipleship programs 2.*

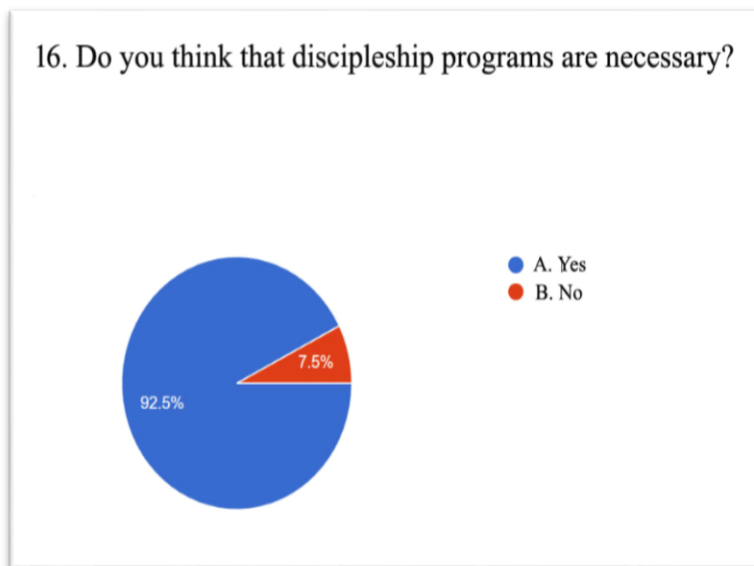
Please rate the following areas of your discipleship programs.

15. Life coaching



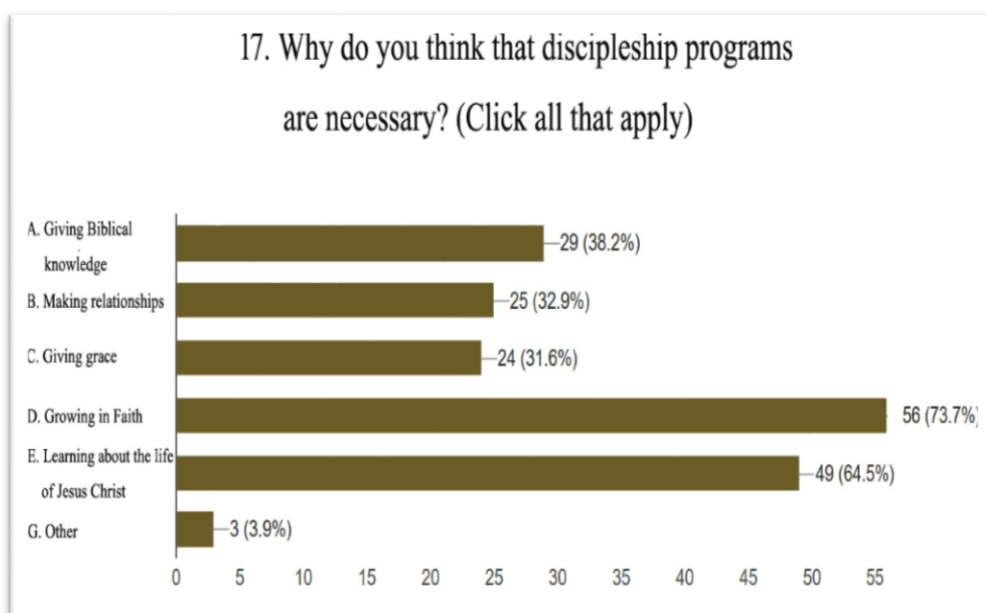
**Figure 9.3.** *Rating the following areas of participants' discipleship programs 3.*

This shows that South Korean church members think that Bible study and prayer training are the most important subjects in discipleship program, significantly more important than mental care.

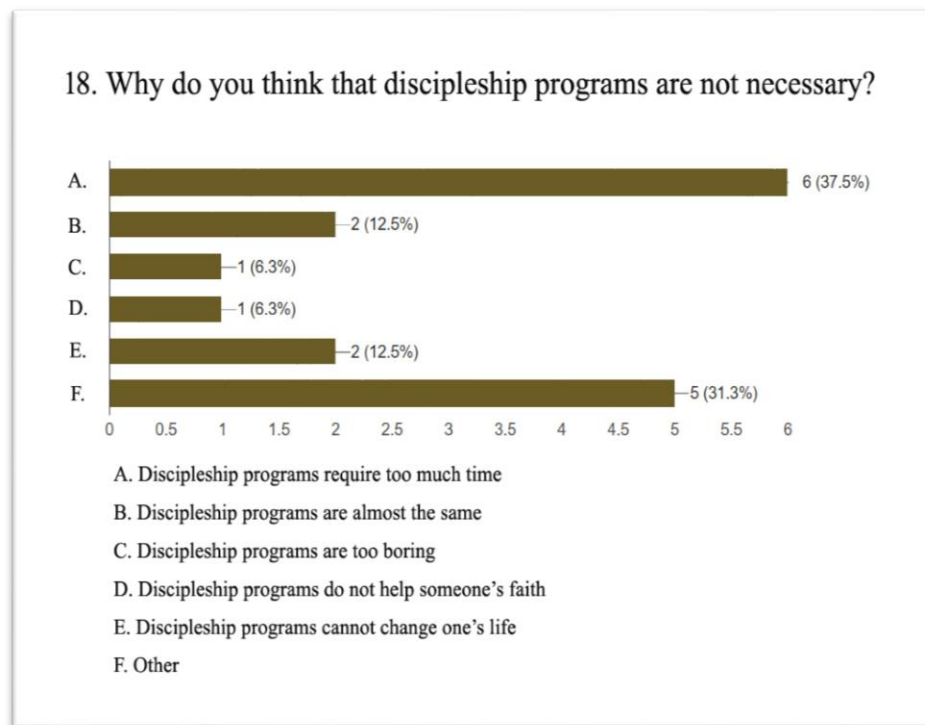


**Figure 10.** *The necessity of discipleship programs.*

The reason most often given for the necessity of discipleship programs is giving faith and the second highest is learning about the life of Jesus Christ. For the negative answers regarding why these programs are not necessary, 37.5% believe discipleship programs require too much time and 31.3% simply answer “other.”

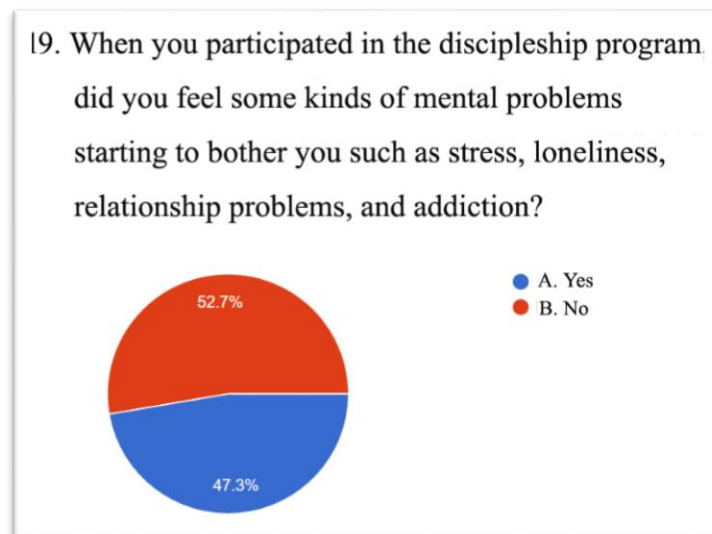


**Figure 11.** *The reasons why discipleship programs are necessary*



**Figure 12.** *The reasons why discipleship programs are not necessary*

This survey shows that South Korean church discipleship programs focus on teaching. Therefore, participants answered that the merits of the programs are growing in faith and learning about the life of Jesus Christ. Also, participants felt burdened about the program taking too much time. Currently, the South Korean Church does not focus on mental care and health. However, 47.3% of participants felt some kind of mental problems starting to bother them during the discipleship program, such as stress, loneliness, relationship problems, or addiction.

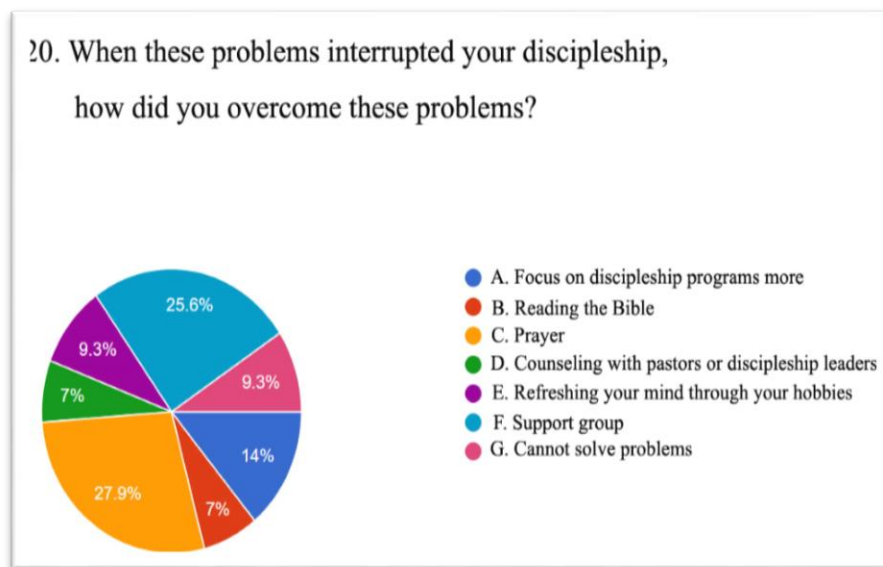


**Figure 13.** *The experience of mental problems in discipleship programs.*

#### **Participants' experiences about mental issues**

The number of people who felt they began to experience a mental problem, 47.3%, is a high percentage. When they participated in the discipleship program, mental problems created some obstacles for focusing on the programs. Therefore, South Korean churches need to care about the mental program.

The most serious problem reported is that the participants could not solve their problem through the discipleship programs. The survey asked how they overcame the mental problems; 27.9 % answered “just prayer”, 25.6% answered “through supporting groups”, 14% answered “focusing more on discipleship programs” , 9.3% answered “refreshing their mind through their hobbies”, 9.3% answered “cannot solve problems”. 7% answered “reading the Bible”, and the other 7% answered “counseling with pastors or discipleship leaders”. Only 21% of participants answered in a way relevant to the discipleship program: “focus on discipleship programs more” and “counseling with pastors or discipleship leaders.”

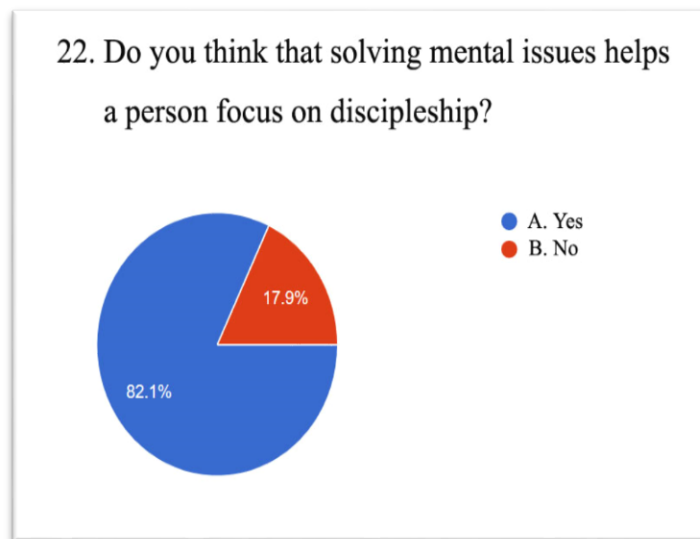


**Figure 14.** *Methods of solving mental problems.*

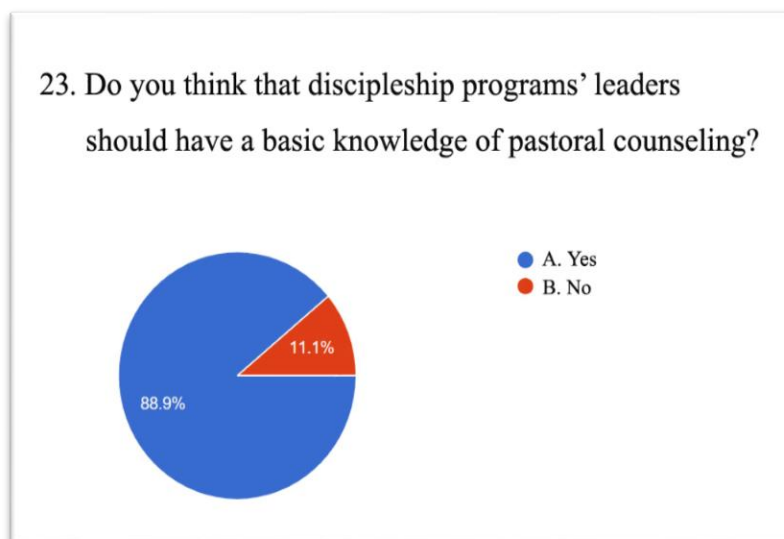
This shows that current South Korean church discipleship programs cannot solve participants' mental problems, or they do not have any interest in helping with mental problems. This is demonstrated by the fact that the participants solve their mental problems through a method other than the program much more often than using the program to solve problems. However, the mental issues are serious problems that should not be ignored. The survey results show the necessity of addressing mental health concerns within discipleship programs, as 47.3% participants feel mental problem during the programs and 82.1% of participants agreed that mental problems interrupt focusing on discipleship programs.

#### **Participants' opinions about the need to connect discipleship programs with pastoral counseling**

A significantly high 84.8% of participants agreed that solving mental issues helps a person focus on discipleship. Additionally, 88.9% of participants agreed that discipleship program leaders should have a basic knowledge of pastoral counseling.



**Figure 15.** *Participants' opinion about discipleship program 1.*



**Figure 16.** *Participants' opinion about discipleship program 2.*

These percentages show South Korean Christians need to be able to solve mental problems through discipleship programs. This is the reason for designing a new discipleship curriculum that incorporates pastoral counseling.

### Chapter Summary

This chapter investigated five categories of information through a survey:

basics about participants (Question 1-5), participants' experiences with discipleship programs (Question 6-10), participants' opinions about discipleship programs they experienced (Question 11-18), participants' experiences with mental issues (Question 19-21), and participants' opinions about the need to connect discipleship programs with pastoral counseling (Question 22-23).

The participants are statistically average and faithful people, as seen through some of the survey results. First, participants include both ministers and laypersons. There are no non-Christian participants. Second, participants received a high level of education, and they had attended church for very long periods. This shows that they have an ability to answer the questions regarding discipleship programs and their faith. Last, their churches have an average of attendance on Sunday of less than 100 people through over 1000 people. This shows a balance of diversity between congregations and participants.

Participants' experiences about discipleship programs show that South Korean churches have a lot of discipleship programs in existence and many Christians have joined these programs. Moreover, the programs focus on Bible study, sharing, and prayer. They don't emphasize mental health enough.

The participants' opinions about discipleship programs are that South Korean church members need discipleship. However, they had already used current discipleship programs focusing on bible study and prayer. Moreover, some people felt a burden from the program taking too much time.

The questions regarding participants' experiences with mental issues show that South Korean Christians have mental problems. According to the survey, 47.3% of participants felt some kind of mental problems starting to bother them during the

discipleship program, such as stress, loneliness, relationship problems, or addiction.

However, current South Korean church discipleship programs can either not solve participants' mental issues, or they do not have any interest in developing and utilizing a mental program.

Participants' opinions about the needs to connect discipleship programs with pastoral counseling shows that participants truly feel that it is helpful and necessary to form a connection between discipleship programs and pastoral counseling.

## **Chapter 5 Recommendations for Curriculum**

The main purpose of this chapter is designing a curriculum that will connect discipleship programs with pastoral counseling. In Chapter 3, this study found the advantages of South Korean Church's five main discipleship programs. The new curriculum will make use of the merits of these existing discipleship programs. CCC's discipleship program topics are significantly drawn from to create this design. The topics are realigned through four subjects: What is Gospel, Confidence of Salvation, Christian's Life, and The Disciple's Life. This shows the flow involved in discipleship training. When a person becomes a Christian, the person must know the Gospel, have faith, change their life as a Christian, and change their life as a disciple. This curriculum will offer a detailed plan to follow this flow.

Regarding pastoral counseling, the curriculum will follow David E Carson's method for developing self-esteem. This method, Carson's 12 Steps for Developing Self-Esteem, will be added to the discipleship program. Developing self-esteem can help to solve mental problems that were explained in Chapter 3, and it is therefore vital to include guidance for how to address these issues within a discipleship program.

The groups will consist of 12-15 members, following guidelines of Cell Ministry. Each group member has two obligations: to participate in all group studies and attend all Sunday worship services. As Chapter 3 explained, Two Wings Ministry, the South Korean Church's discipleship program, has the potential to lose the balance between worship and the discipleship program's group work. Requiring participants to attend both types of service equally will help keep the focus balanced.

This curriculum includes two timetables for discipleship and pastoral counseling. The discipleship program will progress by teaching important information

about Christianity and the church. In addition, pastoral counseling will progress by sharing the experiences of group members, dealing with different subjects each day. Each part needs around one hour every meeting, for a total of two hours in each meeting.

The content is as follows, with the week's discipleship focus listed first, followed by the pastoral counseling topic:

#### Chapter 1. What is Gospel?

Creation; Acknowledge the Problems that Low Self-Esteem Produces.

Corruption; Believe that Loving Yourself Is Acceptable to God, Part 1.

Salvation; Believe that Loving Yourself Is Acceptable to God, Part 2.

#### Chapter 2. Confidence of Salvation

Follow the Holy Spirit; Believe that God Chooses to Need You

Read the Bible; Discover Your Place in the Body of Christ

Pray; Validate Yourself

#### Chapter 3. Christian's Life

Holy Life without Sin; Make Realistic Demands on Yourself

Spiritual Life; Welcome the Truth about Yourself

Live with Jesus Christ; Live with God's Love and Forgiveness

Fighting Life with Evil; Parent Yourself

#### Chapter 4. The Disciple's Life

Share the Gospel; Give of Yourself

Invite People; Meditate on Who You Are when Confronted by God

Break the Blocks in Your Life; Be as Patient with the Process of Learning to

Love Yourself as God Is with Loving You

## Details of Each Chapter

### Chapter 1: What is Gospel?

In this chapter, the discipleship program leader begins to teach about the Gospel. Understanding the Gospel is very important for Christians' lives. Some Christians do not know what the Gospel and faith truly mean. The Gospel is good news; the Son of Man came for us, was died, and resurrected to forgive our sins.<sup>192</sup> To understand the Gospel, Christians need to know about Creation, Corruption, and Salvation. These three subjects are the story of God's interaction with people. Through the story, people can understand what the Gospel is.

#### 1. Creation

Key Bible verses and explanations:

- "In the beginning, God created the heavens and the earth" (Genesis 1:1).

"In the beginning" there was nothing. Only God existed. This shows a vital feature of God: He was there before the beginning of everything that we see and understand. Through this verse, the group can see evidence of how great God is. Moreover, Genesis Chapter 1 was written about His creation of the earth and all living things, showing His great power.<sup>193</sup>

- "So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27).

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<sup>192</sup> Richard W Swanson, "What Is a Gospel?" *Lutheran Theological Journal* 41, no. 1 (May 2007): 58-67.

<sup>193</sup> Oana COGEANU, "In the Beginning Was the Triangle: A Semiological Essay," *Cultural, International Journal of Philosophy of Culture and Axiology* 9, no. 2 (2012): 33-44.

- “God saw all that he had made, and it was very good. And there was evening, and there was morning-the six day.” (Genesis 1:31)

These two verses show the special creation of humans. God gave them His image and He said that “it was very good.” When God created other creatures, He just said, “it was good.” God blessed people and gave them authority over his other creations. These are evidence of the special creation of humans.<sup>194</sup> Finally, it shows that God loves people so much that He wanted them to be versions of Him, carrying His image proudly.

There are several important questions that the discipleship facilitator should address during these lessons.

- Who is God?
- How can we learn about and understand God’s love?

By asking these questions and coming to a group understanding of the answers, the group will be able to start the discipleship program with a strong foundation.

#### Connecting with Development of self-esteem

The Creation chapter can connect with the pastoral counseling topic of how to “Acknowledge the Problems that Low Self-Esteem Produces.” Participants have already shared about ‘Creation’ and how God loves people. However, many people do not accept their own value. Some people who have low self-esteem have experienced a bad attachment with meaningful people like parents, friends, and teachers.<sup>195</sup> This chapter

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<sup>194</sup> Carolyn Albert. “Made for Self-Giving Love of Creation: Implications of Kenosis and Imago Dei for Natural Theodicy and Christian Ecological Ethics.” *Currents in Theology and Mission* 39, no. 2 (Apr. 2012): 131-38.

<sup>195</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 72.

attempts to correct this missing link by helping participants form a good attachment with God. People are notoriously unstable; therefore, an attachment to people is going to be unstable, too. However, God is unchangeable and stable. Christians should form their strongest attachments to God, who will never abandon or disappoint them. Having a bond that they know will not be broken can help to develop self-esteem.

Each group should take the time to share about subjects that have to do with the chapter's content. For this first chapter, possible subjects include sharing about meaningful people like parents, friends, and family members.

- Do you love them?
- Do they love you?
- Share good and bad experiences with them.

Members should also share about God.

- Do you love God?
- Does God love you?
- How can you know that? Share your experience with God.

Group leaders need to make sure to share short stories from their own lives. The leader's experience of receiving love from God or sharing a story about God's love will help members feel comfortable sharing their own stories.

## 2. Corruption

Key Bible verses and explanations:

- "Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. And the LORD God made all kinds of trees grow

out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil” (Genesis 2:8-9).

- “When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it” (Genesis 3:6).

These verses show the story of ‘Corruption.’ Through the story, participants should understand the origin of sin. In addition, they must understand why Adam's sin influences all people. Finally, during the course of studying this chapter, participants should acknowledge that they are sinners.

- “For all have sinned and fall short of the glory of God” (Romans 3:23).

This verse shows the result of sin. The participants should acknowledge how serious the consequences of sin are; moreover, they must think about how people can overcome the problem of sin.

Important questions that leaders and participants should ask and answer.

- Why does Adam’s sin affect me?
- Do you acknowledge that you are a sinner?
- What is the result of sin?

#### Connecting with Development of Self-Esteem

The Corruption chapter will connect with “Believe that Loving Yourself Is Acceptable to God, Part 1.” This chapter thinks about Creation again and explains how people can overcome their sin. The answer is God's love. God still loves people and people must also love themselves. Through this chapter, participants learn the

theoretical truth that they must “Believe that Loving Yourself Is Acceptable to God.”

Finally, they have to accept that we are the most important creatures to God.<sup>196</sup> This section includes four principles:

- Telling myself repeatedly, “God says it is acceptable for me to love myself”
- Repeatedly picturing myself as worthy of God loving me
- Consistently acting in a loving way toward myself
- Feeling loving toward myself.<sup>197</sup>

Sharing subjects:

Participants and leaders should share stories that help them to understand the theoretical truth of “Believe that Loving Yourself Is Acceptable to God.”

### 3. Salvation

Key Bible verses and explanations:

- “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

People want to find the method of salvation. Therefore, they try to believe in various gods and in the power of doing good. However, Jesus Christ is the only method of salvation.

- “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16).
- “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:8).

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<sup>196</sup> Ibid., 77

<sup>197</sup> Ibid., 78.

- “She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins” (Matthew 1:21).
- “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed” (Isaiah 53:5).

Using these verses, the leader should explain the method of salvation that God gave. The leader explains birth, death, and life with Jesus Christ. Also, participants will know how great the love of God is. They learn that the only method of salvation is having faith in Jesus Christ.

Important questions:

- Why did Jesus die on the cross?
- How can we receive salvation?
- Do you believe in Jesus Christ and receiving salvation through faith?

Connecting with Development of Self-Esteem

God loves you. Therefore, you are so important. The leader should share this short message with all participants. Finally, the participants should be able to love themselves.

Sharing subjects:

- Share about when you have experienced the love of God.
- The leader should share his/her experience with the love of God or a Bible story of God’s love.

## **Chapter 2. Confidence of Salvation**

If a person has faith in Jesus Christ, that person should be sure about their

faith.<sup>198</sup> People can meet with much hardship in their lives; more hardship often weakens people's faith. To overcome hardships and save their faith, Christians should have the confidence of salvation. This chapter talks about the confidence of salvation.

#### 4. Follow the Holy Spirit

Christians should follow the Holy Spirit. He always leads Christians in the right ways. Christians will meet with difficult situations; however, if Christians follow the Holy Spirit, they can overcome any situation. Don't lose faith. Through this chapter, participants can learn what the Holy Spirit is, what his roles are, and how they can receive His guidance.

Key Bible verses and explanations:

- “But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:26).
- “But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come” (John 16:13).
- “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ” (Romans 8:9).
- “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

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<sup>198</sup> Wayne R. Spear, *Faith of Our Fathers: A Commentary On the Westminster Confession of Faith*, Presbyterian and Reformed Life Series (Pittsburgh, PA: Crown & Covenant Publications, 2006), 95-99.

These verses show that the Holy Spirit leads Christians. When a Christian meets a hard problem, if the Holy Spirit leads the Christian, then the Christian can overcome anything. Also, these verses explain who sends the Holy Spirit. Through this information, the discipleship program leader can explain the Trinity.

Important questions:

- Who sends the Holy Spirit?
- What is the role of the Holy Spirit?
- Can you believe the concept of the Trinity?

Connecting with Development of Self-Esteem

Believe God chooses to need you and someday you will receive the Holy Spirit. Receiving the Holy Spirit is evidence of God's choosing you. Acts says, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."<sup>199</sup> God wants you to join His work.<sup>200</sup> This faith that God places in his followers should give program participants confidence in their roles and abilities.

Sharing subjects:

- What does God give to me to accomplish His work? (What is your ability to accomplish God's work?)
- Share your experience of experiencing the helping or leading of the Holy Spirit.

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<sup>199</sup> Acts 1:8, NIV.

<sup>200</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 79.

- The leader shares his/her ability to do God's work and when the leader received grace from God to work His mission.

## 5. Read the Bible

Key Bible verses and explanations:

- “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness” (2 Timothy 3:16).
- “Take the helmet of salvation and the sword of the Spirit, which is the word of God” (Ephesians 6:17).
- “Your word is a lamp to my feet and a light for my path” (Psalms 119:105).

The Bible is the literal words of God. A Christian can know His will through the Bible. When Christians meet hard times, the Bible gives them the power and encouragement to overcome the situation. The Bible includes the Old Testament and the New Testament. The group members must understand the roles of these two. The Old Testament says the Messiah will come, describing and discussing the promise of the Messiah. The New Testament says that Jesus Christ has come to the world as the fulfillment of that promise.

Important questions:

- What is the role of the Bible in Christianity?
- What does the Old Testament say?
- What does the New Testament say?

Connecting with Development of Self-esteem

Christians are important because they are the body of Christ. The Bible says that Christians are salt and light. This means that their work is vital. If a Christian reads the Bible and grows his/her faith, then that Christian should be empowered and

informed enough to work for God. Therefore, Christians must discover their place in the body of Christ.<sup>201</sup>

Sharing subjects:

- When you feel happiness, what causes it?
- How can you apply your happiness to God's work?
- The leader shares his/her experience from his/her ministry.

## 6. Prayer

Key Bible verses and explanations:

- "Pray continually" (1 Thessalonians 5:17).
- "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed" (Mark 1:35).
- "He replied, 'This kind can come out only by prayer'" (Mark 9:29).

Jesus Christ emphasizes prayer. The night before He was arrested, He prayed.

The Bible mentions His prayer many times, emphasizing the power and benefits of prayer. Prayer is a good method to learn God's will. Christians talk with God through prayer. Prayer can also offer relief and peace for Christians.

Important questions:

- If you have an experience of receiving relief and peace through prayer, please share with others.
- What are the different ways you can pray?
- Why do you think prayer is important in Christian's life?

Connecting with Development of Self-Esteem

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<sup>201</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 80.

In the Bible, Paul says that “Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else,”<sup>202</sup> Christians should search themselves and try to admit their merits to themselves. Through the searching they can recognize “I am a nice person.”<sup>203</sup> The prayer can help the Christian with his/her searching. When Christians pray, God gives them wisdom through the Holy Spirit.

Sharing subjects:

- When do you think that you are at your nicest as a person?
- Do you have experiences that made you feel proud of yourself?
- What is your merit for God?
- The leader should share his/her experience.

### **Chapter 3. The Christian’s Life**

A Christian's life should be different than the lives of others, because the Holy Spirit leads them. If they are led by the Holy Spirit, they should avoid sins, obey Jesus Christ, and fight against evil.

#### **7. Living a Holy Life without Sin**

Key Bible verses and explanations:

- “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned--” (Romans 5:12).

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<sup>202</sup> Galatians 6:4, NIV.

<sup>203</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 82.

- “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23).
- “So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death?” (Romans 7:21-24)

Christians should avoid sins and chase after holiness. These verses talk about sins. All people are sinners, but God's grace saves people. In the Bible, Paul says, “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.”<sup>204</sup> We are saved by the grace of Jesus Christ, but many Christians still sin. People are not perfect, and Christians are not exempt from imperfection. But Christians must try to live a different life than others. Christians should lead a holy life.

Important questions and discussion topics:

- Confess your sins.
- What choices can you make to lead your holiest life without sin?

Connecting with Development of Self-Esteem

Christians should try to live the holiest life possible. Lies, fear, and shame bring bad effects for a Christian's pursuit of holiness, such as committing sins and losing courage. If a Christian admits his merits to himself, he can make realistic demands on himself without lies, fear, or shame.<sup>205</sup>

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<sup>204</sup> Romans 5:8 NIV.

<sup>205</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem*

Sharing subjects:

- Do you have any experience with lies, fear, and shame about yourself? How did you overcome these things?
- What do you want to demand of yourself?
- What do you want to change for yourself?

## 8. Spiritual Life

Key Bible verses and explanations:

Living the holy life is too hard of a mission to accomplish alone; however, this is possible when a Christian follows the Holy Spirit. The Bible proves this: “Therefore, there is now no condemnation for those who are in Christ Jesus because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.”<sup>206</sup> The Holy Spirit overcomes the weaknesses of humans in order to lead them down the holiest path. In addition, Paul says. “The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.”<sup>207</sup> To achieve a holy life, Christians should follow the Holy Spirit.

Important questions:

- Do you desire to follow the Holy Spirit?
- Do you believe that the Holy Spirit can lead you?
- Do you want to lead a holy life?

Connecting with Development of Self-Esteem

When people are facing the truth about him/herself, they need courage.<sup>208</sup> If the

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(Waco, TX: Word Books, 1988), 84.

<sup>206</sup> Romans 8:1-2, NIV

<sup>207</sup> Galatians 6:8, NIV.

<sup>208</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem*

Holy Spirit leads you to a mission, then the Holy Spirit will give you the power to be victorious. Search yourself: What can you do? What can't you do? What is your merit?

What is your weakness?

Sharing subjects. It is important that the leader share these answers also.

- What can you do?
- What can't you do?
- What is your merit?
- What is your weakness?

#### 9. Live with Jesus Christ

Key Bible verses and explanations:

- "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20).
- "Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him" (John 14:21).

Christians should live with Jesus Christ. In the Bible, Paul says, "I have been crucified with Christ and I no longer live, but Christ lives in me." This demonstrates being born again. Born-again people must live for Jesus Christ because Jesus Christ gives new life through His death. Obedience is an important clue that a person is living life Jesus Christ. Through reading the Bible and consistently praying, the Christian knows God's will. Christians obey the will of God. This is living for Jesus Christ.

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(Waco, TX: Word Books, 1988), 85.

Important questions to ask during this segment:

- Are you born again through Jesus' death?
- How can you live for Jesus Christ?
- Share your experience of obeying God's will.

#### Connecting with Development of Self-Esteem

Christians must remember that "God loves me." Therefore, God sent His only son Jesus Christ and Jesus died on the cross. If a Christian experiences His love, he/she can love him/herself and be forgiven.<sup>209</sup> In this chapter, participants share the love of Jesus Christ they have experienced and think about how they can forgive themselves and examine the truth about themselves.

Sharing subjects:

- Share your experience of feeling Jesus' love. How did this make you feel?

#### 10. Fighting to Rid Your Life of Evil

Christians should consistently fight to overcome evil. Many times, Christians meet temptations. At that time, Christians should try to fight and overcome the temptations. If they have strong faith, they can overcome because God will help them. God gives Christians a mission to fight with evil. In this chapter, the leader should explain how to fight evil through the faith.

ng faith, they can overcome because God will help them. God gives Christians a mission to fight with evil. In this chapter, the leader should explain how to fight evil through the faith.

Key Bible verses and explanations:

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<sup>209</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 86.

- “Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses” (1 Timothy 6:12).
- “I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing” (2 Timothy 4:7-8).
- “In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God” (Ephesians 6:16-17).

These verses show the mission that God has designed for Christians. God wants to fight with evil alongside Christians. The world is too bad to face alone. In the Bible, Peter says, “Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.”<sup>210</sup> Christians don't follow the world. They follow Jesus Christ and they must fight against evil.

Important questions to ask of the participants:

- Do you ever feel temptation for something?
- Is your faith strong enough to overcome the temptation?

#### Connecting with Development of Self-Esteem

The focus of this pastoral counseling segment is teaching participants how to “Parent Yourself.” Christians can discipline themselves through the faith. If a Christian

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<sup>210</sup> 1 Peter 5:8, NIV

finds his/her weakness, he should adjust his weakness to become stronger and stay on the right path. God helps Christians if they have true faith. Also, not just anyone can give perfect love; therefore, Christians must learn the method of loving themselves.<sup>211</sup>

Sharing subjects:

- Do you love yourself? When and how do you feel the love for you?
- What do you want to learn so that you can overcome your weaknesses?
- The leader should share his/her experience with love and self-esteem.

#### **Chapter 4. The Disciple's Life**

Key texts and explanations:

“Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and to live like a disciple. Dr. Dempsey defines disciple as "a person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in the community and developing to their full potential for Christ and His mission."<sup>212</sup> God's primary desire is to make disciples. Therefore, this chapter focuses on preparing for the mission: Participants will share their experiences, define the Gospel for delivering, invite people to join them at church, and break through their blockages or limitations.

##### **11. Share the Gospel**

All participants present their idea of “What the Gospel is.” Participants should already know what the Gospel is because of evangelism. God gave followers the

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<sup>211</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 87.

<sup>212</sup> Rodney, Dempsey. *What is a Disciple?* 1.

mission of making disciples, and delivering the Gospel is the start of that mission.

#### Connecting with Development of Self-Esteem

A Christian's life is not meant to be lived for his/herself, nor it is meant for the world. The Christian's life is for God. Christians already receive great love from God. Therefore, Christians should try to love each other by delivering the Gospel, helping others, and loving one another. When they serve others, their self-esteem will grow.<sup>213</sup>

#### Sharing subjects

- How can you help others?
- Do you have any experience with helping others? If you can remember the experience, please share with others.
- The leader should also share his/her experiences serving others.

#### 12. Invite people

“Then the master told his servant, 'Go out to the roads and country lanes and make them come in so that my house will be full.

Since the focus of this section is reaching out to others in true discipleship, the group should discuss strategies and experiences with inviting people to join church services. In this chapter, participants should share possible names and the stories behind who they want to invite to the church. If a person has no idea, then the leader should help that person come up with an answer to the question. Also, all participants should pray for strength and success in their inviting others.

#### Important questions.

Who do you want to invite to your church?

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<sup>213</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 89.

## Connecting with Development of Self-Esteem

Think about the question "Who am I in front of God?" Are you a disciple? Are you a disciple maker? These definitions will help foster the development of self-esteem.<sup>214</sup>

### Sharing subjects

- Participants should try to answer the questions "Who am I in front of God?"
- Share about what you want to become for God.

### 13. Break blocks

Some Christians encounter a blockage when they work for God. They spend time thinking about and obsessing over their limitations, even though God does not want them to have a limit at all. In the Gospel of Mark, Jesus says, "Everything is possible for him who believes."<sup>215</sup> Particularly, when Christians deliver the Gospel and invite others to know Christ, they must remember this: "Everything is possible for him who believes." There is one primary question that facilitators should ask program participants:

- What is your limit when you work for God?

## Connecting with Development of Self-Esteem

Christians should be patient with themselves. Some day they will make trouble, cause problems, make mistakes, and meet limits. However, they should remember that God still loves them. They should love themselves and believe in and trust God.

Development of self-esteem is their life's work.<sup>216</sup>

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<sup>214</sup> Ibid., 89.

<sup>215</sup> Mark 9:23, NIV.

<sup>216</sup> David E. Carlson, *Resources for Christian Counseling*, vol. 13, *Counseling and Self-Esteem* (Waco, TX: Word Books, 1988), 91.

Sharing subjects:

- Do you have an experience of having limitations. How did you overcome these issues, or how can you overcome?
- Pray for others to overcome any limits that they may be facing.

### **Chapter Summary**

This chapter provides a curriculum that connects discipleship programs with pastoral counseling. This discipleship program realigns CCC's bible study model so that the subjects have a connection. In addition, the curriculum uses David E. Carson's method for developing self-esteem as a part of pastoral counseling. This is because the development of self-esteem is a good method for mental care.

The purpose of this connection is changing lives for people and creating true disciples. The discipleship program provides important information about the church, and pastoral counseling provides a method for participants to develop self-esteem. This curriculum tries to help change the lives of participants, utilizing these two approaches and maintaining a balance between the discipleship program and pastoral counseling.

## **Chapter 6 Conclusion**

This thesis project started from a problem prevalent in South Korean churches. The problem is that when a person joins a discipleship program and already has a mental problem, the problem bothers him and prevents him from focusing on the discipleship program. South Korean churches have various discipleship programs. However, the discipleship programs in South Korean Church have no solutions for these issues. Also, they don't seem to be concerned with the problem.

According to the survey, many South Korean Christians realize that mental problems hinder the ability to focus on discipleship programs. A significant number—47.3%—of participants have experienced mental issues while they were participating in the discipleship program. Mental problems such as stress, loneliness, relationship problems, and addiction create some blocks to focusing on the programs. Moreover, they need solutions for these mental issues within the discipleship program.

Discipleship programs and pastoral counseling have the same goal: life changing. The goal offers a possibility to connect the two. The Biblical and theological basis and historical basis support this theory. The Great Commission talks about making disciples, which involves changing lives. Also, John 4:5-30 and Luke 19:1-9 show how Jesus met two people, Zacchaeus and the Samaritan woman, then counseled them, changed their lives, and turned them into people who changed the lives of others. Historically, CCC, Navigator, and the Sarang Church have tried to change people's lives to transform them into true disciples through their discipleship programs. Pastoral counseling also tries to change people's lives, such as when pastoral counseling worked to overcome the damage of the Korean War. When in a difficult situation, pastoral counseling worked to care for people's hurts. Many people received this caring and their

lives were changed as Christians.

South Korean Church's discipleship, Sarang Church's discipleship program, CCC, Cell Ministry, and Two Wings Ministry have various merits. Sarang Church's discipleship has a good process of creating a disciple-maker from a layperson, CCC has good training and teaching materials, Cell Ministry has a systematically impressive structure in the 5X5 structure, and Two Wings Ministry has an advantage in gathering people. This thesis' curriculum builds on all these advantages. Also, this thesis project uses David E Carson's method for developing self-esteem for the pastoral counseling component. Reinforcing the importance of self-esteem is a good method of solving mental problems. Also, the new curriculum does not just address the problem of the pastoral counseling program. It also helps discipleship program participants focus on the program without the hindrance of mental problems. It recommends that patients with serious mental problems must meet an expert in pastoral counseling.

The curriculum consists of two main subjects: each week has a section of discipleship combined with pastoral counseling. The discipleship program follows CCC's Bible study, having a flow that leads participants through the process of becoming a disciple. In addition, the curriculum suggests that groups should contain 12-15 members (following guidelines of Cell Ministry), and tries to teach laypersons by utilizing a group leader/disciple maker, following Sarang Church's discipleship program. Moreover, it emphasizes the group meeting and Sunday worship service, following the setup of Two Wings Ministry.

The Bible study part provides important information on becoming a life-changed person, a true disciple, and a disciple-maker. It consists of four chapters: What is the Gospel?, Confidence of Salvation, A Christian's Life, and A Disciple's Life. Each

chapter includes three to four lessons that include important Bible verses, questions, connections with self-esteem, and sharing about self-esteem.

The pastoral counseling part uses Davide E. Carlson's twelve steps for building self-esteem. Each step is connected with four Bible study chapters' subjects. These are thirteen subjects. In the first hour, the program participants will learn the information through the Bible study, and in the last hour they will share their experiences about each week's subject.

The purpose of the curriculum is making life changed people, a true disciple, and disciple maker without the hindrance of mental problems. This thesis expects that the South Korean Church has a concern about and a vested interest in solving mental problems in their discipleship programs. Through this research, many South Korean Churches can receive help about how to best make their discipleship programs more effective.

## APPENDIX A

### CONSENT FORM

#### **Two--Way Discipleship Curriculum: Correlation of Discipleship with Pastoral Counseling for South Korean Churches**

Yoonsu Lee

Liberty University

School of Divinity

You are invited to be in a research study titled *Two--Way Discipleship Curriculum: Correlation of Discipleship with Pastoral Counseling for South Korean Churches*. You were selected as a possible participant because you are a Christian living in South Korea. Please read this form and ask any questions you may have before agreeing to participate in this study.

This study is being conducted by Yoonsu Lee, a doctor of ministry student in Liberty University's School of Divinity.

**Background Information:** The purpose of this study is to explain that there are no methods to help with mental issues in the discipleship program of South Korea. If a person has a mental health issue like stress, depression, or addiction, the person cannot focus on a given discipleship program. To address this problem, this thesis project will try to connect discipleship with pastoral counseling through a curriculum.

**Procedures:** If you agree to be in this study, I would ask you to do the following things: Please carefully answer twenty-three questions in an online survey. It will take about twenty minutes for you to complete all of the questions.

**Risks and Benefits of being in the Study:** This survey is considered minimal risk because it is carried out anonymously. While there are no direct benefits, your participation will contribute towards the development of South Korean churches' discipleship program and pastoral counseling.

**Compensation:** None

**Confidentiality:** The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records. The researcher will print the completed surveys and store them in a locked filing cabinet in his home office. Also, he will destroy the data after three years. He will be the only person with access to the data.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

**Contacts and Questions:** The researcher conducting this study is Yoonsu Lee. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at #1-434-386-7891 or email at yslee3@liberty.edu. You may also contact the researcher's faculty advisor, Donald Quentin Hicks, at #1-615-715-9922 or email at dqhicks@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Green Hall 1887, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Please notify the researcher if you would like a copy of this information 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.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL  
INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS  
DOCUMENT.)

## APPENDIX B

### 설문조사 동의서

#### 두길 제자훈련 커리큘럼: 한국 교회를 위한 제자훈련과 목회상담의 연관성

이윤수

리버티대학교

신학대학원

당신은 두길 제자훈련 커리큘럼: 한국 교회를 위한 제자훈련과 목회상담의 연관성의 연구에 초대 되었습니다. 당신은 한국 교회의 성도이기에 설문 조사 참가자로 선택되었습니다. 본 동의서를 읽고, 연구에 동의 하시기 전에 질문이 있으시면 요청해 주시길 바랍니다.

본 연구는 미국 리버티 대학교 신학대학원에서 목회학 박사과정에 재학중인 이윤수에 의해서 수행되는 것입니다.

**배경 정보:** 이 연구의 목적은 한국 교회 제자 훈련 프로그램에 정신적인 문제를 돕기 위한 방법이 없음을 설명하기 위함입니다. 만약 어떤 사람이 스트레스나, 우울, 중독과 같은 문제가 있다면, 그 사람은 제자 훈련 프로그램에 집중할 수 없습니다. 이 문제를 해결하기 위해 이 논문은 제자 훈련과 목회상담을 하나의 커리큘럼 안에서 연결하려 합니다.

**연구 절차:** 만약 귀하가 본 연구에 동참하기로 동의한다면, 본 연구자는 귀하에게 다음의 것들을 요청할 것입니다:

23개의 질문에 신중히 답해 주시기 바랍니다. 설문지 작성에는 약 20분이 소요될 것입니다.

**연구 참여에 대한 위험 요소와 혜택:** 본 연구는 최소한의 위험 요소만을 가지고 있습니다. 이 설문은 익명으로 진행되기 때문입니다. 반면에 당신의 참여는 한국교회의 제자 훈련과 목회 상담의 발전에 기여하게 될 것입니다.

**보상:** 없음

**보안:** 본 연구의 기록들은 개인적으로 보관될 것입니다. 본 연구자가 발행하는 어떤 종류의 문서에서도 참여자의 신분을 알 수 있는 어떤 정보도 포함시키지 않을 것입니다. 연구 기록들은 보안상 철저히 보관될 것이고, 연구자만 해당 기록들을 볼 것입니다.

본 연구자는 완성된 설문조사를 인쇄할 것이고, 인쇄된 자료는 본인의 사무실 캐비닛에 잠금 된 상태로 보관될 것입니다. 또한 3년 후에는 모든 자료를 파기할 것입니다. 본인만이 해당 자료들을 볼 수 있는 유일한 사람이 될 것입니다.

**연구의 자발성:** 본 연구의 참여는 자발적인 것입니다. 참여하든 안 하든 귀하의 결정은 향후 리버티 대학교 또는 귀하의 교회 또는 기관과의 관계에는 아무런 영향도 끼치지 않을 것입니다. 만약 귀하가 참여하기로 결정한다면, 원치 않는 질문에 답을 안 해도 되며 언제라도 그만 둘 수 있습니다.

**연락 및 질문:** 본 연구를 수행하는 연구자는 이윤수 입니다. 지금 궁금한 사항을 물을 수 있습니다. 혹시 이후에라도 궁금한 사항이 생긴다면 1-434-386-7891로 전화 주시거나, 또는 yslee3@liberty.edu로 메일을 보내 주십시오. 그리고 본 연구자의 지도교수인 Donald Quentin Hicks 의 #1-615-715-9922으로 직접 전화 주시거나, 또는 dqhicks@liberty.edu 로 메일을 보내 주십시오. 만약 귀하가 본 연구와 관련된 질문이 있어서 연구자보다 다른 누군가에게 문의하기를 원한다면 Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 irb@liberty.edu로 연락해 주십시오.

귀하는 귀하의 기록 보존을 위해 본 안내문을 받을 것입니다.

**동의 진술서:** 본인은 위의 안내를 읽고 이해했습니다. 본인은 이 설문조사에 관련된 사항에 대해 묻고 대답을 받았습니다. 본인은 본 연구에 참여할 것에 동의 합니다.

(주의: 이 문서에 IRB 의 허가서가 현재 첨부되어 있지 않을 경우 동의하지

마십시오.)

**APPENDIX C**  
**QUESTIONNAIRES**

**Two--Way Discipleship Curriculum: Connection Discipleship with Pastoral  
Counseling for South Korean Churches.**

1. What is your position in your church?
  - A. Minister
  - B. Layperson
2. What is your age?
  - A. 18-24
  - B. 25-34
  - C. 35-44
  - D. 45-54
  - E. Over 55
3. What is your highest level of education?
  - A. High School
  - B. 2-Year College Degree
  - C. 4-Year College Degree
  - D. Masters Degree

E. Doctoral Degree

4. How many years have you attended your church?

A. 1 -5 years

B. 5 -10 years

C. 10 – 15 years

D. 15 – 20 years

E. 20 -25 years

F. Over 25 years.

5. How many people attend Sunday worship services in your church?

A. Less than 100 people

B. 100-300 people

C. 300-500 people

D. 500-1000 people

E. Over 1000 people

6. Have you ever participated in discipleship training? (If 'No', go to number eleven)

A. Yes

B. No

7. How many times have you participated in a discipleship program?

A. One time

- B. Two-Three times
  - C. Four-Five times
  - D. Six-seven times
  - E. Over seven times
8. Were the discipleship programs helpful to you? (If 'No', go to number ten)
- A. Yes
  - B. No
9. What kinds of help did you receive in your discipleship training?
- A. Biblical Knowledge
  - B. Prayer training
  - C. Making relationship
  - D. Resolving mental issues
  - E. Growth in faith
  - F. Learning about Christian' life
  - G. Changes in lifestyle
  - H. Other ( )
10. Which discipleship trainings did you participate in at your church? (Click all that apply)
- A. Bible study

B. Prayer

C. Mental health

D. Sharing your life

E. Other ( )

11-15. Please rate the following areas of your discipleship programs.

11. Bible study

A) Excellent B) Good C) Fair D) Bad E) Very bad

12. Prayer training

A) Excellent B) Good C) Fair D) Bad E) Very bad

13. Resolving mental issues

A) Excellent B) Good C) Fair D) Bad E) Very bad

14. Evangelism

A) Excellent B) Good C) Fair D) Bad E) Very bad

15. Life coaching

A) Excellent B) Good C) Fair D) Bad E) Very bad

16. Do you think that discipleship programs are necessary? (If 'Yes' go to number 17, 'No' go to 18)

A. Yes

B. No

17. Why do you think that discipleship programs are necessary? (Click all that apply)

- A. Giving Biblical knowledge
- B. Making relationships
- C. Giving grace
- D. Growing in Faith
- E. Learning about the life of Jesus Christ
- F. Other ( )

18. Why do you think that discipleship programs are not necessary? (Click all that apply)

- A. Discipleship programs require too much time
- B. Discipleship programs are almost the same
- C. Discipleship programs are too boring
- D. Discipleship programs do not help someone's faith
- E. Discipleship programs cannot change one's life
- F. Other ( )

19. When you participated in the discipleship program, did you feel some kinds of mental problems starting to bother you such as stress, loneliness, relationship problems, and addiction? (If 'No', go to number 21)

- A. Yes
- B. No

20. When these problems interrupted your discipleship, how did you overcome these problems?

- A. Focus on discipleship programs more
- B. Reading the Bible
- C. Prayer
- D. Counseling with pastors or discipleship leaders
- E. Refreshing your mind through your hobbies
- F. Support group
- G. Cannot solve problems

21. Do you think that mental issues can hinder a person from focusing on discipleship programs?

- A. Yes
- B. No

22. Do you think that solving mental issues helps a person focus on discipleship?

- A. Yes
- B. No

23. Do you think that discipleship programs' leaders should have a basic knowledge of pastoral counseling?

- A. Yes

B. No

## APPENDIX D

### 설문지

#### 두길 제자훈련 커리큘럼: 한국 교회를 위한 제자훈련과 목회상담의 연관성

1. 교회에서 당신의 직분은 무엇입니까?

A. 사역자

B. 평신도

2. 당신의 나이는?

A. 18-24세

B. 25-34세

C. 35-44세

D. 45-54세

E. 55세 이상

3. 당신의 최종 학력은 무엇입니까?

A. 고등학교 졸업

B. 전문대학교 졸업

C. 4년제 대학교 졸업

D. 석사

E. 박사

4. 당신은 얼마동안 교회에 다녔습니까?

A. 1 -5년

B. 5 -10년

- C. 10 – 15년
  - D. 15 – 20년
  - E. 20 -25년
  - F. 25년 이상
5. 당신의 교회 주일 예배 참석 인원은 몇명입니까?
- A. 100명 미만
  - B. 100-300명
  - C. 300-500명
  - D. 500-1000명
  - E. 1000명 이상
6. 당신은 제자 훈련에 참여해 본 경험이 있습니까?? (없다면 11번으로 가시오)
- A. 네
  - B. 아니오
7. 당신은 몇 번 제자 훈련에 참여한 경험이 있습니까?
- A. 1회
  - B. 2-3회
  - C. 4-5회
  - D. 6-7회
  - E. 7회 이상
8. 제자 훈련이 당신에게 도움이 되었습니까? (만약 아니라면 10번으로 가시오)

A. 네

B. 아니오

9. 당신은 제자 훈련을 통해 어떤 종류의 도움을 받았습니까?

A. 성경적 지식

B. 기도훈련

C. 관계 형성

D. 정신적 문제 해결

E. 믿음 성장

F. 그리스도인의 삶에 대한 배움

G. 삶의 변화

H. 기타 ( )

10. 당신의 교회에서 당신이 참여했던 제자 훈련은 어떤 것인가요? (해당하는 것에 모두 표시하세요)

A. 성경공부

B. 기도

C. 정신 건강

D. 삶의 나눔

E. 기타 ( )

11-15 당신은 제자 훈련에서 다음의 사항들을 집중하는 것을 어떻게 평가하십니까?

11. 성경 공부

A) 아주 좋음 B) 좋음 C) 중간 D) 나쁨 E) 아주 나쁨

12. 기도 훈련

A) 아주 좋음 B) 좋음 C) 중간 D) 나쁨 E) 아주 나쁨

13. 정신 건강

A) 아주 좋음 B) 좋음 C) 중간 D) 나쁨 E) 아주 나쁨

14. 전도

A) 아주 좋음 B) 좋음 C) 중간 D) 나쁨 E) 아주 나쁨

15. 라이프 코칭

A) 아주 좋음 B) 좋음 C) 중간 D) 나쁨 E) 아주 나쁨

16. 당신은 제자훈련 프로그램이 필요하다고 생각하십니까? (만약 '예'라면 17번으로 '아니오'라면 18번으로)

A. 네

B. 아니오

17. 당신은 왜 제자훈련이 필요하다고 생각하십니까? (해당하는 것에 모두 표시하세요)

A. 성경적 지식을 주기 때문에

B. 관계를 만들기 때문에

C. 은혜를 주기 때문에

D. 믿음이 성장하기 때문에

E. 예수님의 삶을 배울 수 있기 때문에

F. 기타 ( )

18. 당신은 왜 제자 훈련이 필요 없다고 생각하십니까? (해당하는 것에 모두 표시하세요)

A. 제자 훈련은 너무 많은 시간을 요구한다.

B. 제자 훈련은 거의 다 비슷하다.

C. 제자 훈련은 지루하다.

D. 제자 훈련은 믿음에 도움이 되지 않는다.

E. 제자 훈련은 삶을 변화시킬 수 없다.

F. 기타 ( )

19. 당신이 제자 훈련을 시작 했을 때, 스트레스나, 외로움, 관계 문제, 중독 등의 정신적인 문제가 방해를 했던 적이 있나요? (없다면 21번으로)

A. 네

B. 아니오

20. 이런 문제들이 제자훈련을 방해할 때 당신은 어떻게 해결했습니까?

A. 제자훈련에 더욱 집중하기

B. 성경읽기

C. 기도

D. 목회자와 상담

E. 취미활동을 통한 기분전환

F. 도움을 주는 그룹을 통해

G. 해결할 수 없다

21. 당신은 정신적인 문제들이 제자 훈련에 집중하는 것을 방해한다고 생각하십니까?

A. 네

B. 아니오

22. 당신은 정신적인 문제들의 해결이 제자 훈련에 집중하는데 도움이 된다고 생각하십니까?

A. 네

B. 아니오

23. 당신은 제자훈련 리더들이 목회상담에 대한 기본적인 정보를 배워야 한다고 생각하십니까?

A. 네

B. 아니오

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## IRB APPROVAL

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

December 7, 2016

Yoonsu Lee

IRB Exemption 2698.120716: Two-Way Discipleship Curriculum: Correlation of Discipleship with Pastoral Counseling for South Korean Churches

Dear Yoonsu Lee,

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](mailto:irb@liberty.edu).

Sincerely,



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

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