LIBERTY THEOLOGICAL SEMINARY

A COMPARISON OF THE DISCIPLESHIP TRAINING OF
S. F. C. CAMPUS MINISTRY AND OUTSTANDING CHURCHES

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ABSTRACT

A COMPARISON OF THE DISCIPLESHIP TRAINING OF S. F. C. CAMPUS MINISTRY AND OUTSTANDING CHURCHES

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Liberty Theological Seminary, 2006
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The purpose of this study was to develop a model of S. F. C. in discipleship training through a comparison of the discipleship training of S. F. C. campus ministry and outstanding churches. The model of churches used was Houston Seoul Baptist Church and Sarang Community Church. This study heads toward overcoming the limitations of current campus discipleship training program, and developing the discipleship training program that can cover campus ministry organization groups, especially the S. F. C. campus ministry. This study reviews historical research, the analysis concerning the discipleship training of S. F. C. and two outstanding churches, and recommendations for S. F. C. in discipleship training.

Abstract length: 111 words
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The prayer, patience, encouragement, and support of the researcher’s wife, Hyun Ju, have been a great source of motivation. The researcher’s children, Annie and Sunny, have endured the completion of this study.

To Hyun Ju, Annie, and Sunny this thesis project is dedicated to you all.

J. H. S.
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CHAPTER 1

INTRODUCTION

Since 1950, campus ministries that started to be active on Korean campuses have bore tremendous fruits of evangelism. They also brought up many good workers for the kingdom of God through the disciple training programs, and sent them to churches, out in society, and in the world mission field for service. Also, they developed an effective tool in a disciple training program for Korean churches. It provided a turning point in quality and quantity training when Korean churches were faced with a church growth crisis of becoming stagnated and decreasing.

For instance, from the 1960’s to the 1990’s the Korean church had been growing very rapidly due to enthusiastic revival and prayer. The number of the Korean churches had grown from 5,011 to 35,869, and the number of church members had grown from 623,072 to 10,312,813.\(^1\) However, there was a major change in the rate of increase in this period. In the first stage (1960-1970), the average rate of increase per year reached 41.2%, but 2.5% in 1970-1980, and 4.4% in 1980-1990. In 1991 the growth in number of churches slowed down.\(^2\) Also, mega churches had a serious crisis of decrease in their growth.

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\(^2\) Han Eum Oak, *Called to Awaken the Laity* (Seoul: Tyrannus Press, 1999), 31.
In this crisis of Korean churches, a senior pastor of Sarang Community Church, Han Eum Oak, recognized that the disciple training program of campus ministries had three stronger points than the existing church ministries: gospel, vision, and training. He accepted, developed, and applied these advantages of campus disciple training program in his church ministry. The result was his church had an epoch of growth. He started the church with only ten church members in 1978. The number of church members had increased to 17,000 in 1998 through applying the campus ministries discipleship training. He began the International Discipleship Training Center and also used his influence to help several Japanese churches, several Korean churches, and emigrant churches. Many churches with effective disciple training programs in Korea have been influenced by this church, and are growing continually in quality and in quantity.

However, now what about the present condition of campus ministries? Are they growing continually like they were earlier? The campus ministries’ activities of discipleship and evangelism that developed many good workers for God, and influenced the Korean churches, gradually have become stagnant. Pastor Jeon, representative of K. C. C. C. (Korea Campus Crusade for Christ) in northern Seoul, researched the present condition of campus ministry using 55 staff members at ten campuses in Seoul Korea. He found 37 staff members (68%) of the 55 staff members agreed that: “The current campus mission is stagnant, or just puts value on maintenance and management of its

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6 In Ho Kim, “A Study about Consciousness of Unbeliever Students in Campus” (Th.M. diss., ACTS, 1987), 4.
members.”

The following data proves that the numbers of most campus ministries are stagnant. For instance, there are three main campus ministries in Korea: (1) K. C. C. (Korea Campus Crusade for Christ); (2) I. V. F. (Korea Inter-Varsity Fellowship); (3) S. F. C. (Student for Christ). The C. C. C. (Korea Campus Crusade for Christ) has been fairly consistent in the number attending the summer conference including foreign conference: 9,283 in 2001, 8,820 in 2002, 7,969 in 2003, 8,208 in 2004, and 8,999 in 2005. The total number of I. V. F. (Korea Inter-Varsity Fellowship) members has also been fairly consistent: 5,689 in 2000, 5,659 in 2001, 5,371 in 2002, and 5,389 in 2003. The S. F. C. (Student for Christ) also has been stagnant in the number attending the summer conference excluding the number attending foreign conference, middle and high school conference: 2,315 in 2001, 1,966 in 2002, 2,072 in 2003, 2,047 in 2004, and 2,143 in 2005.

Why have campus ministries suffered these phenomena of becoming of stagnant after years of consistent growth? Why have not campus ministries grown using the tool of discipleship training that growing church copied from them? In this crisis, there have

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been various studies and alternative plans for an effective campus ministry. Je Hun Lee has suggested the following alternative plans about the crisis:

1. Study the soil according to change of campus situation.
2. Develop the methods approaching them through proper circle activities.
3. Send campus missionaries like sending foreign missionaries.
4. Prepare the point for evangelism in the campus like chapel.
5. Make rooms for fellowship, community, and discipleship.
6. Make a curriculum for campus ministry at Theological Seminaries.
7. Change thoughts of churches and ministries.\(^\text{14}\)

Jik Han Go has suggested a few alternative plans to transition the paradigm of campus ministry:

1. Develop the strategy of need-center evangelism focusing the needs of the students like job, their identity, and relations with opposite sex.
2. Have the paradigm of culture mission like developing the proper programs, text books, and ministries of culture mission for their community.
3. Change the paradigm from PARACHURCH to PROCHURCH working for churches.\(^\text{15}\)

He also has written: “We have to do unchangeable evangelical work. We need a new strategy to be based on a new paradigm for the new age and subjects. However, we must save the lost, make disciples, and send them out in the world.”\(^\text{16}\)

The studies about disciple training are essential and necessary, and the proposals about new paradigm as mentioned above are important. But it is useless studying new paradigms if the campus ministries do not include studying disciple training.

Comiskey says, “If you want to know how churches grow, study growing


\(^{16}\) Ibid., 46.
churches!” As in Comiskey’s words, we can find the answer for church growth problems through the good models of growing churches and campus ministries. However, most campus ministries’ discipleship training programs do not make a difference regarding the program and practice as mentioned above. Also, there are no campus ministry groups that have recently had outstanding growth through the effective operation of the discipleship training program. However, two outstanding Korean churches are growing continually and have good systems for disciple training.

Therefore, these two outstanding churches, Sarang Community Church and Houston Seoul Baptist Church, are models for the study of discipleship training. These both had been growing very rapidly due to small groups and the home church movement. The adult’s attendance of Houston Seoul Baptist Church had grown from 120 to 930. The church also has conducted the conferences and seminars for ministers and laymen more than 20 times. These two kinds of discipleship training models helped the discipleship training’s paradigm change campus ministries in Korea and specifically the S. F. C. campus ministry.

The author was a staff member of S. F. C. in Jin-ju city for 14 years from 1988-2001. The primary focus of the ministry was to make disciples on the campuses by applying the S. F. C. discipleship training program. The S. F. C. discipleship training program had grown steadily and many students were changing according to the Word of God. However, there were limitations to the program. The disciple training study of two outstanding churches should help to overcome the limitations in S. F. C., and provide

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18 Young Gi Chai, *Handbook of the 29th House Church Seminar for Pastors* (Houston: Seoul Baptist Church, 2006), 27.
direction for growing S. F. C. campus ministry.

**Statement of Purpose**

This project examines the discipleship training programs of two outstanding Korean churches and S. F. C. campus ministry, and suggests a model for the discipleship training of S. F. C. campus ministry through this comparison. Thus, the purpose of this project is to develop a more effective and systematic discipleship training model that is comprehensive, systematic, and adaptable to the different context of campus ministries, especially for S. F. C. campus ministry.

**The Statement of Limitations**

There are several reasons that the S. F. C. campus ministries did not grow continually. First, S. F. C. has financial limitations in its ministry. It is a nonprofit organization and all income comes through support. So S. F. C., like other campus ministries, has the problem of financial shortage. Second, there is the limitation that it cannot encourage staff members to minister for long periods in S. F. C. because of the financial shortage. Third, there is the problem of the turnover of leaders to work in campus ministry because many leaders leave the campus after graduation from their university or college.

This project is intended to provide a model of discipleship training for campus ministries in Korea, especially S. F. C. campus ministry. This project is limited to developing a proposal regarding the philosophy, program, and operation of discipleship training in S. F. C. while comparing it with those two outstanding churches. This project
can give insight to improving discipleship training in other campus ministries in Korea.

The Statement of Methodology

The first chapter is the introduction; including survey, purpose, methodology, literature, and scope and limitation. The problem about stagnation and slowdown phenomenon of today’s campus ministries in Korea will be presented, and the direction of this thesis will be suggested in this chapter. The main focus is to research the program, operation, and limitation of S. F. C. discipleship training as a campus ministry, and to develop a model for campus ministry’s discipleship training through comparison with two outstanding Korean churches.

The second chapter reviews the main campus ministries to be activated in the campuses of Korea. It also provides the history, purpose, and strategy or activity of each campus ministry. The main focus of this chapter is to understand the histories, characteristics and common denominators of these campus ministries in Korea. An accurate understanding of these will help in understanding the characteristics of S. F. C. in detail among the campus ministries in Korea.

The third chapter provides the history, spirit, purpose, advantages, and limitations of S. F. C. campus ministry. It shows how and why S. F. C. was started. An understanding of when and why S. F. C. discipleship training program was made can help achieve this project’s purpose. The main focus in this chapter will be the evaluation through comparison with other campus ministries and S. F. C., in order to understand the weak and strong points. Then S. F. C. principles can fully show us the characteristics of S. F. C. and how it is different from other campus ministries:
1. We hold to the Westminster Confession of Faith and Larger and Shorter Catechisms as our doctrinal standards.

2. Our aim is the establishment of the reformed faith and life so that we may be the salt and the light of the earth.

3. Our mission is: (1) The establishment of the churches in Korea according to reformed faith through nationwide campus evangelization; (2) The establishment of the world church according to reformed faith through world evangelization.

4. Our principles of life are: (1) God-centered; (2) Bible-centered; (3) Church-centered.¹⁹

In S. F. C. principles, we can find the theology, aim, mission, and life’s principle of this campus ministry. Especially, we can recognize the strong points that S. F. C. has in the relationship with churches as a campus ministry. In fact, these are the weak points of most other campus ministries. We also can find the weak point of S. F. C. in the relationship with churches. These may be the limitations of a Para-church organization. But recognizing these limitations in the relationship with churches will aide in searching for a new direction in discovering how to cooperate with and help churches.

The fourth chapter examines the discipleship training course, basic spirit, and application principles to the S. F. C. campus ministry. This introduces the revised discipleship training program to the S. F. C. It shows the course to be made the S. F. C. discipleship training curriculum, and deals with the limitations to the application of the discipleship training course.

The main focus of this chapter is to accurately understand the weak points and strong points of the Three to Seven Courses that are the S. F. C. discipleship training curriculum. This helps to understand the reason why S. F. C. discipleship training has to change the paradigm.

As the first step, the materials about the current S. F. C. discipleship training will

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be examined through the records of S. F. C. headquarters. This will provide information about the realities of S. F. C. discipleship training.

As the second step, the questions about the program and application of S. F. C. discipleship training will be surveyed by about 100 full time staff members, to find the reasons for the slowdown of the S. F. C. campus ministry. This provides us with the understanding of all the staff members regarding S. F. C. discipleship training program courses. This chapter provides the analysis about S. F. C. discipleship training to be used for a correct evaluation. This will help to understand the weak aspects of it, and to correct them.

The fifth chapter will study the discipleship training of the two outstanding Korean churches Sarang Community Church and Houston Seoul Baptist Church as good models of S. F. C. discipleship training.

First, this chapter explains the reasons why these churches are outstanding churches. The background of discipleship training is included, and how it was developed is explained in the historical materials. Second, the philosophy, program and application principles of their discipleship training that helped to achieve outstanding results will be examined. The main focus of this chapter is to evaluate characteristics and strong points of these outstanding two churches’ discipleship training and small group movement.

In the sixth chapter, the discipleship training of S. F. C. that was analyzed in chapter four and the discipleship training of two outstanding churches analyzed in chapter five will be compared. There are many limitations that affect adapting the discipleship training of churches into a campus ministry. In spite of the limitations, this comparative analysis of materials will provide useful and practical ideas, and new standards,
principles, and models for campus ministries’ discipleship training and especially the S. F. C. campus ministry. This also provides valuable information on how to change the paradigm of campus ministries’ discipleship training. The emphasis in this chapter is on developing the program and application principles to improve the S. F. C. This will then help other campus ministries that want to change their paradigm of discipleship training.

Summary

Discipleship training must be an effective and necessary tool for healthy growth of campus ministries and churches. Since the end of 1950, campus ministries in Korea have bore tremendous fruits of evangelism through the disciple training. Korean churches with quality disciple training programs are not only set free from a crisis of becoming stagnant and decreasing, but also they are growing in quality and quantity. However, most campus ministries are stagnant and not consistent in their growth. So campus ministries need to learn from the good models of growing churches about the discipleship training as the churches once did. Especially, two outstanding Korean churches, Sarang Community Church and Houston Seoul Baptist Church, will be the good models, and show the directions for disciple training of campus ministries.

The Review of the Literature

A survey of literature relating to the discipleship training is presented, with two contrasting results. With regards to campus ministry in Korea, very few statistical materials and other materials have been written related to campus discipleship training. Many articles and thesis discussing church’s discipleship training have been written
during the last twenty years. There were few books and journals concerning the history, purpose, and activity of the campus ministries.

This book written by Young Chul Kim, *The Movement History of Young believers and Christian Students in Korea*,\(^{20}\) is a book that has valuable information about history, purpose, and activity of campus ministries in Korea from 1897 to 1987.

The S. F. C., *U. L. T. C. Leader Manual*,\(^{21}\) provides useful information in understanding the reality of philosophy, principle, and application of S. F. C. discipleship training program. Also, this book shows the ultimate goal of this program is not just multiplication, but Glory to God through the production of well-balanced Christians.\(^{22}\)

The articles in *Ministry and Theology* magazine\(^{23}\) wrote as special projects provide the good materials about the current situation and the direction of the future for campus ministries. The magazine deals with the analysis of experts on campus ministries. In the article “Discussion about the Direction of Small Group for the Accomplishment of S. F. C. Vision,”\(^{24}\) Sung Min Kim summarized the discussion of small group and discipleship training in S. F. C. He analyzed the understanding of S. F. C. staff members and explained the gap of his own view about the relationship between S. F. C. the three to seven courses curriculum and small groups. This was reflected in the reality about S. F. C. discipleship training and small group using without judging during more than ten


\(^{22}\) Ibid., 7.


years.

There were many books, and journals concerning the disciple training program of churches. The book written by Han Eum Oak who is a senior pastor of Sarang Community Church, *Called to Awaken the Laity*, which describes very well parts of the philosophy, principle, program, and practice of church’s discipleship training program. This book is extremely helpful to understanding all of discipleship training. He explains the whole of discipleship training with four parts:

1. The Philosophy of Ministry (Church to be sent) – He emphasizes the true meaning and importance of the laity in the church.
2. The Strategy of Ministry (Discipleship) – As a truster of personality, servant, and witness of the Gospel.
3. The Method of Ministry (Disciple Training).
4. The Field of Ministry (Disciples).\(^{25}\)

This book also provides statistical material from a survey of the laity in the church after discipleship training was finished. He insists that only disciple training of the laity can make Korean church grow again.

The magazine made by International Discipleship Training Center, *Disciple*,\(^{26}\) gives a variety of information about small group, leadership, and the field concerning disciple training. It also provides information on churches that are effective in making disciples. So this is useful for the church that starts a ministry to make disciples.

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\(^{25}\) Han Eum Oak, *Called to Awaken the Laity* (Seoul: Tyrannus Press, 2003).

\(^{26}\) *Monthly Disciple* (Seoul: International Discipleship Training Center).
The book written by Robert Coleman, *The Master Plan of Discipleship*, is a book that has needs to be read carefully. While serving as a staff member at S. F. C., the author had studied this book with other staff members before starting the training of our student leaders. It develops the great vision of world mission and multiplication of what could happen if people followed the plan used by Jesus to make disciples.

Ralph W. Neighbour’s book, *Where Do We Go from Here?*, provides a model of House Church, and this book is called the text book of Cell Church or House Church. The book provides many ideas and insights as well as the biblical principle and direction about Home or Cell Church.

*The laity ministry setting with House Church*, written by Young Gi Chai, provides a model more to emphasize life and service of the saints in the church as a Christian rather than just Bible study. It presents three biblical reasons for the Home Church:

2. Its Learning System is not through Listening, but Seeing (Mark 3:13-15).

Chai’s book also emphasizes following three kinds of resources: laity, community, and prayer. It shows how these foundations and principles can apply at all areas.

Both books are about two outstanding churches having a clear philosophy for ministry and principle, and abundant practical materials. They also give historical records about the attendance, offering, and other statistics. Campus ministries’ materials may be limited, especially statistical materials. However, this shortage will be filled by

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28 Ralph W. Neighbour, Jr., *Where Do We Go From Here?* (Houston, TX: Touch, 1990).
the materials of S. F. C. headquarters and the survey of about 100 full time staff members in S. F. C. Additionally, it will be supplemented with materials like the handbook that most campus ministries provide.
CHAPTER 2

CAMPUS MINISTRIES IN SOUTH KOREA

Campus ministries in Korea consist of C. C. C. (Korea Campus Crusade for Christ), E. S. F. (Evangelical Students Fellowship), I. V. F. (Inter-Varsity Christian Fellowship), J. O. Y. Mission (Jesus first, Others second, and You third), S. F. C. (Student for Christ), the Navigators, U. B. F. (University Bible Fellowship), Y. F. C. (Youth for Christ), Y. W. A. M. (Youth with A Mission, Korea), and so others.¹ Most of them started since the end of 1950 in Korea, and grew. They have had tremendous fruits in evangelism. The characteristics of most campus ministries include evangelical in theology but interdenominational.² They have each developed their own unique strategy for campus ministry. This chapter introduces the histories, purposes, and strategies, or activities of a few representative campus ministries of Korea.

C. C. C. (Korea Campus Crusade for Christ)

History of K. C. C. C.

Bill Bright had received a unique impression from God when studying for a Greek exam in Fuller Seminary. He says about the situation, “God commanded me to invest my life in helping to fulfill the Great Commission in this generation, specifically

¹ Young Chul Kim, 163-164.
² In Ho Kim, 30-31.
through winning and discipling the students of the world for Christ.”³ After that, his favorite seminary professor, Dr. Wilber Smith, suggested “Campus Crusade for Christ” as the name of the new ministry.⁴ So it was called “Campus Crusade for Christ.” Campus Crusade for Christ (C. C. C.) was founded by Bill and Vonette Bright at the University of California (UCLA) in 1951 and the underlying concept was to “Win the campus today and change the world tomorrow.” His vision given by God has brought tremendous results:

More than 50 years later, the mission remains the same. Today the campus ministry of Campus Crusade for Christ is a network of vibrant, growing movements on 1,029 campuses in the United States and beyond. Proven and diverse outreach strategies expose millions of students to the gospel each year. Over the past five years, more than 37,900 students made a decision to become a Christian.⁵

While Bill Bright was studying at Fuller Theological Seminary, he met a Korean Fullerite, Joon Gon Kim. They shared a vision for campus evangelization. Rev. Kim established Korea Campus Crusade for Christ when he returned to Korea in 1958 after serving with American Campus Crusade for Christ for several years. So he became the first international C. C. C. staff member,⁶ and K. C. C. C. became the first of foreign countries. Since 1958, K. C. C. C. has maintained sincerely their commitment to evangelize to Korea. With its main headquarters in Seoul, K. C. C. C. is operating ministries in 43 major cities in South Korea. K. C. C. C. has commissioned 1,000 staff members as overseas missionaries, and plans to send out 10,000 more staff members to

⁴ Ibid., 27.
unreached people groups. K. C. C. C. also has made a contribution to the evangelism of Korea through activities like the following:

1. The vision and prayer for the evangelism of our nation (1962)
2. A breakfast prayer meeting with assemblymen (1965)
3. A breakfast prayer meeting for country (1966)
4. Soon and Sarangbang Movement (July 1968)
5. A movement for the evangelism of whole military in Korea (1969)
6. Explore 74, Explore 85, and Explore 99

Purpose

The purpose of K. C. C. C. is to help the fulfillment of the Lord’s Great Commission. So K. C. C. C. focuses on the words of Christ in Mathew 28:19-20 to accomplish His Great Commission:

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

This can be separated into three parts: Winning; Building; and Sending. They make efforts to fulfill the Great Commission through using these terms. They also make it part of their purpose to carry out the role of the standard-bearer for the evangelism of our race. So K. C. C. C. made a contribution to the evangelism of Korea through the movement for the evangelism of the military in Korea (1969), through Explore 74, through Explore 85, through Explore 99, and through the movement of sending young goats for North Korea (2000).
goats for North Korea (2000).\textsuperscript{10}

They are making efforts to achieve the tremendous purpose of the evangelism of Korea and have the biggest organization among campus ministries. They classify the historical periods of their purpose into three parts: Period of Campus Evangelism (1960); Period of Korean Evangelism (1970); and Period of Opening the Fields for the World Mission (1980).

\textit{Strategy and activities}

They think that the Lord’s Great Commission can be achieved effectively through the method of “Multiplication.” This means that a leader multiplies in spirit through the process of winning, building, and sending.\textsuperscript{11} They call the leader “Soon-Jang” that is a genuine Korean word, and the word appears in Isaiah 11:1. They also had used the method of “Win Man, Build Man, and Send Man” through “The Soon” in 1960-1970. But now it uses the concept of “Mission Work, Upbringing, and Sending.” That is K. C. C. C. seeks to win new believers on the campus through active evangelism, building existing Christians to solidify their faith through ministry events and involvement, train students to disciple others by developing their leadership, and finally K. C. C. C. seeks to send students into the world through missions, workplace, and campus ministries. For this ministry, they use the following tools in each course.

1. \textbf{Mission Work}: Personal evangelism through “The 4 Spiritual Laws” written by Bill Bright; Class Meeting for freshmen; College Life; Praise Meeting; the Pilgrim Journey Evangelism for Cities and Countries; and Training for Short Term Mission and Mission at one’s own expense.

\textsuperscript{10} K. C. C. C.

2. **Upbringing**: Small Group Bible Study; L. T. C. 1,2,3 and Leadership training; Summer Conference; Fasting Conference in Winter; Soon Leader Training/ I. B. S.; Chapel/ Retreat/ Q. T. Training; and Sarangbang Training.

3. **Sending**: Nazareth Brother Movement; Bible Study for office workers; Foreign Short Term Mission (Summer and winter); and Sending Foreign Missionaries.\(^{12}\)

K. C. C. C. is a big group as a campus ministry in the aspect of their works and activities. They are making efforts for the evangelism of military and laymen through the Nazareth Brother Movement and the Bible Study for office workers as well as the evangelism of campus and world mission. They have made a tremendous contribution to the evangelism of Korea with a lot of activities. But K. C. C. C. does not harmonize with churches because they conduct Baptism and Holy Communion through their campus ministry.\(^{13}\)

**I. V. F. (Korea Inter-Varsity Fellowship)**

I. V. F. (Korean Inter-Varsity Fellowship) is an international campus ministry that is interdenominational, evangelical, and worldwide having the purpose of world evangelization.\(^{14}\) Also I. V. F. is a member of I. F. E. S. (International Fellowship of Evangelical Students).

**History**

This movement was started by Charles Simeon (1779-1863) who was a graduate


\(^{13}\) Young Chul Kim, 121.

\(^{14}\) Ibid., 112.
of the University of Kings. In 1877, a few students of Cambridge University constituted a union with the students of Oxford University and took spiritual awakening to other universities. It became the nucleus of the I. V. F. Movement. In 1946, the student movements that were scattered at universities worldwide met and organized I. F. E. S. (International Fellowship of Evangelical Students).15

In Korea, this movement was introduced by Jung Yun Lee who had returned from England after study abroad in 1956. I. V. F. (Korean Inter-Varsity Fellowship) had joined in I. F. E. S. (International Fellowship of Evangelical Student) in 1959.16 At the first, I. V. F. was started by noted people from the Korean church. At that time, they did not think about a voluntary movement by students because it was just after the Korean War, and the society was not stable. But the movement became a voluntary movement by students who had the dream of campus evangelization. They made G. C. F. (Graduate Christian Fellowship) for the financial support of I. V. F. I.V.F. also had established I. S. F. (Inter-School Christian Fellowship) for the evangelization of high school students in 1960.17

**Purpose**

They think that university students, the future leaders, cannot create any new way for man to be brought into a relationship with God. So the movement attempts to spread the New Life Movement bringing students back to God through Bible study for campus evangelization. They have made efforts for world evangelization through campus

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16 Ibid., 4.

17 Young Chul Kim, 113.
evangelization having following five specific purposes:

1. I. V. F. encourages the nominal Christians on campus to study the Bible, to help them to develop a clear faith by the living Word.
2. I. V. F. encourages non-Christians to attend the Bible study meetings, and introduces Christ to them.
3. I. V. F. encourages them to practice having the mind of Christ through the service to church or society.
4. I. V. F. does campus evangelization with their money. I. V. F. also makes efforts toward world evangelization through training of talented people.
5. I. V. F. respects the intellect and majors, and make efforts continually for campus evangelization through meetings of the university graduates.18

Strategy and activities

They are using this strategy for their purposes under the flag that is called “the Evangelization of Intellect Society”:

1. **E** (Evangelism) – I. V. F. makes efforts to guide others, and helps them to have personal faith believing in Christ as the Lord and Savior.
2. **D** (Discipleship) – I. V. F. helps Christians to grow up to the whole measure of the fullness of Christ as a disciple of Christ.
3. **M** (Missions) – I. V. F. presents the mission for world evangelization to the students, and helps them to discern the work God charged them with as a mission.19

For these, they have three strategies. The first is One to One relationship. The second is small groups or action groups. The third is a large group activity. They have four main activities for world evangelization as well as campus ministries:

1. **The Activity to Publish Books** – They publish and supply books about Evangelism, Discipleship, and Missions for the fulfillment of campus evangelization.
2. **The Meetings of Each Major of Graduate Programs** – There are special programs for T. C. F. (Teacher’s Christian Fellowship), N. C. F. (Nursing Christian Fellowship), and C. M. F. (Christian Medical Fellowship).
3. **Campus Activities** – They have developed relationships with churches through moving to campus from their headquarters since 1977. They have encouraged systematic Bible study through cell groups.

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18 Ibid., 114.

4. **Training Center Ministry** – They have trained new staff members for the ministry at the training center in a six months program.\(^{20}\)

I. V. F. is trying various approaches to attain their purpose using E. D. M. (Evangelism, Discipleship, and Missions). They established the principle not to have their meeting on Sunday, and to serve their local churches. But they have the problem of putting emphasis on one side between church and campus ministry. In 2003, there were 5,389 students, and 72 full-time staff members working at 151 universities under the name of I. V. F. including foreign areas.\(^{21}\)

**J. O. Y. Mission (Jesus first, Others second, and You third)**

*History*

In 1955, Richard Foster Jr. who was serving in Korea with the U. S. army, started to teach scriptures to high school students in what was then called the J. O. Y. Bible class.\(^{22}\) Within a couple of years, several members had graduated from high school and enrolled in college. On the 18\(^{th}\) of May 1958, at the Salvation Army Hall, ten college students who had belonged to the J. O. Y. Bible class, met together, and designated a new name for the group, namely the J. O. Y. Youth Club. At that time, seven college students including Sang Kwon Shim, Heung Su Kim and Mi Ja Lee and three missionaries served as a midwife to the J. O. Y. Club. They choose the motto “We are ambassadors for Christ!” (2 Cor. 5:20). In 1965, they changed the name from J. O. Y. Youth Club to J. O. Y. Club. Their fever for evangelism was connected to the vision of world mission with

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\(^{20}\) Young Chul Kim, 115-116.


the contribution of the missionaries.\textsuperscript{23} J. O. Y. Club changed the name to J. O. Y. Mission and sending short term missionaries in 1976.\textsuperscript{24} They built the hall of J. O. Y. Mission in 1979. After that, they established themselves as a campus ministry, and began a public meeting of J. O. Y. Mission.

Since 1980, they have been ministering in following separate areas: campus mission part, disciple training school part, foreign mission training part, camp ministry part, and publication part. Also they have started having meetings for high school students and housewives and have developed discipleship training for office workers and housewives.

**Purpose**

J. O. Y. Mission started by having four founding purposes for the evangelism of campus and world.

1. To make Christ known, presenting Him as the only means of salvation, and helping Christians to know the Word of Christ more deeply.
2. To help bring about better Christian leadership in the churches and in non-congregational Christian activities.
3. To train and send Christian workers into the worldwide to serve the local churches.
4. To bring about a friendly relationship and selfless cooperation among its member.\textsuperscript{25}

Recently, J. O. Y. Mission developed a vision statement for their ministry including the visions of community, ministry, and Joyer. The vision for J. O. Y. Mission flows:

\textsuperscript{23} In Suck Bak, “Jesus, Neighborhood, and I” *Sault and Light*, December 1985, 169.


\textsuperscript{25} Ibid., 19-20.
J. O. Y. Mission fulfills the Great Commission through evangelism and disciple training to be ambassadors for Christ (2 Cor. 5:20) as a Para-church movement to cooperate and complement the local churches for the spread of God’s kingdom on the basis of J. O. Y. spirit (Jesus first, Others second, and You third).26

Joyer vision also shows their direction for the campus: “Joyer is Campus Christian who attends the campus ministry; Joyer is World Christian who embodies the life of missionary; and Joyer is Contemporary Christian who let all the areas of life to be reformed as the Word of God.” J. O. Y. Mission also attaches importance not only to a friendly relationship and selfless cooperation among its members, but also to relationships with the local churches. They are making efforts to evangelize effectively in the diverse campus situation.

**Strategy and activities**

J. O. Y. Mission has their discipleship training programs to fulfill the founding purpose, and vision. This seven step discipleship training course how well the steps evangelize, build, and send:

1. Evangelistic Bible study to win the lost.
2. Follow-up training; Basic doctrines and Bible study methods.
3. Ministerial training with the focus on personality development and the adoption of a meaningful life-style by all workers.
4. Leadership training: Spiritual gifts and offices.
5. Leadership training: Old and New Testament surveys along with a grasp of the scripture as a whole.
6. Leadership training: Missionary vision for the world and leadership.
7. Development for independent discipleship training activities.

The main methodologies of the disciples training are one-to-one teaching and small group Bible study.27 They also have planned various programs to fulfill the

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26 [http://www.joymission.org/](http://www.joymission.org/)

27 Gik Han Go, “Discipleship,” in Ministry and Theology, July 1995, 60.
founding purposes and visions. There are meeting of Thursday, the seven steps disciple training course, evangelism school, leader training, conferences and seminars, Bible study, the preparation for world mission, camp ministry, the ministry to serve churches, and publishing in their main programs.

The Navigators

History

The Navigators began in the 1930's through calling of God to a young Californian, Dawson Trotman. In 1933, he and his friends began to extend the ministry among sailors in the U.S. Navy. Today, over seventy years later, they minister not only in the military and with students on college campuses, but in the marketplace with businessmen and women, among homemakers, ethnic groups, and international students, and they do this in countries around the world ... wherever there are people who need Christ. 28

In 1961, Kang Sik Yoo met Ron York, a missionary in Korea with the 8th Army of U.S. soldiers and a representative of the American Navigators. The Korean Navigators ministry was started by Ron York in 1963. The real ministry active was started by Kang Sik Yoo in 1966. Their ministry spread to the campuses of Korea in 1970.

Purpose

The purpose of the Navigators is to fulfill the Great Commission through making disciples of Christian. The aim, “To know Christ and make Him known,” describes the

28 http://home.navigators.org/us/
center and direction of the ministry.\textsuperscript{29} From the beginning, they have sought not only to reach people for Christ but also to equip them so that they, in turn, can help fulfill Christ's commission to “go and make disciples of all nations.” (Mathew 28:19).

\textit{Strategy and activities}

There are the courses of spiritual discipleship in the Navigators: Evangelizing (2 Tim. 4:1-2); Establishing (Col. 2:6-7); Equipping (Eph. 4:11-12); and Sending (Is. 6:8). The Navigators spends hours with new believers individually and in small groups. They study the Bible, pray, witness, counsel and teach. It is a ministry of individual, intensive training on a person-to-person basis. They do have a weakness in their relationship with churches, because they have many of their meetings on Sunday afternoons. Their main program include: conferences and workshops; discipleship training for the volunteers; study and practice the pool ministry of the more mature Christians; community life among themselves; publishing ministry for Bible study and ministry; interdenominational support for the evangelical churches; and ministers training and missionaries sending.

\textbf{Church and Campus Ministry}

\textit{Churches VS Campus Ministries}

As pointed out above, it is true that the excessive activities of some campus ministries have provided cause for trouble and discontent in relationship with the local churches. In fact, C. C. C., The Love Mission, and U. B. F. worship separately from local churches on Sunday. The Navigators do not obstruct the attendance at the local

\textsuperscript{29} Robert D. Foster, \textit{The Navigators} (Colorado Springs: Navpress, 1983), 5.
churches, but they do not like their members to serve at the church. But, churches also had contributed to the causes of the trouble. They have not admitted to the benefit of the activities of campus ministries, and have not helped nor supported them who had made efforts for the evangelization of campuses. Noel Jason and Pablo Perez analyze and categorize the causes of trouble in relationship between churches and campus ministries with three areas: (1) Competitive spirit; (2) Greed, and (3) Criticism. Tae Woong Lee wrote, “God has made them to coexist in the world history, and in the Korean church. It may come from God’s sovereign and wisdom.” As he has mentioned before, churches could not evangelize the campus themselves. They need the help of the campus ministries for the accomplishment of campus evangelization. Campus ministries also need the help of churches. Therefore they need to talk, tolerate and help under the flag named the glory of God in spite of limitations each other.

**Campus Evangelization Network**

Fortunately, churches and campus ministries met together in Seoul for the evangelization of the nation through campus evangelization in March of 1990. Eleven churches and seven campus ministry groups joined together as Korea Campus Evangelization Network. The value of this meeting is that it was the first real and widespread unity movement for at least 30 years. The seven campus ministry groups that

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30 Jong Hun Choi, “Para-Church, is no longer outsider,” *Ministry and Theology*, June 1990, 65.


33 Jong Hun Choi, 65.
had joined were C. C. C. (Campus Crusade for Christ), C. M. F. (Korean Christian Medical Fellowship), E. S. F. (Evangelical Students Fellowship), I. V. F. (Korea Inter-Varsity Christian Fellowship), J. O. Y. (Jesus First, Other Second, You Third), S. F. C. (Student for Christ), and Y. W. A. M. (Youth with A Mission, Korea). Now 11 campus ministries and 81 churches are joined and active in Korean Campus Evangelization Network. They strive for unity for the evangelization of the campus, because there is no doubt that the campus is an important spot for the evangelization of the world as well as the evangelization of the nation, and the tasks are never accomplished without the help of each other.

**Summary**

The author deals with the histories, purposes, and strategies of the main evangelical campus ministries of Korea briefly in this chapter. The leaders of keen sight, Bill Bright of C. C. C., Charles Simeon of I. V. F., Dawson Trotman of The Navigators, and so on have always realized the importance and value of campus ministry. Bobby Sng says, “They had paid attention that college was a mission field to introduce Christ to students, a training field for the serving churches of the future, and a field calling missionaries for world evangelization.” The result is that campus ministries make the tremendous contribution to all these areas: campus, church, society, and world missions. How can their visions be accomplished? What kind of tools have they used? They have had their own particular tool called discipleship training. The campus ministry groups

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34 http://kcen.or.kr

had a burning eager desire to win the lost on the campus. They also wanted to equip them through the effective use of a tool called discipleship training. They had a clear and fresh gospel, a vision for campus, work place, and world mission, and disciples training to achieve the vision. They also have practiced it on the campus. The result is they have bore the tremendous fruits for the churches, societies, and world missions.

However, it is a fact that most campus ministry groups have brought some troubles into the relationship with the local churches. Campus ministry groups have to discard these attitudes against the local churches and be faithful in their own tasks as a Para-church ministry. The churches also have to support the campus ministry groups as churches have supported foreign missions. The church and Para-organizations working together is an important one. There should be an embracing of the two and not a posturing. There are elements of ministry that the church is good at accomplishing and there are elements of ministry that the Christian organization (Para-church) is good at accomplishing. There is no question that Christian youth organizations do an incredible job of interfacing on college/university campuses, whereas the local church does an incredible job in having a faith community that these students can be integrated. Probably another advantage of Christian organizational staff is that they are so focused on their mission and their mission is so focused. Local churches have the tendency to attempt to meet all the felt needs of a congregation, when they should focus on a few things and do them well. This is not a criticism but an observation. The author does not deal with the campus ministry called Student for Christ in this chapter. Understanding about other campus ministry groups will help to understand correctly about S. F. C. of the next chapter.
CHAPTER 3
S. F. C. (STUDENT FOR CHRIST)

There are two types of campus ministry groups in Korea. One type consists of several interdenominational campus ministry groups that are practicing without a particular denomination: C. C. C. (Korea Campus Crusade for Christ), E. S. F. (Evangelical Students Fellowship), I.V.F. (Inter-Varsity Christian Fellowship), J. O. Y. Mission (Jesus first, Others second, and You third), The Navigators, U. B. F. (University Bible Fellowship), Y. F. C. (Youth for Christ), Y. W. A. M. (Youth with A Mission, Korea), and others.

The other type is composed of campus ministry groups that are acting under a denomination: C. A. M. (Christ’s Ambassador Mission), S. F. C. (Student for Christ), and others. C. A. M. is under the full gospel church, and they have worked for the growth of their church members in quality and quantity. However, S. F. C. has worked inter-denominationally on the campuses. Though it has been under a Presbyterian denomination called Kosin, and the S. F. C. has sent the students to their churches during and after training.

S. F. C. has very different characteristics when compared with other campus ministries. This chapter will show the history, vision, and activities of S. F. C., and we can find the different characteristics of S. F. C. that are unique from other campus
ministries. The S. F. C. has to make good use of its strong points but needs wisdom to overcome its weak points in order to find the proper directions about the future.

**A Brief History of S. F. C.**

The history of S. F. C. can be summarized briefly in six periods:

1. The period of embryo (August, 1945 – September, 1946)
2. The period of formation (October, 1946 – June, 1952)
3. The period of organization (July, 1952 – 1954)
4. The period of growth (1955 – August, 1963)
5. The period of turning point (September, 1963 -1971)
6. The period of expansion (1972 – 1996)

With the independence of Korea on August 15, 1945, some students met together at the pastor’s house of the First Young-Do Church in Pusan city, and started to kindle the fire of evangelism and a repentance movement. They received a strong challenge by the Holy Spirit while repenting of the sins of Korean churches under the oppression of Japan. This small group became a Christian student group called “Student Faith Association” in 1947, and was renamed “Students For Christ” in 1948. The movement established as a national movement with the name “Central Students For Christ” in July of 1952. The name was confirmed as “Students For Christ” again at the fourth national extraordinary general meeting on Jan, 1953. The principles of S. F. C. were adopted on August, 1953, and the principles have been the foundation of S. F. C. spirit and vision up to this time. Middle and high school students were the main stream in S. F. C., and mainly their activities were practiced among the churches before 1960. But from 1970 it was changed, so college and university students were central in its ministry.

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1 S. F. C., *Student For Christ ABC*, 33-53.

In the period of formation, the movement emphasizing prayer and evangelism had been developed with the well-balanced faith movement to emphasize three slogans of “Studying hard,” “Evangelizing school,” and “Serving church” as a volunteer movement of students. The S. F. C. adopted the staff system for campus ministry because the voluntary leadership of students had limitations. For instance, students could not maintain the extended momentum of the movement because they would graduate in three or four years. The system of full-time staff members was necessary to maintain the momentum of the movement.\(^3\) There were two kinds of changes: starting the ministry of S. F. C. full-time staff members, and starting the college campus ministry. It made a turning point in S. F. C. history and ministry. Especially, the ministry of the full time staff members in several areas could promote the campus evangelization and the specialization of the ministry.

The staff members could enforce the University S. F. C. rules that were accepted and practiced already by students, and could concentrate their efforts on training a real campus ministry.\(^4\) The establishment of the full-time staff member system also played a part in the activation of high school S. F. C. With the activation of the campus ministry, S. F. C. felt the strong need to create a curriculum of S. F. C., and a course for the establishment of the reformed faith and life in 1986. After that, S. F. C. started to carry out the concrete activities through study committee to establish the curriculum of the Three to Seven Courses in 1992.\(^5\) Following through testing, revisions, and reorganization the courses were made a part of the campus program. Most of Bible study

\(^3\) Ibid., 45.

\(^4\) Ibid., 47.

materials were made according to Bible text and completed in 1999, and are still being used.

The Present of S. F. C.

After the establishment of the full time staff member system, S. F. C. has spread to three special ministries: (1) Praising ministry; (2) Publishing ministry; and (3) Foreign ministry. In the case of foreign ministry, S. F. C. has operated “S. F. C. Foreign Vision Training” in the Philippines, Japan, India, Vietnam, China, Mongolia, and other places each year since 1997. S. F. C. cultivated the foreign branches of the Philippines in 1997, Yanbian in 2000, Beijing in 2002, Japan in 2003, and Shanghai in 2004. S. F. C. has made efforts to develop the relationship between the Korean and S. F. C. in the U.S. S. F. C. also makes efforts to cultivate other mission areas.6

There were about 10,000 S. F. C. members of campus and church including middle and high school students in 1994.7 In 2001, the members enrolled in University S. F. C. were 3,648 students. The numbers of members working in just Middle and High school S. F. C. were a total 4,423 (Middle: 495, and High: 3,928) excluding S. F. C. church members in 2001.8

Purpose

Every campus ministry has their own direction to go and purposes to be

6 Ibid., 50.


accomplished as does every organization. The S. F. C. also has the ability to give the members motivation to achieve their goals.

**S. F. C. Principles and the Four Tracks**

S. F. C. principles describes very clearly the direction, purpose, and mission. The principles adopted in August of 1953 have continued to be used for 50 years. The principles are as follows:

1. We hold to the Westminster Confession of Faith and Larger and Shorter Catechisms as our doctrinal standards.
2. Our aim is the establishment of the reformed faith and life so that we may be the salt and the light of the earth.
3. Our mission is: (1) The establishment of the churches in Korea according to reformed faith through nationwide campus evangelization; (2) The establishment of the world church according to reformed faith through world evangelization.
4. Our principles of life are: (1) God-centered; (2) Bible-centered; (3) Church-centered.9

How can we summarize the principles? The principles can be explained by the four tracks:

1. Discipleship training (The establishment of the reformed faith and life).
2. Evangelization (Evangelism and culture reformation).
3. The establishment of churches (Serving and unifying the local churches).
4. World missions (Sending and supporting missionaries).10

These four tracks were adopted into the direction of the S. F. C. What is the purpose of S. F. C. among the four tracks? It is evangelism and culture reformation. First, evangelism is necessary before a change of structure or reform because we know

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that a utopia is impossible without repentance and a change of soul. Second, we must live a life which proclaims the God of righteousness (Culture reformation).

**The Vision Statement of S. F. C. Staff Members**

Recently, S. F. C. staff members established the Vision Statement: “Our vision is to make all youths and university or college students in the world to be changed through the gospel, and produce the biblical leaders to lead all areas of life.”

According to the vision statement, the explanation of S. F. C. principles was changed from four tracks of S. F. C. to the following three parts:

1. **Beliefs and principles of life** show the philosophy of S. F. C. movement. S. F. C. movement basis on right theology, also it shows the principles of life to be proved by our specific actions: (1) God-centered; (2) Bible-centered; (3) Church-centered.
2. **Purpose** is the establishment of the reformed faith and life so that we may be the salt and the light of the earth. That is the purpose of S. F. C. movement is to produce the Biblical leaders to lead all areas of life.
3. **S. F. C. mission** is: (1) The establishment of the churches in Korea according to reformed faith through nationwide campus evangelization; (2) The establishment of the world church according to reformed faith through world evangelization.

The purposes of S. F. C. through these can be summarized in two parts: (1) Evangelism and (2) Production of the biblical leader to lead all areas of life. The missions of S. F. C. according to the purpose are summarized as the following: (1) The mission of evangelism (include world mission); (2) The cultural mission through their own majors or in the areas to serve; and (3) The mission for the establishment of the churches. Therefore S. F. C. has to put their whole heart and strength into the mission to

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12 Ibid., 17-19.
reform the culture of the nation, the society, and on campus in building reformed churches on this earth through evangelism and reformation of culture.

**Strategy**

What are the strategies to accomplish the vision according to S. F. C. missions? There can be explained with three parts: (1) Training; (2) Ministry; and (3) Reformed movement.

*Training*

C. L. E. C. (Christian Life Establishing Course) and R. E. F. E. C. (Reformed Faith Establishing Course)\(^{13}\) were published in 1986. After that, S. F. C. started to carry out the concrete activities through study committee to establish the curriculum of the Three to Seven Courses in 1992. One of spirits of the Three to Seven Courses explains this program’s characteristic: “It is a curriculum as a discipleship program for the well-balanced understanding about the image of Christian the Bible says and toward the ultimate aim.”\(^{14}\)

The purpose of the training is to make a S. F. C. man have reformed faith. That is the production of the Biblical leader to lead all areas of life. For the accomplishment of the purpose, it is composed of seven courses: (1) The confidence of salvation; (2) Worship and fellowship; (3) Evangelism; (4) Character and life; (5) Discipleship

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\(^{13}\) Young Chul Kim, 98.

\(^{14}\) S. F. C., *3-7 Curriculum*, 1.
training; (6) Devotion and service; and (7) Reformation and challenge.\textsuperscript{15} It is also composed of three steps to make the Biblical leaders: (1) Mobilization step (One through two courses); (2) Members step (Three through five step); and (3) Reformed Christian (Six through seven step). The Three to Seven Courses have a general rule been taught through the small groups. But they will also use various other methods like the large meeting, one to one, religious lecture, conference, and mentoring. Courses six and seven of the Three to Seven Courses are courses for the leaders. Through these courses, the leaders will be trained to serve the church, community, and the world.

\textit{Ministry}

There are two kinds of ministries in S. F. C. One is the field-centered ministries. Another is the ministries supporting it. First, the field-centered ministries: Church union ministry; college or university ministry; youth ministry; and foreign mission ministry. Its contents can be summarized following:

1. Church union ministry - Conference, Seminar for Sunday school teacher, and sharing and joint ownership about the useful materials for the local churches, pastors, and teachers.

2. College or university ministry – Large meeting, small group meeting, leader training, campus culture reformation movement, conference, personal Bible study school, prayer meeting, quiet time meeting, and others

3. Youth ministry – Regular meeting, quiet time meeting, prayer meeting, discipleship training, mission school, vision trip for mission, culture festival, the conference for the beginning of the school, and others

4. Foreign mission ministry – The vision trips, and foreign mission training course.\textsuperscript{16}

\textsuperscript{15} Ibid., 7.

\textsuperscript{16} S. F. C., \textit{Student For Christ ABC}, 61-63.
Second, it is the ministries supporting the field: Training center ministry; student ministry study center; publishing ministry; and media ministry. Their specific activities can be summarized following:

1. Training center ministry – Supporting for S. F. C. staff members, training for new staff members, developing the program for local churches, and others.
2. Student ministry study center – Studying the spirit of reformed spirit and the paradigm of the times, and presenting the theology and direction. Also it studies about each area, and the main movement of S. F. C.
3. Publishing ministry – Publishing quiet time guide book, hymn book, the text book according to the three to seven courses, and various other books.
4. Media ministry – Advantaging S. F. C., in films production, and others.\(^\text{17}\)

S. F. C. is making efforts to enable the biblical leaders to lead in all areas of life through these various ministries for the establishment of the reformed churches, and evangelization.

**Reformed Movement**

This movement is concerned with reformed issues as well as those concerning ministry and biblical training. S. F. C. views the trial of life and the needs of the times, and reacts with Biblical values in providing answers to aid in the remedy of the problems in the world. So S. F. C. spreads the reformed movements like Campus culture (including middle and high school) reformation movement, healthy church movement, issue movement, university graduate movement, and unification nation movement.

1. Campus culture (Including middle and high school) reformation movement – ‘Making good school (Middle and high school),’ ‘honest movement (For banishment from cheating in test),’ and ‘movement for banishment the five enemies against university culture.’


\(^{17}\) Ibid., 64-66.
3. Issue movement – ‘Movement against abortion,’ ‘Movement for fair selection,’ ‘Movement for setting up of right leader,’ ‘Movement for the banishment of drug.’

4. University graduate movement – ‘Supporting prayer and money for the movement,’ and ‘each area movement.’

5. Unification movement (Of North and South Korea) – ‘Unification mission meeting’, ‘vision trip for unification,’ ‘nation love movement through awakening,’ and ‘sharing movement for nation.’

Characteristics of S. F. C.

In Its History

What are the characteristics of S. F. C. to be found in history? The characteristics in S. F. C. history can be summarized with five parts. First, S. F. C. is the real Korean Christian students’ movement. It was not started by foreign campus ministries or foreign missionaries as others. S. F. C. was the spontaneous movement to be started by some Korean students.

Second, it is the movement developing student’s leadership. The movement was started by a few students, and it considers the leadership of students as an important item for the movement. So S. F. C. is making efforts to produce the biblical leaders to lead all areas of life.

Third, it is prayer movement for the renewal of our churches and our nation. So this movement has to be spread holding in the situation of our nation and the expression of the historical consciousness. It also means the movement was started by the Holy

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18 Ibid., 73-75.

19 Young Chul Kim, 94.

20 Ibid., 9.
Spirit.

Fourth, it is movement to go to the campus from the church. The movement did not start on campus as other campus ministry did. The students who were moved deeply in churches have entered to their school and campus, evangelized, and organized Christian movement in their schools. Therefore, the movement always regards church situation.

Fifth, the movement works as an interdenominational movement even though S. F. C. was started under a denomination. S. F. C. has not worked for just students of their denominations or churches, but for all students and churches in the background of other denominations. It is a different way with other campus ministry groups under the background of other denominations.²¹

In S. F. C. Principles

What are the characteristics of S. F. C. principles? It can be summarized briefly with three parts: (1) Reformed movement; (2) Church-centered movement; and (3) A movement for the world evangelization. ‘Reformed movement’ and ‘Church-centered movement’ are the particular parts of just S. F. C. and different from other campus ministries.

These characteristics of S. F. C. will show the strong points of S. F. C., but it may include a few weak points. The S. F. C. can develop better strategies and counterproposals when S. F. C. makes use of strong points and overcomes the weak points.

²¹ In ho Kim, 26.
Strong Points and Weak Points

S. F. C. campus ministry has many strong points when it compares to other campus ministries. The characteristics of S. F. C. are in the principles. The author deals with the strong points in S. F. C. with three themes: As a church-center movement, and image of reformed theology, and the Gospel.

As a Church-centered Movement

A strong point of S. F. C. is that S. F. C. is a church-centered organization. Most campus ministries have a weak point in the relationship with churches. But the beginning of S. F. C. was in the church, and every effort is made to incorporate the church. The S. F. C. principles clearly emphasize importance of the church in: “The establishment of the churches.” Sung Gu Lee says well about this point:

Distinctly, S. F. C. has the principles to show clearly about relationship with churches . . . It makes clear a unique character of S. F. C. as no one of other campus ministries manifest. That is S. F. C. is entirely different from other campus ministries having the motto of evangelism, discipleship, and missions, establishing the principle to fulfill his responsibility to bring up and send themselves as well as considering themselves as the subject of mission work. Of course, S. F. C. has maintained firmly the attitude supplementing the education and training of churches though they have their own discipleship training program.  

Even, S. F. C. has served the students and churches under other evangelical denominations in a different way with others while the campus ministry groups under the background of other denominations have worked just their churches or denominations according to this principle. We can find the strong points that S. F. C. has been equal to their ministry inter-denominationally on campus, and it has worked for the benefits of

church without adhering to their stubbornness.

Sung Gu Lee, however, points out the weak points in the church centered principle:

1. Church-centered principle can operate as the element of obstacle in activities on campus that is emphasizing a particular personality because S. F. C. does not insist their own particular personality as other campus ministries.
2. Some church’s leaders of a denomination that belongs to S. F. C. can want that S. F. C. just works on campus for their churches excluding others.23

Therefore, first, the S. F. C. must develop the scheme to be equal to the effective ministry on campuses, escaping from an indistinct image without a personality on the campus that is emphasizing a particular personality. Second, S. F. C. has to resolve the problem how church-centered principle restores from the political term to a pure ecclesiastical principle.24 Then they can receive the full support, from many churches and a denomination, and is therefore able to grow and reformed where needed.

The Image of Reformed Theology, and Gospel

S. F. C has the background of a theology called reformed. Young Chul Kim says about a few weak points of other campus ministries: “They have weak point about the doctrine in their Bible study. Also they have the weakness on the foundation of theology . . . There are no teachings about church life in campus ministries.”25 S. F. C., however, has the reformed theology, right doctrine, and teaching about church life. Especially, the reformed theology has the characteristic emphasizing the righteousness

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23 Ibid., 36-37.
24 Ibid.
and sovereignty of God in all areas of life as well as evangelism. It is reflected in the Vision Statement of S. F. C. staff members: “. . . to produce the leader to lead all areas of life.”

We, however, have to know that the excessive emphasis about the righteousness and sovereign of God can weaken the side of God’s love, grace, and forgiveness. Sung Gu Lee says:

The concern about church’s reform of S. F. C man goes with inevitably the criticism against the current situation of churches. S. F. C. did not experience a trouble with churches in structure, but internal trouble from the gap of the value with churches . . . Professor Man Yeol Lee and Bong Ho Son who is connected with S. F. C. played important role to establish social movement organization like Christian Ethics Movement. The churches, however, regarded them as disgusting because often they took the attitude of criticism against the churches.  

After this word, he asked, “What are the gaps between pointing to the reformed faith and church, and being a real devotional person in their churches?”27 Recently, S. F. C. movement is prone to emphasize the reformed movement, include a culture reformation movement, an issue movement, a university graduate movement, and a unification movement in a greater capacity than before. The issues are important for the righteousness of God. But S. F. C. having good background of the reformed theology has the danger to be able to pass over the importance of the gospel of Jesus. Yancey says bearing in his mind the danger:

There is a word to ask starting conversation with someone sitting in the side seat of the airplane. “What images are you reminded firstly in the word ‘Evangelical Christian’?” Then most of them had the political inclination’s answer that recall movement group to shout against abortion with degree to be harsh to be ear, against homosexuality, and about inspection of internet . . . H. L. Mencken had described the puritan as an unbearable person who feels anxious because someone

26 Sung Gu Lee, 36.

27 Ibid.
lives happily in somewhere.28

What is the possible wrong image about evangelist or reformed Christian? It is possible to be emphasized the criticism and judgment against churches or people, and to be lacked the emphasis about the gospel of love, forgiveness and peace. The Vision Statement of S. F. C. staff members are as follow: “Our vision is to make all youths and university or college students in the world to be changed through the gospel, and produce the biblical leaders to lead all areas of life.” Who will be the Biblical leaders in the twenty first century? We need to keep in our mind the words about the future Christian leaders of Nouwen. He emphasizes about three parts: (1) From relevance to prayer; (2) From popularity to ministry; and (3) From leading to being led.29

According to his word, we can change the vision statement from “To produce the biblical leaders to lead all areas of life” into “To produce the biblical leaders to pray, ministry, and serve for their real needs in all areas of life.”

Summary

The author deals with the history, purposes, strategies, and characteristics of S. F. C. in this chapter. S. F. C. is a movement emphasizing the characteristics of church-centered principle and the reformed theology. It shows very particular personality of S. F. C. without having other campus ministries. It has a strong point about emphasizing “All areas of life” and “Biblical leaders” because this principle was derived from the reformed theology emphasizing the sovereign and righteousness of God. S. F. C., naturally, is lacked emphasizing the side like God’s love and grace.

28 Philip Yansey, What’s so Amazing about Grace? (Seoul: IVP, 1999), 32.

29 Henry J. M. Nouwen, In the Name of Jesus (Seoul: Tyrannus, 1998), 4-5.
Imagine the beginning of S. F. C! A few students met together, and started to repent before the righteousness of God, they also was started praying together before God’s grace. They might not have the mind of judging and criticizing. Instead, they might appeal to God’s grace and forgiveness. Therefore S. F. C. also has to make well-balanced efforts proceeding from relevance to prayer, from popularity to ministry, and from leading to being led as well as attaching importance the reformed movements and church-centered principle.
CHAPTER 4
DISCIPLESHIP TRAINING OF S. F. C.

The Curriculum of Discipleship Training

S. F. C. discipleship training program, the Three to Seven Courses, shows the understanding of S. F. C. concerning the whole process by which a student becomes a member or leader, and may also multiply others. In this point, the course is the same as the disciple training programs of other campus ministries. It is, however, in some aspects a theological view. It can be explained in the basic spirit of S. F. C. curriculum.

The Basic Spirit of the Curriculum

Three to Seven Courses has the three basic spirits as follows:

1. The curriculum is a well balanced discipleship program about the Biblical Christian life.
2. This training program can be used in a local church.
3. The curriculum connects the training between campus discipleship and church discipleship training.¹

Most of campus ministries have set up the multiplication as their ultimate goal of discipleship training. But the Three to Seven courses have set up the establishment of churches and glory to God as the goals. It does not mean that S. F. C. merely added these items in their courses, but we know that S. F. C. is giving attention to the expansion of

¹ S. F. C., 3-7 Curriculum, 1.
God’s kingdom through local churches. The training courses of S. F. C. process keep in mind this concept from the beginning to the end.

*Training and Growth* written by Carl Wilson, the guide book of discipleship, was adopted as the basic text book because, the book agrees with the basic spirit of S.F.C. curriculum. Carl Wilson shows the goal of the discipleship training through this table in his book.

![Chart 1](image)

The Westminster Confession of Faith and Larger and Shorter Catechisms adapted as the doctrinal standards of S.F.C. agree with Wilson’s guide book in the purpose of the

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discipleship training. Wilson uses the term “glory to God” instead of the term of “multiplication,” he also points out clearly the mission for the establishment of churches.\(^3\)

S. F. C. recognizes their identity as a para-church organization, so they make every effort to help the local churches for the kingdom of God. The textbook was designed with the relationship between campus ministry and the local church in mind. Also S. F. C. accepts the training received at a church using the curriculum.

**The Outline of the Curriculum**

The discipleship training of S. F. C. describes the process that as a non-Christian believes in Jesus Christ through S. F. C., growing, and until being capable of ministry as a reformed Christian. The curriculum includes, believing in Jesus, evangelizing the lost, serving through a specific life area, and making efforts to do his best for evangelization, and to prepare for various situations after graduation.

![Chart 2](chart.png)

**The Process from a Non-Christian to a Reformed Christian**

This curriculum is composed of three large stages, and seven short courses. First, it is composed of three stages: (1) Mobilization stage (courses one and two); (2) Members

\(^3\) S. F. C., 2.
stage (courses three through five); and (3) Reformed Christian\textsuperscript{4} stage (courses six and seven).

Chart 3

The Outline of S. F. C. Discipleship Training Course\textsuperscript{5}

<table>
<thead>
<tr>
<th>Stages</th>
<th>Courses</th>
<th>Explanation of the courses</th>
<th>Purpose</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>I STAGE</td>
<td>1</td>
<td>Confidence of Salvation</td>
<td>To evangelize and make someone to get the confidence of salvation</td>
<td>To receive Jesus Christ as a savior</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Worship &amp; Fellowship</td>
<td>Learning Quiet Time, and the life in church &amp; S. F. C.</td>
<td>Training for the basic life</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Diagnosis and estimation</td>
<td></td>
</tr>
<tr>
<td>II STAGE</td>
<td>3</td>
<td>Evangelism</td>
<td>Evangelize the lost</td>
<td>Training for evangelism</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Character &amp; Life</td>
<td>Learning and practicing the life and character of Christ</td>
<td>Training for character</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Discipleship Training</td>
<td>Training with love and service through small group</td>
<td>Spiritual parent &amp; training for multiplication</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Diagnosis and estimation / Leader for training</td>
<td></td>
</tr>
<tr>
<td>III STAGE</td>
<td>6</td>
<td>Devotion &amp; Service</td>
<td>At campus &amp; church</td>
<td>Training for service</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Reformation &amp; Challenge</td>
<td>Preparing to live as a reformed person in all areas of life</td>
<td>Training for evangelization ministry in all of the world</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Final estimation and worship for completion of the courses</td>
<td></td>
</tr>
</tbody>
</table>

The curriculum is composed of seven courses: (1) The Confidence of Salvation; (2) Worship and Fellowship; (3) Evangelism; (4) Character and Life;

\textsuperscript{4} A reformed Christian is a Christian who has Biblical world view on the basis of Bible, and he will exercise his influence over the campus, church, society, and all areas as a balanced Christian.

\textsuperscript{5} Ibid., 7.
(5) Discipleship Training; (6) Devotion and Service; and (7) Reformation and Challenge.6 In the preceding table, the first two courses are stage one, the next three courses are stage two, and last two courses are stage three.

There are evaluations whenever a stage ends. This system can check the individual progress at each stage, and decide whether someone should move to the next stage. If someone successfully completes the goal of stage one, he will be recognized as a member, and if he achieves the second goal, then he can be recognized as a leader.

**Application principles**

The author dealt with the general curriculum according to the three basic spirits of S. F. C. Then how can the curriculum apply in the field? The application principles can be separated into seven parts as follows:

1. It is not process-oriented, but goal-oriented.
2. Do not pass to the next stage without evaluation.
3. Pass through the process of verification whenever each course and stage ends.
4. Unify more the curriculum than the text book.
5. Accomplish the goal using the various text books.
6. Adjust the application according to the condition of the student.
7. Continue self-development after finishing the course.7

Application principles can explain that it is not process-oriented, but goal-oriented. In a word, a student is not to study just a text book, but he has to be changed in his character and life as a result of studying the course. That means the leader can repeat the course even changing the text book if the student does not attain the goal of the course or stage. The leader has to have the standard for achievement according to a clear goal, consciousness, and spiritual maturation degree.

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6 Ibid.
7 Ibid., 4-6.
The leader teaches that the purpose of this curriculum is not just completion of the curriculum, but the spiritual growth and maturity continuing during the whole life. After finishing the course, the leader does not to get the responsibility of training and maturity, but the student has received the training.8

Textbooks of S. F. C.

S. F. C. was a movement started without support from a foreign group or missionary and therefore has existed for a shorter period than others comparatively. But S. F. C. has learned much about the teaching materials and know-how from other campus ministries. So now S. F. C. has developed their own teaching materials for discipleship training. Most of Bible study materials of S. F. C. were completed in 1999. The materials for non-Christians, Searching for the Way,9 and A Tree Planted by Streams of Water,10 provide a gospel messages using many Bible verses. Other Bible study materials deal with particular Bible text concerning each course of the Three to Seven courses as following:

1. First course for the Confidence of Salvation – The Life of Jesus Christ (Matthew).11

2. Second course for Worship and Fellowship – You are being Built Together (Ephesians).12.

8 Ibid., 6.
10 Jae Hong Song, A Tree Planted by Streams of Water (Seoul: SFC Press, 2001).
3. Third course for Evangelism – *You will be My Witnesses* (Acts).\(^{13}\)

4. Fourth course for Character and Life – *Blessed are . . .* (The Beatitudes).\(^{14}\)

5. Fifth course for Discipleship Training – *Join with Me in Suffering for the Gospel* (2 Timothy).\(^{15}\)

6. Sixth course for Devotion and Service – *Let Us Start Rebuilding* (Nehemiah).\(^{16}\)

7. Seventh course for Reformation and Challenge – *Let Righteousness Set!* (Amos).\(^{17}\)

The materials of discipleship training are good, but it reveals various weak points. The strong point of the text is inductive Bible study using to the text of the Bible. The weak point of the inductive Bible study, however, is that it demands a sufficient knowledge and study, and the Bible study materials are very difficult. So the development of materials according to each theme is urgent. Also the guidance books for the text books are wholly lacking.

**The Meetings for Application of the Curriculum**

There are three kinds of main meetings concerning the curriculum in S. F. C.:

(1) Large group meeting; (2) Small group meeting; and (3) Classes.

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\(^{12}\) Kwang Seok Kim, *You are Being Built Together* (Seoul: SFC Press 1999).

\(^{13}\) In Ho Kim, *You will be My Witnesses* (Seoul: SFC Press 1999).

\(^{14}\) Young Whan Kim, *Blessed are . . .* (Seoul: SFC Press 1998).

\(^{15}\) In Ho Kim, *Join with Me in Suffering for the Gospel* (Seoul: SFC Press 1999).


Chart 4

The Three Main Meetings of S. F. C.

Large Group Meeting

The large meeting plans to meet once every week and the meeting opens on Tuesday night on each campus. The meeting is composed of praise, worship or lecture, and sharing. What is the meeting’s significance? It can be explained with three parts as follows: (1) Delivery of ideology; (2) Training through fellowship and service; and (3) Movement.\(^\text{18}\)

\[^{18}\text{U. S. F. C., Proposal for U. S. F. C. Campus Management (Seoul: U. S. F. C., 1995), 34.}\]
1. Delivery of ideology – The meeting prevents the members from becoming cliques in the various small groups, and the meeting will keep the homogeneity through confirming and sharing of reformed faith.

2. Training through fellowship and service – S. F. C. members can confirm and meet God through fellowship and service in the large meeting.

3. Movement according to reformed life – The meeting encourages S. F. C. members to live as Christians through all their lives and to be a part of reform movements in a world that has distorted world views.

The large meeting attempts to connect with non-Christians, and to teach the image as a movement. Also the large meeting is important in the relationship with small group meetings because it can overcome what is lacking in small groups. For instance, the members can take the opportunity to learn the theme of S. F. C. identity, vision, and so on. Also the meeting can be opened for the purpose of praise, evangelism, public meeting, and special meeting.

**Small Group Meeting**

Most of the discipleship training courses are taught through the small group meeting. A small group meeting is composed of one leader, and six to eight students in a group. Of the seven courses, the first five courses are all taught in a small group. Then they call the leader “Aldol,” using a genuine Korean word. What is the qualification of the Aldol? He is a person who finishes all the Three to Seven Courses. He leads a

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20 Ibid., 4.
small group through leading Bible and group study, praying for them, and encouraging. Aldol also has to mobilize his members, and think multiplication. Aldols separate with two groups: (1) Aldols for mobilization (Including first course, second course); and (2) Aldols for the member (Including third, fourth, and fifth course).

Chart 5
Organization Structure of Small Group (First – Fifth Courses)

- ‘A’ means Aldol (S. F. C. Leader), and □ means a small group.

Classes

The sixth and seventh courses of S. F. C. are training for S. F. C. leaders. The training is conducted at their university or the area’s office. The author conducted these classes in three parts as following: (1) Worship; (2) Lecture; and (3) Prayer meeting.

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21 Ibid., 45.
This meeting is not in a small group, but in a middle size meeting. The leaders have to learn the materials both for teaching and learning in this time because they are leaders and students. They have felt a heavy burden about the meeting because in most cases they serve as a teacher, or lead worship as a leader, and or other places of responsibility in their church. Moreover, they have to prepare to enter the workplace after graduation as well as teach and receive training in campus.

**Trainings in S. F. C.**

There are the various meetings of conferences, such as M. T.\(^{22}\) and Q. T., and other meetings for the production of leaders according to the purpose of S. F. C. Especially, emphasis is put on the training for the staff members, leaders, and reserve leaders that are trained in S. F. C. curriculum.

**Training to be a member (First stage)**

![Chart 6](image)

<table>
<thead>
<tr>
<th>Stage</th>
<th>Courses</th>
<th>Explanation of the courses</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Confidence of Salvation</td>
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<td>To receive Jesus Christ as a savior</td>
</tr>
<tr>
<td>S T A G E</td>
<td>2 Worship &amp; Fellowship</td>
<td>Learning Quiet Time, and the life in church &amp; S. F. C.</td>
<td>Training for the basic life</td>
</tr>
</tbody>
</table>

Diagnosis and estimation

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\(^{22}\) M. T. is short for ‘membership training.’ Mainly, it consists of staying over a night, and then has prayer together, lecture or worship, fellowship, and discussion.
The goal of this stage is that a S. F. C. leader makes a non-Christian or a man who has not the confidence of salvation to have the confidence of salvation, and a position in S. F. C. or a church. This course is accomplished through Bible study between a leader and a few students in a small group. Especially, freshmen and sophomores can take the time to get to know each other through the same grade meeting.

**Training to be a reserve leader (Second stage)**

<table>
<thead>
<tr>
<th>STAGE</th>
<th>COURSE</th>
<th>TRAINING</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Evangelism</td>
<td>Evangelize the lost</td>
</tr>
<tr>
<td>4</td>
<td>Character &amp; Life</td>
<td>Learning and practicing the life and character of Christ</td>
</tr>
<tr>
<td>5</td>
<td>Discipleship Training</td>
<td>Training with love and service through small group</td>
</tr>
</tbody>
</table>

The students who have their position in S. F. C. or a church can take the training of three to five courses. If someone finishes theses courses, he will become a reserve leader. These trainings consist of a leader and a few students in the various small groups of each course. These courses are divided with three parts as follows: Evangelism; Character & Life; and Discipleship Training. The third course, Evangelism, can attain the goal through group evangelism program like Evangelism Explosion, or the Bible study in a small group. The fourth course, Character & Life, makes an effort to
accomplish the aim of the course through studying and discussing the Beatitudes in the
gospel of Mathew. Also the members prepare to become the reserve leaders in the fifth
course. Then they develop the skill to pray, serve, and love each other through the
relationship between Paul and Timothy by through studying the 2 Timothy.

*Training to be a leader (Third stage)*

**Chart 8**

<table>
<thead>
<tr>
<th>Stage</th>
<th>Devotion &amp; Service</th>
<th>Serving at campus &amp; church</th>
<th>Training for service</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td></td>
<td></td>
<td>Training for service</td>
</tr>
<tr>
<td>7</td>
<td>Reformation &amp; Challenge</td>
<td>Preparing to live as a reformed person in all areas of life</td>
<td>Training for evangelization ministry in all of the world</td>
</tr>
</tbody>
</table>

**Final estimation and worship for completion of the courses**

Generally, S. F. C. Leader training is conducted in a campus or S. F. C. office once a week. These courses are taught by the staff member who teaches each course. Then the materials are *Let Us Start Rebuilding* (Nehemiah) and *Let Righteousness Set* (Amos). The staff members make efforts to train them concerning serving the community, and spiritual leadership and the sense of understanding about this age. They are students as well as leaders of S. F. C. So they have the time to learn about the material of teaching. The meeting for leaders as follows: worship, lecture, prayer meeting, and discussion and sharing in the area having a system for leader training. Finally, the course finishes with M. T. at the end of the semester. But the leaders in these courses have heavy burdens about many things because most of them serve in the areas of teaching, praising, leading a small group, and others at campus and at church. It is
also the time to prepare for their future after graduation. So many leaders become depressed at this time, and many leaders leave the position because of their heavy burdens in this period. We have to search for the proper counterproposal against it.

A Survey about Awareness of Staff Members

A survey was designed to examine the evaluation of S. F. C. full-time staff members about whole field of S. F. C. discipleship training. The survey was administered on Wednesday, during the period of conference for S. F. C. staff members in December 7th, 2005. Then the author attended the conference and he distributed the survey at the conference. The survey was distributed to 100 S. F. C. staff members who are working in S. F. C. campus ministry group as full-time staff. Only seventy five of them responded because twenty five members were not in there at the time it was distributed. The rate was seventy-five percent of 100 S. F. C. staff members. The findings of the survey are presented in the following section according to their order within the survey instruments. The findings are reported in the following four categories: Object of staff members, the curriculum of S. F. C. discipleship training, materials for discipleship training, and small group. The analysis will show the awareness of the full-time staff members about the whole field of S. F. C. discipleship training. Then we can know the strong points and weak points about it through them, and will give the help to find the counterproposal about the whole field of S. F. C. discipleship training.

Object: the Staff Members
There were two categories of questions about the staff members. These questions reveal the ministry experiences of the staff members and the motivation to join S. F. C. as staff members. It simply described the career about the staff members who work in S. F. C., and the motivations to join in S. F. C.

Chart 9

Chart 9 shows that forty four percent of respondents have been ministering for one to three years in their life, thirty five percent for four to six years, twelve percent for over ten years, and nine percent for seven to nine. Especially, one to six year staff members occupy seventy nine percent among total staff members. We can know that S. F. C. has to establish a system to work during the long period for them. The staff members over ten years need to encourage the young staff members to be better equipped and trained staff members for the future.

Chart 10 shows the primary motivation that they joined as a staff member in S. F. C. It reveals that about forty two percent of the staff members joined through calling of a revered staff member, twenty nine percent for S. F. C. principles, twenty five percent through other reasons (Community, vision, and others), and just four percent through
discipleship training. It shows that the calling of a reserved S. F. C. staff and the principles make to be joined as a S. F. C. staff member. Instead, we can know that discipleship was not to equal to the role of motivation to be joined as the staff members.

About the Curriculum for Discipleship Training

Chart 10

<table>
<thead>
<tr>
<th>The Motivation to be Joined</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calling to be a staff member in SFC</td>
</tr>
<tr>
<td>SFC principles</td>
</tr>
<tr>
<td>Discipleship training</td>
</tr>
<tr>
<td>Other</td>
</tr>
</tbody>
</table>

Chart 11

<table>
<thead>
<tr>
<th>Comparison with Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is as good</td>
</tr>
<tr>
<td>It is similar</td>
</tr>
<tr>
<td>It is not as good</td>
</tr>
<tr>
<td>It is better</td>
</tr>
</tbody>
</table>

Chart 11 shows the awareness of S. F. C. staff members about the comparison with the discipleship training of other churches. Fifty two percent of respondents
answered that S. F. C. is as good, twenty nine percent answered that it is similar, eleven percent answered that it is better, and just eight percent answered that it is not as good. It shows that sixty three percent of respondents felt that S. F. C. discipleship training is as good or better when comparing with discipleship training of churches.

Chart 12

<table>
<thead>
<tr>
<th>Goals were met but barely</th>
<th>Goals were met</th>
<th>Goals were exceeded</th>
</tr>
</thead>
<tbody>
<tr>
<td>38%</td>
<td>32%</td>
<td>7%</td>
</tr>
<tr>
<td>23%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Did the curriculum meet the goals of each course? Concerning accomplishment of the goals according to each S. F. C. course, thirty eight percent of respondents answered that goals were met but barely, thirty two percent answered that goals were met, twenty three percent answered that goals were not met, and seven percent answered that goals were exceeded. Especially, just seven percent answered that goals were exceeded concerning the question. We know that the staff members of S. F. C. were not satisfied fully with the achievement of their goals through the chart 12. Then we can ask this question about it. Why were they not satisfied with the achievement of their goal in spite of better curriculum than churches?

About Text Books of Discipleship Training

How did the staff members feel about the textbooks? According to chart 13, fifty
five percent of the respondents gave the answer of “good,” or “very good” about the current textbooks. Forty percent of the respondents answered that it was fair. The answer of “not very good” was just five percent. Generally, we can suppose that most of S. F. C. staff members have taken some pride in using S. F. C. textbooks.

Chart 13

![Chart 13: About the Current Textbooks](chart13)

Chart 14

![Chart 14: Textbook That Can Teach Best](chart14)

Then what course textbook can they teach best? Chart 14 shows that thirty four percent of respondents have thought that they can teach best through the textbook in the second course, twenty percent in the fifth course, sixteen percent in the first course, and
thirteen percent in the third course. The other side, the chart shows that most of them did not like to teach the fourth, sixth, and seventh courses. Why could not they teach these courses well?

Chart 15

One of the reasons is that they had no opportunity for teaching the courses. In the chart 15, we can find that forty one members among seventy five staff members have never taught the seventh course, twenty four members have never taught the sixth course, and thirteen members have never taught the fourth course. Why have many staff members never taught the fourth, sixth, and seventh courses? The reason is because it mainly practiced through the lecture by a leader in a class according to each course. Therefore the fourth, sixth, and seventh courses do not need many leaders, but just a few leaders for teaching in the classes. So many staff members could not deal well with these courses.
The other side, we can find another reason from the present state about using the S. F. C. textbooks through chart 16. We can see that the number of S. F. C. members was decreasing as the level of course became higher through the chart. Even the members in the course used just ten textbooks of the seventh course in the second semester of 2001. It shows that S. F. C. has not multiplied through the curriculum in the discipleship training program. Instead, S. F. C. has the system that the numbers decrease gradually as the students go through the courses.

Through chart 17, we know that S. F. C. staff members also have suffered difficulty because there are no guide books for the textbooks. Most campus ministries

\[23\] S. F. C., 2001 Fall Conference for S. F. C. Staff Members (Seoul: S. F. C., 2001), 33.
and local churches have their own guide books for their discipleship training courses or curriculums. But S. F. C. does not have guidebooks, and it gave problems to the staff members to teach the textbooks. Therefore S. F. C. has to develop guide books for the textbooks.

Chart 17

The Most Difficult Aspect When Using S. F. C. Discipleship Textbooks

<table>
<thead>
<tr>
<th>Difficulty</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Guide Books</td>
<td>58%</td>
</tr>
<tr>
<td>No Learning</td>
<td>8%</td>
</tr>
<tr>
<td>Others</td>
<td>30%</td>
</tr>
<tr>
<td>Too Difficult</td>
<td>4%</td>
</tr>
</tbody>
</table>

About Small Group

Chart 18

The Most Effective Tool

<table>
<thead>
<tr>
<th>Tool</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small Group</td>
<td>81%</td>
</tr>
<tr>
<td>Large Meeting</td>
<td>11%</td>
</tr>
<tr>
<td>Lecture</td>
<td>3%</td>
</tr>
<tr>
<td>Other</td>
<td>5%</td>
</tr>
</tbody>
</table>

Chart 18 shows the view of respondents that the most effective tool for
discipleship training is small group. Eighty one percent of staff members responded that small group is the most effective tool for discipleship training. Eleven percent of respondents answered that large meeting is the most effective tool, and just three percent answered that lecture is the most effective tool for discipleship training. We can know that S. F. C. staff members have placed a great deal of weight on small group for the discipleship training through chart 18. However, we can know that they have ignored the importance and each characteristic of lecture or classes and large meeting for discipleship training. S. F. C. staff members make efforts to be involved in the important roles according to their functions.

Chart 19

Chart 19 shows the view about the most important item in a small group. Forty four percent of them understood that the most important item is Bible Study in a small group. Twenty six percent gave the answer as “Fellowship & Multiplication,” and Twenty four percent gave the answer to “Movement.” Many S. F. C. staff members
understood that the most effective tool for discipleship training is “Small group,” and the most important item in a small group is Bible Study. Therefore we can know S. F. C. staff members thought as follows concerning discipleship training: “Discipleship training has to accomplish through Bible study in a small group.”

Chart 20

Concerning the structure of small group, chart 20 shows the view of the staff members about current small group with a leader and members. Forty five percent of the respondents gave the answer of “good,” forty one percent gave the answer of “just barely good,” and thirteen percent gave the answer of “not good.” The reaction of the staff members to the question was almost half in good and half against.

Chart 21 shows the view of the staff members concerning small groups consisting of members of the same level. Forty one percent of the respondents gave the answer of “barely good,” twenty nine percent gave the answer of “good,” twenty seven percent gave the answer of “not good,” and three percent gave the answer of “very good.” Now
the characteristic of S. F. C. small groups is that it consists of the members of the same level from the beginning to the end. But this structure is not an opened-structure, but a closed-structure toward non-Christians and attendants. It is also just for training and studying, but not evangelism and multiplication. Sixty seven percent of the respondents gave the answer of “barely good,” or “not good.”

Chart 21

![Chart 21](image)

About Small Group Consisting of Members of the Same Level

Not good 27%

Very good 3%

Good 29%

Barely good 41%

Chart 22

![Chart 22](image)

About the Change of Paradigm of Small Group of S. F. C.

Just barely good 9%

Not good 0%

Very good 20%

Good 71%

Chart 22 shows the view of the staff members concerning the change of S. F. C.
small group paradigm. Seventy one percent of the respondents gave the answer of “good,” twenty percent gave the answer of “very good,” nine percent gave the answer of “just barely good,” and none gave the answer of “not good.” Ninety one percent of the staff members gave the answer of “very good,” or “good.” Through the results, we can know that most staff members wanted to change the paradigm of the small group.

They answered that the most effective tool is small group. But they also answered that the effective tool in new paradigm is small group and class. Through chart 22 and 23, we can know that they want to change the paradigm, and practice through class and small group.

Chart 23

<table>
<thead>
<tr>
<th>The Effective Tool in New Paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small Group &amp; Class</td>
</tr>
<tr>
<td>Class</td>
</tr>
<tr>
<td>Small Group</td>
</tr>
<tr>
<td>Same Grade Meeting</td>
</tr>
</tbody>
</table>

**Strong Points & Weak Points**

The author dealt with the course, basic spirit, and application principles of S. F. C. discipleship training in this chapter. It is not easy to correctly analyze the data because some data is lacking. But some items of S. F. C. headquarters and a survey of the staff about the whole program of discipleship training will give the information for a correct understanding.
**Strong Points**

There are numerous strong points in the courses, basic spirit, and application principles. But the author will deal with them from the results of the survey

1. S. F. C. curriculum is a well balanced discipleship program about the Biblical Christian Life. Sixty three percent of respondents in the survey responded that the curriculum is better or as good in comparison with local churches.

2. The textbooks of S. F. C. are well written for each area. So fifty five percent of the Staff gave the answer of “very good,” or “good.” Just five percent gave the answer of “not very good.”

3. The discipleship curriculum can help local churches and new Christian because the curriculum was developed giving attention to the local churches.

**Weak Points**

The program could not accomplish the goals in spite of the good curriculum and materials. Concerning accomplishment of the goals according to each S. F. C. course, thirty eight percent of respondents answered that goals were met but barely. The staff members of S. F. C. were not satisfied fully with the achievement of their goals. S. F. C. has to study the reasons why the goals were not being achieved in spite of having better curriculum than churches. There may be many reasons from the analysis of the survey as follows:

1. There is no good software in S. F. C. discipleship training. They did not have a guide book for the text books and the operation of small group thought there are
many books concerning the philosophy, spirit, and principle of application. According to chart 13, fifty five percent of the respondents gave the answer of “good,” or “very good” about the current textbooks. Forty percent of the respondents answered that it was fair. But we know that S. F. C. staff members and the leaders of small groups have no guide books for teaching of the textbooks.

2. There is no a balance between small group, large meeting, and classes for the accomplishment the goal of the curriculum in S. F. C. Everyone knows the importance of small group in discipleship training. Chart 18 shows the view of respondents that the most effective tool for discipleship training is small group. Eighty one percent of staff members responded that small group is the most effective tool for discipleship training. But S. F. C. has to think the balance between small group, large meeting, and classes for the accomplishment the goal of the curriculum. Beckham says, “The Creator once created a church with two wings: one wing was for large group celebration, and the other wing was for small group community.”24 Also, Dempsey said, “In order to support the growing church you need all three legs: (1) Celebration; (2) Cells; (3) Classes.”25 S. F. C. has to emphasize the characteristic and balance of all three legs concerning lecture or classes and large meeting for the well-balanced ministry and growing campus ministry.

3. S. F. C. small groups lack effective strategies, multiplication and fellowship, but are strong on studying and working. In chart 18, eighty one percent of staff members responded that small groups are the most effective tool for discipleship training.

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training. In spite of the importance of small groups, there are no effective strategies concerning small group in S. F. C. S. F. C. apparently lacks a full understanding about the important factors and effective operations of small group. The materials of S. F. C. headquarters show the various limitations of the current S. F. C. small group as follows:

- The small group has not relevance in aspects of ministry, training, and movement.
- The small group depends on a leader too much.
- The small group cannot multiply or establish a branch family.
- The small group has the structural weak points to practice the energetic movement.26

Cloud and Townsend said, “The small group is without a doubt one of the most powerful tools of life change and spiritual growth.”27 S. F. C. needs to overcome the weak points about operation and application of small group, and to develop the effective strategy.

4. There are no guidelines for selectiveness for discipleship training.

Chandapilla insists the principles for the selectiveness of disciples with five parts as follows:

1. Principle of elimination and convergence
2. Principle applied opportunity
3. Principle of spiritual responsiveness
4. Principle purpose-orientation
5. Principle of vertical relationship28

Coleman also says, “The preferential purpose of the Lord is to select the people who bear testimony about His life and carry on His work.”29 The selectiveness of the disciple is very important for effective discipleship training. But S. F. C. attempts to

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29 Robert E. Coleman, 21.
practice discipleship training to all students that enroll.

5. The structure of S. F. C. discipleship is insufficient regarding consideration of students of various levels because S. F. C. small groups are for training, movement, and ministry. All the focus of S. F. C. is the accomplishment of their vision, or ministry. The non-Christian or wounded person could not enter into S. F. C. easily. In fact, chart 16 shows that the number of S. F. C. members were decreasing as the level of courses increased. S. F. C. has to consider this point fully. S. F. C. has to consider the crowd of students who have the possibility to be evangelized, entered in S. F. C., and trained. Coleman says, “The lord prayed for a few persons (John 17:6, 9) . . . but He had not carelessness about a crowd of people.”

Summary

This chapter has dealt with the curriculum, basic spirit, textbooks, application principle, and the meetings of S. F. C. discipleship training. Also it showed the whole structure of S. F. C. discipleship training. Especially, a survey about awareness of the Staff members concerning the discipleship training reveals the strong points and weak points about S. F. C. discipleship training. This chapter will help to propose a model of S. F. C. discipleship as a campus ministry through comparison with the discipleship training of two outstanding Korean churches in the next chapter.

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30 Ibid., 27.
CHAPTER 5

DISCIPLESHIP TRAINING IN OUTSTANDING CHURCHES

The author adopts the discipleship training of two outstanding Korean churches as the model for the developing proposal concerning S. F. C. discipleship training. The two churches are Houston Seoul Baptist Church and Sarang Community Church. First, the author will examine the reasons why the churches are outstanding through the material about the fruits of the churches in quantity and quality. Second, the author will review their philosophy, program and the principles of application. Lastly, the most important point, is dealing with characteristics and strong points of their discipleship training and small groups that makes outstanding fruits.

Why are These Churches Outstanding?

Houston Seoul Baptist Church

Brief history

At the present time, Houston Seoul Baptist Church is one of the most successful and influential cell group churches. At the beginning, the church was founded by seven families at South Main Westmoreland on February 5, 1978. After a month, Sang Hun Lee became the pastor of the church. The church called Young Gi Chai as the senior pastor on January 3, 1993. He had taught Sunday school for adults. When he had taught
there, he had felt that four kinds of limitations were as follows: (1) It is difficult to communicate to one another sincerely; (2) It is impossible for all church members to become significant parts of the church; (3) It only plays a role for a Bible study program because there was no burning desire; and (4) The classrooms for teaching are limited.¹

Chai had received a strong challenge about forming a cell group church ministry, especially, through the books _Where Do We Go from Here?_ written by Ralph W. Neighbour, Jr. and _Are You a Disciple?_ written by Juan Carlos Ortiz.²

Chai strongly suggested that he wanted to transform the church from a traditional church to a cell group ministry called a “House Church.” Since developing this ministry, the church has grown continually and rapidly. In the first month he started two Bible classes: “Living Life” and “Devotional Life.” He also started the “House Church” in October of 1993 with 23 house church groups and had 120-130 church members. By August 1994, the church had grown to 400 members. Furthermore, the church started two more Bible classes called “Life of Disciple” and “Life of Teacher.” The adult’s attendance at Houston Seoul Baptist Church has grown from 120 to 930.³ The church has conducted conferences and seminars for ministers and laymen more than 20 times.

_The numbers of attendance and total numbers of baptism_

The transition of the average adult attendance during a Sunday worship service is shown on chart 24. These numbers represented the average attendance each year from

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¹ Young Gi Chai, _The Laity Ministry Setting with House Church_, 36.
² Ibid., 18.
³ Young Gi Chai, _Handbook of the 29th House Church Seminar for Pastors_ (Houston: Seoul Baptist Church, 2006), 27.
July to December. The church started with just 120-130 members when Rev. Chai served the church for the first time. After forming the cell group ministry, the church has grown rapidly and continually while the membership of most Korean churches was stagnant or decreased. In 1997, the average adult attendance during a Sunday worship service was over 300. In 2000, the attendance was over 500. Currently, the average attendance is 930.

Chart 24

The Numbers of Adult’s Average Attendance at Worship Service

The total number of baptism of the church is shown in chart 25. The number of baptisms started at 50 in 1993. The total number of baptisms in the church became 1,150 in 2004 and 1,250 in 2005. According to Chart 24 and 25, the number of adult’s average attendance at a Sunday worship service each year was nearly the same as the total of

\[4\] Ibid.
those baptized by the church. This means that most new church members became Christians by evangelizing the lost, and evangelism was being accomplished actively.\(^5\) Also, one of the characteristics was that the number attending the house churches surpassed the number attending the Sunday worship services. So, we know that the church has grown in quantity by evangelism through the house churches.

Chart 25\(^6\)

![The Total Number of Baptisms](chart)

**Influence**

On October 1996, the church held “The First House Church Seminar for Pastors,” and 36 Korean pastors attended the seminar. Since then, the church has held the “Home Church Seminar for Pastors” twice a year. The writer attended “The 19th House Church Seminar for Pastors” that had over 200 pastors present. In February 2006, the church conducted “The Twenty Ninth House Church Seminar for Pastors.” The senior pastor of

\(^5\) Young Gi Chai, *The Laity Ministry Setting with House Church*, 19.

\(^6\) Young Gi Chai, *Handbook of the 29th House Church Seminar for Pastors*, 27.
the church, Young Gi Chai, has influenced thousands of pastors through “House Church Seminar for Pastors” and potential leaders through the “Seminar for the Laity,” and several other books.

**Sarang Community Church**

**Brief history**

Han Eum Oak had received a strong challenge about discipleship training from campus ministries when he had served the young adult ministry in Sung Do Presbyterian Church as an education pastor. The church was big, but there was only one student who attended at that time. So he started to analyze the reason why college students had not attended the local church even though the para-church campus ministry had flourished. Oak founded that para-churches had strong points that the local churches did not have. It was Gospel, Training, and Vision.\(^7\) He studied discipleship training extensively while studying in the U.S. After studying, Pastor Oak started Sarang Community Church on July 1978 with twelve church members including 3 middle school students, and him and his wife.\(^8\) After two months, eight members and the pastor formed a discipleship Bible study group. As he started the training, he also formed a women’s discipleship Bible study group, which after some time died out because the members left or quit the training. Only the pastor’s wife was left as a member of the group. In spite of this, he was still strongly committed to making disciples. He continued to train more members, and the numbers grew to 500 men and 1,200 women in 1986. In 1996, Sarang Community Church had 11,000 members, and the church divided the Sunday worship service into

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\(^7\) Han Eum Oak, *A Passion of Disciple Training for 30 years*, 29-31.

\(^8\) Ibid., 51.
four services. He wrote that the church had thirty-two cell divisions with four hundred male Soon leaders. There are also twenty-four men’s cell divisions, and there are a total of 560 Soon leaders. The church is still growing rapidly.

In 1998, the members numbered 13,733, and today they have six Sunday worship services. Pastor Oak resigned from the church in 2004, establishing the International Discipleship Training Center, and has worked to train pastors for the ministry of making disciples. Today Pastor Jung Hyun Oh serves the church as the senior pastor, and makes efforts to raise disciples.

**The transition of attendance**

Chart 26 shows the average attendance of Sunday worship service in Sarang Community Church. The church started with just twelve members including the pastor. However, the church was growing continually through the applications of discipleship training and small groups. The adult attendance rate of the church was increasing about forty percent a year through new construction and dedication of a new building. After the dedication of the new building, the rate of growth remained over twenty-four percent until 1998. From 1978 to the 1990’s, Sarang Community Church had increased to an average attendance of 8,300 members through their eager discipleship training program focused on small group and lay ministry. The average attendance of Sarang Community

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9 The church required lay leaders called “Soon Leaders,” or “Small pastors.”


11 [www.sarang.org](http://www.sarang.org)
Church was 35,615 in 2005, and it is 37,751 in 2006. Also the church has 2,000 soon leaders in 2006.  

Chart 26

The Growth of Sarang Community Church

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Adult</td>
<td>250</td>
<td>2,469</td>
<td>5,573</td>
<td>10,454</td>
<td>13,733</td>
<td><strong>31,000</strong></td>
<td>33,000</td>
</tr>
<tr>
<td>Children</td>
<td>222</td>
<td>1,215</td>
<td>2,750</td>
<td>2,612</td>
<td>3,757</td>
<td><strong>4,615</strong></td>
<td>4,751</td>
</tr>
<tr>
<td>Total</td>
<td>472</td>
<td>3,684</td>
<td>8,323</td>
<td>13,066</td>
<td>17,490</td>
<td><strong>35,615</strong></td>
<td>37,751</td>
</tr>
</tbody>
</table>

In influence

The ministry to emphasize discipleship training and the ministry of laymen, transformed the axis of ministry from the revival and prayer movement to a systematic training program. The success of his new attempt and tremendous ministry created a huge sensation in Korean churches. The weekly bulletin of the church reported:

At the present in March of 2006, the total number of pastors is 12,763, and consists of 10,995 in Korea, 1,129 in the U.S., 521 in Japan, and 118 in Taiwan who have completed the seminar of C. A. L. (Call to Awaken the Laity) through the International Disciple Training Center established by Pastor Oak.  

The author attended the Eleventh C. A. L. seminar in May 2004 held in the U.S, and experienced the general outline about the discipleship training. Now, the

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12 The author found out the numerical statement the average attendance number of bold letters in chart 26 and the number of soon leaders through making telephone call with Young Kim who works in the general affairs department of the church.

13 [http://www.sarang.org/index.asp?url_flag=/menu03/m3_01.asp](http://www.sarang.org/index.asp?url_flag=/menu03/m3_01.asp)
International Discipleship Training Center is preparing the 68\textsuperscript{th} seminar for pastors at Sarang Community Church Ansung Ministry Center in June of 2006.\textsuperscript{14} How did these churches become renowned compared with others? It can be seen through examining their discipleship training philosophy, program, and application.

**Their Pastoral Philosophy**

A clear purpose or vision is a very important factor in every organization. Warren remarks on the importance of a purpose as follows:

Nothing precedes purpose. The starting point for every church should be the question, Why do we exist? Until you know what your church exists for, you have no foundation, no motivation, and no direction for ministry . . . As I prepared to start Saddleback Church, one of the most important factors I discovered in my research was that growing, healthy churches have a clear-cut identity.\textsuperscript{15}

Two outstanding churches have their pastoral philosophy or vision. It is set on the basis of a solid Biblical foundation. We can know how their philosophy has guided the church by seeing how they came to their purpose.

**Pastoral philosophy of Huston Seoul Baptist Church**

Pastor Chai wanted to establish a biblical church when he first started the church. He found a model of a biblical church from a movement in the New Testament called “house church.” He found that the characteristics of the church could be summarized in three parts:

1. The church met in a house with a lay leader.

\textsuperscript{14} http://www.disciples.co.kr/english/seminar/cal/Schedule.asp

2. All church members were laymen and all church members were pastors (Rom. 16:3-5; Col. 4:15).
3. There was just one church in a city. However each city has numerous home churches that meet in houses.  

Through this model he found in the New Testament, he thought that house church was the ideal church. Therefore, he started the house church for himself. He had to make principles to lead the house church, and he adopted three Bible verses with three Biblical axes of the church as follows: (1) Biblical existent purpose of church (Mat. 28:19-20); (2) Method of Biblical discipleship training (Mark 3:13-15), and (3) Division of Biblical ministry (Eph. 4:11-12).  

Chart 27

Three Biblical Axes of Home Church

<table>
<thead>
<tr>
<th>Purpose:</th>
<th>Division:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mathew 28:19-20</td>
<td>Ephesians 4:11-12</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Method:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 3:13-15</td>
</tr>
</tbody>
</table>

Chart 27 shows three kinds of verses composed into the Biblical axe of the church. It contains his philosophy about the church. He said that the existent purpose of the

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16 Young Gi Chai, *The Laity Ministry Setting with House Church*, 40-41.

17 Young Gi Chai, 45.
church is to make disciples according to Mathew 28:18-20. So every church has to evangelize the lost and make disciples. His method of discipleship training is different from other churches. That is, it is not to learn by listening in a class, but by seeing examples as Jesus taught disciples (Mark 3:13-15). He also emphasized the role of laymen in church. Chai says, “When I was layman . . . I had thought that not only pastors, but also laymen must be ministers. I have believed in this for 30 years since my conversion.”\(^\text{18}\) However, he explains the division of roles between pastors and church members according to Ephesians 4:11-12. That is he thought that the role of pastor was to make church members prepared for ministry, and the role of members was to establish the church through their activities of service.

**Pastoral philosophy of Sarang Community Church**

Chart 28

The Table for Understanding of Discipleship Training\(^\text{19}\)

<table>
<thead>
<tr>
<th>The Philosophy of Ministry</th>
<th>Ecclesiology</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Strategy of Ministry</td>
<td>Discipleship</td>
</tr>
<tr>
<td>The Method of Ministry</td>
<td>Disciple Training</td>
</tr>
<tr>
<td>The Field of Ministry</td>
<td>Disciples</td>
</tr>
</tbody>
</table>

\(^\text{18}\) Young Gi Chai, *Change District Organization into House Church* (Seoul: Nachimban, 1996), 5.

\(^\text{19}\) Han Eum Oak, *Called to Awaken the Laity*, 20-21.
Pastor Oak’s philosophy of ministry is to make a church which pleases God. In other words, Pastor Oak’s pastoral philosophy is to awaken the laity and make disciples for the Lord. The pastoral philosophy of Pastor Oak is presented on his Homepage:

In one word, my pastoral philosophy is to awaken the laity and make disciples of the Lord. It is the pastoral philosophy of discipleship training. I can explain the pastoral philosophy of discipleship training divided in two parts. First, it is to train the laity and form the characters of Jesus Christ. The laity must become like Jesus as the church members of the early church was labeled as Christian (Acts 11:26; 26:28). Secondly, it is to train the laity, and make the devoted people succeed the ministry of Jesus. Jesus taught, preached, and healed in this world (Mathew 4:23). For this ministry, He dedicated himself as a witness of truth and servant of love. Therefore, discipleship training is a course to make the laity dedicated as preacher of gospel, teacher of truth, and healer of love. So, they receive the vision of Jesus as own vision.

His philosophy of ministry begins with Ecclesiology. He explained the existent purposes of church in three parts: (1) For God; (2) For this world; and (3) For the church itself. Therefore, he insists that God wants to receive glory through glorious worship, festivals that help reach the lost, and mature Christians as church members. For this, his ministry is to awaken the laity and make disciples to implement the roles for God, the world, and the church.

C. S. Lewis says, “Church existed only for the purpose of leading the lost to Christ, and making them as little Christs. If the church does not perform this ministry, all buildings, ministers, mission, and even the Bible itself are a waste of time.” Chart 29 shows that these two churches have clear and right vision or philosophy even though they are different. They execute this by making disciples according to the purpose of the church. Nevertheless, the difference is that Houston Seoul Baptist Church attaches

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21 http://johnoak.sarang.org/

importance to evangelizing the lost and Sarang Community Church regards awakening the laity.

Chart 29

Comparison the Philosophy between Two Churches

<table>
<thead>
<tr>
<th>Two Outstanding Churches</th>
<th>The Philosophy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Houston Seoul Baptist Church</td>
<td>To evangelize the lost and make disciples</td>
</tr>
<tr>
<td>Sarang Community Church</td>
<td>To awaken the laity and make disciples</td>
</tr>
</tbody>
</table>

Discipleship Training as a whole Concept

Two outstanding churches deal with discipleship training as a whole in regards to the concept of worship, classes, and small group because all these factors will be connected with discipleship training. Neighbour says, “There are three words begging with “C” which summarize the cell group church: (1) Cells; (2) Congregation; and (3) Celebrations.” Chai says, “If a house church wants to be successful, these three items will be necessity. If one among them is weak, the true power of house church will not come out from there.” In connection with these, Dempsey draws a diagram and explains more specifically about the relevance of three factors for the church growth in chart 30:

In order to support the growing church you need all three legs! The celebration services attract them. The cells connect them. The classes and coaches train

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23 Ralph W. Neighbour, Jr., p.217.
24 Young Gi Chai, *Handbook of the 19th House Church Seminar for Pastors* (Houston: Seoul Baptist Church, 2004), 7.
and send them. If our goal is to “Win the Lost and Equip the Saints” . . . then . . . we need A. C. T. S.: (1) Attract; (2) Connect; (3) Train; and (4) Send.\textsuperscript{25}

The author will deal with discipleship training of two outstanding Korean churches that have the right understanding of these concepts because all these meetings are necessary factors in making disciples and church growth.

Chart 30

The Relationship with Three Parts

Classes: Training Courses

Houston Seoul Baptist Church has training courses that teach classes in several stages, especially, for non Christians and young Christians. Sarang Community Church also has several classes that involve different stages. However, they make it mandatory

\textsuperscript{25} Rod Dempsey, 5.
that discipleship training courses must be practiced in a small group of about twelve people and by a pastor.

**Houston Seoul Baptist Church**

There are three main kinds of group meetings, that are successful in house churches: (1) House church organization; (2) Gracious Worship; and (3) Systematic Bible study. The systematic Bible study is achieved in several stages.

**Systematic Bible study in classes**

There is a Bible study called “Life Series” that consists of a course processing several stages in the church: (1) Living life; (2) New life; (3) Devotional Life; (4) Life of experiencing God; (5) Life of wife and husband; (6) Life of reserve wife and husband; (7) Life of teacher; (8) Life of disciple, and (9) Daily growth guide. Chai made this Bible study curriculum mandatory for all church members, and gave his inputs about non-Christians or young Christians in his textbooks. It is connected with his pastoral philosophy of evangelizing the lost and making disciples.

**For setting leaders**

The “Living Life” class is taught by Pastor Chai as the basic course of the church. However, other courses excluding “Living Life” are taught by lay leaders who have the gift of teaching. The leaders, who teach, become experts in their teaching, but first are taught by Rev. Chai, twice.

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26 Young Gi Chai, 7.
Every leader must take the necessary courses in the church, but the necessary courses are different according to each duty. Chart 31 is a table of required duties for the shepherd, deputy shepherd, shepherd intern, teacher, and deacon in the church according to the degree of achievement in the courses. A steward or shepherd who leads a house church is responsible to check on all the requirements for his team. Pastor Chai also holds a special training class for all the church leaders once each year. The leaders study such areas as guiding a small group, counseling, self story preaching, and conflict resolution.27

Chart 31

Requirement for Appointment of Duties

<table>
<thead>
<tr>
<th>Require Condition</th>
<th>Teacher</th>
<th>Shepherd Intern</th>
<th>Deputy Shepherd</th>
<th>Shepherd</th>
<th>Deacon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Member</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Attendance in W.</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Living Life</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Daily G. Guide</td>
<td>C</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>New Life</td>
<td></td>
<td></td>
<td></td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Devotional Life</td>
<td></td>
<td></td>
<td></td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Life Encountering</td>
<td></td>
<td></td>
<td>C</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Tithe</td>
<td></td>
<td></td>
<td>E</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Qualification</td>
<td></td>
<td></td>
<td>N</td>
<td>N</td>
<td>N</td>
</tr>
</tbody>
</table>

● N –necessity, E-exhortation, and C-consideration.

27 Ibid., 8.
Well-prepared materials

All materials for the courses and teachers are well prepared for effective teaching in each course. The author attended a seminar and a conference on the house church. Then writer took the three classes of “Living life,” “New life,” and “Life of couple.” Most class materials were adopted from the famous textbooks concerning cell group, Pastor Chai had developed and used materials that related to the situation in his church. Well-prepared materials, systems, and teachers of the classes are a very important motivation for church growth. The characteristic of the courses is to focus on their relationship with God, people, and specific areas of life. Then the materials give powerful motivation that is able to change their lives, which are practical to the house church.

Sarang Community Church

Sarang Community has discipleship training that deals with two main stages in addition to the class for new believers: (1) basic discipleship training; and (2) leader training. The first stage discipleship training is a kind of inward training, and leaders’ training is a kind of outward training. It is more proactive and includes evangelizing, serving the community and becoming a channel of blessing to one’s neighbors.

The courses of discipleship training

The first stage consists of 32 weeks. It is for those who have gone through the proper nurturing stage and who want to grow deeper in their relationship with Christ and serve as lay leaders. This training is divided into three parts: (1) Learning about the
foundation of discipleship training; (2) Gaining a deeper understanding of salvation; and (3) Learning how to apply and live out the faith as true disciples.

The second stage consists of 34 weeks. If discipleship training emphasizes the transformation of believers’ lives and maturity of character, leader’s training focuses on equipping the potential lay leaders with the skills and knowledge necessary for leadership. It is taught in four separate parts:

1. Reconfirming salvation and the joy of living a spirit led life by studying Romans chapter 8 under the title, “The key to a new life: Holy Spirit.”
2. The doctrine of church and discipleship under the title, “The church and the Laity.”
3. Small groups and skills and leadership under the title, “Small Group and Leadership.” - How to study and prepare the Bible lesson using inductive Bible study method.
4. A study of both the Old and New Testament in a panoramic view, pointing out the key themes of each book. A leader must be equipped with sufficient biblical knowledge. Beside these, other spiritual training courses and lectures are offered occasionally.28

**Principle of “Selectiveness” and “Concentration”**

Pastor Oak emphasizes “Principle of Selectiveness and Concentration” in his discipleship training in chart 32 because he believed that it is Jesus’ principle when He started to train His disciples. He followed the principle as Jesus and Coleman emphasized of the importance of selectiveness of disciples.29 So he says, “We can never ignore this principle for discipleship training.”30 So he deals with the first stage for 32 weeks in a small group consisting of twelve people, also the small group always is led by a pastor. He uses the principle to select and concentrate only on people who eagerly want

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28 http://www.disciples.co.kr/english/alpha/intro.asp

29 Robert E. Coleman, 21.

30 Han Eum Oak, *Called to Awaken the Laity*, 158.
to receive discipleship training. These are very effective tools because he has applied and proven these principles of discipleship training.

Chart 32
The Diagram of Discipleship Training

<table>
<thead>
<tr>
<th>Class of New Believers</th>
<th>Training of 1st stage</th>
<th>Training of 2nd stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>By minister in a class</td>
<td>By pastor in each <strong>small group</strong></td>
<td>By senior pastor in a class</td>
</tr>
<tr>
<td>For the foundation of faith</td>
<td>Under principle of <strong>selectiveness &amp; concentration</strong></td>
<td>For equipping the potential lay leaders</td>
</tr>
</tbody>
</table>

*Well-prepared materials*

Pastor Oak wrote the textbooks on discipleship training, and made guide books for pastors or leaders leading discipleship training. His books and books that were published at International Discipleship Training Center, give specific and helpful information to leaders, pastors who wanted to direct discipleship training, as well as people who wanted to receive the training. In addition to having good materials, International Discipleship Training Center makes an effort to develop new effective tools and teams to help other churches and pastors.
Small Groups

Today the importance of small groups in churches is more emphasized than ever before. Cloud and Townsend say, “The small group is God’s surprising plan for growth.”

Why do most churches need a ministry of small groups? One reason is the rapid changes of thoughts or paradigm in individual, homes, and social structure in the 21st century. The other is traditional styles of worship that cannot fill the various needs of many people. Reid also says about its importance as follows:

People everywhere are hungry for in-depth relationships. They need such relationships to give them a point of security and belonging in a world of rapid change and mass society. Small groups also can supply the deep needs of human beings for love and acceptance that are impossible to find in a crowd of a hundred or a thousand.

Then what is a small group? Gangel says, “A collection of individuals whose existence as a collection is rewarding to individuals.” Schmitt says, “A small group is a collection of individuals who have come together in a face-to-face relationship with a purpose in mind and with a willingness to interact in attaining goals.” Two outstanding Korean churches also lay stress on small group ministry than others. However, the small groups of two churches have a different component, purpose, organization, and so on. According to the church’s purpose or function, Houston Seoul Baptist Church called the

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31 Henry Cloud and Townsend, 19.
small group a “House Church,” and Sarang Community Church called it a “Upper Room.”

**House Church in the Houston Seoul Baptist Church**

What is a house church? Young Gi Chai says, “House Church is a community where a layman becomes a leader and where six to twelve lay members meet and performs the role of a local church while meeting one or more times a week.” The house church has the components of worship, education, fellowship, and evangelism or missions. House church emphasizes the involvement of more lay leaders and their roles than traditional churches, and this is more like the early church. Win Arn, and Charles Arn wrote about the role of the laity in early church.

You probably think the phenomenal growth of the early church took place because of a few dedicated apostles, absolutely not! It grew explosively because of the laity—ordinary men and women telling their friends and family about Jesus Christ and the Good News of salvation.

The lay members meet, worship, fellowship, and evangelize at several house churches as the early church did (Acts 2:46). These house churches are led by lay leaders called Mokja (Shepherd), and a house church has the limbs and bodies consisting of the laity to work in several different roles in the House church. Why has he emphasized the ministry in the church? Chai gives four reasons why he adopted house church in his church.

1. House church is biblical (Rom. 16:3-5,14,15)
2. House church is effective in the 21st century like first century.

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35 Young Gi Chai, 2.

3. House church fills the needs of the moderns: (1) The laity; (2) Community: Small groups, and (3) Prayer: spirituality.

4. House church resolves the many of the problems of traditional churches. They have sharing, inner healing, evangelism, and making disciples.\(^{37}\)

**What is the difference between a house church from a district meeting?**

District meeting is a subsidiary agent. However, house church is a church in itself. House church is not part of the Houston Seoul Baptist Church, but many House churches make up the Houston Seoul Baptist Church. In ministry, there is difference between a house church and a district meeting. The purpose of a district meeting is fellowship, but house church includes all the ministries of worship, teaching, fellowship, and evangelizing or mission. In an organization, the district meeting is formed with the close district people. However, a church member can select a house church where he wants to attend. So house church can have high homogeneous feeling, and it is easy to share, opening their mind.

**Leaders of house church**

There are shepherd, shepherd’s wife, deputy shepherd, shepherd intern, teacher, and other leaders in the house church. Shepherds are not just there because they finished a course, but are elected by members. What does this mean? Maxwell says, “Leadership is influence. That’s it. Nothing more; nothing less . . . Most people define leadership as the ability to achieve a position, not to get followers.”\(^{38}\) The church has three standards to elect a leader as follows: (1) Mind to serve others; (2) Faithfulness; and (3) Good

\(^{37}\) Ibid.

relationship with neighbors? A shepherd’s wife has the responsibility to prepare home and food for house church members for every meeting.

A deputy shepherd is a leader who has not completed all the courses as a shepherd. He can serve a house church in an emergency situation when all members confirm his qualifications. After finishing the courses, he or she will be appointed as a shepherd. A shepherd intern is a candidate who is training for the position of shepherd. He is preparing for the division of the house church through multiplication when there are more than twelve members. The teacher’s position in house church is not superior to the shepherd. Also all house church members each have a role in house church as a limb and body of Christ.

**Mokjang meeting**

A genuine Korean word for a house church group is called a “Mokjang.” Mokjang is composed of several members in the house church. McGavran says, “Human beings like to become Christians without crossing linguistic, class, or racial barriers.”

As this homogeneous principle, House church groups are formed according to the preferences of their members, also the house church is composed of the same ages, cultures, occupations and others. The order of a Mokjang meeting is as follows:

1. Sharing food
2. Praise (25 minutes)
3. Announcements (3 minutes)
4. Bible study (20 minutes)
5. Sharing life (1 Hour to 3 hours)
6. Intercession prayer (15 minutes)

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39 Young Gi Chai, 191.

7. Challenging for missions and evangelism (10 minutes)  

In this schedule, sharing life occupies the longest time. It takes about 1 to 3 hours because this is the most important part of the meeting. Chai says, “Sharing life is the core of the Mokjang meeting. During sharing life, members receive specific help and comfort.”

*Emphasizing prayer*

Young Gi Chai emphasizes the time of prayer. However, he shows the example of prayer through his prayer of three hours every day and fasting once a week. Shepherds in the church have to pray for more than 20 minutes four times a week. All members can pray anytime during five to eight in the morning. When they meet together in their house church, they have to pray in regards to the shared contents of people, evangelism and mission.

*Evangelism in house church*

After a survey, Win Arn & Charles Arn says, “75-90 percent of respondents answered that they are now in Christ and their church through friends or relatives.” Thus the church’s strategy for evangelism is to win souls through relationship. They always invite the lost to the home and share food and what has happened in everyone’s lives during that week. The role of each member for evangelism is divided. First, the

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41 Young Gi Chai, *Handbook of the 19th House Church Seminar for Pastors, 16.*

42 Young Gi Chai, *The Laity Ministry Setting with House Church, 81.*

43 Win Arn, Charles Arn, 46.
members invite a lost person, and shepherd and members take care of them in the church. After that, the shepherd convinces the new member to take the “living life” course. Pastor Chai leads them to receive Jesus Christ as their personal Lord and Savior.

Chart 33

The Division of Evangelism

<table>
<thead>
<tr>
<th>Members</th>
<th>Shepherd &amp; Members</th>
<th>Shepherd</th>
<th>Pastor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Invite the lost</td>
<td>Care for the lost</td>
<td>Convincing to take the “living life class.”</td>
<td>To evangelize the lost through a class</td>
</tr>
</tbody>
</table>

They also make efforts to support mission fields through money and prayer. A house church has a mission field and each House church use the mission field’s name as the house church’s name.

*The characteristics of a house church*

What are the characteristics of the house church? There are four characteristics:

1. The goal of church’s ministry applies stress to win the lost;
2. Division between Bible study and discipleship training;
3. Division of evangelism work; and
4. Division of role between pastor and lay members.44

44 Young Gi Chai, 180.
**Small group of Sarang Community Church**

Sarang Community Church emphasizes the ministry of small groups. Why is the ministry of small group effective? Oak says three things about it: (1) It is the method of Jesus; (2) It emphasizes the relationship with people; and (3) It has factors for effective healing (Universality, Interpersonal learning, Imitation, Cohesiveness, and Catharsis).\(^{45}\)

The small groups of Sarang Community Church are different from Houston Seoul Baptist Church. They called it “Upper Room,” and the leader “Soon-Jang” that is a genuine Korean word. Chart 34 shows the different points between small groups of two churches.

**Chart 34**

The difference between house church and upper room

<table>
<thead>
<tr>
<th>Form</th>
<th>Purpose</th>
<th>Main Activity</th>
<th>Object</th>
<th>Function</th>
<th>Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>House Church</td>
<td>Evangelism for the lost</td>
<td>Sharing life</td>
<td>Non-Christians</td>
<td>As a church</td>
<td>Each has their roles</td>
</tr>
<tr>
<td>Upper Room</td>
<td>Training for Christians</td>
<td>Study Bible</td>
<td>Christians</td>
<td>As a subordinate of The church</td>
<td>A lay leader</td>
</tr>
</tbody>
</table>

**Upper Room**

The Korean name for upper room is “Darak-bang.” What is the upper room?

Sarang Community Church’s Home page shows the following:

Upper room is a meeting place in bringing up saints who have registered at Sarang Community Church, which share the Bible, apply their life, and have

\(^{45}\) Han Eum Oak, 193-205.
fellowship together through an inductive Bible study material according to leading of a soon-jang who is trained well.  

A person who is registered, and took the course in the new family for five weeks can attend the meeting in the upper room. There are different kinds of upper rooms: upper rooms for men, upper rooms for women, upper rooms for work place, upper rooms for teachers, sarang-bang upper rooms, forever upper rooms, and upper rooms for evangelism and bringing up.

**Soon-Jang**

The meeting of a darak-bang consists of a soon-jang with four to seven members. The qualification of a soon-jang is a person who has been baptized over three years, had attended darak-bang over one year, and took discipleship training, ministry training, and evangelism explosion training. How does the soon-jang lead a group? Oak suggests four things for the soon-jang to do in leading a group: (1) Expect a change in life; (2) Become a coach-like leader; (3) Share the Bible and experience; and (4) Use the proper questions.

**The elements of darak-bang**

The darak-bang has functions in Bible study, fellowship, training, evangelism, and mission. They spend most of their time in Bible study though they have all these elements. The meeting time is about two hours. They use about 30 minutes for praising and sharing, and one hour or one hour and a half for Bible study. They study the Bible

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46 http://www.sarang.org/index.asp?url_flag=/menu03/m3_06.asp

47 Han Eum Oak, 218-238.
inductively. Also, the effective function of reproduction is bringing up leaders to reproduce other small groups. However, the groups do not multiply by themselves though they may make leaders.

The Characteristics and Strong Points of the Two Churches

How did two churches grow continually? We can find factors that make the churches grow. These characteristics can be summarized by the strong points.

1. The senior pastors have a clear-cut vision and philosophy. On the basis of the Bible verses Mathew 28:19-20, Chai had vision to evangelize the lost and to make disciples, and pastor Oak had a vision to awaken the saints and to make disciples.

2. Houston Seoul Baptist Church lays stress on the ministry of spirituality and prayer. Chai says, “I keep my ministry through praying during three hours every in the very morning.”48 Sarang Community Church has a Forty Day Special Morning Prayer Meeting few times a year because they know the importance of prayer.

3. The pastors lay stress on the laity’s ministry. The two pastors recognized that the role of the lay and pastors had to be divided on the basis of Ephesians 4:11-12.

4. They use small groups effectively for evangelism and discipleship training.

Houston Seoul Baptist Church consists of many house churches, and Sarang Community Church consists of darak-bangs in the church. These are the core ministry of the churches. Through these meeting, they can achieve evangelism,

48 Young Gi Chai, 122.
worship, fellowship, making disciples and multiplication, Bible study, and also learn through seeing.

5. The two churches have well-balanced meetings according to their churches’ purpose. There are three main meetings of small groups, classes, and worship service in the churches. However, the meetings focus on the purpose of their ministry philosophy without lacking consistency. Even Houston Seoul Baptist Church changed several items of worship service in view of new-believers. They changed their Bible into “Standard New Translate” to be read easily and wrote on weekly bulletin that visitors do not need to contribute to offering. After the worship service, they perform a survey and receive people’s comments. Every meeting always considers evangelizing the lost and making disciples according to their ministry philosophy.

6. The churches keep the principle of selectiveness and concentration for discipleship training as Jesus Christ did. Nevertheless, they do not ignore any church members.

7. They make efforts to focus on evangelizing the lost. Houston Seoul Baptist Church has evangelized the lost effectively through the house church and Sarang Community Church evangelizes to the lost through disciples who are trained through discipleship training. Also the two churches lay stress on world mission.

8. They have well-prepared materials. One church has well-prepared classes with thirteen week’s courses and lectures and the other has well prepared textbooks and guide books. It gives more power to the discipleship training.
9. They make efforts to make good lay leaders more through their teaching or experiences. According to the purpose of the churches’ philosophy in making disciples.

**Summary**

The author dealt with the general discipleship training of two outstanding Korean churches. We can understand the characteristics or strong points of the discipleship training of these churches. It can make a developing proposal for the campus ministries in chapter 6, especially, S. F. C.
CHAPTER 6
CONCLUSION AND RECOMMENDATIONS
FOR S. F. C. IN DISCIPLESHIP TRAINING

The tremendous growth of two outstanding churches was not an accident, but it was results of following the principles on the basis of Bible and God’s will at every step in the process. The pastors of the churches had eager belief in wanting to find and practice God’s will. They found and practiced the principles and God’s will that God had given them every moment. Though this, they would have achieved tremendous results through the practicing of discipleship training on Biblical foundation. Therefore S. F. C. needs to learn those same Biblical principles and practical application in discipleship training from the two churches. These churches can recommend the following suggestions for effective discipleship training and growth in campus ministries. The following recommendations, prepared by the author, follow the acrostic “S. F. C. M. O. V. E. M. E. N. T.”

1. Set a Clear-cut Purpose on the Basis of the Bible
2. Follow the Ministry Model of Jesus
3. Consider the Complementary Cooperation among Meetings
4. Make Prayer a Central Priority
5. Offer Leadership Team According to Each Ministry Part
6. Value the Weak and Various People
7. Establish an Effective System for Evangelism
8. Maximize the strong point
9. Emphasize Small Group Ministry
10. Nourish Intern Leaders
11. Train Leaders from Inside and Outside

Set a Clear Purpose from the Basis of the Bible

Warren talks about the five wonderful benefits that a clear purpose gives: (1) A clear purpose builds morale; (2) A clear purpose reduces frustration; (3) A clear purpose allows concentration; (4) A clear purpose attracts cooperation; and (5) A clear purpose assists evaluation.¹

The best method of finding God’s will is to study the Word of God. It will give direction, morale, concentration, cooperation, and evaluation when people seek to find the clear vision of God. Rick Warren relates many of the New Testament verses to the purposes of the church. He asks 2 questions: (1) What are we to be, and (2) What are we to do. Warren states in one sentence that a purpose-driven church is using the Great Commandment (Mathew 22:36-40) and the Great Commission (Mathew 28:19-20) as follows: “A Great Commitment to the Great Commandment and the Great Commission will grow a great church.”² Most campus ministry leaders and the two outstanding church leaders adopted these verses, Mathew 28:19-20, as the basis of discipleship training. We also can adopt these clear purposes for campus ministry through the study

¹ Rick Warren, 95-100.
² Rick Warren, Purpose Driven Church Seminar (Lynchburg: Liberty University, 2003), 4-5.
of these verses. The campus organizations can grow in quantity and quality when the purpose of the organizations is established on the basis of God’s Word. The pastors of the two churches had a firm and clear purpose of God to make disciples on the basis of these verses. Elmer Towns, C. Peter Wagner and Thom S. Rainer say, “Leadership implies to two things: movement and direction. A leader moves people toward a goal and gives them direction.” 3 Discipleship training is effective when leaders of campus ministries follow the clear purpose of the organization’s existence, which is on the basis of the Bible, because these leaders will move people toward a goal and give them direction.

Follow the Ministry Model of Jesus

Coleman says:

His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow. Remarkable as it may seem, Jesus started to gather these men before He ever organized an evangelistic campaign or even preached a sermon in public. Whom did Jesus select for the mission? They were indeed “unlearned and ignorant” according to the world’s standard (Acts 4:13), but they were teachable . . . They were honest men, willing to confess their need.4

In other words, there were guidelines in selection for discipleship training. Henderson also says about Wesley’s class meeting leader: “Being a class leader was in no way related to wealth or education or professional expertise or social standing; it was not an elite position. But, it did demand faithfulness, honesty, and concern for people.” 5

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guidelines can be effective for discipleship training because it shows that leaders are willing to receive the training. So S. F. C. or campus ministries must set guidelines in selecting people who want to receive discipleship training as Jesus and the two outstanding churches did.

_Consider the Complementary Cooperation among Meetings_

Frazee says, “Worship, community groups, home groups, and individuals appear on the four stages of unified relationship. Each stage is to be assigned a function on the basis of the size of meeting.”

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**Chart 35**

![Intentional Unified Strategy](chart)

There are three main kinds of meetings in making successful house church in Houston Seoul Baptist Church: (1) House church organization; (2) Gracious Worship; and (3) Systematic Bible study. Sarang Community Church, on the other hand, has (1)

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6 Randy Frazee, _The Connecting Church_ (Michigan: The Willow Creek Association, 2001), 110.
Darakbang and the second stage discipleship training; (2) Gracious Worship; and (3) Systematic Bible study classes. S. F. C. has a tendency in stressing only the small group or Bible study for discipleship training. As a result, there is no effective multiplication or fellowship in the groups. Chart 35 shows the role of each meeting on the basis of the meeting size. This picture includes the factor of individuals. It can be achieved by aiming at their Q.T. time, or using a video or cassette. Other meetings help them to be trained well through each part operates for the discipleship training. So S. F. C. must consider the complementary cooperation among meetings.

Make Prayer a Central Priority

Elmer Towns and Warren Bird say, “Make prayer a central priority in every ministry,”7 Maxwell says, “God’s hand moves when people and pastors pray together.”8 Prayer is one of the most important items of God’s work as well as for the discipleship training. Earley says reasons that cell leaders pray are as follows:

1. Prayer is the most important task of a leader.
2. Prayer saves time.
3. Prayer is omnipresent and omnipotent.
4. Prayer makes everything better.
5. Prayer gives needed insight.
6. Prayer is our greatest spiritual weapon.
7. God bless us when we pray for others.9

We found that two outstanding and growing Korean churches make prayer a central priority in their ministry. The senior pastor of Houston Seoul Baptist Church

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9 Dave Earley, 8 Habits of Effective Small Group Leaders (Houston: Cell Group Resources 2001), 30-32.
prays for his church members and evangelism every morning for three hours. Prayer is the most important tool in the house church meeting. Sarang Community Church holds forty day special morning prayer meetings several times a year. At the beginning of S. F. C., the prayer movement was started only by a few students. So S. F. C. produced numerous fruits, but now the eagerness of prayer has cooled down. Campus ministry groups that want to grow must keep this in mind, “Make Prayer a central priority in your Ministry.”

*Offer Leadership Team According to Each Ministry Part*

Gangel says:

The Old Testament contains many stories of such individual leaders, but the New Testament changes the pattern dramatically. From the example of Jesus and disciples through the last missionary journey, we see team leadership emerging as the consistent New Testament form.”

Two outstanding Korean churches have kept the principle of Biblical ministry division between pastors and the laity according to Ephesians 4:11-12. Also they have several leadership teams and centers for discipleship training and study. Campus ministry organizations need to offer leadership teams for each area of ministry. S. F. C. has no team leadership even though it is a big and complicated organization. So, S. F. C. staff members become tired easily because they have heavy burdens. If S. F. C. offers the proper team leadership in each ministry area, middle school, high school and college, discipleship as well as other ministries will expand, and discipleship training will be more effective.

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10 Kenneth O. Gangel, 11.
Value the Weak and Various People

Warren says:

Jesus realized that every person is at different level of spiritual commitment . . . Jesus took into account that people have different cultural backgrounds, understanding, and levels of spiritual commitment. He knew that it doesn’t work to use the same approach with all people . . . We must not confuse what we do with the community and the crowd with what we do with the core. Each group requires a different approach. A crowd is not a church—but a crowd can be turned into church.11

Discipleship training focuses on a few people to be trained, so it is easy to overlook the importance of weak people or other potential people who are not being trained. In fact, young Christians in faith can grow and can be trained as good leaders. Jesus focused on His twelve disciples, but He did not disregard the masses of people. Coleman says, “It would be wrong, however, to assume on the basis of what has here been emphasized that Jesus neglected the masses. Such was not the case. Jesus did all that any man could be asked to do and more to reach the multitudes.”12 Small groups and evangelism strategy will be a counterproposal to reach them and to take care of them. The house church in Houston Seoul Baptist Church includes all kinds of levels of people. They serve, love, and take care of the little Christians and help them. Many people experience healing through sharing their life and evangelizing the lost at that moment and place. “I have, in short, been all things to all sorts of men, that by every possible means I might win some to God. I do this all for the sake of the Gospel” (1 Cor. 9:22-23 PHILLIPS).


12 Coleman, 27.
Establish the Effective System for Evangelism

Growing churches have an effective strategy for evangelizing to win the lost. Houston Seoul Baptist Church focuses on relationship centered evangelism strategy through invitation to the house churches and multiplication of house churches. Sarang Community Church evangelizes the lost through mass evangelism meetings. Also, they have good strategies in enrolling new believers. Towns says, concerning the strategy of a new believer’s enrollment:

There are the law of seven touches and three hearings for evangelism. New believers tend to drop out of the church if they do not become attached to a primary group within two weeks. The law of seven touches is that a church makes seven immediate and meaningful contacts with potential members. The law of three hearing is that converts are more likely to bond after attending the church three or four times.13

Eims says, “There is much activity. Men and women are working hard. The budget is higher than ever before. The church is very active. The objective, however, is not to produce shoes but disciples.”14 The writer wants to add a word to the end of the sentence: “New believers.” If there is no evangelism and multiplication, even though there are discipleship training and much budget, the church or campus ministry will not be healthy. However, if there is active evangelism as well as discipleship training, discipleship training will gain strength and the kingdom of God will expand more.

There are several types of evangelism: (1) Personal evangelism; (2) Crusade evangelism; (3) Mass media evangelism; (4) Saturation evangelism; (5) Super aggressive evangelism; (6) Life-style of evangelism; (7) Busing evangelism; and (8)

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13 Elmer L. Towns, 62-63.

Oikos evangelism.\textsuperscript{15} This time, there must be the strategies of relationship centered evangelism through using effective small groups and good meeting events.

\textit{Maximize the strong point}

Maxwell says, “A person should be spending 80 percent of his time doing things that require his greatest gifts and abilities.”\textsuperscript{16} An organization as well as a person needs to develop and focus on their strong point. One of S. F. C. strong points is relationship with churches. S. F. C. holds conferences for teachers and pastors of middle school, high school, and college in local churches. Then they help make disciples and evangelize the lost in both the campus and in the church. Also, S. F. C. opens classes focused on discipleship training at the Theological Seminary for pastors serving with middle school, high school, and college students in local churches.

\textit{Emphasize Small Group Ministry}

Crabb remarks about the necessity of small group as follows

We need a safe place for weary pilgrims. It’s time to put political campaigns and ego-driven agendas and building program and church activities and inspiring services on the back burner. We need to dive into the unmanageable, mess world of relationships, to admire our failure, to identify our tensions, to explore our shortcomings . . . It’s time we paid whatever price must be paid to become part of spiritual community rather than an ecclesiastical organization . . . It’s time we turned our chairs toward one another and learned how to talk . . . It’s time to build the church, a community of people who take refuge in God.”\textsuperscript{17}


\textsuperscript{17} Lawrence J. Crabb, \textit{The Safest Place on Earth} (Nashville: Word Publishing 1982), 19-20.
Frazee remarks on the necessity of relationship time: “If we are going to make room for life, we must balance these three areas (work, relationship time, and sleep) according to the tempo God created.”\(^{18}\) Most churches emphasize on small group ministry. Even the core of two outstanding churches emphasize on small groups in the churches. S. F. C. also started trying to change its small group paradigm. A journal called *Staff Journal of S. F. C.*, dealt with the theme for two years in special issues. The S. F. C. representative, Jo proposed a new paradigm for S. F. C. small group as follows:

1. The small group is not a meeting for training, but a core strategy for S. F. C. movement.
2. The small group is the best strategic meeting for evangelism.
3. The small group of S. F. C. that has a reformed spirit must include the factors of movement, mission, and service.
4. The small group is able to make leaders and reproduce.\(^{19}\)

After the proposal of the paradigm’s change, it was discussed through at the conference for staff members on April 2004. In April 2005, S. F. C headquarters reached the stage to represent the *Proposal about the Paradigm’s Change for the Accomplishment of Vision, and Energetic Ministry*. Then what is a good small group? Dempsey answers with the acrostic L. I. F. E.:

1. **L**ove – We want to practice the one another’s and show our love.
2. **I**nstruction – Bible study.
3. **F**ellowship – Regular times spent having fun together!
4. **E**quipping – Each other to become disciples and multipliers of groups for Jesus and the kingdom of God.

Comiskey says that the essential elements in a small group are as follows:

(1) Upward (with God); (2) Inward (with one another); (3) Outward (for Non-Christians);

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and (4) Forward (for new leaders). Small group has to have four kinds of factors, then small group will grow in quantity and quality.

_Nourish Intern Leaders_

Warren says, “The more core members are in church, the more the church grows.” However, there is a shortage of leaders. So Sanders says, “Real leaders are in short supply. Constantly people and groups search for them. Throughout the Bible, God searches for leaders, too.” Church and para-church ministry has to nourish the leaders. They cannot just wait for a good leader to appear. The leader will train the intern leader, and through coaching, give him opportunities to lead. Intern leaders will see an example of serving, nourishment, preparation, and so on. He will be prepared to become a good leader.

_Train Leaders from the Inside and the Outside_

Scazzero says, “The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership.” Leadership is a very important point in church or ministry. Leaders must grow in the aspects of spirituality, emotion, and skills. Especially, a small group leader must be trained from the inside and the outside. The outline of training suggested by Dempsey for the inside is as follows:

1. Why set your sights on a small group?

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20 Joel Comiskey, _How to Lead a Great Cell Group Meeting_ (Houston, TX: Touch 2001), 15.


23 Peter Scazzero, _The Emotional Healthy Church_ (Grand Rapid, Michigan: Zondervan 2003), 20.
2. What is a small group?
3. What is spiritual leadership?
4. How do I lead a Group?
5. Small group basics?\textsuperscript{24}

Earley suggests 8 habits of effective small group leaders for the outside as follows:

1. Dream of leading a healthy group, growing, multiplying group.
2. Pray for group members daily.
3. Invite new people to visit the group weekly.
4. Contact group members regularly.
5. Prepare for the group meeting.
6. Mentor apprentice leaders.
7. Plan group fellowship activities.
8. Be committed to personal growth.\textsuperscript{25}

In this thesis, the writer gave the developing proposal for discipleship training of campus ministry through a comparison between campus ministry and two outstanding Korean churches. This will help the campus ministry organizations in Korea so that it can be healthy and experience growth again. We hope that the campus ministry organization can accomplish the Great Commission until Jesus comes again.

\textsuperscript{24} Rod Dempsey, 1.

\textsuperscript{25} Dave Earley, 9-10.
APPENDIX

SURVEY ABOUT S. F. C. DISCIPLESHIP TRAINING

I. Object

1. How long have you worked as a staff member in SFC?
   A. 1-3 years
   B. 4-6 years
   C. 7-9 years
   D. Over 10 years

2. What is the primary motivation that you joined SFC as a staff member?
   A. Calling to be a staff member in SFC
   B. SFC principles
   C. Discipleship training
   D. Other _______________________________________________________

II. SFC Discipleship Curriculum

1. How does SFC discipleship training compare with churches’ discipleship training?
   A. SFC is better
   B. SFC is as good
   C. SFC is similar
   D. SFC is not as good

2. During SFC training period, how do you think that the goals of all SFC training courses have been achieved?
   A. Goals were met or exceeded
   B. Goals were met but barely
   C. Goals were not met

3. Which tool is the most effective?
   A. Lecture
   B. Small group
   C. Large meeting
   D. Others _______________________________________________________
III. Textbooks of Discipleship
1. What do you think about the current textbooks being used in SFC?
   A. Very good
   B. Good
   C. Fair
   D. Not very good

2. How many textbooks have you taught completely in SFC courses?
   A. 7
   B. 5-6
   C. 3-4
   D. 1-2

3. What course can you teach in best way?
   1 2 3 4 5 6 7

4. What courses have never taught among SFC textbooks?
   1 2 3 4 5 6 7

5. What is the most difficult aspect when using the SFC discipleship textbooks?
   A. I have only learned about few textbooks
   B. There are no guide books in SFC
   C. It is too difficult to teach.
   D. Others ________________________________

6. Do you think that S. F. C. discipleship training textbooks can achieve the purpose of S. F. C. discipleship training?
   A. Very well
   B. Good
   C. Just barely
   D. Cannot achieve

IV. Small Group
1. What is the most important item in small groups? Select one or two?
   A. Bible study
   B. Movement
C. Fellowship and
D. Multiplication
E. Other ____________________________

2. What do you think of the form used in current small group with a leader and members?
   A. Very good
   B. Good
   C. Just barely ok
   D. Not good

3. What do you think of the form of small group consisting of members of the same level?
   A. Very good
   B. Good
   C. Barely ok
   D. Not good

4. If small group emphasizes the characters of community, what kind of tool can you use to do the purpose of S. F. C. discipleship training?
   A. Lecture
   B. Large meeting
   C. Same grade meeting
   D. Others:

5. What do you think of the paradigm of small group’s intention in S. F. C.?
   A. Very good
   B. Good
   C. Barely ok
   D. Not good

6. What do you think about the period of changing change the paradigm of small group in S. F. C.?
   A. Very good
   B. Good
   C. Barely ok
   D. Not good
7. How do you think about the period to start small group to intend to do in S. F.C.?
   A. Very good
   B. Good
   C. Barely ok
   D. Not good
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