

Liberty University School of Divinity

**Developing a Discipleship-training Model for Equipping the
Laity with both Emotional and Spiritual Maturity
in Korean Churches**

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ABSTRACT

DEVELOPING A DISCIPLESHIP-TRAINING MODEL FOR EQUIPPING THE LAITY WITH BOTH EMOTIONAL AND SPIRITUAL MATURITY IN KOREAN CHURCHES

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There are a lot of discipleship training programs in South Korea, but there is no discipleship-training program that focuses on both emotional maturity and spiritual maturity at the same time for mature believers. By focusing so much on spiritual maturity, churches have neglected the parts of emotional maturity since the churches were planted in South Korea. Emotionally unhealthy believers cause conflicts in church and struggle with serious individual troubles. Therefore, Korean churches should have a discipleship program which focuses on the emotional aspects as Jesus came to the earth as a perfect human and an incontestable God. The purpose of this thesis project is to provide a discipleship-training program focused on the emotional maturity. In order to attain this goal, this study will explore the necessity of the balanced discipleship-training program through the biblical and theological studies on discipleship training with emotional maturity. Also, this study will examine strengths and weaknesses of current discipleship models. This project will survey the laities, who are potential small group leaders, to examine their perception of emotional maturity. Finally, this project will provide an integrative discipleship-training model for both emotional maturity and spiritual maturity based on the results of the survey and the research.

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Chapter 1

Introduction

According to a survey conducted by Barna Group in 2014, the number of Christians in the United States who regularly attended a church decreased from 85% of the population in 1993 to 76% in 2014.¹ This result shows two important facts. First, many people think that the church is unfamiliar. Second, many people, who used to be active members of the church, are becoming inactive. In the United States, many people are leaving churches. There are several reasons. In his book, *Churchless*, George Barna said that the skepticism concerning the social contribution of the church is the reason why people are leaving churches.² On the other hand, many people talk about positive or negative things about the social contribution of the church. Nearly 50% of respondents of Barna survey said that they could not talk about the positive influence of Christians in society. As he says in his book about the reason why people are leaving churches, Christians lost their trust in their society. It is important for Christians to give people credibility because people cannot see their mind and faith, but the only thing they see is their behavior. If Christians lose trust in their society, their proclamation about Jesus will be meaningless. Neil Cole explains about the people of the postmodern era. According to him, the relationship is more important than the mission to them and is the best value in a postmodern context. For this, the postmodern people firmly believe that authenticity is highly valued.³ They want to know one

¹ George Barna, *Churchless: Understanding Today's Unchurched and How to Connect with Them* (Carol Stream, IL: Tyndale House, 2014), 33.

² Ibid., 34.

³ Neil Cole, *Church 3.0: Upgrades for the Future of the Church*, Leadership Network (San Francisco, CA: Jossey-Bass, 2010), 28.

another and be known to others. Therefore, first of all, it is important for church leaders to have an authenticity in this era because the postmodern people want to know about their leaders.

Korean churches face a similar situation with the ones in the United States. According to a survey by Ministry of Culture, from 1995 to 2005, the number of Christians decreased by 1.4% in Korea.⁴ Many young Christians leave their churches; the church calls them ‘Canaan believers’ which refers to the believers who do not go to churches in Korean. They are seeking to stay in an individual church. However, they cannot look for a church in which they want to stay. Such a situation is not different from the United States of America. One of the biggest problems is that church leaders have a lot of individual problems emotionally and spiritually. These problems exist because Korean churches do not have a balanced discipleship-training model of both emotional and spiritual maturity. Unfortunately, Koreans can easily access the news about the bad clergies who commit adultery, suicide, and murder. For this reason, more unbelievers than ever are despising the churches and their leaders in Korea.⁵ This situation continuously makes them leave the church.

Ed Stetzer talks about many methods for the healthy church, such as strengthening leadership, contemporary worship, revitalizing small group, and powerful preaching.⁶ However, the most important factor in a church’s growth is discipleship training, which makes disciples of

⁴ Byungchul Go. *The Religious Condition in South Korea*. (Ministry of Culture, Sports, and Tourism, Seoul, 2012), 14.

⁵ Hyunjo Lee, “The saints are leaving from their church.” *Igoodnews*, <http://www.igoodnews.net/news/articleView.html?idxno=39699> (accessed September 22, 2016) Hyunjo Lee says in the article, “The negative perception of the church makes people leave the churches. The top of the reasons why people do not want to attend the church is that they have some bad images about the clergy.”

⁶ Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville: B & H, 2007).

Jesus and leaders for the church. Although the early churches did not have the contemporary style worship, many leaders, organized small groups, and regular preaching that modern churches do, they made disciples because of the great commandment of Jesus.⁷ In other words, Korean churches still need to make disciples and leaders for Jesus. Korean churches are shorthanded for work of the Lord Jesus. They must train workers for Jesus, who show the postmodern people the authenticity of Christians and proclaim the Gospel to non-believers. The purpose of this thesis project is to provide a discipleship model to train the laities to be matured. This project integrates the emotional aspect of the discipleship with the spiritual aspect. This project will argue that, if a discipleship training focuses on the emotional aspect, it will become an impeccable discipleship-training model. Through the training, Christians are going to be more mature emotionally and spiritually. For achieving this, this project will explore and evaluate strengths and weaknesses of the current discipleship training models, and will survey believers to examine their perception of emotional problems.

Statement of the Problem

Social problems, such as divorce and suicide, resulting from a mental health issue. The number of mental health problems is increasing more rapidly in Korea. According to a survey by Organization for Economic Cooperation and Development, South Korea has the highest suicide rate among the members of the Organization for Economic Cooperation and Development (OECD).⁸ Specifically, as the senior population has increased, the suicide rate is rising

⁷ Dave Earley and Rod Dempsey, *Disciple Making Is...: How to Live the Great Commission with Passion and Confidence* (Nashville: B&H Academic, 2013), Kindle Locations 108-115.

⁸ Dwuan June, "World Suicide rates by country," *The Washington Post*, <http://www.washingtonpost.com/wp-srv/world/suiciderate.html> (accessed September 22, 2016), Dwuan June says in the article, "South Korea has the highest suicide rate among OECD countries in 2005."

continuously. In fact, the problems of South Korea include not only the suicide rate of seniors but also the high divorce rate in Korea. According to the OECD Family Database, South Korea's divorce rate ranked the fourth place in 40 OECD countries.⁹ As the readers of this survey see these results about suicide and divorce, they can feel the crisis of Korean society. Specifically, the results demonstrate the emotional problems in the Korean society. Korean people are suffering from both social problems and individual problems, which are emotional. Therefore, Korean churches should consider the issues regarding emotional aspects seriously. However, the churches do not seem to want to acknowledge these problems as the main subject.¹⁰ Besides, the churches do not understand that they need to focus on emotional maturity to reach the spiritual maturity together. There are many discipleship training models in Korea including CAL Seminar, Two Wings Mission Discipleship, and NCD model, but they do not include a training process for emotional maturity. Probably, they do not feel the necessity of emotional maturity; therefore they are only focusing on spiritual things. For this reason, Korea can experience emotional problems not only in the society but also in the church, and as a result, the Korean church goes through spiritual frustration. There are so many discipleship programs in Korea, but there is no discipleship model focused on both emotional and spiritual maturity in Korea. Therefore, the Korean churches need a discipleship model for emotional maturity and pursuit of a deeper spiritual walk in the 21st century.

⁹ OECD, "Marriage and divorce rates" *OECD Family Database*, https://www.oecd.org/els/family/SF3_1_Marriage_and_divorce_rate_Jan2014.pdf (accessed September 22, 2016). OECD provides the first marriage ages and divorce rates in OECD countries. In this data, South Korea has a high divorce rate among the countries.

¹⁰ Sungho Oak, *Insufficient Christianity Infected by Psychology* (Seoul: R&R Publishing, 2003), 56.

Statement of Limitations

First, this project will not provide the discipleship-training model for the entire world, but is designed only to provide Korean churches with a discipleship model, which pursues both emotional and spiritual maturity in Korea. Therefore, this project will highlight the necessity of this model for Korean churches.

Second, this project will mainly focus on the emotional maturity through discipleship-training because the existing discipleship models concentrate on spiritual maturity too much. Specifically, this project investigates the most effective way for a relationship on the emotional aspects. This project will examine why a discipleship model needs emotional aspects.

Third, this project targets laities who are potential small group leaders. For this reason, its survey focuses only on the laities who have once or more times experienced discipleship-training in their churches. Ultimately, this project will provide a balanced, healthy church discipleship-training model, which includes both emotional and spiritual aspects. For this reason, making healthy leaders is very important. This project will focus on the quality of the laities.

Finally, this project will concentrate on the small groups of Korean Churches. The point is limited to the necessity of small group in the churches of this era. After all, this project is limited to developing the discipleship model for the laities, who are the potential leaders of small groups in churches, which have some small groups, to make emotionally, and spiritually healthy churches in Korea. This project will be able to provide Korean churches with an insight of what a healthy church is, what the elements of the healthy church are, and how the church can make a healthy church.

Theoretical Basis

The purpose of discipleship-training

If someone asked why God created the Universe and people, the answer would be determined. It is nothing but God's Glory.¹¹ Besides, as Jesus already has done, the greatest purpose of the discipleship is also God's Glory. In Habakkuk 2:14, the author says that all the earth is filled with the knowledge of His glory.¹² In other words, the highest purpose of all creation is His glory. John Calvin also said, "Creation is the theater of God's glory."¹³ Then, the people of God have to think, why and how they can live for the glory of God.

First, it is pretty simple for the praise of His glory. The Bible expresses clearly why God was predestinating and choosing his people in Ephesians 1:12. Second, people have to grow to bring God glory.¹⁴ 2 Peter 3:18 says, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity. Amen." On the other hand, the people of God should grow in Christ for bringing God glory, and people, who are the disciples of Jesus, are saved for the same purpose. Third, Paul said that people must serve God to bring Him glory.¹⁵ The book of Hebrews proclaims that people should serve God for bringing Him glory in Hebrews 13:20-21. Fourth, people can bring Him glory by their many fruits. In John 15:8, Jesus says, "My Father is glorified by this: that you produce much fruit and

¹¹ Earley and Dempsey, Kindle Location 261.

¹² Ibid., Kindle Locations 270-273.

¹³ Jean Calvin, *Institutes of the Christian Religion* (Peabody, MA: Hendrickson Publishers, 2008), Kindle Location 72.

¹⁴ Earley and Dempsey, Kindle Locations 287-289.

¹⁵ Ibid., 293-299.

prove to be my disciples.” In other words, disciples can bring Him glory by producing much fruit and proving to be his disciples. Therefore, the people of God must concentrate on the command of Jesus. Jesus’ command includes these fruits and disciples. Besides, if they cannot show the life of healthy faith, they will block God’s glory.

Discipleship-training Model Focused on Emotional and Spiritual Maturity

When people have the knowledge of themselves, they can reach real maturity. Generally, many people who experienced a discipleship training say that the purpose of discipleship training is the maturity. Then, people can have a question about that; for example, what is the maturity? Dave Earley said, “Maturity does not merely seek to understand who Christ is, or even who you are as a believer. Maturity finds its full expression when the believer fulfills their God-given role.”¹⁶ It is very important to understand what God really wants. On the other hand, Maturity can be defined by the knowledge of God. In his book, *Institutes of the Christian Religion*, Calvin argues, “The knowledge of God and of ourselves mutually connected.”¹⁷ He addresses that the knowledge of ourselves leads us to the knowledge of God. He takes the knowledge of ourselves as a starting point for knowing God’s will. After this, Calvin mentions that seeking God makes people realize their real nature.¹⁸ Like this, in the discipleship training, emotional aspect can be the knowledge of us. As Calvin said, if people can take it, they also will take the spiritual maturity, the knowledge of God. Obviously, Korean churches do not stress balanced discipleship-training because they do not realize the importance of the model. It

¹⁶ Earley and Dempsey, Kindle Locations 774-775.

¹⁷ Jean Calvin, *Institutes of the Christian Religion*, Kindle Locations 673.

¹⁸ Ibid., 693.

promotes not only emotional maturity but also spiritual maturity together in the Korean churches. Therefore, Korean churches only focusing on spiritual maturity in their discipleship-trainings, should also have an interest in emotional maturity.

Biblical Basis

Maturity

Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

In Ephesians 4:13, Paul wanted to be clear to mention that the purpose of God's people is becoming mature, attaining to the whole measure of the fullness of Christ. After all, discipleship training aims for transformation. According to Ephesians 4:13, one of the church's significant purposes achieves the maturity unto the fullness of Christ. Discipleship training is never for quantitative growth, but for qualitative growth to bring God glory. If disciples forget this goal, it is not discipleship training. Discipleship is not a program for just making church workers. John H. Oak explains what the purpose of discipleship training is: "It is to make believers who want to be like Jesus and live like Jesus. The disciples we need to make are the disciple of Jesus. They are neither disciples of the Apostle Paul nor disciples of the senior pastor. Jesus Christ is the purpose, the standard, and the focus of the training of discipleship."¹⁹ As he said, a Christ-like character is the eventual aim of discipleship-training. In other words, the Christ-like character is equal to maturity.

¹⁹ Han Hum Oak, *Called to Awaken the Laity* (Seoul: Disciple-Making Ministries International, 2013), 170.

But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace reap a harvest of righteousness.

James 3 describes the wisdom that comes from heaven. He seems to explain the wisdom. However, it is not just wisdom, but the character of Trinity God: peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. In fact, these characteristics cannot be learned because it is a lifestyle. David Platt said that people could not get this wisdom from rational efforts or realistic experiences because these pearls of wisdom are only able to come from God and started by Jesus.²⁰ Apparently, God desires for his people to have a Christ-like character. Rick Warren sharply urges, "Christ-like character is never built in a classroom; it is built in the circumstances of life."²¹ This means that discipleship training is the life itself, which tries to live like Jesus Christ. Warren continuously talks about character development and that it connects with a choice. He said that if someone has a good choice, his character grows more like Jesus Christ.²² Therefore, the believers try to develop the character of Christ in their life.

Discipleship-Training Focused Emotional and Spiritual Maturity

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

²⁰ David Platt, *Exalting Jesus in James*, Christ-Centered Exposition Commentary (Nashville: B & H Publishing, 2014), 84.

²¹ Rick Warren, *The Purpose-Driven Church: Every Church Is Big in God's Eyes* (Grand Rapid, MI: Zondervan, 1995), 360.

²² Ibid., 360.

John said that the Word become flesh. Obviously, this verse described that Jesus is fully human and divine. On the other hand, the Bible does not only show Jesus as God, but also explains Him as a human being because Jesus became flesh. The fact means that He became weakness, contemptible, a curse, sin, poor, hungry, thirsty, mortal and condemned.²³ Continuously, John shows the human nature of Jesus through his fatigue (4:6), thirst (4:7), reliance upon God (5:19), crying (11:35), anger (11:38), conflict (12:27), and suffering on the cross (18, 19). Therefore, if the spiritual aspect of discipleship-training connects with the divine nature of Jesus, the emotional aspect of discipleship-training is the human nature.

Statement of Methodology

The literature reviews will be the core methodology of this project. These literature reviews can provide people with solutions to many questions; for example, what is the church? How can Christians make a healthy church? Why do people need a balanced healthy church? In other words, the literature reviews will be essential toward solving problems about making a healthy church through developing a balanced discipleship training model.

The author of this project provides the analyses for figuring out the status of the Korean churches and people by secondary data. The statistical data find out many problems with the Korean church and society.

²³ Craig S. Farmer, Timothy George, and Scott M. Manetsch, eds., *Reformation Commentary On Scripture. New Testament*, ed. Craig S. Farmer, Timothy George, and Scott M. Manetsch, vol. IV, *John 1-12* (Downers Grove, Illinois: IVP Academic, 2014), 29.

The researcher of this project will survey the characteristics of believers in the Korean church. In doing so, the author of this project will try to find out problems within Korean churches and existing discipleship training models.

For the purpose of this project, the researcher suggests many contents in the following order:

The first chapter is the introduction of this project, which includes purpose, intention, range, limitation, methodology, and review of the literature.

Chapter two will obviously provide various theoretical principles to build the discipleship model, which integrates emotional and spiritual maturity for the laity, who can be small group leaders. This chapter will present the biblical foundation of the balanced discipleship, which has an emotional and spiritual maturity, and the necessity of small groups in the church.

Chapter three will evaluate the perceptions of the Korean Church about emotional and spiritual maturity by a survey. The author will introduce the recent reality of the Korean Church based on the survey and compare with several discipleship models for analysis. The author will examine the appropriateness of these discipleship models in the Korean Church environment.

Chapter four will suggest the practical discipleship-training model that is integrated emotionally and spiritually and will look at some special churches. This model helps to equip the healthy leaders and build healthy churches. Besides, people will realize why the modern Korean church needs the discipleship training model, which includes the emotional and spiritual elements. This project will focus more on communication skill, relationship, and self-esteem.

Chapter five will conclude from this project. The author will summarize the discoveries of this project and consider the influences of future ministry in the Korean Church.

Review of Literature

The Resources for Emotional Maturity

In his book, *The Emotionally Healthy Church: A Strategy for Discipleship That Changes Lives*, Peter Scazzero stresses the necessity of an emotionally healthy church. He pointed out that contemporary Christians do not concentrate on the problems of emotional maturity, but the author shows readers its importance. Peter Scazzero's argument was very insightful to this writer concerning this project's subject. For example, he mentions about balanced maturity, "Emotional health and spiritual maturity are inseparable. It is not possible to be spiritually mature while remaining emotionally immature."²⁴ This writer fully agrees with his point of maturity. Many believers have emotional troubles with spiritual immaturity. This writer also experienced a problem of emotional immaturity with a co-pastor. He has the passion for the gospel and youth ministry, but he imprisons himself in his low self-esteem. For this reason, he cannot believe his co-workers and other people. He also suffers from depression, and he cannot serve youth any longer. Besides, his children caused some emotional issues. This situation is not a spiritual problem, but it is an emotional issue. This book shows readers why people need to balance the two maturities. Scazzero suggests not only the necessity of emotional maturity but also seven principles of the emotionally healthy church, which are as follows:

1. Look beneath the surface
2. Break the power of the past
3. Live in brokenness and vulnerability
4. Receive the gift of limits
5. Embrace grieving and loss
6. Make incarnation your model for loving well

²⁴ Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship That Changes Lives*, updated and expanded ed. (Grand Rapids, MI: Zondervan, 2015), 10.

7. Slow down to lead with integrity

Peter Scazzero's insight is very helpful to leaders who want to be matured and for a discipleship training model that will equip a real healthy church.

Another enormously useful book, written by David A. Seamands, is *Healing for Damaged Emotions*.²⁵ In his book, Seamands directly manages emotional damage, how to heal, and he is asking to have accountability for recovery. Of course, all progress is recovering in the grace of the Holy Spirit. Seamands wants to let the readers know the way of freedom from their undesirable emotional injury. First of all, he considers the precarious condition of emotion; that Satan is using people's feelings inadequately. Continuously, he introduces some emotional problems like perfectionism, depression, and low self-esteem. The author finally suggests the solution of emotional wounds through the power of God and grace of God. This book correctly divides between the emotional part and spiritual part. Namely, he solves the problems by accurate diagnosis. Although he talks about the necessity of faith to solve the emotional problems, he does not think about emotional wounds as spiritual immaturity naively. This point helps to understand building a discipleship model, integrating emotional and spiritual maturity.

John Ortberg's book, *The Me I Want to Be: Becoming God's Best Version of You*, has absorbing contents concerning "Me," who God makes. The author emphasizes that the most significant component of a person's existence is not what he does but what he is. In other words, the existence of individuals themselves, who God makes, is critical. The author alerts, "Don't you wish you could become more like those of us who are introverted: wise, calm, and restrained? It's

²⁵ David A. Seamands, *Healing for Damaged Emotions* (Colorado Springs, CO: David C. Cook, 1981).

never going to happen.”²⁶ He asserts that a person is not to be like another because God wants a person, who intends to be like other because a person is God's best version. Namely, people must realize who they are and how much God loves them. The author said that if someone tries harder to produce growth in his or her spiritual lives, he could keep it up, but it is not toward growth. He introduces three resolutions: Try softer. Try better. Try differently. Trying softer means being freer and less self-conscious. In other words, the author argues that people have to focus on God's goodness rather than their efforts. When they try softer, they are less self-protective, more open to response.²⁷ Ortberg's perspective is very insightful. He said that if people lapse into their efforts, they could not help having self-righteousness. However, this self-righteousness always disturbs actual growth. Furthermore, the author argues that each person has a sin pattern, which can define oneself. The role of a sin pattern is a profile of the people. This book talks about the importance of self-awareness concerning emotional health, through which God makes each individual his best version.

Another valuable book is *Conversion and Discipleship: You Can't Have One without the Other* by Bill Hull. He leads the Bonhoeffer project with Brandon Cook. His perspective concerning evangelism and discipleship is very prominent and sharp. He argues that nowadays, being a Christian has nothing to do with the word of God that transforms His people into the image of God. In this groundbreaking book, Hull explains why popular models of conversion and discipleship could not make real followers of Jesus Christ. He said that people could become a Christian but they are not following Jesus. He divided the Gospel into two wings that are the

²⁶ John Ortberg, *The Me I Want to Be: Becoming God's Best Version of You* (Grand Rapids, MI: Zondervan, 2010), 15.

²⁷ Ibid., 71.

plan of salvation and discipleship. He thinks that many leaders stressed only one of two wings, which is the plan of salvation. The author suggests the solution is to find the meaning of a genuine Gospel that embraces discipleship. His book helps to grab an image of the Gospel and to fix the misunderstanding of the Gospel. This writer participated in his lecture about conversion and discipleship. His lecture and book, after all, talks about the balance of Gospel that is both God's plan of salvation and progress of discipleship, which is to be a disciple. This idea helps the understanding of maturity that integrates between the emotional and spiritual part.

Another excellent resource for this project is *Why Don't We Listen Better?* This book's author, James C. Petersen, bravely emphasizes the importance of conversation. He realized that many people do not consider listening to an essential element of the relationship. In fact, the main point of this book is the relationship. The author explores how to have a relationship with others. His solution concerning real relationship is listening. He catches that people do not want to hear others. The author presents the Flat-Brain theory of emotions in part one of his book.²⁸ This book explains the causes of the emotional problem in the mind of a person, how to act on feelings in the brain, and what phenomenon is coming out of people's hearts by communication. Petersen unceasingly explains the reason why people express the difficulty of listening and how to engage with others when their condition is going to be overloaded. This book directly helps with the reasons for emotional problems and the methods of recovery. Petersen points out, "Think back. Have you ever noticed that when others are talking, your mind tends to jump ahead to what you think?"²⁹ The author challenges how it is essential to change

²⁸ Jim Petersen, *Why Don't We Listen Better? Communicating and Connecting in Relationships* (Tigard, OR: Petersen Publications, 2007), 40.

²⁹ *Ibid.*, 41.

communication habits for the relationship. According to him, relationship regarding communication is the core issue of emotional problems.

The Resources for Discipleship and Healthy Church

Rod Dempsey and Dave Earley present some principles on how to be a disciple and disciple-maker. In order to explain these principles, they examine some Bible passages and theoretical ideas concerning disciple making throughout the book. The authors inform that the role of disciple, who would like to build disciple makers, is bringing the glory of God, which God intended by his life. The authors explain, “Disciples obey the Great Commandment (Matt 22: 37), the New Commandment (John 13: 34), and the Great Commission (Matt 28: 19) and, in so doing, become the hands, feet, and voice of Jesus in their world. The disciples are developed as the body grows in maturity and as each part does its work (Ephesians 4: 16).”³⁰ After all, this book informs the readers why discipleship is important, how to make disciples, and what a disciple has to do with God. The one claim that stands out the most is that God does not give people the Great suggestion but He gives them the Great Commission. Therefore, disciples have to be real disciples, who can obey the word of God.

In his book, *Called to Awaken the Laity*,³¹ John Oak bravely proclaims the necessity of radical remodeling from the framework of old ministry. He dreamed how people can make disciples easier and how they can awaken the laity’s self-confidence. One day, he found out the role of the laity in the Bible. In order to build healthy churches they need the awakening of laity,

³⁰ Earley and Dempsey, Kindle Locations 72-74.

³¹ Han Hum Oak, *Called to Awaken the Laity*, 3.

because God does not want to make a clergy, but He would like to make a disciple. Therefore, in the church, all the people should be disciples. They are not church-goers and pew warmers. The laity should realize what their responsibility is, why they are in the church and how they can serve God themselves. John Oak talks about three key essentials of disciples concerning Jesus' teaching. They are the personal commitment, being witnesses, and servant-hood. Finally, these concepts cannot be separated from maturity, which integrates both emotional and spiritual parts.

In his book, *Your Church Can be Healthy*, Peter C. Wagner shows how people can overcome many problems to transform a church that can grow. He is using a lot of practical ways to make churches healthy and start evangelical missions successfully. Wagner presents eight common diseases that are disturbing to the extension of God's kingdom.³² This book's strength is that the author explains how to remedy these through several stages. Concentration is given to local organized factors and local circumstantial factors. These factors show where the church is within the local environment and how the church can be healthy.

Neil Cole is very famous as an author and as the founder of Church Multiplication Associates. Many people know him as one of the founders of the organic and simple church movement. Cole is the author of influential books like "Organic Church," "Search & Rescue," and "Cultivating a Life for God." In his book, *Church 3.0*, Neil Cole underscores the necessity of upgrading church. The author said, "Church 3.0 has rebuilt the function of the church in every sense, from the smallest to the largest capacity."³³ He shows that the church has changed in the history so far and forever to come and that the church has to transform for Jesus. From the beginning to the end, the author wants to let the readers stress about the kind of change. At the

³² C. Peter Wagner, *Your Church Can Be Healthy* (Nashville: Abingdon Press, 1990)

³³ Neil Cole, *Church 3.0*, 2.

center of this shift are the place and people. He pursues the change, which is focused on God's people. The author highlights that the program is not necessary anymore, but the family is very important in the church. Neil Cole firmly believes that God has worked through some people to lead the church to become a healthy one. According to him, the healthy church is not an organization but organic, that can be reproduced.

In fact, in Cole's book, the most insightful thing is the view of culture concerning a postmodern society. This writer of this project has forgotten the fact that the church does not exist under the culture. Unfortunately, many people think that God's church is subordinated to the culture, which is hopeless, but the author is against this, "God's kingdom is always countercultural, standing in contrast to the sinful values found in all of us."³⁴ Therefore, this writer cannot help but fall in with his argument about the kingdom of God and the Gospel. The author argues that the Gospel does not conform to culture but it can transform an evil culture. After all, the power, which can win the world, is from God, and God will use the people who believe the power of God for changing the world. Therefore, the man who is prepared in front of God emotionally and spiritually needs it.

Ed Stetzer and Mike Dodson are the authors of *Comeback Churches*. In their book, they account for the church, which recovered from the experience of decline or plateau. Properly speaking, this book explains how the church can grow from decline. For revitalizing the church, this book presents many subjects, such as preaching, evangelism, spiritual maturity, and small group. Comeback churches' leaders try to throw away works quickly that have nothing to do with the nature of ministry. It is two parts of building maintenance and administration. The leaders

³⁴ Ibid., 26.

intentionally plan for work related to people. They are spending more time with their church members for visiting, mentoring, leadership training, and counseling.³⁵ They invested their time toward reaching the lost and for lay leader revitalization. Therefore, it is important for the church to find the lost and build up good leaders.

Another helpful book, written by Gordon MacDonald, is *Building Below the Waterline*. The author mentions qualification of leaders in his book. According to him, there are four requirements of leaders. One of them is power, to deliver a vision to people. Second, good leaders have sensibility. Third, they have a sense of circumstantial judgment. Fourth, the author emphasizes that good leaders have to have a penetrating self-awareness.³⁶ This writer fully agrees with the author of this book because a penetrating self-awareness stands for the status of integrative maturity. The author of this book experienced failure in his life due to an extramarital affair. The incident episode led him to face self-reflection for relational restoration with God. Therefore, this book deals with many contents about self-management methods like journal writing and a step of ruin. Especially, the perspective on self-awareness is very important for emotional maturity.

Without a doubt, elders, and leaders occupy an important position in the church. In his book, *Elders, and Leaders*, Gene A. Getz deals with leader qualifications that the Bible describes. Mainly, he wanted to suggest the supra-cultural principles for leadership appointment.³⁷ He

³⁵ Stetzer and Dodson, *Comeback Churches*, 65.

³⁶ Gordon MacDonald, *Building Below the Waterline: Shoring up the Foundations of Leadership* (Peabody, MA: Hendrickson Pub, 2013), 14.

³⁷ Gene A. Getz, *Elders and Leaders: God's Plan for Leading the Church* (Chicago: Moody Publishers, 2003), 306.

acknowledges that people need time for maturity, because there is no short way to be mature. For example, Jesus spent three years in making disciples. The author said that the experience of the Holy Spirit does not change the disciples, but it is possible to change by preparation concerning reacting ministry of the Holy Spirit.³⁸ As he explains the principle of leadership appointment, he talks about a certain married couple's married life. The couple failed in their married life because they were not perfect. Of course, the author does not talk about perfect married life because there is no perfect married life in the world. He wants to deal with relational wounds that are difficult issues to treat. In other words, he points out that until someone copes well with his or her relational wounds clearly and controllably, he or she cannot be a leader. The relational hurt is not a spiritual aspect, but obviously, it is an emotional issue. Therefore, this book gives insight into maturity.

The author of *Deliberate Simplicity: How the Church Does More by Doing Less*, stresses the power of deliberate simplicity. Dave Browning states that the church, which pursues deliberate simplicity, is an equation for developing church. This means that a small number of people can make a new church more quickly and aplenty. This book introduces the strength of the small church by six elements: minimality, intentionality, reality, motility, velocity, and scalability. The author seeks out small churches' growing incredibly. Unceasingly, he emphasizes the strength of simplicity. The priorities for deliberate simplicity are placed in order: worship, small group, and outreach. Browning said, "Worship is the way we stay centered. A small group is a way we stay connected. Outreach is the way we stay concerned."³⁹ According to him,

³⁸ Ibid., 312.

³⁹ David Browning, *Deliberate Simplicity: How the Church Does More by Doing Less*, The Leadership Network Innovation Series (Grand Rapids, MI: Zondervan, 2009), 10.

worship means loving God more. Small groups mean loving people more, and outreach stands for loving people more.⁴⁰ Namely, they concentrate on doing a few things and undertaking those few things well. This book shows how small groups should focus on their job for people of Jesus. Besides, the author highlights the importance of healthy leaders, who are dedicated and disciplined.

George Barna and David Kinnaman wrote an interesting book, called *Churchless: Understanding Today's Unchurched and How to Connect with Them*. Just like the title, this book helps to understand unbelievers, and in doing so, explains how to bring them into the church. This book is based on many kinds of surveys related to unchurched people. Through many studies, the author gives readers information about unchurched people: why they do not come to church, what they want to do, and how they think about church. The author reveals what coin can pass current with unchurched people. It is the relationship of real love. According to him, they are postmodern people, who do not find the absolute being or absolute truth.⁴¹ Therefore, they would not miss a life in the church. They have a perspective of a positive future and confidence that they can solve the problems by themselves.⁴² He said that unchurched people do not accept the essence of faith, but they want to have healthy relationships. Unchurched people aim to have a relationship rather than the Gospel because they have their faith, and they are open to change. This book contributes to understanding about unchurched people's thinking. Also, the content

⁴⁰ Ibid., 13.

⁴¹ Ibid., 55.

⁴² Ibid., 56.

concerning the importance of relationship gives readers information they need, concerning what they can do for unchurched peoples.

The book, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, provides the principle of natural church development. The author Christian A. Schwarz thinks that numerical growth is not real growth, but qualitative growth is genuine. He presents eight quality characteristics of a healthy and growing church. These characteristics are Empowering leadership, Gift-oriented ministry, Passionate spirituality, Functional structures, Inspiring worship service, Holistic small groups, Need-oriented evangelism, and Loving relationships.⁴³ They are almost related to the people and their individual activity. In this regard, it is very important for churches to manage their own healthiness.

⁴³ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996).

Chapter 2

Theological and Biblical Basis of Discipleship-Training Model Focused on Emotional and Spiritual Maturity

Why Must Emotional Maturity be Pursued with Spiritual Maturity?

Dualism is the Plan of Satan

Seeing the churches and church members that have a lot of emotional problems, many believers can think that it is possible to be mature spiritually without the emotional side. In fact, this thinking is wrong in itself because it tries to divide the personality of the human into two areas. However, obviously, spiritual maturity cannot be achieved without emotional maturity.⁴⁴ These two aspects should be pursued at the same time. Peter Scazzero points out that the problem is due to the influence of Plato.⁴⁵ According to Plato, the body is evil but the spirit is good. This message, unceasingly, has invaded the church. For this reason, many believers have forgotten that God made human beings whole people in God's image. As Scazzero mentioned, this problem goes way back to the second century A.D. Starting around this time, this problem was treated importantly in seven sequential ecumenical councils. Richard Foster nicely summarized some important points concerning dualism as follows:

In brief: Gnosticism held to a strict dualism of spirit as good and matter as evil. Of necessity, then, it denied that God was creator of the material world and that Jesus was incarnated in the flesh. Marcionism posited a radical disjunction between God as revealed in the Hebrew Scriptures and God as revealed in Jesus Christ, resulting in a rejection of the Hebrew Scriptures. Montanism held to an eschatology, which taught that the New Jerusalem would soon be established in Phrygia. Arianism insisted that Christ,

⁴⁴ Scazzero, *The Emotionally Healthy Church*, 52.

⁴⁵ Ibid., 53.

the Son, was a created being, hence undercutting his divinity. Nestorianism insisted upon two distinct beings in Christ – one human, one divine – which diminished the sense of the unity of Christ. Pelagianism rejected Augustine’s notion of “original sin” and insisted upon sufficient human free will to respond to God, thus opening the door to a foundational theology of righteousness by means of human works.⁴⁶

In early Christianity, when a Christian was accused of committing heresy, the issues were always the human nature and divine nature of Jesus. For this reason, Nicea (325), Constantinople (381), and Chalcedon (451) focused on the natures of Jesus Christ. Chalcedon, especially, declared that Jesus is two natures (divine and human) in one person.⁴⁷ The problem is that similar issues have put down deep roots among modern churches concerning emotional and spiritual maturity. Peter Scazzero addressed this phenomenon, “A subtle message has filtered into our churches that to be human, to be emotional, is somehow sinful — or at least less than spiritual. This comes far more from Platonism and Gnosticism than from Holy Scripture.”⁴⁸ That is to say, the churches are suffering from dualism, such as early churches did. Regarding this matter, Rick Warren sharply criticized that some Christians despise the emotional aspect of maturity, saying:

Some Christians have made the mistake of overemphasizing emotional experiences to the neglect of sound biblical doctrine, many evangelical churches have downplayed the role of experience in spiritual growth. They have overreacted to other groups’ glorification of experience by removing any emphasis on experience and viewing every experience with suspicion, especially if it moves the emotions. Sadly, this denies the fact that God created human beings with emotions in addition to minds. God has given us feelings for a purpose. By removing all experience from the Christian-growth process,

⁴⁶ Ibid., 406.

⁴⁷ Richard Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (San Francisco: HarperSanFrancisco, 1998), 280.

⁴⁸ Scazzero, *The Emotionally Healthy Church*, 53.

you are left with nothing but a sterile, intellectual creed that can be studied but not enjoyed or practiced.⁴⁹

In order not to miss out on full maturity, the church needs all kinds of elements such as spiritual, emotional, relational, and physical.⁵⁰ Without a doubt, God created humans in His image (Gen. 1: 26– 27; Ps. 8: 5; Rom. 8: 29; 1 Cor. 11:7; Eph. 4: 24; Col. 1: 15; 1 John 3: 2). In fact, the image mentioned in Genesis 1:26-27 becomes the parent body of all the verses in which *Image* is mentioned in the Bible. G. J. Wenham explains, in his commentary on Genesis, “image” in several ways, quoting other scholars. He argues that the image is a natural character that makes human beings resemble God, such as reason and personality. Among his interpretations of the image, he suggested that the image of God encompasses reason, personality, free will, self-consciousness, intellect and so forth. Wenham also explains that the image also indicates the capacity, qualification, and the like of having a relationship with God.⁵¹ In this regard, this image involves physical, spiritual, emotional, intellectual, and social elements.

⁵² Therefore, believers need to realize the plan of Satan, which makes people ignore emotional issues. They should not forget that people cannot grow spiritually without emotional maturity.

⁴⁹ Richard Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids, MI: Zondervan Pub., 1995), 341.

⁵⁰ Ibid., 104.

⁵¹ Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary. Vol. 1. Kor ver. (Dallas: Word Books, 1990), 124.

⁵² Peter Scazzero, *The Emotionally Healthy Church*, 54.

Incarnation

God loves matter and emotion. People can know what God intends through the incarnation of Jesus, specifically through the relationship between spirit and matter.⁵³ Richard Foster clearly explains to believers the meaning of the incarnation as follows:

Now, the spiritual and the material are not in opposition to one another, but are complementary. Far from being evil, the physical is meant to be inhabited by the spiritual... The material world is created, in part, so as to make visible and manifest the realm of the invisible spirit... The material world is intended to enhance human life. It is also the realm or the place where we are to develop our spirit under God. One of the main functions of matter is to mediate the presence of an infinite God to finite minds... In this way God can come to us and we, in turn, can come to God. Divine realities are thus mediated to us through the finite realities of our personal histories, our social experiences, our physical bodies.⁵⁴

In this way, Jesus' incarnation made the divide between matter and spirit impossible. In the same way, this rule applies to the relationship between emotion and spirit because they also deal with the attributes of the human and the divine. In Luke 22:44, Jesus shows the presence of an infinite God to finite minds, "And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground." He shows the personality of God in a human body and he also evidences the feelings of God in a human's inner world. The reason why it is possible is that Jesus came to earth as a human. The Bible elucidates this point in John 1:14, "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

⁵³ Richard Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*, 260.

⁵⁴ *Ibid.*, 260-261.

σάρξ, which was translated as “body”, basically means “flesh,” but also has a variety of meaning such as “body,” “human being with flesh and blood,” “human nature,” “lineage,” “type,” “physical limit,” and “worldly life.” A broad grasp of the meaning of the word is needed to understand better the significance of the incarnation, which is probably the greatest event in human history. The Hebrew word for σάρξ is בָּשָׂר. LXX translated בָּשָׂר into σάρξ in more than half of the cases. בָּשָׂר, in common with σάρξ, basically indicates “flesh”. That is to say, animal musculature, but its meaning was expanded to be more loosely used to refer to human body, blood relationship, life itself, and so on. It also refers to created life in contrast to divine life. The implications within these two words confirm that Christ became a human being that has the same blood and flesh to ours, and that he was subject to physical limitations: He felt tired (Mk 4:38), He felt hungry (Mt. 21:18). These indicate that Jesus had a physical limit similar to men. Furthermore, the fact that he wept as he saw Maria and others weeping (John 11:35) shows that he had sympathy, love, joy and sorrow like us. He came in a very human form into the world. He took human body and nature that are vulnerable to sin and easily falls evil ways.⁵⁵

Just like the statement above, the Council of Chalcedon declared that Jesus has two natures in one person without confliction.⁵⁶ James E. Loder applies this concept to his study concerning human development. In order to approach the human spirit, he divides his study into two views. First, the view from below and second, the view from above. He mentions as follows:

This quest for human uniqueness leads us into a study of the human spirit. To give some account of the human spirit, we will first approach it from below, from the standpoint of

⁵⁵Si Yeol Kim and Sung Chun Han, *The Oxford Bible Interpreter: John* (Seoul: Disciples' Publisher & Bible Net, 2006), 72.

⁵⁶Henry Bettenson, ed., *Documents of the Christian Church* (4th ed.; London: Oxford, 2011), 54.

science and experience. Then we will approach it from above, from the standpoint of God's self-revelation in Jesus Christ in whom it is disclosed what God means by humanity in relationship to what God means by God.⁵⁷

As you can see from the above article, his research is very interesting. It is because in order to study human beings themselves, he wants to study their nature they still have and the nature they have lost by the Fall which is related to God.⁵⁸ For this reason, after studying the view from below, the view from human beings, the view from above, and the view from God, he attempts to integrate these two perspectives. He calls these two extremes "Above and Below: A Relational Unity,"⁵⁹ and uses the Möbius strip to illustrate the unity of these views. In his studies of humans, he says that the two views are not actually separated, but they are difficult to be perceived because they are apparently different and identical simultaneously just like the two edges of the Möbius strip. As you all know, the Möbius strip is a geometric shape made by twisting at 180 degrees a piece of long paper and then connecting the two ends together. Loder had to make clear the concept of "the duality is a unity" from a viewpoint of a human and a viewpoint of God to understand human beings. Hence, utilizing the Möbius strip, which is a visual image for understanding his core methodology, he clarifies the concept of duality is a unity, which is precisely the relationship between the two apparently opposed or contradictory polarities or viewpoints.⁶⁰

⁵⁷James E. Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass Publishers, 1998), 4.

⁵⁸Ibid., 10.

⁵⁹Ibid., 13.

⁶⁰Ibid., 13.

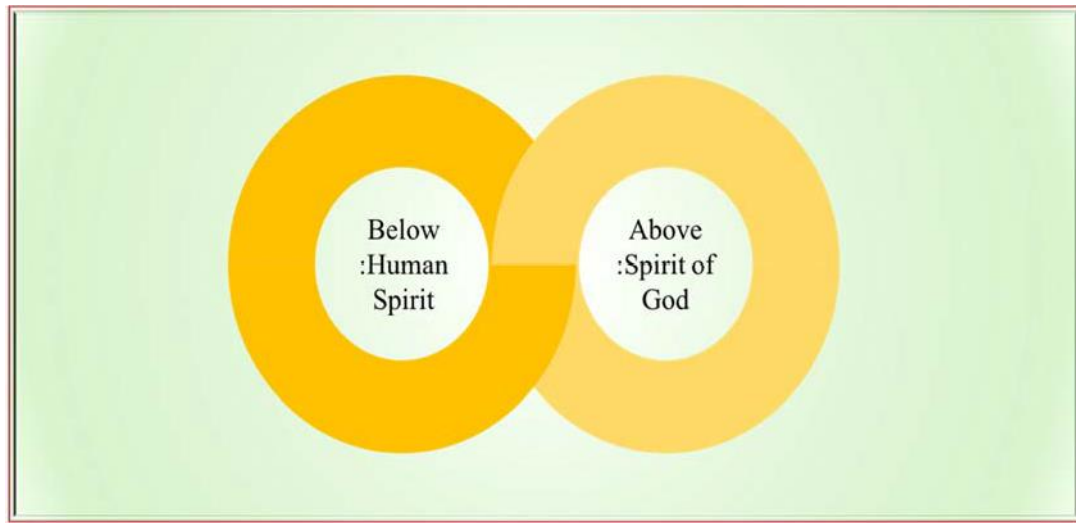


Figure 2.1 Möbius Band

The previous chapter mentioned the knowledge of God and the human mutual connection. As discussed, John Calvin affirmed the connection between the knowledge of God and of human. Interestingly, James E. Loder also is addressing the same idea concerning the connection between God and humanity. He builds his research upon the Chalcedon Creed that maintained two distinct natures of Christ (divine and human). Both extremes he mentioned are very similar to the idea in this study that we must mature both spiritual and emotional aspects of discipleship training. In this sense, the incarnation of Jesus enables the pursuit of both emotional and spiritual maturity.

The Core of Balanced Discipleship-Training Model is Relationship

The relationship is the problem among people. Bill Hull addressed, “All successful ministry is based on relationships.”⁶¹ In this sense, the ministry is also the work of people. In

⁶¹ Bill Hull, *The Disciple-Making Church: Leading a Body of Believers On the Journey of Faith* (Grand Rapids, MI: Baker Books, 2010), 36.

addition, although people believe in Jesus, they live out their emotional wound and weakness through their human relationships in the church.⁶² Moreover, the ministry of the church is based on relationship and the relationship is related to the emotional issues. Although, the main topics of the church deal with spiritual subjects, it is framed within the content of relationships because humans are bio psychosocial and spiritual beings. Through the Fall, people lost relationships in many parts. For example, relationships exist between people, natures, and God. Genesis 3: 21-25 describes that people have broken relationships because of the Fall. Peter Scazzero explains the condition of people as follows:

Relationships, God says, will now be marked by pain and misunderstandings. We will be disappointed with people in our marriages, families, churches, and workplaces. Intimacy will be replaced with manipulation, power struggles, put-downs, seductions, defensiveness, and the withholding of relationship. Loneliness will reign. We may have been built to engage the earth and to work, but now frustration and failure will be our lot. In essence, the ground will be hard. Thorns and thistles will mark our work. We may reach our goals and accomplish things, but we will never feel completely satisfied. A sense of restlessness and incompleteness will always accompany our work on earth. In this life all symphonies remain unfinished.⁶³

Consequentially, God allows people who are fallen, the deprivation of a relationship. That was a very severe punishment to his people. Interestingly, while Jesus stayed with his disciples, he too focused on building relationship. Aukerman shows the way of Jesus' discipleship:

Jesus understood that the most effective way to bring redemptive change to a life was through the establishing of relationship. This deep commitment to his students gave him the right to speak into their lives. Although the level and depth of relationship was

⁶²Scazzero, *The Emotionally Healthy Church*, 114.

⁶³Ibid., 116.

different in each encounter, building relationships was essential to Jesus and his teaching.⁶⁴

In this respect, people have to guess why God did it. God would like His people to seek him through this and he wants his people to realize their weakness and His strength. Within their vulnerabilities, people can look for God. Without doubt, the relationship is connected to emotional problems that connect between God and people. Dan B. Allender mentions emotion and explains it as “the cry of the soul” and “the language of the soul.”⁶⁵ This describes the direct connection between emotion and spiritual things. Dan explains the emotion, which can show the unique and invaluable glimpses of the character of God as follows:

Emotion is a difficult topic. If you picked up this book because you wanted to discover how to find tranquility and ease amid the uncertainties of life, you will be disappointed. Peace that passes all understanding is possible, but more often than not it is an occasional refuge that comes only after wrestling with the inner realities of our struggles with life and with God. Therefore, don’t assume that resolving your turbulent emotions is the key to meeting God. It is actually within the inner mayhem of life that a stage is built for the intrusive story of His light and hope. The absence of tumult, more than its presence, is an enemy of the soul. God meets you in your weakness, not in your strength. He comforts those who mourn, not those who live above desperation.⁶⁶

As Dan has mentioned, emotion is a difficult subject that has complex connections with relationship. People can see their God more often in hopeless situations than in the rose colored moments of life.

⁶⁴John H. Aukerman, *Discipleship That Transforms: An Introduction to Christian Education from a Wesleyan Holiness Perspective* (Anderson, IN: Warner Press, 2011), 32.

⁶⁵Dan B. Allender and Tremper Longman, *The Cry of the Soul: How Our Emotions Reveal Our Deepest Questions About God* (Colorado Springs, CO: NavPress, 1994), 25.

⁶⁶Ibid., 26-27.

Rick Warren argues that all Christians cannot grow without relationships.⁶⁷ If someone lives alone, he/she cannot mature spiritually and emotionally, because the believers are called to take a variety of spiritual and emotional experiences through relationships. Therefore, when people accept the idea that the relationship is related to emotional issues, and people realize that the problems from emotional weakness and vulnerabilities are key of the relationship between human and God, they can walk with God in their life. After all, emotional maturity can lead people to spiritual maturity.

Essential Elements for Healthy Emotional Relationship

Communication

In fact, the Oxford Dictionary provides more than 1,200 definitions of communication. It implies that communication is an integral part of human life. Julia Wood defines communication in this way: “a systemic process in which individuals interact with and through symbols to create and interpret meanings.”⁶⁸ Borrowing this definition, Tim Muehlhoff and Todd V. Lewis offer helpful analysis of communication. First, they say, “Communication is systemic.”⁶⁹ According to them, the systemic nature of communication helps us to understand why many audiences of the New Testament considered the Gospels foolishness, since they believe that the character is mutual interplays between many factors such as time, circumstance, culture, sex, site, and

⁶⁷Richard Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*, 339.

⁶⁸Julia T. Wood, *Communication Theories in Action: An Introduction*, 3rd ed., Wadsworth Series in Speech Communication. (Belmont, CA: Wadsworth, 2004), 9.

⁶⁹Tim Muehlhoff and Todd V. Lewis, *Authentic Communication: Christian Speech Engaging Culture*, Christian Worldview Integration Series (Downers Grove, IL: IVP Academic, 2010), 39.

personal history. Second, they say, “Communication is a process.”⁷⁰ It means that contents, facts, and situations of a conversation with someone else affect a present conversation with the person, and then the present conversation affect a future conversation. We may employ Tim Muehlhoff and Todd B. Lewis’ idea of communication that when a communication with somebody else flows well, it allows us to know many things about the person such as time, circumstance, and personal history, but when it does not, it gives us totally different information from the same communication. Likewise, because the information shared with a certain person affects a present conversation with the person, when someone talks with another person, a past memory may cause misunderstanding or make a relational mistake, especially if there was a distortion of a conversation with the person.

The writer of the Book of Proverbs warns us about the dark side of verbal abuse, expression of hatred, words of malediction, reproach, and derision in Proverbs 10:22: “The lips of the righteous nourish many, but fools die for lack of judgment.”⁷¹ In other words, all communication is a double-edged sword. The writer also speaks about both sides of promise and destruction in Proverbs 11:11: “Through the blessing of the upright a city is exalted, but by the mouth of the wicked it is destroyed.” The problem is that the double-sidedness of communication impacts how a person listens to information conveyed through the communication. James C. Petersen also holds a similar view. He claims that listening is at the center of communication and poor communication hinders deeper relationships.⁷² According to him, a person has an emotional problem and comes into Flat-Brain status when communication

⁷⁰Ibid., 41.

⁷¹Ibid., 38.

⁷²Ibid., 22.

went wrong. The point of his Flat-Brain theory is this: “When flat-brained we can’t hear well, see accurately, think straight, or act sensibly.”⁷³ In this regard, Petersen said that another name for the theory is “A courtroom culture.”⁷⁴ It means that once people feel hurt, they create a courtroom within themselves and then play a win-lose game. They have every conversation in order to win. In summary, proper communication is necessary for healthy and right relationships. In particular, the role of a listener is critical in communication as it is important to listen with understanding to the speaker. Relationships are built upon many factors, but it is no exaggeration to say that the essence of relationships is communication. When believers establish relationships together in church, communication is still at the heart of it. In other words, we need to bring relationship into focus for developing an emotionally healthy discipleship-training model, and healthy communication is needed to be in the center of relationships.

Self-esteem

Another key element for the healthy relationship is self-esteem. Self-esteem is an essential part of mental health. Self-esteem is a matter of valuation of one’s own worth and is related to the capacity of the valuations that they performed.⁷⁵ To try to explain more, if someone has a negative valuation of his or her own image, the person becomes vulnerable and

⁷³Ibid., 23.

⁷⁴Ibid., 35.

⁷⁵Matthew McKay and Patrick Fanning, *Self-esteem: A Proven Program of Cognitive Techniques for Assessing, Improving, and Maintaining Your Self-Esteem*, Third ed. (Oakland, CA: New Harbinger Publications, Inc., 2000), 1.

have difficulties in life. Jay E. Adams identifies self-esteem with self-love and self-image.⁷⁶ In other words, self-esteem is increased when one love him/her self and makes a good self-image. The reason why self-esteem and self-love are important for Christians is not because they are important parts of mental health, but because they are the foundations for loving others and loving God. The Bible says, “You shall love neighbor as yourself.” (Mt. 22:39, Mk. 12:31, Lk. 10:27). In fact, it is a quotation from Leviticus 19:18. Matthew quotes this verse three times in 5:43, 19:19, and 22:39. The writer of Matthew gradually expands the meaning of the words of Leviticus into loving enemies and God.⁷⁷ What is important is that loving enemies and God is not given without the commandment of self-love.⁷⁸ The Gospel writers of Matthew, Mark, Luke never speaks to their readers, “Love your neighbor instead of yourself,” but “Love your neighbor as yourself.”⁷⁹ In other words, we cannot love anyone without self-love. One may get confused about the difference between self-centeredness and self-esteem, which is an emotion of loving oneself. Walter Trobisch, however, says, “Whoever doesn't love himself is an egoist. He must become an egoist necessarily because he is not sure of his identity and is therefore always trying to find himself.”⁸⁰ He differentiates between self-centeredness and self-love, that is to say, self-esteem. It is very impressive that he suggests a vicious circle while he talks about the importance of self-love. In this view, what believers need to love God and their neighbors is self-esteem and

⁷⁶Jay E. Adams, *The Biblical View of Self-Esteem, Self-Love, Self-Image* (Eugene, OR: Harvest House Publishers, 1986), 27.

⁷⁷John Muddiman and John Barton, eds., *The Gospels*, updated selection. ed., The Oxford Bible Commentary (Oxford: Oxford University Press, 2010), 68.

⁷⁸Walter Trobisch, *Love Yourself: Self-Acceptance and Depression* (Downers Grove, IL: InterVarsity Press, 1976), 11.

⁷⁹*Ibid.*, 11.

⁸⁰*Ibid.*, 15.

self-love, because it is not possible for believers to build healthy relationships with one another without them. Therefore, believers should learn how to increase self-esteem through discipleship training and to love themselves so that they have a spiritually balanced religious life.

Awareness of Conflicts and Wrestling with Conflicts

What is necessary for us to have healthy relationships is to face our own selves. In Psalm 51:4, the Psalmist says: “Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified when you judge.” This verse is David’s expression of his own sin and shows how he was aware of it. David had a perception that human beings are primary objects of sin, but it essentially aims at God. For that reason, David relates the problems of all sins to God who is the criteria for good and evil.⁸¹ In fact, this perception in David can be related not only to sin, but also to God whose sovereignty controls history and rules over all creation. In this way, emotion caused by conflict is related to God. Dan Allender says, in his book *The Cry of the Soul*, that all hard emotions propel us to a question, “Is God good?” He argues emotional conflict of human beings does not simply reflect people and events, but also the deepest question of the human heart.⁸² Dan researched emotions to responses from others in detail, to demonstrate his claim more. He first categorizes relational movements regarding emotional response into three fundamental types. We may look at an overview of those types through the table that he suggested.

⁸¹Si Yeol Kim and Sung Chun Han, *The Oxford Bible Interpreter: Psalm 2* (Seoul: Disciples’ Publisher & Bible Net, 2006), 433.

⁸²Dan B. Allender and Tremper Longman, *The Cry of the Soul: How Our Emotions Reveal Our Deepest Questions About God*, 43.

Table 2.1 Emotional response and relational movements ⁸³

Relational Movement	Fight Response	Flight Response
Attack (Against)	Anger	Fear
Abandonment (Away)	Jealousy	Despair
Love (toward)	Contempt	Shame

In terms of relational movement, Allender defines attack as “the violation of our dignity”⁸⁴ and divides our emotional response provoked by it, into anger and fear. Such emotions lead us, as mentioned above, to a question about God and he claims that anger vocalizes the core question, “Is God just—will He let the wicked win and prevail against me?” and fear, “Will God protect me?”⁸⁵ We may sort out the questions about responses that he deals with below:

Table 2.2 Questions about God according to responses

Relational Movement	Responses	Flight Response
Attack (Against)	Anger	Is God just-will He let the wicked win?
	Fear	Will God protect me?
Abandonment (Away)	Jealousy	Is God good? or will He leave me empty and bless others?
	Despair	Will God leave me isolated and alone?
Love (toward)	Contempt	Does God love me? or will he turn away in disgust?
	Shame	Does God love me? or will he hate me if he sees me as I really am?

⁸³Ibid., 45.⁸⁴Ibid., 45.⁸⁵Ibid., 45.

Consequently, these hard emotions of human beings, as can be seen above, propel us to questions about God and the questions are answered by God's providence and intervention.

Therefore, when people fully understand what their emotions are like, wrestle with questions that they bring to God, and look into how God answers their questions with the mysterious providence, they can resolve conflicts for healthy relationships and move toward emotional and spiritual maturity where God wants them to be.

In summary, church members do not realize that they fell right into the trap of Satan. It is dualism. Satan achieves his plan by the influence of Plato. As Plato divided between body and spirit, people start to divide between emotional and spiritual aspects. They think the emotional part is sinful but the spiritual area is holy. However, the incarnation of Jesus Christ presents that God does not want the division between spiritual and material. Thus, the attempt, which divides between emotional and spiritual is unfit to the churches of Jesus Christ. In the church, spiritual maturity has to pursue with emotional maturity because the ministry of the church is inseparable from emotional issues in its community. God gives people some trials through relationships and people can grow emotionally and spiritually within relationships. For healthy relationships, believers must have communication, self-esteem, awareness of their own conflicts, and wrestle with them. After all, they can carry their spiritual maturity a step further when they recognize and seek the importance of emotional maturity within a broader spiritual process

Who is Disciple?

The Qualification of Disciple

The word “disciple” is one of the well-known words in the world, and Michael Wilkins explains the disciple like this:

Disciple is the primary term used in the Gospels to refer to Jesus’ followers and is a common referent for those known in the early church as believers, Christians, brothers, those of the way, or saints, although each term focuses upon different aspects of the individual’s relationships with Jesus and other of the faith. The term was used most frequently in this specific sense: at least 230 times in the Gospels and 28 times in Acts.⁸⁶

In Matthew 10, the author lists the names of Jesus’ disciples (Matt. 10:14; Mark 3:13-19; Luke 6:12-16; Acts 1:13). In fact, they were not special men. Some of them were fishermen and most of them came entirely from ordinary backgrounds. In his book, *The Training of the Twelve*, A. B. Bruce demonstrates that the disciples of Jesus were common people:

That some of the apostles were comparatively obscure, inferior men, cannot be denied; but even the obscurest of them may have been most useful as witnesses for Him with whom they had companied from the beginning. It does not take a great man to make a good witness, and to be witnesses of Christian facts was the main business of the apostles.⁸⁷

Obviously, they could have learned the power of humility in the Holy Spirit and submission in the community from Jesus.⁸⁸ On the other hand, these ordinary men could

⁸⁶Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus* (Grand Rapids, MI: Zondervan Pub. House, 1992), 40.

⁸⁷Alexander Balmain Bruce, *The Training of the Twelve* (Chillicothe, OH: DeWard Publishing Co., 2010), 19.

⁸⁸Bill Hull, *Jesus Christ, Disciplemaker* (Grand Rapids, MI: Baker Books, 2004), 14.

have become disciples by following Jesus Christ and it is the natural transformation of His work to convert disciples.⁸⁹ The disciples followed Jesus and pursued the way of Christlikeness; from the Bible, believers should extract the principles that can help to identify what it means to be disciples. Rodney Dempsey suggests three guiding principles about being a disciple in the following figure:



Figure 2.2 Disciple of Jesus Christ⁹⁰

The general lexical meaning of disciple (*mathētēs*) “always implies the existence of a personal attachment, which shapes the whole life of the one described as *mathētēs*, and which in its particularity, leaves no doubt as to who is deploying the formative power.”⁹¹ However, this definition does not inform the biblical meaning for a disciple of Jesus. First of all, a disciple of Jesus is “Sacrificial.”⁹² The disciples of Jesus should forsake their own time, money, body,

⁸⁹Bill Hull, *The Disciple-Making Church* (Grand Rapids: Baker Publishing Group, 1998), 26

⁹⁰Earley and Dempsey, *Disciple Making Is*, Kindle Location 514.

⁹¹Gerhard Kittel and G W. Bromiley, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1967), 4: 441.

⁹²Earley and Dempsey, *Disciple Making Is*, Kindle Location 494.

family, and even life. According to Dempsey “He or she has made a decision to submit to Christ and surrender their will and to follow Christ no matter what the cost.”⁹³ This principle is consistent with Jesus’ Words: “Whoever does not carry his own cross and come after Me cannot be My disciple.”⁹⁴

Second, a disciple of Jesus is “Relational.”⁹⁵ The Bible said, “If anyone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother.”⁹⁶ After all, loving God is the same with loving neighbors. This principle is the basic-of-basics in being a disciple. As Dempsey explains, a disciple, “understands that love is the hallmark of followers of Christ. Love for God, love for neighbor, and love for other disciples is a very important part of the value system of a disciple.”⁹⁷ If someone declares himself as a disciple but does not love God and His people, he is not a disciple.

Third, a disciple of Jesus is “Transformational.”⁹⁸ being transformed like Jesus in the grace of God, and being thoroughly mind and life. Pastor Jonathan Falwell words, “The transformation that we are talking about for the disciple connects them to the person of Christ

⁹³Ibid., Kindle Locations 494.

⁹⁴Luke 14:27 ESV.

⁹⁵Earley and Dempsey, *Disciple Making Is*, Kindle Locations 501.

⁹⁶1John 4:20 ESV

⁹⁷Earley and Dempsey, *Disciple Making Is*, Kindle Locations 503.

⁹⁸Earley and Dempsey, *Disciple Making Is*, Kindle Location 501.

and connects them to the mission of Christ as well.”⁹⁹ When a person connects to Jesus Christ, he can be transformed and be the cause of transformation.

In summary, disciples live their life to serve the purpose of God. Based on the three basic principles, Dempsey defines the meaning of the disciple as follows: “A disciple is a person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in a community and developing to their full potential for Christ and His mission.”¹⁰⁰ Therefore, first of all, the disciples are those who try to live for God’s Glory, with obedience to Jesus Christ and His words. They continuously discipline themselves within their community and seek to become mature men, who attain to the whole measure of the fullness of Christ. In this sense, disciples of Jesus concentrate on God’s Word for their spiritual maturity, but at the same time they focus on community for their emotional maturity, because they can only experience a relationship between themselves and God through their community.

The Characteristics of Disciple

People can see the change of a man through his life, and the lives of Jesus’ disciples showed what “transformation” entails through what the disciples had to do for Jesus Christ: Submission and Learning.

Submission

⁹⁹Jonathan Falwell, *InnovateChurch* (Nashville: B & H Books, 2008), 98.

¹⁰⁰*Ibid.*, 97.

In order to follow Jesus, the disciples had to obey the commands of Jesus.¹⁰¹ In John 14:15, Jesus gives His disciples a command: “If you love me, you will keep My commandments,” and He said in Matthew 7:21, “Not everyone who says to Me, ‘Lord, Lord!’ will enter the kingdom of heaven, but only the one who does the will of My Father in Heaven.” For this reason, if people want to become a disciple of Jesus, they have to submit to the Word of Jesus and should be the one who does the will of the Heavenly Father. David Platt argues the importance of these ideas as follows:

First, from the outset you need to commit to believe whatever Jesus says. As a Christian, it would be a grave mistake to come to Jesus and say, ‘Let me hear what you have to say, and then I’ll decide whether or not I like it.’ If you approach Jesus this way, you will never truly hear what he has to say. You have to say yes to the words of Jesus before you even hear them. Then second, you need to commit to obey what you have heard. The gospel does not prompt you to mere reflection; the gospel requires a response. In the process of hearing Jesus, you are compelled to take an honest look at your life, your family, and your church and not just ask, ‘What is he saying?’ but also ask, ‘What shall I do?’¹⁰²

His saying (commands are) is important because some people want to prove their faith within (their own will) just their saying. However, it is not important what they were saying but what they are doing. The problem is that Jesus’ disciples should obey everything Jesus commanded, even the hard stuff,¹⁰³ but it is impossible if there is no help from God. Therefore, those who want to be a disciple should have humility in their mind and start by obeying the three commands: love God and love your neighbor, love one another, and make disciples.

¹⁰¹Earley and Dempsey, *Disciple Making Is*, Kindle Locations 889.

¹⁰²David Platt, *Radical: Taking Back Your Faith from the American Dream* (Colorado Springs, CO: Multnomah Books, 2010), 20.

¹⁰³Earley and Dempsey, *Disciple Making Is*, Kindle Locations 929.

Learning

The disciples of Jesus learned His words and His way, of doing works.¹⁰⁴ Jesus said in Matthew 7: 24, “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.” The person who hears or learns the word of God has to be a sincere practitioner. Bill Hull defines the meaning of learning as follows: “Learning means application; Learning is transformation; Learning is creating a new attitude and behavior in the inner person.”¹⁰⁵ A person’s actions show his or her faith because faith is inseparable from behavior. Hull addresses this relationship between faith and behavior: “Yes, I believe that salvation is by faith and is an act of the grace of God, but the evidence that salvation has taken place is behavioral.”¹⁰⁶ People can know whom Jesus Christ is, how he lived, and what Jesus did through leaning, which are the three dimensions of doing what Jesus did. These are “doing works of power, pursuing the habits of his life for personal transformation, and training others to be Jesus’ disciples.”¹⁰⁷ Learning Him is the way to be a disciple.

Imitating

To imitate Jesus is to desire Jesus as a disciple. There are several verses on imitating Jesus Christ in the Bible. Apostle Paul stresses about imitating Jesus in Philippians 2:5, “Your attitude should be the same as that of Christ Jesus”. In 1Peter 2:21, Peter also addresses this issue: “For you have been called for this purpose, since Christ also suffered for you, leaving

¹⁰⁴Bill Hull, *Jesus Christ, Disciplemaker* (Grand Rapids, MI: Baker Books, 2004), 17.

¹⁰⁵*Ibid.*, 16.

¹⁰⁶*Ibid.*, 17.

¹⁰⁷*Ibid.*, 17.

you an example for you to follow in His steps,” If someone would like to be a disciple of Jesus, he or she has to imitate Jesus’ life and character.¹⁰⁸ Maturing in Christlikeness is not an option, but essential to being a disciple of Jesus.

In addition, to imitate Jesus is to teach others to follow Jesus.¹⁰⁹ Jesus stayed with His disciples for this purpose. “He appointed twelve--designating them apostles--that they might be with him and that he might send them out to preach and to have authority to drive out demons.” He did not take a rest because he sought to teach others to lead. He taught his disciples why they are called and he informed them what they should do. After all, imitating Jesus means not only following Jesus individually but also helping others to follow Jesus.

In summary, to be a disciple is not easy. One has to submit to follow Jesus, learn His words, Jesus’ way of doing ministry, imitate Jesus’ life and character, and raise others to follow Jesus.¹¹⁰ It is not different from requirements of the disciples. On the other hand, sacrificial, relational, and transformational qualifications are inseparable with the characteristics such as submission, learning, and imitating.

Table 2.3 The Qualifications and Characteristics of Jesus’ Disciples

	Qualification	Characteristics	
Disciples	Sacrificial	Submission	To submit to Word of God
	Relational	Learning	To learn Jesus’ words To learn Jesus’ way of doing ministry
	Transformational	Imitating	To imitate Jesus’ life and character To teach disciples to follow Jesus.

¹⁰⁸Ibid., 18.

¹⁰⁹Ibid., 20.

¹¹⁰Ibid., 15-22.

The table shows that the qualifications of Jesus' disciples correspond to the accountabilities of Jesus' disciples. It appears that "sacrificial" must include submitting to the rule or reign of Jesus,¹¹¹ "Relational" has to build a relationship with God through Jesus' words and God's people through Jesus' way of doing ministry,¹¹² and "Transformational" aims to imitate the image of Christ through His life, character, and teaching.¹¹³ All disciples must have these foundations for being Jesus' disciples.

What is Discipleship?

Discipleship is a popular term in Christianity. Particularly, many modern churches use the term discipleship as a name for saints' training programs. For this reason, Christians should know the real meaning of discipleship.

Definition of Discipleship

Bill Hull defines discipleship this way:

Discipleship, the widely accepted term that describes the ongoing life of the disciple, also describes the broader Christian experience. This word isn't pure biblical expression, but a derivative. Yet most Christians generally accept discipleship as the process of following Jesus. *Ship* added to the end of *disciple* means "the state of" or "contained in." So discipleship means the state of being a disciple. In fact, the term *discipleship* has a nice ongoing feel ---- a sense of journey, the idea of *becoming* a disciple rather than having been made a disciple.¹¹⁴

¹¹¹Jonathan Falwell, *InnovateChurch*, 97.

¹¹²*Ibid.*, 96.

¹¹³*Ibid.*, 98.

¹¹⁴Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, Navigators Reference Library (Colorado Springs, CO: NavPress, 2006), 35.

This definition is not only very specific in discipleship, but also insightful. Especially, the expression, “a sense of journey,” describes a disciple who follows Jesus Christ throughout one’s whole life. In his book, *Discipleship*, Dietrich Bonhoeffer highlights, “Discipleship is the commitment to Christ. Because Christ exists, he must be followed.”¹¹⁵ After all, discipleship is an issue of commitment to Christ.

In fact, there are many prejudices and misunderstandings about discipleship because the focus of people in discipleship should not be on just being a disciple but on being made a disciple. However, discipleship is not an issue of what people do. It is an outcome of what people are.¹¹⁶ Bill Hull corrects this misconception through six declarations:

1. Discipleship is not a program.
2. Discipleship is not a production line.
3. Discipleship is not Just for beginners.
4. Discipleship is not Just for leaders.
5. Discipleship is not Just for the highly literate.
6. Discipleship is not Just for people who like structure.¹¹⁷

These six declarations are the basic of basics for discipleship. In 1 Tim 4:7, Paul said, “Have nothing to do with godless myths and old wives’ tales; rather, train yourself to be godly.” He knows that people cannot be godly without discipline.¹¹⁸ If people desire to be godly, they should know the attributes of discipleship and try to develop the image of Christ through discipline. Discipleship disciplines people to be persons who are Christ like during their lifetime.

¹¹⁵Dietrich Bonhoeffer, *Discipleship*, vol. 4 in *Dietrich Bonhoeffer Works* (Minneapolis, MN: Augsburg: Fortress, 2003), 59.

¹¹⁶John Koessler, *True Discipleship: The Art of Following Jesus* (Chicago: Moody Publishers, 2003), 12.

¹¹⁷Hull, *The Complete Book of Discipleship*, 36-40.

¹¹⁸*Ibid.*, 40.

Key Factors for Discipleship

Modeling

People can be transformed in their lifestyle or sense of worth throughout modeling.¹¹⁹ When they live as Christians in the world, the only model for them is Jesus Christ.¹²⁰ If disciples of Jesus Christ lose sight of how they are doing and what goals they are trying to reach, they should remind themselves that the perfect guide is only the Lord Jesus. After all, Jesus is the example for discipleship. He said to a Pharisee in Matthew 22:36-40, “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’” Obviously, the life of Jesus is the ideal model of genuine love toward God and His people. Besides, when Jesus was washing His disciples’ feet, He said in John 13:15, “I have set you an example that you should do as I have done for you.” In this verse, Jesus confirmed himself that he is the example for his disciples. Similarly, the Apostle Paul said in Philippians 3:17, “Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you.” Moreover, in 1 Cor 11:1, Paul addressed that he follows the example of Christ. Without a doubt, Paul is a disciple of Jesus. This verse shows people how disciples can be made through modeling. Jesus creates a disciple through His life and Word. A disciple, made by Jesus, can make another disciple of Jesus through modeling. In fact, Paul stressed the importance of modeling in 1 Thess 1:6-7, “You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. And so you became

¹¹⁹Dennis McCallum and Jessica Lowery, *Organic Discipleship: Mentoring Others Into Spiritual Maturity and Leadership* (Columbus, OH: New Paradigm, 2012), 69.

¹²⁰George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*, Barna Reports for Highly Effective Churches (Colorado Springs, CO: WaterBrook Press, 2001), 110.

a model to all the believers in Macedonia and Achaia.” Paul commended the saints of Thessalonica because they became models and imitators of the Lord. However, most importantly, the disciples of Jesus Christ must have a deep relationship with God before becoming such models.¹²¹ Jesus describes how this is difficult as follows: “If anyone comes to me and does not hate his father and mother, his wife and children his brothers and sisters—yes, even his own life—he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple.”¹²² A real disciple follows the way of Jesus Christ, who gave himself up for His people.

Self-denial

In Luke 9:23, Jesus said, “If anyone would come after me, he must deny himself and take up his cross daily and follow me.” And Jesus also mentions self-denial in Luke 14:27 and Mark 8:31-38. Bill Hull describes the self-denial as follows:

Say no to self in order to say yes to God. The only righteous role of self-denial is to eliminate any obstacle that blocks saying yes to God. When my will conflicts with his will, self-denial makes following his will possible. Jesus wants me to deny myself the right to be in charge of my own life. He wants to lead and he asks me to follow. That drives a stake through the heart of my will, my ego, and my desire to control.¹²³

The people of God are committed to following God’s will after giving up their own will. Obviously, self-denial is the solution for believers through which they can invite God into their lives. That is the mark of following Jesus for God’s people. Jesus did not speak about denying

¹²¹Dennis McCallum and Jessica Lowery, *Organic Discipleship: Mentoring Others Into Spiritual Maturity and Leadership*, revised ed., 73.

¹²²Luke 14:26-27 ESV.

¹²³Hull, *The Complete Book of Discipleship*, 121.

the reality of people's environments or their needs or tell them to give up their valuables.¹²⁴

When someone gives up control of his life, he embraces self-denial.¹²⁵ This is to give up the right to control one's future and to decide to follow Jesus. It is to concentrate on the significance of renouncing oneself as the center of one's life and actions.¹²⁶ After all, self-denial means that the disciples of Jesus give over to their master everything, such as money, time, career, and body. When people immerse themselves in Jesus, they will truly find themselves.¹²⁷

Love

In fact, beyond all question, God is love. God has loved his people and He gave them His son Jesus. Jesus also loved God's people. For this reason, he chose the crucifixion. He was a revolutionary, who focused on attitudes: obedience to God, love, justice, peace, holy living, integrity, generosity, spiritual connection, spiritual wholeness, Biblical literacy, faith in God, blessing people, and disciple-making.¹²⁸ He, especially, thought much of love. He said in Matt 5:43-44, "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you." Jesus' key statement is that one should love the Lord his God and his neighbor as much as his enemy. Furthermore, the disciples of Jesus must love as Jesus loved.¹²⁹ It is the transformed relationship among the disciples

¹²⁴Bill Hull, *Jesus Christ, Disciplemaker*, 185.

¹²⁵*Ibid.*, 123.

¹²⁶*Ibid.*, 185.

¹²⁷*Ibid.*, 188

¹²⁸George Barna, *Revolution* (Wheaton, IL: Tyndale House Publishers, 2005), 69-77.

¹²⁹Hull, *The Complete Book of Discipleship*, 139.

which Jesus wants. Jesus told his disciples to love one another in John 13:34-35, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this, all men will know that you are my disciples if you love one another.” Obviously, Jesus reveals his standard for a disciple in this new commandment. His command is not general but specific. He asks his people to love as he did.

In summary, discipleship is a journey in order to develop the image of Christ through discipline in one’s lifetime. Therefore, it is about the relationship between Jesus and his followers. Unceasingly, the disciples of Jesus have to try to be Christ-like and to have a relationship with Jesus. The pattern of this relationship is very simple. They can build a relationship with Him through modeling, self-denial, and love. Modeling involves a deep relationship with God.¹³⁰ Similarly, self-denial shows the relationship between the individual and God in following His will.¹³¹ Through this process, the disciples can abandon their own desire, ego, and will. Love is the key point of the relationship. The love which disciples today need is the relationship that Jesus has with his people and God. After all, discipleship is discipline for transformed relationships.¹³²

¹³⁰ McCallum and Lowery, 73.

¹³¹ Hull, *The Complete Book of Discipleship*, 121.

¹³² Ibid., 139-141.

The Discipleship in Small Group

The definition of small group

There are many definitions of small groups. Among them, the definition of Gareth Icenogle on the small group is an impressive one. He defines the small group as follows:

Small groups are microcosms of God's creation community. Wherever two or more persons come together, they became an actual reflection of the image and likeness of God. Small groups are the basic arena for either imaging the redeeming presence of God or projecting destructive human systems. Every small or large gathering of humanity exists in this tension of manifesting an inhuman structure or embodying divinely redemptive relationships.¹³³

This definition of the small group informs the intention of God. God wants people to come together for Him through the small group, since God has always existed in the lifestyle of community.¹³⁴ That was the style of God's existence and the way of spiritual growth through emotional stimulus.

The necessity of discipleship in small groups

Discipleship is first and foremost an issue of relationship.¹³⁵ In his book, *The Big Book on Small Group*, Jeffrey Arnold said, "Disciples are made in relationship."¹³⁶ People can learn who a disciple is by watching and modeling. On the other hand, people learn about everything

¹³³Gareth Weldon Icenogle, *Biblical Foundations for Small Group Ministry: An Integrative Approach* (Downers Grove, IL: InterVarsity Press, 1994), 20-21.

¹³⁴Ralph W. Neighbour and Lorna Jenkins, *Where Do We Go from Here? A Guidebook for Cell Group Churches* (Houston, TX: Touch Publications, 1990), 97.

¹³⁵John Koessler, *True Discipleship: A Companion Guide* (Chicago: Moody Publishers, 2003), 120.

¹³⁶Jeffrey Arnold, *The Big Book On Small Groups*, rev. ed. (Downers Grove, IL: InterVarsity Press, 2004), Kindle Location 156.

through the relationship in which they live. The disciple's learning is the same. Since they can learn best in relationship, they can successfully learn to be disciples in that way.¹³⁷ Jeffrey

Arnold explains about small group as follow:

Small group experts and theologians have noted many other biblical arguments for small groups. They have observed that in the creation and fall narratives of Genesis 1-3, human beings are depicted in relationship with God and dependent on one another. They have seen small group principles and ideals in the Jewish social structure, the law of God and the one another of the New Testament.¹³⁸

A small group is the best circumstance for learning about discipleship in a relationship since community for Jesus can appear most perfectly only in small groups through relationship.¹³⁹ Believers must have relationships in small groups to mature. According to Richard Warren, the reason is clear why people must have a small group of relationships. He argues, "Christians need relationships to grow. We don't grow in isolation; we develop in the context of fellowship"¹⁴⁰ On the other hand, human beings never can grow by themselves, but they can experience their God in the relationship of community small groups. They can grow to be disciples in the relationship of the small group.

Summary

The discipleship-training model must focus on emotional and spiritual maturity at the same time because of the attempt, which tries to divide human's inner area into two sections, is

¹³⁷Ibid., Kindle Locations 172-173.

¹³⁸Ibid., Kindle Locations 138-140.

¹³⁹Ralph W. Neighbour and Lorna Jenkins, *Where Do We Go from Here? A Guidebook for Cell Group Churches*, 94.

¹⁴⁰Warren, *The Purpose Driven Church*, 339.

the plan of Satan. God gives his people, his son. Jesus came to earth as a real human and God, for his people. As God loves matter and spirit, people should consider with equal importance the emotional and spiritual components. Therefore, the churches have to beware of dualism and ruminate on the meaning of Jesus's incarnation for realizing the necessity of emotional maturity. Continuously, churches should not forget the importance of relationship because all ministries in the church are based on relationship. Church members can grow in relationships through interaction, as they experience hard times or trials in their relationships together. The important thing is that the emotional issues are inseparable from the relationship. Through a relationship, both emotional and spiritual areas have a direct connection, because the emotion is the cry of the soul. Additionally, the qualification and accountability of Jesus' disciple are based on the relationship. The disciples of Jesus have to build a relationship with Jesus and submit to follow. They learn Jesus' word to love their neighbor while doing ministry. Ultimately, they have to transform themselves to be like Jesus Christ, and they should be making a huge difference through their lives. After all, the center of discipleship is relationship toward God and the world. For this, disciples have always modeled Jesus through self-denial and loving God and people. Training must be in small groups because it is the best situation for learning about discipleship within relationships. The disciples can grow in the relationship. After all, if disciples do not have relationships with both the spiritual and emotional experiences in the small group, they cannot reach real maturity.

Chapter 3

The Survey Result: The Recognition of Laypersons About A Discipleship Model Focused on both Emotional and Spiritual Maturity

The Purpose and Procedures of the Survey

The purpose of this survey is to learn about discipleship training through those who have completed the discipleship training courses in the Korean Church, and to see if the discipleship training is proceeding in a spiritual and emotionally balanced manner. Through this survey, we will find out about the participants' understanding of the discipleship training in Korean churches and the shortcomings of it, and apply the results to the new model. To that end, in this chapter, the researcher will analyze and evaluate the results. The survey was conducted through Google Survey, "drive.google.com", November 5 - 30, 2016. It is entitled "Questionnaire of Developing a discipleship-training model for equipping the laity with both emotional and spiritual maturity in Korean Churches."

Data Collection

The permission for this survey was made by IRB on November 3, 2016. For this survey, the first thing to be done of all was to find the participants, and to have them complete the questionnaire. Participants were anonymous. Participants were recruited via Facebook links, emails, phone calls and social networking websites. They were the people who experienced the discipleship training in the Korean churches. They received a link to the survey and were able to access the "Questionnaire of Developing a discipleship-training model for equality with both emotional and spiritual maturity in Korean Churches."

Composition of Questionnaire

The questionnaire is comprised of four categories. The first part is information about the participants. Figures 3.1, 3.2, 3.3 and 3.4 are included in this part, and the participants' gender, age, educational background, and period of discipleship training were examined. The second part covered discipleship training. The questions of this part were to analyze the discipleship-training experiences in the Korean churches and to understand the situation and contents of the trainings. The third part was meant to deal with participants' perceptions of the emotional aspects of the discipleship trainings they had experienced. The fourth part was about the spiritual accomplishment through the discipleship training, which is a general area of the training.

Participants

Participants in this survey are those who have already experienced discipleship training in their church in Korea. People of various ages participated in the survey and a total of 115 people responded. Based on the evaluation and analysis of the questionnaires, the researcher was able to obtain data on discipleship training in Korean churches.

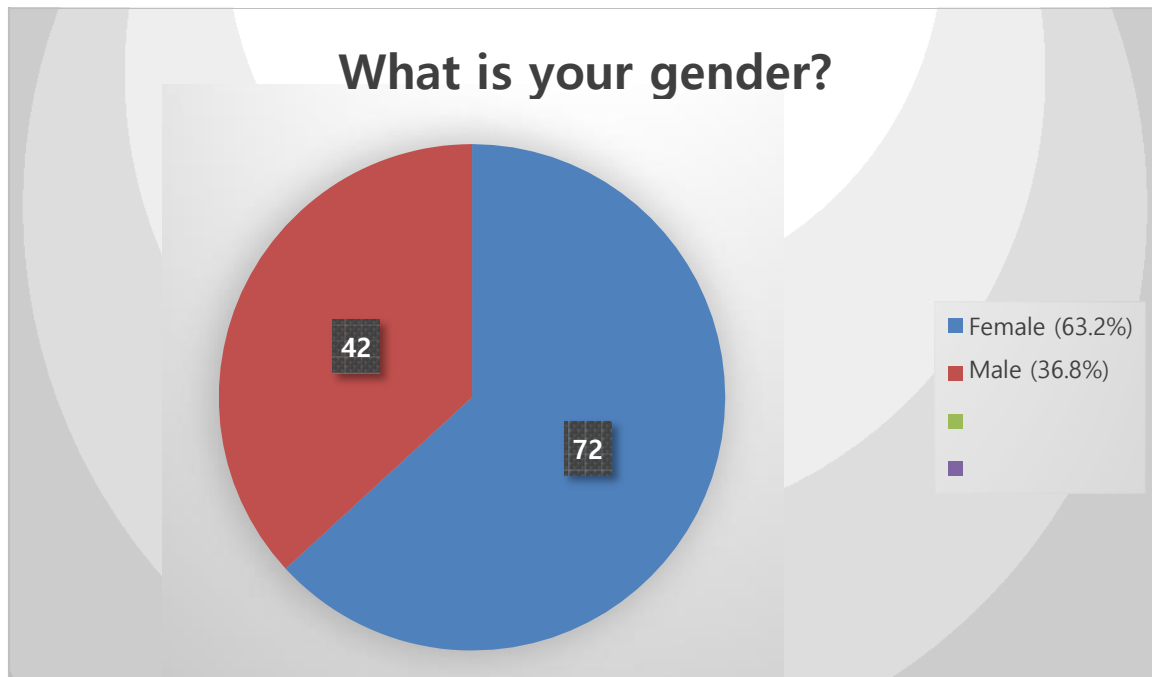


Figure 3.1 Gender Information of Participants – Question 1

First, 114 participants answered this question. Among them, 72 (63.2%) were female and 42 (36.8%) were male. Considering the results of this survey more broadly, you can see that there are more women than men in Korean churches who received discipleship training.

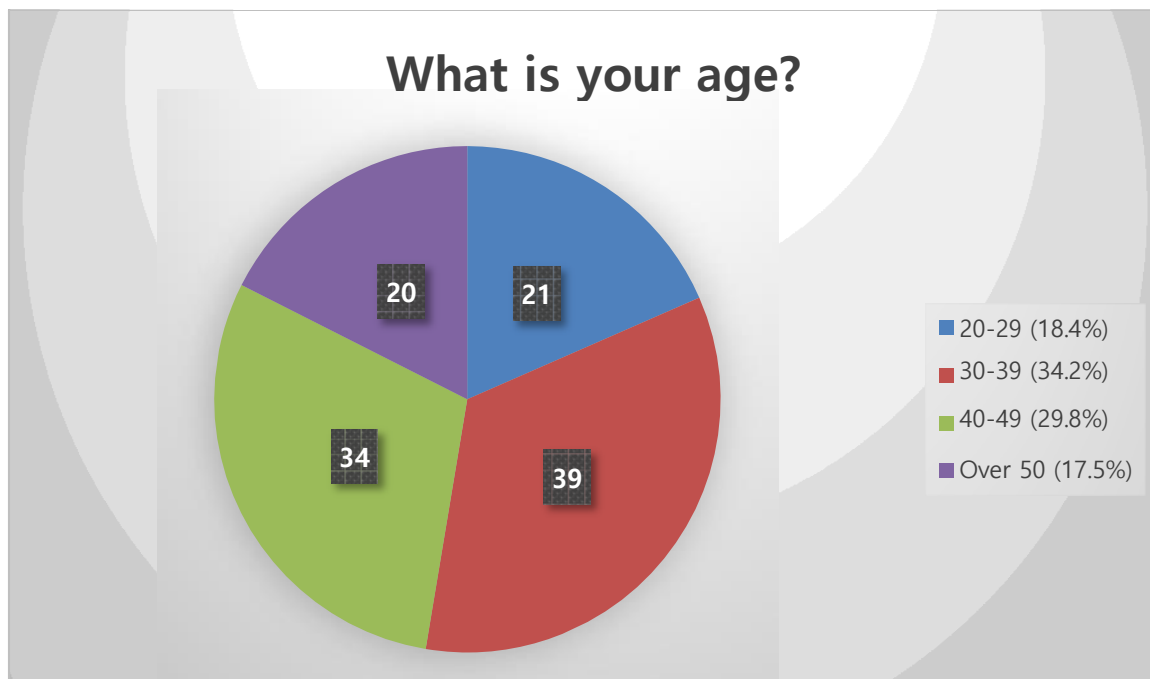


Figure 3.2 Age Group Information of Participants – Question 2

114 of the total 115 participants answered this question. Among the age groups participating in the questionnaire, the one with the highest participation rate, 34.2% (39 persons), is the ages of 30 to 39. The second highest group is the ages of 40 to 49, which is 29.9% (34 persons). The two groups account for 64% with 73 persons of the total of 114.

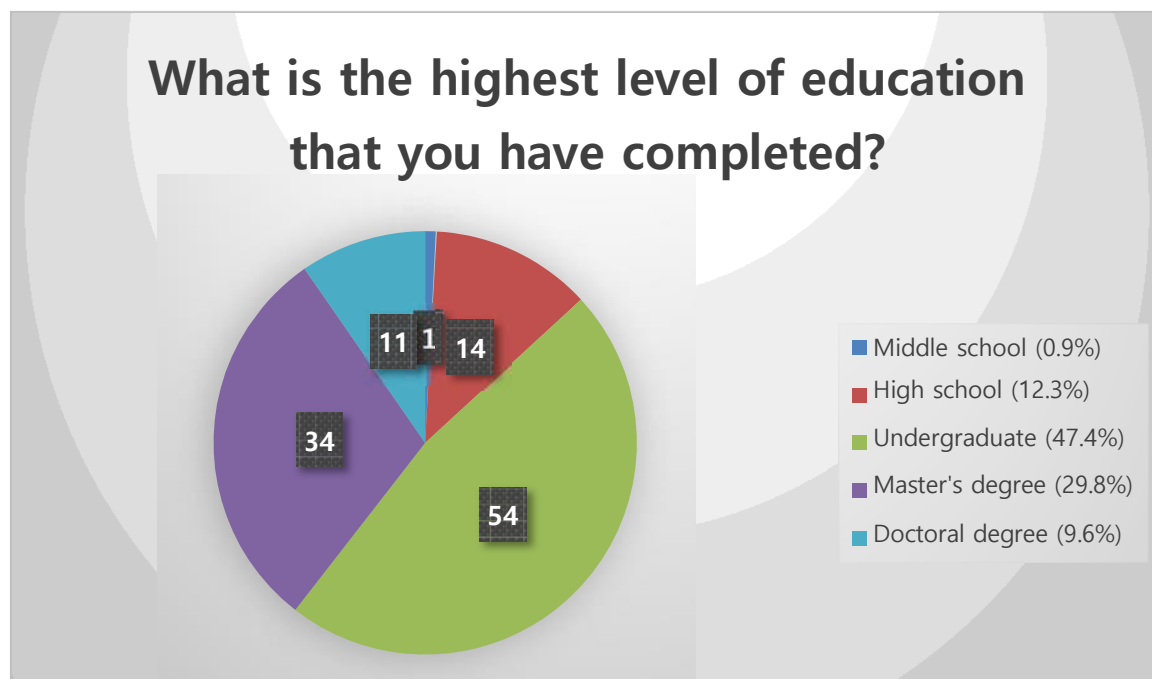


Figure 3.3 Education Information of Participants – Question 3

114 of the total 115 participants answered this question. Among them, 54 (47.4%) graduated from college, and 34 (29.8%) had a master's degree and 11 (9.6%) had a doctoral degree. Those who have a middle school and a high school diploma are one (0.9%) and 14 (12.3%), which account for 13.2% of the total 114 respondents.

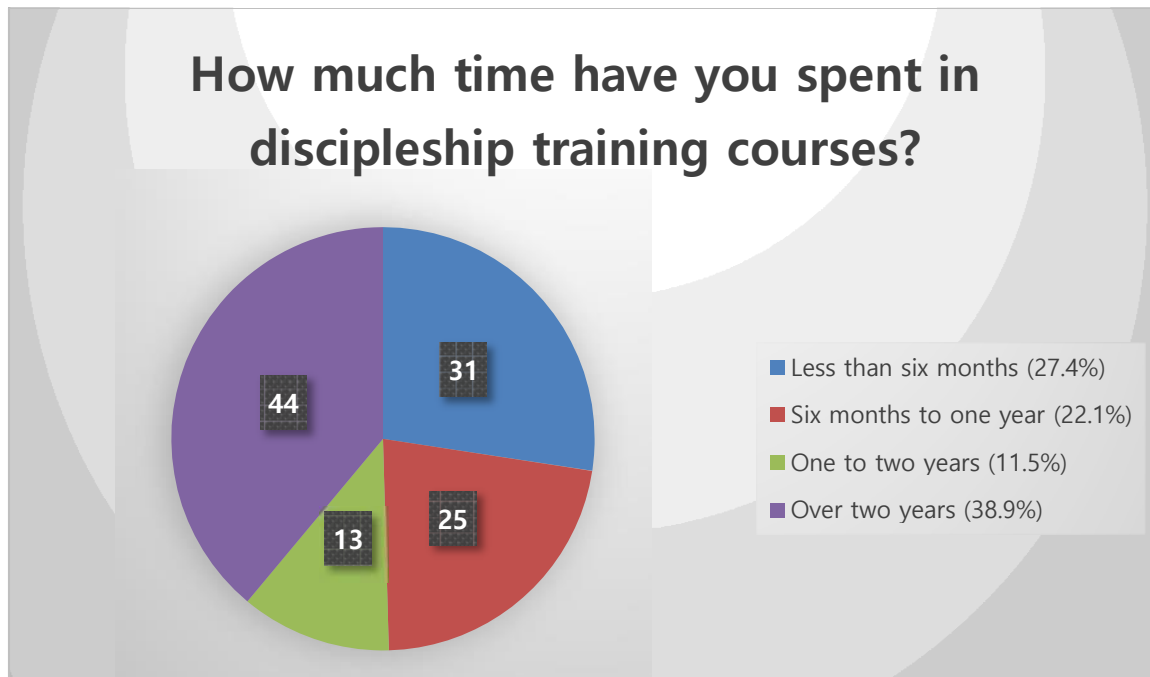


Figure 3.4 Discipleship Training period Information of Participants – Question 4

113 of the total 115 participants answered this question. Among the respondents, 44 (38.9%) received the discipleship training for more than two years, followed by 31 (27.4%) who received the training for less than 6 months. Also, 25 (22.1%) received the training between 6 months to 1 year and 13 (11.5%) received from 1 year to 2 years. Considering that there are the most respondents who experienced discipleship training for more than two years, it can be said that many Korean churches have various kinds of discipleship trainings which take a long period of time.

Data Analysis: Analysis of Discipleship Training in Korean Church

The following five questions are about the discipleship training the participants experienced.

Through these questions, participants answer about the types and features of discipleship training

in their churches, the elements they consider important in the training, and the strengths and weaknesses they have experienced.



Figure 3.5 Types of Discipleship Training – Question 5

111 of the total 115 participants answered this question. The most popular type of discipleship training is the bible study. 96 respondents in this survey experienced the bible study, which is 86.5%. Also, Leading small groups is 51 (45.9%), Apologetics is 41 (36.9%), and Evangelism 38(34.2%).

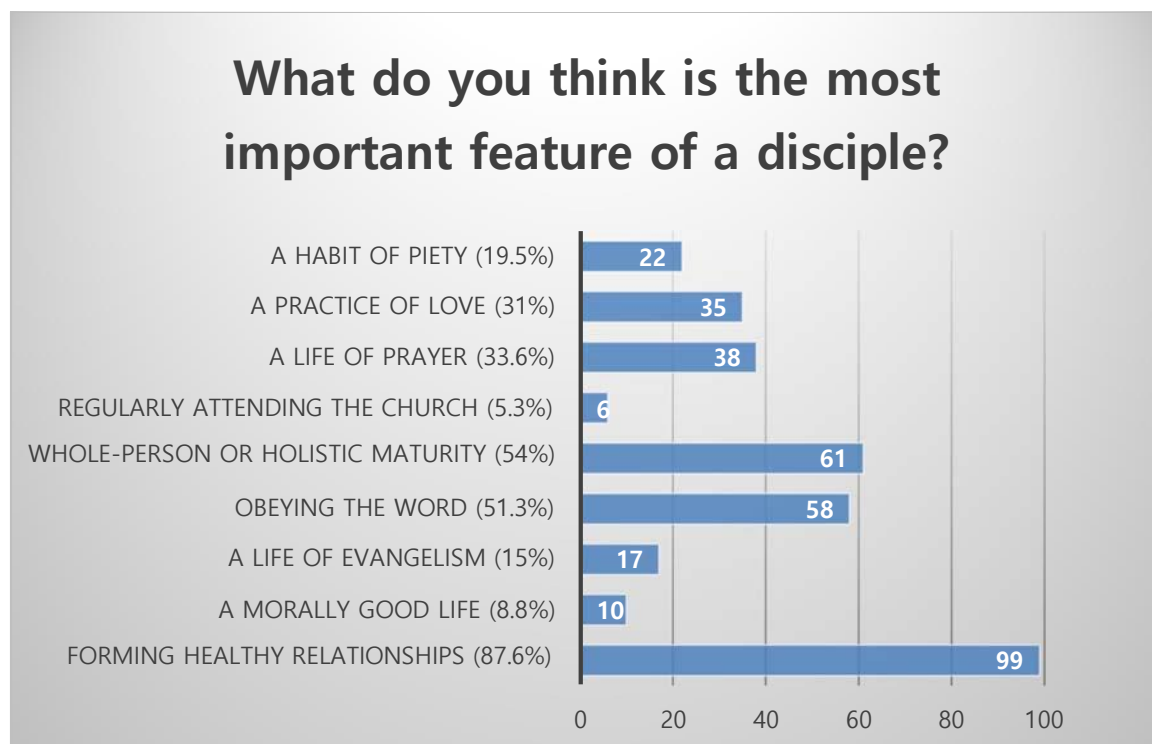


Figure 3.6 Understanding Feature of Disciples – Question 6

113 of the total 115 participants answered this question. People who are called disciples differ from others in many ways, but they are divided into nine categories by external standard and analyzed on what respondents think most important.

The most notable is “Forming Healthy Relationships”, with the highest figure of 99 (87.6%). Of the various types of discipleship training, the most answer was the Bible study, but it showed a much higher rate of response than the obeying the word 58 (51.3%), which is coherent with the Bible study. Also, 61 (54%) responded to “Whole-person or Holistic Maturity” which is high response rate compared to other items.

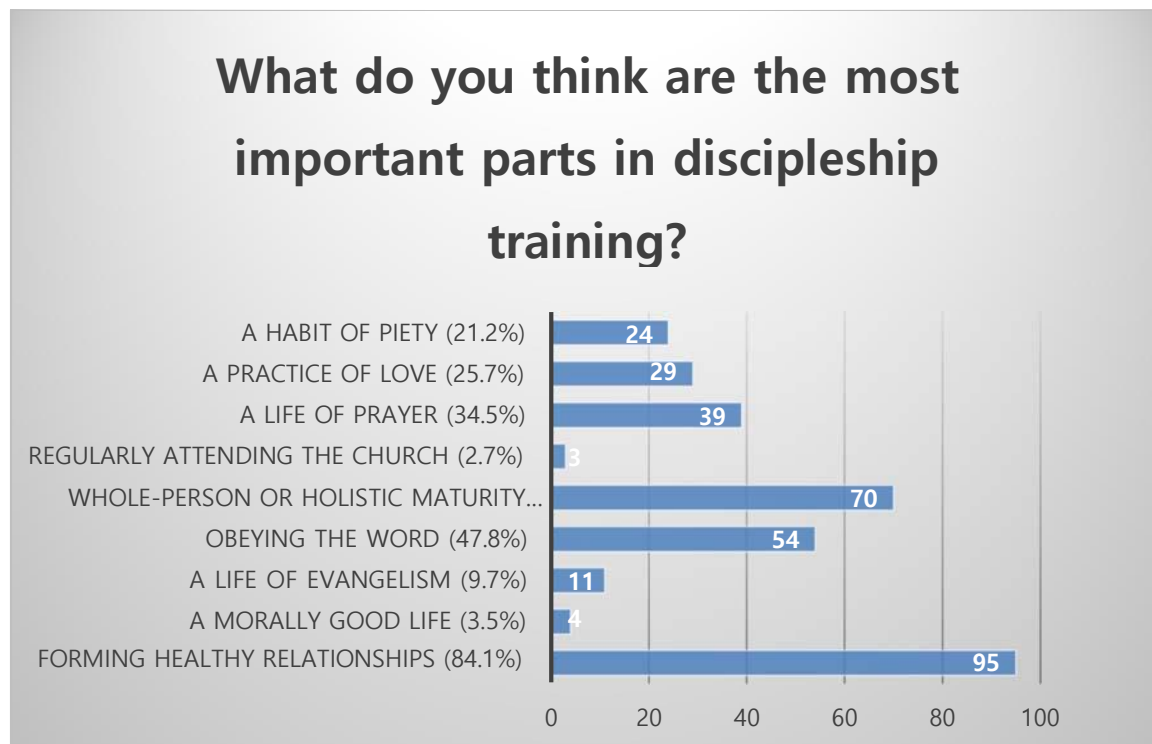


Figure 3.7 Most Important Parts in Discipleship Training– Question 7

113 of the total 115 participants answered this question. To analyze the perception of discipleship training, the researcher chose 9 items as the types of disciples and analyzed what the respondents think of important about discipleship training.

Respondents showed almost the same results as to the question about the disciples. 95 respondents (84.1%) answered that the most important part of discipleship training is to build healthy relationships with God and people, followed by 70 (61.9%) of the whole-person or Holistic Maturity, and 54 (47.8%) of Obeying the Word.



Figure 3.8 The greatest strength in the churches of the participants – Question 8

113 of the total 115 participants answered this question. Figure 3.8 analyzes what respondents regard as the strengths of the discipleship training of their churches. Through this, the researcher intended to know the trends of discipleship training in Korean churches. 48 (42.9%) considered Forming Healthy Relationships the biggest strength. 19 (17%) chose Whole-person or Holistic Maturity, followed by Obeying the Word with 14 (12.5%).



Figure 3.9 The biggest weakness in the churches of the participants – Question 9

108 of the total 115 participants answered this question. Figure 3.9 shows what is the greatest weakness of the discipleship training of their churches. In particular, we can find that the number of respondents decreased. As observed in Figure 3.4, more than half of the respondents have positive impression on the discipleship training for more than two years. 33 (30.6%) chose A Life of Evangelism as the weakest part of their church discipleship training.

Data Analysis: Emotional Aspect of Discipleship Training

The following nine questions were designed to explore the emotional aspects of the discipleship training participants experienced in Korean churches. Through the nine questions, we will look

into how discipleship trainings helped them to deal with their conflicts and emotional problems, and have influenced holistic maturity, emotionally and spiritually.

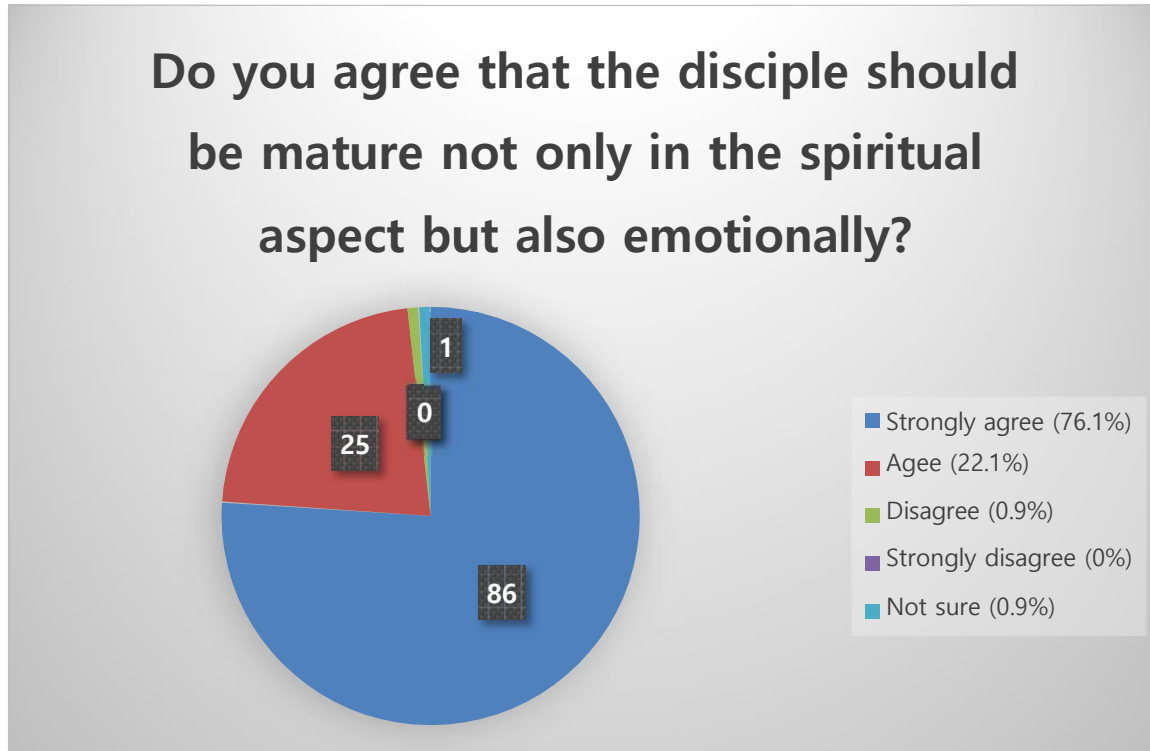


Figure 3.10 The greatest strength in the churches of the participants – Question 10

113 of the total 115 participants answered this question. The positive response to this question in Figure 3.10 was overwhelming with the total of 111 (98.2%), which is comprised of 86 (76.1%) of Strongly Agree and 25 (22.1%) of Agree. The other two chose Disagree and Not Sure each.



Figure 3.11 Simultaneous pursuit of spiritual and emotional maturity in discipleship training – Question 11

111 of the total 115 participants answered this question. Like Figure 3.10, the positive response to this question takes a big part of 107 (96.4%), which is comprised of 77 (69.4%) Strongly Agree and Agree (27%). Three chose Disagree (2.7%) and the other one Not Sure (0.9%). In this regard, Figure 3.11 shows that most respondents think discipleship training should be mature, not only spiritually but also emotionally.



Figure 3.12 Self Awareness in Discipleship Training – Question 15

112 of the total 115 participants answered this question. In Figure 3.12, 101 (90.2%) responded positively: Strongly Agree, Agree. The results in Figure 3.12 show that discipleship trainings in Korean churches do not simply convey intellectual information, but give participants the opportunity to contemplate who they are.

Were you able to share your personal issues related to sex, anger, sadness, or joy as during the discipleship training?

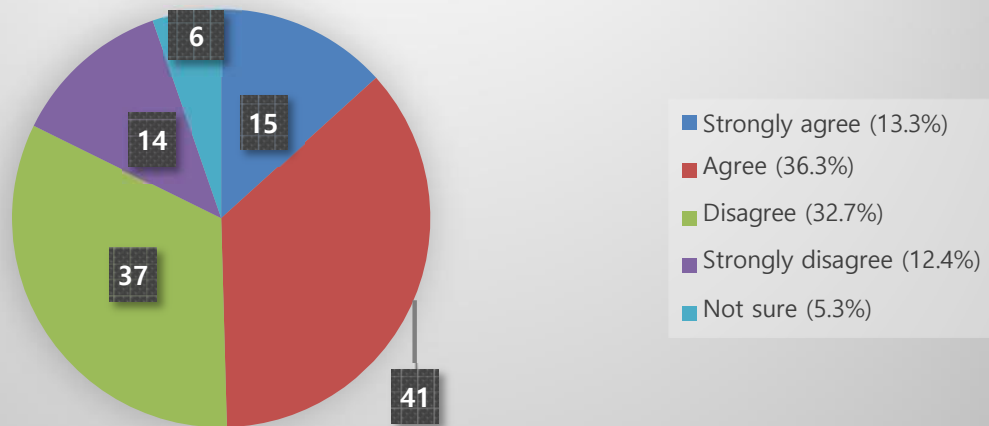


Figure 3.13 Sharing during the Discipleship Training – Question 16

113 of the total 115 participants answered this question. In the analysis of the question in Figure 3.13, 15 (13.3%) responded with Strongly Agree, 41 (36.3%) Agree, 37 (32.7%) Disagree, and 14 (12.4%) Strongly disagree. As for Figure 3.13, the positive answers, Strongly Agree and Agree, were much less than the other questions, not more than 50%.



Figure 3.14 Understanding and Managing Conflicts in the Discipleship Training – Question 17

112 of the total 115 participants answered this question. Figure 3.14 also shows a smaller proportion of positive responses than other questions. Positive and negative answers were 50% each. 16 (14.3%) chose Strongly Agree, 40 (35.7%) Agree, 35 (31.3%) Disagree, 10 (8.9%) Strongly Disagree and 11 (9.8%) Not Sure.

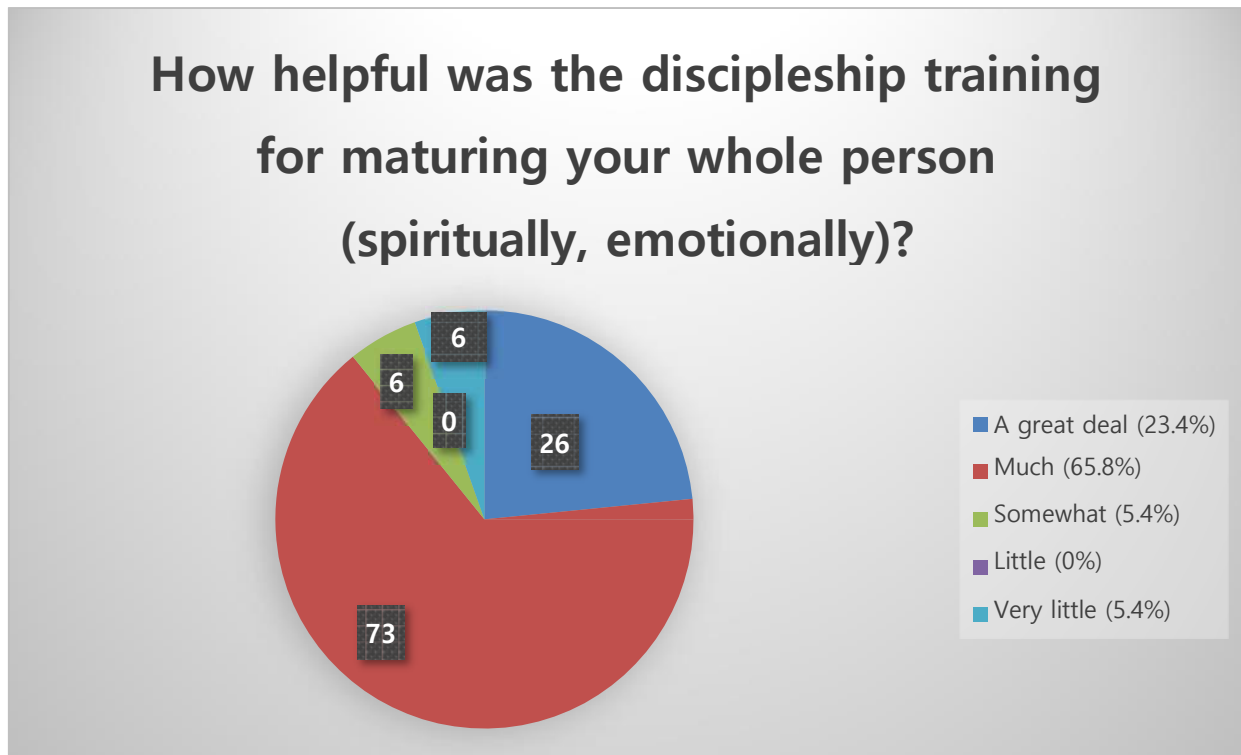


Figure 3.15 Impact of Discipleship Training on Maturing Personality – Question 19

112 of the total 115 participants answered this question. The answers to this question show that the discipleship training has a great influence on the maturity of the whole personality. A great deal were 26 (23.4%) and much was 65.8%, which meant 73 respondents.

**Does your discipleship-training mentor
(minister, leader, teacher, etc.)
demonstrate maturity not only in
spiritual aspects but also emotionally in**

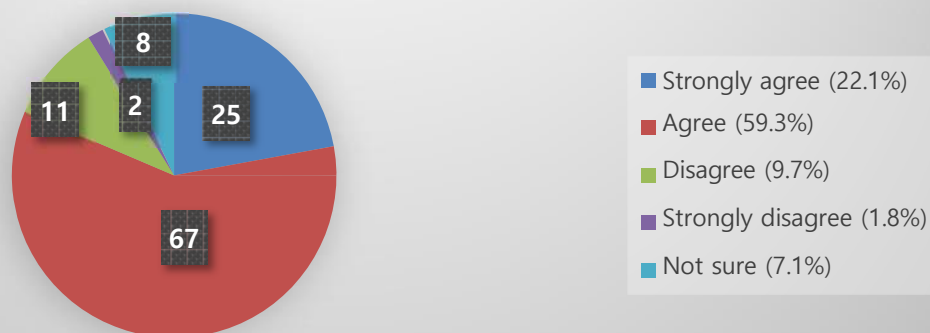


Figure 3.16 Understanding of Spiritual and Emotional Maturity of Training Mentors – Question 21

113 of the total 115 participants answered this question. The response pattern of this question is similar to Figure 3.23. As the participants have a good impression of discipleship training, so it could be seen from the answers to this question that they have a positive one about the leader who trained them. Of the total respondents, 92 chose Agree or Strongly Agree.

Do you agree that the discipleship training has had a great influence on others in becoming matured disciples in their whole person?

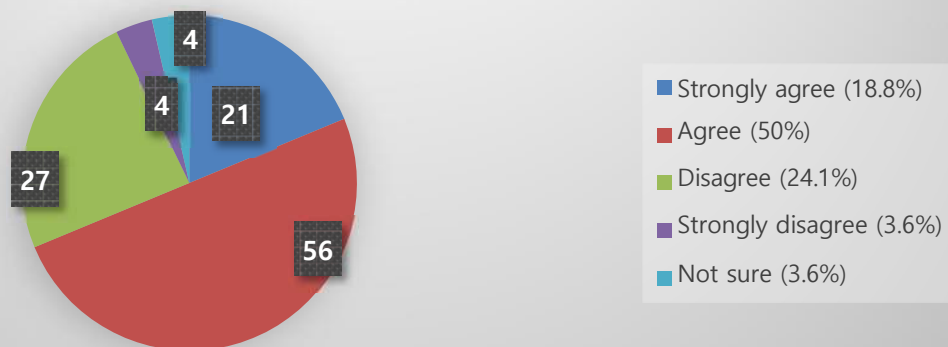


Figure 3.17 Influence of Discipleship Training on Maturity of Trainee – Question 22

112 of the total 115 participants answered this question. 21 (18.8%) chose Strongly Agree as to Figure 3.17. The participants who responded with Agree were 56, corresponding to 50% of the total. 68.8% of the respondents answered positively, and many of the participants found that discipleship training had an impact on the overall maturity of the laity. However, Disagree as well accounted for a large proportion of 27 (24.1%) and Strongly disagree 4 (3.6%).

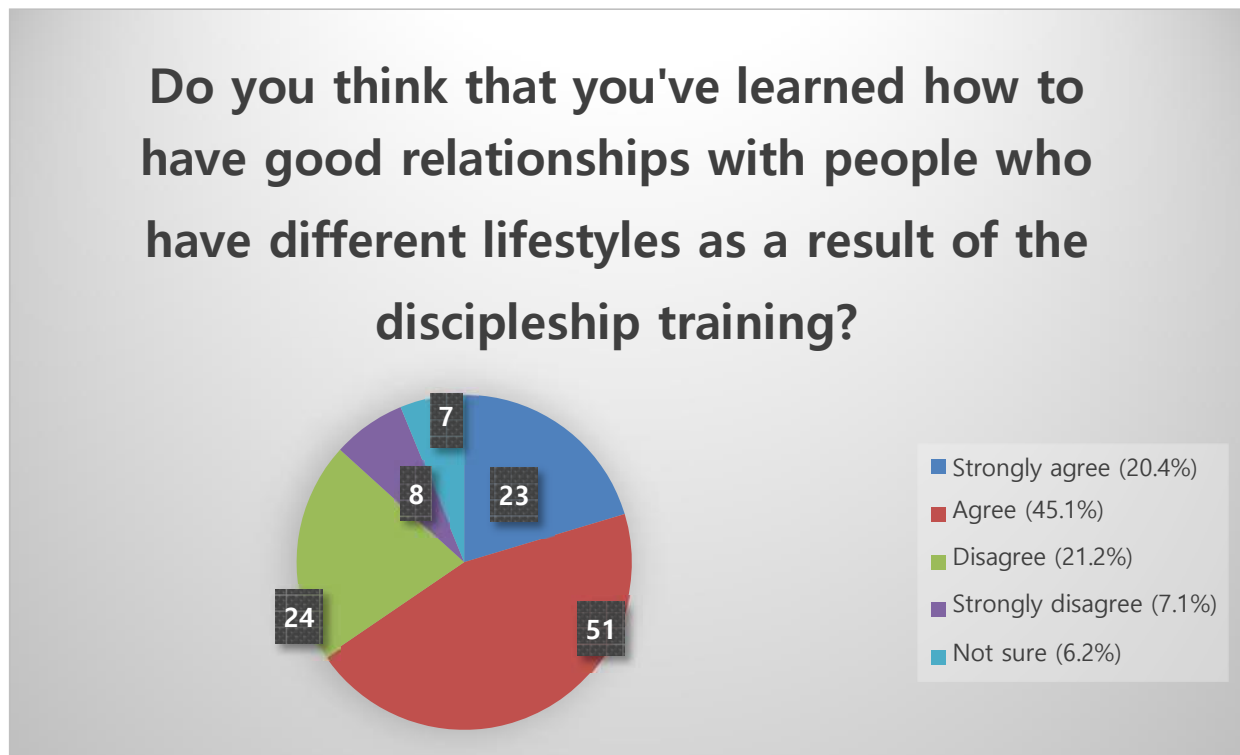


Figure 3.18 Influence of Discipleship Training on Relationship of Trainee – Question 23

113 of the total 115 answered this question. As for this question Figure 3.18, 23 (20.4%) responded as Strongly Agree and 51 (45.1%) Agree. In general, there were many who responded positively as in the previous questions, but a little over 30% of the respondents answered negatively that Disagree was 24 (21.2%), Strongly disagree 8 (7.1%) and Not sure 7 (6.2%).

Data Analysis: General (Spiritual) Aspect of Discipleship Training of Korean Churches

The following five questions were designed to analyze the spiritual aspects of the discipleship training of Korean churches and the responses of participants to topics generally covered in discipleship training. Five questions were asked to evaluate participants about the basic elements covered in discipleship training.

**Do you agree that you are sure you are
accepted as a son or daughter of God
through the discipleship training you
have experienced?**

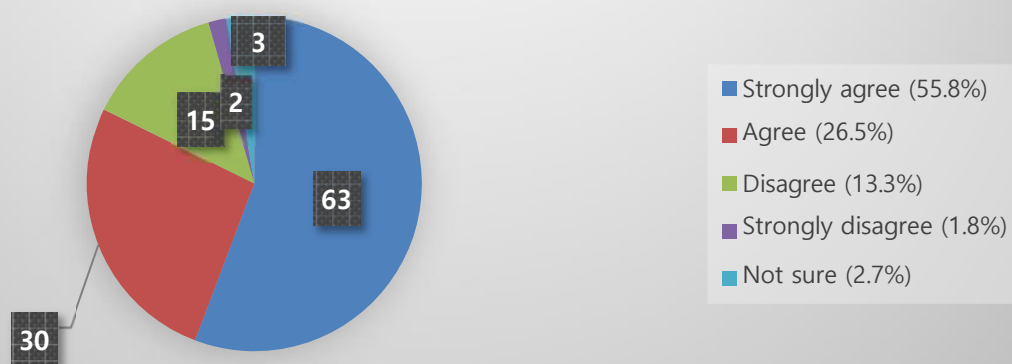


Figure 3.19 Confidence in Salvation of Participants through Discipleship Training – Question 12

111 of the total 115 answered this question. In Figure 3.19, 63 respondents (55.8%) answered with Strongly Agree and 30 (26.5%) with Agree, so total 93 respondents (82.3%) answered positively.

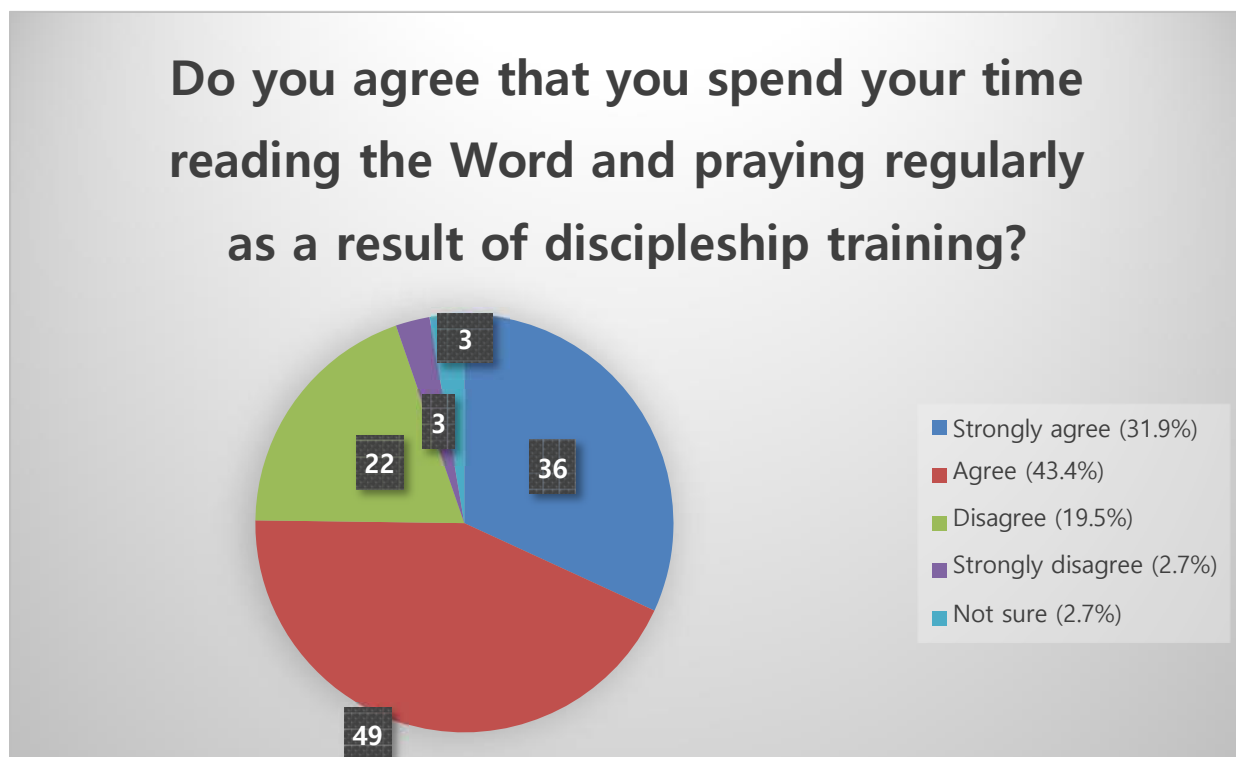


Figure 3.20 Spiritual Discipline through Discipleship Training – Question 13

113 of the total 115 answered this question. Among the positive responses to Figure 3.20, 36 (43.4%) of Agree were higher than 49 (31.9%) of Strongly Agree. Overall, the positive answers to this question were much more than the negative answers including 22 (19.5%) of Disagree.



Figure 3.21 Understanding of Ownership of Participants – Question 14

112 of the total 115 answered this question. The answers to Figure 3.21 clearly show the positive aspects of the discipleship training in Korean churches. Strongly Agree was 57 (50.9%), which means more than half strongly agreed with the change of awareness through the discipleship training, and with 40 (35.7%) of Agree, more than 86% respondents answered positively.

**Were you able to learn how God uses
your life and your past experiences as a
result of the discipleship training?**

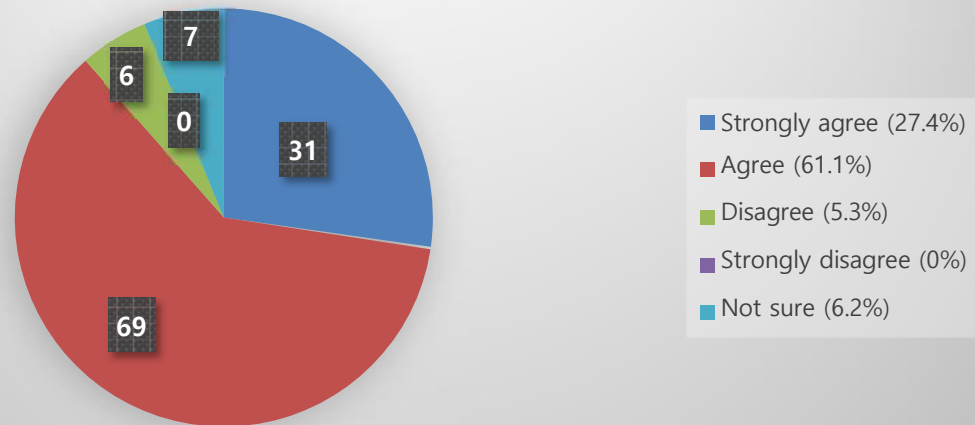


Figure 3.22 Confidence in God Using Lives and Experiences of Respondents – Question 18

113 of the total 115 answered the question Figure 3.22. 31 (27.4%) chose Strongly Agree, and 69 (61.1%) chose Agree which is the highest response rate. No one chose Strongly Disagree. Disagree was 6 (5.3%) and Not sure 7 (6.2%).

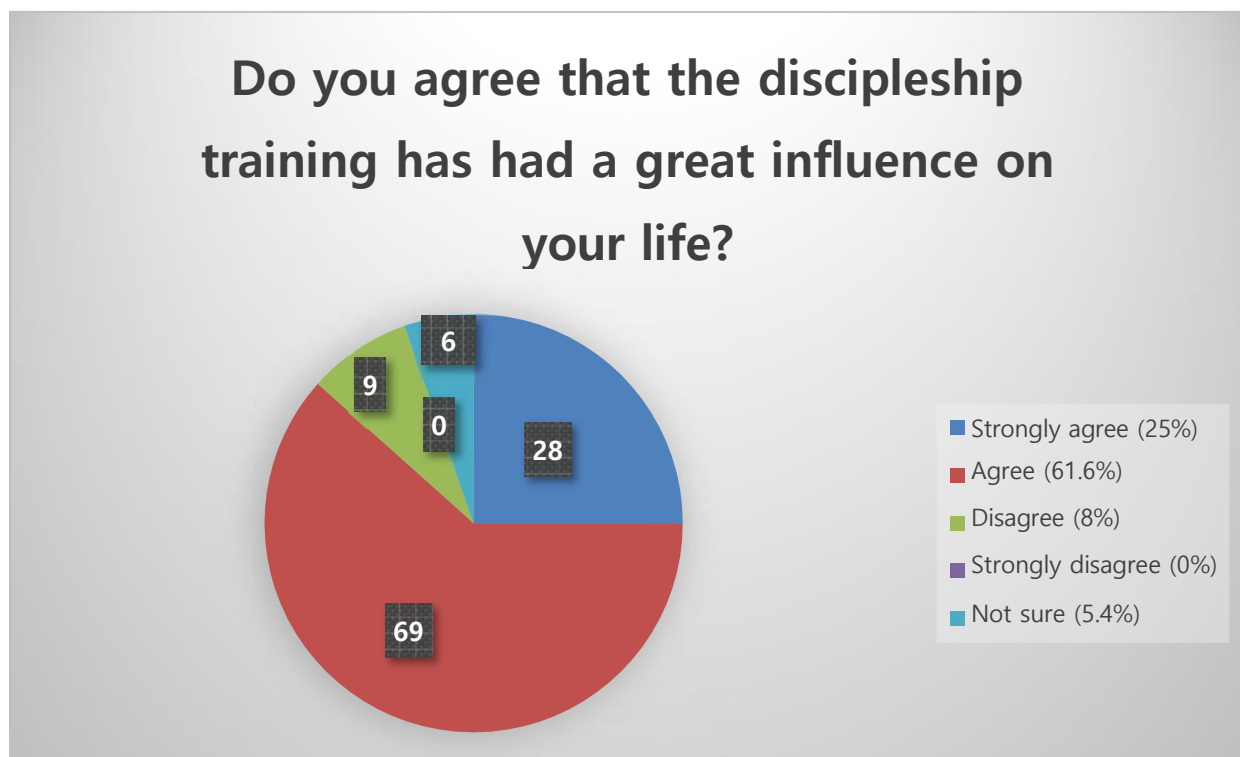


Figure 3.23 Impact of Discipleship Training on Lives of Participants – Question 20

112 of the total 115 answered this question. When asked about the relationship between discipleship training and their lives, 28 (25%) of Strongly Agree and 69 (61.6%) of Agree showed that there were overwhelming positive responses.

Summary

As stated above, this analysis consists of four parts. It focuses on the participants, on the trends of the discipleship training of Korean churches and its strengths and weaknesses, on the emotional aspects of the training, and lastly, attempted to analyze the spiritual achievement through discipleship training.

In the first part, what was impressive was that there were more women and high-educated individuals than men among the respondents. Also, it can be found that those who have

received discipleship training for more than two years and who are loyal to the church, have participated in this survey. Generally, they seemed to have a positive appreciation of their discipleship training experience.

In the second part, it is notable that the type of discipleship training in which the respondents participated was about leading a small group, following Bible study. In this case, both the positive and the negative aspects can be seen together. On the positive, the format of discipleship training shows that they are seeking to build a community, not simply receiving knowledge. On the negative, it can be a kind of program that produces small group leaders. This is a problem that needs to be more analyzed, although it is not covered in this study. In this second part, what was outstanding was their understanding both of discipleship and discipleship training, which means participants considered the right relationship with God to be the most important feature. In Figure 3.23, 42.9% of respondents answered that the greatest advantage of the discipleship training was the right relationship. Considering this, the discipleship training in Korean churches seems to be done with emphasis on the right relationship with God. However, a more interesting analysis is shown in the third part.

The third part covered the emotional aspects of discipleship training and asked about the relationships mentioned in the second part of Figure 3.18. 74 respondents (65.5%), answered positively about the impact of discipleship training on their relationship. However, the problem was the results of questions about conflicts and resolutions (Figure 3.14), and sharing of sex, anger, sadness, and joy for this relationship (Figure 3.13). The responses to these two questions were less positive than others. The positive response to Figure 3.13 did not reach 50%, which, as mentioned above, is highly significant for respondents who have positive thoughts on the discipleship training they have experienced. In other words, they clearly say that the merits of

the discipleship training in their churches, which they consider important, are also in the right relationship, but that they have problems with relationship-related issues, such as conflicts and emotional problems not properly managed in the training. This, in a way, is a very contradictory answer.

The reasons for this contradictory answer are as follows. First, although respondents have a great interest in the emotional aspect of the training, they have a strong positive image of their discipleship training so that they may not have objective answers. Second, in Figure 3.17, respondents positively responded that the training they received had an impact on holistic maturity, but they did not think deeply about it. That is, they may have vaguely answered that the discipleship training can lead to holistic maturity, without addressing the correct perception and resolution of conflicts and many emotional and personal issues. Third, even though the majority, about the right relationships in Figure 3.23, have been answered in a positive way, it is also possible that they have responded without specific questioning about what they need and what they have learned for the right relationship. General discipleship training about spiritual relationships with God, certainly provides some answers to your relationship with God. Figures 3.19-23 of this survey also show how well this is accomplished through discipleship training. However, discipleship training, focused only on the spiritual aspect, does not easily deal with emotional and conflictual issues among people. As a result of this survey, it is clear that the discipleship training in Korean churches should not only be spiritual but also emotionally mature, and there is insufficient communication concerning the issues of conflict and emotions.

Analysis of Discipleship Models in Korean Churches

When discussing the development process of Korean churches, discipleship training cannot be ignored. Beginning with Navigator Mission in the 1960s, the discipleship training, which started in the 1960s, was rooted deep in the Korean church through the ministry of Rev. Oak, Han-hum and the Sarang Church. After the 1990s and in the 21st century, it has become a strategic darling of ministers in conjunction with 'church growth' and 'laity utilization'.¹⁴¹ As a result, many discipleship trainings, including the one of Sarang Church, have been established in Korean churches and they have released their own training programs.

However, as entering the 21st century, the atmosphere of enthusiasm and euphoria for discipleship began to wane, and in and out of the church, they regarded it as a problem of discipleship training.¹⁴² In fact, many Christians mistakenly think that discipleship is necessary only for spiritual activity or church life, because, under the leadership of pastors, they are trained only in the church. However, in the kingdom of God, not only the church, but all the spheres of our lives, such as home, school, company, etc., must be governed by God.¹⁴³ In this sense, in discipleship training, spiritual aspects, as well as emotional ones, must be treated as important. Here, the researcher analyzes the system of the trainings and its textbooks of Sarang Church and Pungsunghan Church, which are famous for discipleship training in Korea and of which the system and textbooks are being used by many churches, and will examine whether emotional areas are being addressed through the trainings.

¹⁴¹Jeong, Jae-young et al., *Report on the Future of Discipleship Training in Korean Churches* (Seoul: IVP, 2016), 60.

¹⁴²Ibid., 62.

¹⁴³Ibid., 71.

Discipleship Training of Sarang Church

The discipleship training of Sarang Church is one of the representative training in Korea. In fact, it is no exaggeration to say that discipleship training in the Korean churches began with it. The goal of the training in Sarang Church is to make all saints disciples of the Lord.¹⁴⁴¹⁴⁵ This goal is based on the pastoral philosophy of Oak's discipleship training ministry. Many people have been influenced through his training in the church, which started from the 1980s.

Analysis of discipleship training in sarang church

The discipleship training of the church was able to complete the textbook, which is being used today after a long experiment period of 10 years.¹⁴⁶ Rev. Oak said, through the process of the training, the saints can once again establish the foundation of the truth of salvation, and with the thrill of salvation, they can aim at a mature personality of faith and holy life that Christ wants them to live. So, he made the process of the discipleship training in three units: the basis of discipleship training, the truth of salvation, and the life of a person of faith.¹⁴⁷ The whole discipleship training courses of the church are designed for 32 weeks. The 32-week courses is consistent with the total number of chapters of textbooks used in the church, which is divided into three stages as follows.

¹⁴⁴“Discipleship,” Sarang Church, <http://disciple.sarang.org/edu/disciple.asp> (accessed March 9, 2017).

¹⁴⁶Oak, *Called to Awaken the Laity*, 236.

¹⁴⁷*Ibid.*, 236.

Table 3.1 Analysis of Textbooks for Discipleship Training of Sarang Church¹⁴⁸

	Textbooks	Contents
Vol. 1.	<Foundation of Discipleship Training> Chapter 1: Confession and Testimonies Chapter 2: Meeting with God Everyday Chapter 3: Quiet Time Chapter 4: The Word, Living and Active Chapter 5: What Is Prayer? Chapter 6: Answer to Prayer	<ul style="list-style-type: none"> • The warm-up period of the training. • Introduction and guidance for trainees to holy life, Word of God and prayers. • Learn and train the basic pattern of Christians' daily life. • Learn how to read the Bible and how to pray.
Vol. 2.	<My Salvation No One Shakes> Chapter 1: Authority of the Bible Chapter 2: Who Is God? Chapter 3: Who Is Jesus Christ? Chapter 4: Triune God Chapter 5: Men's Fall and Result Chapter 6: Death of Jesus Christ Chapter 7: Resurrection of Jesus Christ Chapter 8: Holy Spirit, the Promise of God Chapter 9: Regenerated Men Chapter 10: What Is Faith? Chapter 11: Justifying Grace Chapter 12: Holy Spirit in Us Chapter 13: Sanctification of Christians Chapter 14: Second Coming of Jesus Christ	<ul style="list-style-type: none"> • Learn Christian doctrine of salvation with 14 practical subjects. • Build up the basic frame with summaries in each chapter. • Study and reflect on the threefold relationship of truth, doctrine, and life. • Learn the essence of Christianity which Christians should know.
Vol.3.	<Become Little Jesus> Chapter 1: Life of Obedience Chapter 2: Duty of Service Chapter 3: Life Witnessing Christ Chapter 4: Talk Building Up Chapter 5: Spiritual Growth and Maturity Chapter 6: Life in Purity Chapter 7: Christians' Family Life Chapter 8: Suffering of Christians' Personality Chapter 9: Christ's Sovereignty Chapter 10: Stewardship Chapter 11: Spiritual Battle Chapter 12: New Commandment: Love	<ul style="list-style-type: none"> • Look back on every corner of lives to become like Jesus and to know how to live like Jesus. • Inspired to be pleasing aroma of Christ and to practice together. • Learn intensively to equip children of God with holy life and personality.

In fact, looking into the chart above, it seems that the contents of the textbooks seem to match the goal of Oak's discipleship training. He says that the purpose of discipleship training is to establish an identity as believers who imitate the personality and life of Jesus Christ and to

¹⁴⁸ "Textbook for Discipleship Training" Sarang mall,
http://www.sarangm.com/book/book_info.asp?smgid=5106 (accessed March 7, 2017).

make them believers who want to become like Jesus and to live like Jesus.¹⁴⁹ Oak states more specifically that “the personality and life of Jesus Christ,” means following an example of Jesus Christ both in the “personal aspect” and “ministry aspect.” This also can be told in the emotional and spiritual aspects of Jesus. In particular, Oak emphasizes that he must follow the personality of Christ prior to his ministry. In the end, he says, discipleship training should be done with the Word and its influence, and make the people of God proficient and equipped for every good work (2 Tim 3:17). In this way, his discipleship training seems perfect and thorough.

However, many people are talking about the problems of the discipleship training of Sarang Church in these days when its color is fading. Unlike general criticism, many interesting analyzes come into the picture, focusing on the details. In the meantime, Kim, Jin-kyu, a college professor, emphasized in his writing, *Discipleship Is So Popular but Why Does Personality Bankruptcy Occur*, that the weakness of Oak’s discipleship training is the training program itself that makes a believer “a person with the personality of Jesus,” and that the textbooks of the program are so dogmatic. It can be easily understood from his analysis of the discipleship training, according to the elements of personality – emotional, and of the virtue of it.

¹⁴⁹Oak, *Called to Awaken the Laity*, 194.

Table 3.2 Analysis of Discipleship Training of Sarang Church based on the Major Elements of Virtue in the Bible¹⁵⁰

Biblical Virtues	Sarang Church	Biblical Virtues	Sarang Church
Language	O	Humility	
Behavior	O	Meekness	
Thought	O	Service	O
Love others	O	Loyalty	O
Mercy		Integrity	
Fidelity	O	Perseverance	
Justice		Moderation	
Holiness		Reconciliation	

In the end, among the items of virtue that Kim suggests from a biblical point of view, Oak deals with seven things. Despite having finished a discipleship training, those who do not have important virtues of personalities cannot be regarded as good disciples. In other words, the discipleship training of Sarang Church is not balanced since it is focused on catechesis, the spiritual aspect, and not so much on personality education, the emotional aspect.

Analysis of small groups of discipleship training in sarang church

Oak was well aware of the importance of small groups as he was a pioneer in the discipleship training in Korea. He had a good understanding of the needs and the unique and amazing functions of small groups.¹⁵¹ So, he set the discipleship training in a small group

¹⁵⁰Kim Jin-gyu, “*Discipleship Is So Popular but Why Does Personality Bankruptcy Occur?*” Newsnjoy, <http://www.newsnjoy.or.kr/news/articleView.html?idxno=203686> (accessed March 9, 2017). In this article, Kim Jin-gyu talks about why the Korean church's discipleship training failed. He emphasizes the need to understand the disadvantages of each discipleship training and the need for balanced discipleship training through comparison of discipleship training widely used in Korea.

¹⁵¹Oak, *Called to Awaken the Laity*, 238.

format. Oak brought the inductive Bible study into small groups. In the small groups of the church, all participants become teachers as well as students in an inductive way of Bible study.¹⁵²

Of course, this inductive study in the training is an excellent approach to the Bible. The problem is that the groups meet only with a particular purpose, only for a particular set of times. In regards to everyday life, this training is a purposeful meeting to become disciples where they receive a certain time period of education. When they return to their lives afterward, they tend to forget what they learned and miss applying the truths they learned into their lives.

Discipleship training becomes a curriculum, a knowledge delivery, and a period of information provision.¹⁵³ They experience a small group and are placed in an environment where their learning and life are separated. Ultimately, this limitation makes discipleship trainings a knowledge-based discipline.

Nurturing System of Pungsunghan Church in Busan

Two Wings ministry started by Rev. Kim, Sung-gon, planted Pungsunghan Church in Busan in 1994. He says that there is a shortcut to spiritual growth, and is running the nurturing system.¹⁵⁴ Two Wings ministry basically makes use of the concept found in William A. Beckham's *The Second Reformation*. Beckham tells that God created a church with two wings,

¹⁵²Ibid., 252.

¹⁵³Lee Jong-chul, "Discipleship Training, Not by Knowledge, but by Jesus' Heart" Newpower, http://www.newspower.co.kr/sub_read.html?uid=16556 (accessed March 9, 2017). Lee Jong Chul, as introducing the preaching of Rev. Lee Dong-won, says that the Korean church sees the discipleship training as an educational curriculum and misunderstands excessive knowledge-oriented information as the training. If anyone has Jesus' heart, they can be leaders.

¹⁵⁴Kim Sung-gon, "Two-Wing Ministry Establishes 15,000 Churches in the World" Gloria Times, <http://www.thegloriatimes.org/news/articleView.html?idxno=179> (accessed March 15, 2017). Kim Sung - gon introduces the Two-Wing ministry has a strong influence on the church, and has helped to establish programs of more than 15,000 churches in 50 countries.

one wing for large group worship, the other wing for small group communities.¹⁵⁵ This concept of the two wings becomes the basis of the ministry of Punsunghan Church. The church holds an annual conference for discipleship training, beginning in 2002 and continuing for 15 years so far. As a result, more than 15,000 churches from more than 50 countries have gone through the church's discipleship training conference.¹⁵⁶ The discipleship training of Punsunghan Church is obviously one of the widely used trainings in Korea.









Analysis of discipleship training in pungsunghan church

The discipleship training of Punsunghan Church has been kept upgraded for 15 years and now has its present form. There are eight steps in the nurturing system in the church. The church introduces its nurturing system as a shortcut to spiritual growth. In fact, the strength of the nurturing system lies in its process. They say that through it they can reach the fullness of Jesus Christ. The researcher will look at the nurturing process briefly here, focusing on the fellowships shared within it, and analyze its discipleship training. First of all, the process of the system is as follows.

¹⁵⁵William A. Beckham, *The Second Reformation: Reshaping the Church for the Twenty-First Century* (Houston: TOUCH Publications, 1995), 64.

¹⁵⁶Kim Sung-gon, "Two-Wing Ministry Establishes 15,000 Churches in the World" Gloria Times, <http://www.thegloriatimes.org/news/articleView.html?idxno=179> (accessed March 15, 2017).

Table 3.3 Essential Courses of Nurturing System in Pungsunghan Church¹⁵⁷

New Family Class	Recovering Camp	Nurturing Class	Finding Gift Training
			
World Vision College 2	World Vision College 1	Leadership Camp	Disciple School
			

Of these 8 courses, four training courses, Nurturing Class, Disciple School, World Vision College 1, and World Vision College 2, can be called training courses for discipleship training. It consists of 14 weeks each, with a total completion period of 56 weeks. The discipleship training materials are composed of 6 books, Joy of Nurturing, Disciples' Life, Life of Lord's Army 1, 2, Life of Reproduction 1, 2.

Kim's discipleship training in Pungsunghan Church specifically targets spiritual growth only. He teaches that only those who have undergone strong upbringing and training can become spiritual winners and masters of faith.¹⁵⁸ He also tells that, even among believers in Jesus, there are classes of faith, first, second, third, and that there must be strivings for the rise of status of faith, which is the discipleship training. That is, his discipleship training means a shortcut to spiritual growth.¹⁵⁹ In fact, these references themselves have theologically controversial issues, but the bigger problem is that this spiritual growth does not seem to make a true disciple, but to

¹⁵⁷“Training Guide,” PSH church, http://new.psh.or.kr/?page_id=7271_ (accessed March 15, 2017). The Pungseonghan Church, with the claim that there is a shortcut to spiritual growth, introduces the training programs that are being conducted in their church, and says that it is a necessary process for believers.

¹⁵⁸Sunggon Kim, *The Joy of Nurture* (Pusan: Two-Wings, 2007), 10.

¹⁵⁹*Ibid.*, 11.

make a church worker. Indeed, Kim says, “The two-wing system is a nurturing system designed to establish the laity as disciples, army, and lay ministers for evangelism, settlement, nurturing, training, reproduction.”¹⁶⁰ In the system, the key part is an open meeting, which is the evangelism process divided into six stages: making relationships, having a tea time, giving of a simple gift, dining together, filling the need, dining and giving of a touching gift.¹⁶¹ In other words, it is no exaggeration to say that the two-wing system exists to raise the workers who will carry out this six-step process through open meetings. While Oak says that the purpose of discipleship training is to establish an identity as believers who imitate the personality and life of Jesus Christ, and to make them believers who want to become like Jesus and to live like Jesus,¹⁶² the training of Pungsunghan Church, if you look into their textbooks, can be seen as flowing eventually in one direction. It is reproduction through the open meetings. This becomes clearer when you look at the structure of the whole textbook. Kim introduces Joy of Nurturing through open meetings and includes a 12-week open meeting guidance to the other five discipleship textbooks. More precisely, from the third book, from Life of Lord’s Army 1, 2, this open meeting is particularly emphasized. In Life of Lord’s Army 2, written is the following: “Remember! The Lord is watching the world through open-meeting leaders.”¹⁶³ This can be rephrased as this: “If you do not become an open-meeting leader in the end, you are not a

¹⁶⁰Park Ji-ho, “Two-Wing ministry Gives Burdens to the Church Members Year-Round” NewsM, <http://m.newsm.com/news/articleView.html?idxno=2148> (accessed March 23, 2017). Park Ji-ho introduces the discipleship process of Pungseonghan church and tells that the training of Two-Wing ministry is a program that gives burdens to the believers throughout the year and leads to the revival of the church naturally.

¹⁶¹Ibid.

¹⁶²Oak, *Called to Awaken the Laity*, 194.

¹⁶³Sunggon Kim, *Life of Reproduction* (Pusan: Two-Wings, 2007), 14.

disciple of the Lord yet.” Kim’s discipleship training seems to be concentrated only on evangelism. In addition, the qualities of the mature disciples he speaks of are meant to point out the ministry. He talks about the qualities of the disciples as follows.¹⁶⁴

- 1) You must develop and use the gifts that God has given you.
- 2) You can work more efficiently with using the gifts.
- 3) You must train the technic of ministry.

In this sense, the maturity as disciples he refers to can only be explained by being mature enough to do well in the church ministry.

Professor Kim, who raised the problems in the analysis of the discipleship training of Sarang Church, brings up problems more seriously about the training of Pungsunghan Church. He tells, after analyzing Pastor Kim’s discipleship program of Pungsunghan Church that it focuses on training laity as technicians for his church ministry, but does not seem to have so much interest in building them as holistic Christians. He supposes that disciples trained by this program may be zealous in their ministry, but, imbalanced in the aspect of personality and far away from the Bible, someday, the training ministry itself must be stranded.¹⁶⁵

Professor Kim tells that Pastor Kim’s discipleship training has the fatal weakness, based on data comparing and analyzing various discipleship training.¹⁶⁶ Scrutinizing his many textbooks and training courses, there is only one personal element, which also deals with 'service' in relation to church ministry, not actually related to the virtue of personality.

¹⁶⁴Sunggon Kim, *Life of Soldier* (Pusan: Two-Wings, 2007), 49.

¹⁶⁵Kim Jin-gyu, “*Discipleship Is So Popular but Why Does Personality Bankruptcy Occur?*” Newsnjoy, <http://www.newsnjoy.or.kr/news/articleView.html?idxno=203686> (accessed March 23, 2017). In this article, Kim Jin - gyu talks about what the problem are within the training of Pungsunghan.

¹⁶⁶Ibid.

In brief, the training of Pungsunghan Church focuses on the functions and skills, not on the aspects of personality, emotion, and resembling Christ.

Analysis of small groups of pungsunghan church

As you can easily see from the nature of the open meetings, what is called, evangelism groups, the small groups of the church basically aim at evangelism. Pastor Kim defines the opening groups through his textbook as follows:¹⁶⁷

- 1) Open groups are evangelism movement through small groups.
- 2) Open groups are evangelism movement through prayers.
- 3) Open groups are evangelism movement through relationship.
- 4) Open groups are reproduction movement through small groups.

For this reason, Pastor Kim's understanding of cells, the small groups, seems to be inclined to evangelism only. He says that the cell must reproduce as talking about the ecclesiological notion of it. Also, he tells that, if it is not reproducing, it is dead like the ones of cancer.¹⁶⁸ He defines the true fruit of a cell group as another cell group.¹⁶⁹ It sounds as though, if any small group is unable to evangelize, it should, of course, be condemned. It seems so far away from the communities that share the burden of one another, which is written in the Bible.¹⁷⁰

¹⁶⁷Sunggon Kim, *The Joy of Nurture* (Pusan: Two-Wings, 2007), 91.

¹⁶⁸Sunggon Kim, *Life of Disciple* (Pusan: Two-Wings, 2007), 65.

¹⁶⁹Sunggon Kim, *The Joy of Nurture* (Pusan: Two-Wings, 2007), 100.

¹⁷⁰Galatians 6:2 ESV.

Summary

It is not an exaggeration to say that Sarang Church and Pungsunghan Church, as a matter of fact, are leading the discipleship training of Korean churches. Many churches have been using the training materials of the two churches and have adopted their systems. As a result of examining the discipleship training materials and the small group activities of these two churches, it is real that both churches' trainings have not reached the holistic maturity of personality. Especially, the discipleship training of Sarang Church has greatly affected Korean churches for a long time, mainly by the ministry philosophy of Pastor Oak; but it was found that its contents is too doctrinally biased. Its small groups are becoming focused on knowledge learning.

The discipleship training of Pungsunghan Church, which is small group-oriented, has a shorter history than Sarang Church's, but it has had a great influence on discipleship trainings of Korean churches. They tell that more than 15,000 churches from more than 50 countries have attended their conferences, and 6,000 churches completed intensive trainings in the church. However, its discipleship training is focused on evangelism too much. So much so, the training itself seems to exist to raise people for the functioning of ministry. It is not easy to find elements for holistic growth in the discipleship training of Pungsunghan Church. The disciples only who are good at the ministry are described as having the mature faith. As the small groups exist only for evangelism, it is difficult to expect personal emotional maturity through the groups. Through the study and analysis on the discipleship training of the two key churches, the researcher could find that the original goal of the discipleship training, imitating Christ's life and personality to become little Jesus, is being faded, and it fell so low as to learn the doctrine and to find and train workers for churches. In other words, even though the two churches have had

great influences on Korean churches, their contemplation on the aspects of personal and emotional maturity was not enough. For this reason, Korean churches are in need of emotional maturity as well as spiritual growth through the discipleship training. In addition, when there is no awareness and anxieties about the need for this, Korean churches will not be making mature and Christ-like disciples, but church workers who are good at church life will be overflowing.

Chapter 4

A Discipleship Model Focused on both Emotional and Spiritual Maturity

The best way to build discipleship training for emotional and spiritual maturation in the Korean Church, which is focused on Spiritual Discipleship Training, is to build an emotional discipleship training model for spiritual discipleship training. In this chapter, the researcher will try to present a balanced discipleship training model.

Pannenberg explains that human egocentricity grows by interacting with others, not by the self-growth of the human self. Thus, in order to mature a person as a disciple of Jesus Christ, due to the nature of the human being who can only grow by interacting with others, the Korean church should play a role in creating an environment in which one can interact with others. The Christians can see themselves in the community objectively, and they can be challenged through the lives of others who are headed for Jesus. In addition, through various conflict situations and interactions with the people in the community, they can practice indirectly about the world they live in and how to live as Christ's disciples. The basic environment for this project will be a small group oriented community.

In the Korean church, the limits of discipleship training have been studied for a long time. In the *Report on the Future of Discipleship Training in Korean Churches*, the author says that the proper training environment required for full maturity and the realization of a true community is to build a residential community where they live together for a long time and can be trained for one another.¹⁷¹ In the end, this speaks of the limitations of traditional discipleship training centered on the curriculum in the Korean church. Through this tradition of discipleship

¹⁷¹ Jeong, Jae-young et al., *Report on the Future of Discipleship Training in Korean Churches*, 276.

training, where certain limitations exist, it is difficult for a person to mature entirely. However, if a community is established in which incomplete individuals continue to share their daily life and godly discipline, the full maturity can be expected.¹⁷² This project will provide a training course that people will be disciplined in the community throughout life, rather than in the form of dismal discipleship training in a short-term curriculum.

The Key Idea of Möbius Discipleship Model

The authors of this project will call this Discipleship model the Mobius Discipleship model. Calvin¹⁷³ and James E. Loder¹⁷⁴ thought that knowledge and maturity of God and man could be accomplished through the constant interplay of spiritual and personal aspects. This is evident in the Bible, through Jesus. Jesus came to this land as a true God and true man. He has been involved with God as the Son of God, has spent three years with disciples, judged by God on the cross as a man, and resurrected before his disciples as the Son of God. Looking at the image of Jesus in relation to God and themselves, the disciples could mature and be trained as true disciples of Jesus Christ.¹⁷⁵ In a large framework of relationships, if a general discipleship emphasizes a relationship with God, this project is to be associated with self and how to engage with oneself, which aims at the maturation of both aspects of the spirit and the flesh.

¹⁷²Ibid., 277.

¹⁷³Jean Calvin, *Institutes of the Christian Religion* (Peabody, MA: Hendrickson Publishers, 2008), Kindle Locations 673.

¹⁷⁴James E. Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass Publishers, 1998), 4.

¹⁷⁵John H. Aukerman, *Discipleship That Transforms: An Introduction to Christian Education from a Wesleyan Holiness Perspective* (Anderson, IN: Warner Press, 2011), 32.

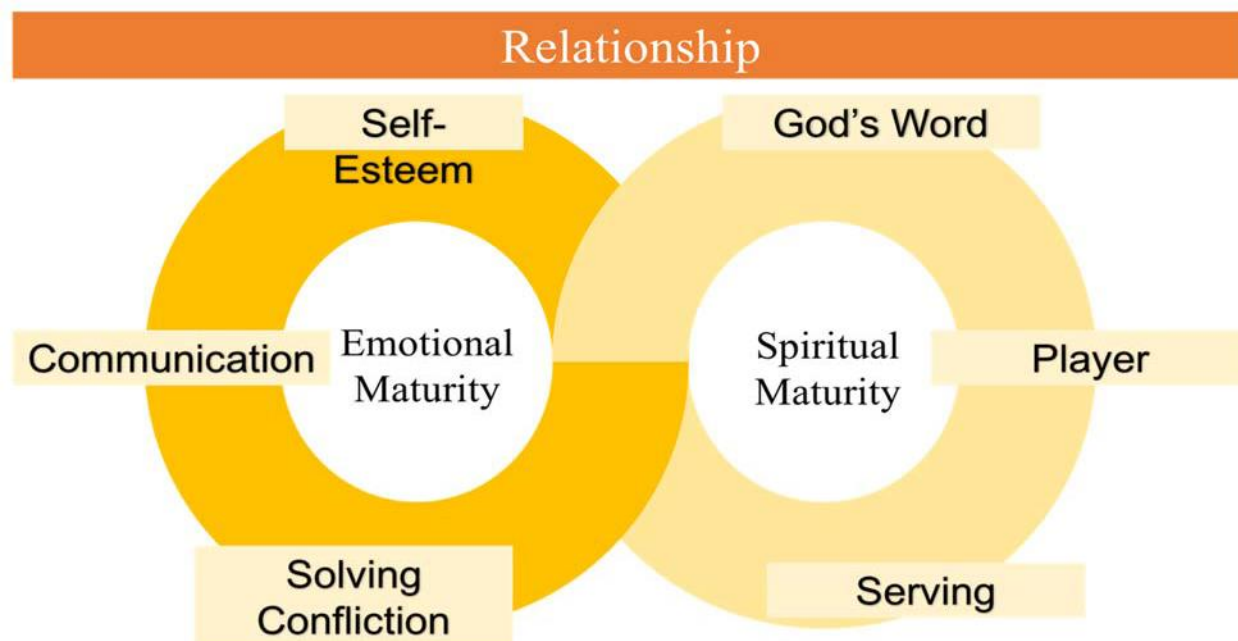


Figure 4.1 The Key Idea of Möbius Discipleship Model

As mentioned earlier, the project will not make any special suggestions for spiritual maturity to focus more on emotional aspects. However, for the more elaborate explanation of the parts of emotional maturity and to explain a balanced model of discipleship training, this study will draw out key points that are generally covered in discipleship training. Looking at the type of small group in Korea, most meetings are in the form of 5W or 4W. Through this, basic meetings are held, and churches nurture the laity. Here, 5W usually refers to Welcome, Worship, Word, Witness, Work, and 4W includes Witness in the Work.¹⁷⁶ These two forms of spirituality training, in the end, contain the sharing of the Word, the prayer, the serving of the members of the meeting and the serving of the world at its core. Figure 4.1 above shows an example in

¹⁷⁶Lee, Pyoung-gang, *Getting Perfect Score as Cell Leader* (Seoul: Duranno, 2012), 130.

which emotional maturity and spiritual maturity are pursued together, by adding elements of emotional maturity to the part of what the Korean Church is doing within the small group for spiritual maturity.

Environment for Möbius Discipleship Model

Cycle of Small Group

The basic training environment of this Möbius Discipleship model is based on small group. The cycle of the small group composition is based on one year.

Don Cousins, in his book, “Walking with God Leader's Guide,” talks about stages in the life of a small group. The small group's stages, he says, have four levels in total: Honeymoon,

Disillusionment, Growth, and Culmination.¹⁷⁷ At the honeymoon stage, the members enjoy knowing one another and have a happy time just like a honeymoon period. The period of disillusionment is called reality or transitional stage. People suddenly realize that responsibility and growth are a challenge. They find that it is more difficult to gather weekly on a regular basis.

When they discover that reality does not match expectations, they will be relaxed, frustrated, and even angry. The growth stage is a time to understand each other through a transitional phase and

synthesize them as one member through their own values, abilities, gifts, and temperament. The

first problems are solved, and the members move on to the more productive, future-oriented steps.

In the culmination stage, members can share their feelings even if they do not speak. Their

membership is so tight that they want to keep on their own.¹⁷⁸ They are preparing

¹⁷⁷Don Cousins and Judson Poling, *Leader's Guide 1: Friendship with God, the Incomparable Jesus*, The Walking with God Series (Grand Rapids, MI: Zondervan Pub. House, 1992), 26.

¹⁷⁸Ibid., 27.

themselves to create a new small group. Because of these four steps: Honeymoon, Disillusionment, Growth, Culmination, the small group cycle for this project should be at least one year. For a year, members go on to the stage of maturity, knowing each other well, seeing their strengths and weaknesses, and even having conflicts. During this period, this basic community, the small group, becomes the basic unit of maturity.¹⁷⁹

Character of Small Group

A small group of discipleship training that goes along with life should be a holistic small group that does not just study Bible verses but applies the message of that verse to everyday life. In this small group, people should be able to put out any kind of questions that are related to their own life, such as personal problems, emotional difficulties, for God made small groups with such intentions. Wherever two or more people gather, they are actually reflecting God's image and likeness.¹⁸⁰ Therefore, not only the spiritual part is handled through Bible study and worship, but all human anxieties, pain, and conflicts before God must be dealt with in a small group, honestly and profoundly. In this case, people in the small group can experience spiritual maturity and an endless cycle of emotional maturity. It is because the members of a small group can experience some characteristic therapeutic phenomena through the preceding stages.

¹⁷⁹Stetzer and Dodson, *Comeback Churches*, 146.

¹⁸⁰Icenogle, *Biblical Foundations for Small Group Ministry*, 20-21.

First, there is an element of universality. Through the small group, people learn the problems they are experiencing and say, “I am not the only one that has this problem.”¹⁸¹ The second is the interpersonal learning,¹⁸² which means they can learn more accurately. Third, the imitation element cannot be excluded.¹⁸³ The fourth element is called cohesiveness.¹⁸⁴ The trainees in the same group accept each other as important to themselves and have the feeling that they are also important to others. The fifth is the catharsis element.¹⁸⁵ Small groups play the role of sponges that receive each other's emotion. To confess to a man is to confess to God.

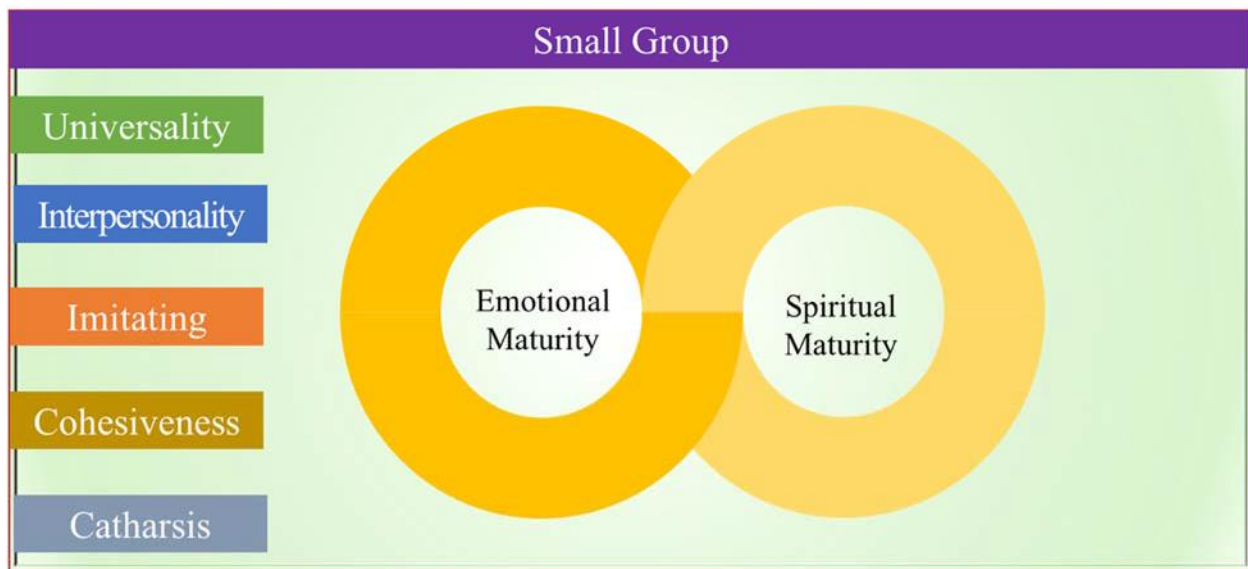


Figure 4.2 Environment and Character of Möbius Discipleship Model

¹⁸¹Han Hum Oak, *Called to Awaken the Laity*, 243.

¹⁸²*Ibid.*, 244.

¹⁸³*Ibid.*, 245.

¹⁸⁴*Ibid.*, 246.

¹⁸⁵*Ibid.*, 247.

Three Elements of Möbius Discipleship Model

The three training elements of this model are defined as self-esteem, communication, and solving confliction. These three elements of training can be explained in relation to the Qualification of Disciple, which was discussed in Chapter 2.



Figure 4.3 Environment and Character of Möbius Discipleship Model

Self-Esteem in Sacrificial

The starting point of disciples' life is in salvation at which they have characteristics of sacrificial.¹⁸⁶ The disciples, after they are saved, think again about their worth, and realize how great the value of their salvation is and how worthy they are. Through that enlightenment, the disciple obeys spiritually the word of God, abandons everything, and follows the Lord. However, the problem arises when the self-esteem of the saved disciple is not mature. Low self-esteem is a deadly and effective weapon of Satan.¹⁸⁷ They know how valuable they are obviously through

¹⁸⁶Earley and Dempsey, *Disciple Making Is*, Kindle Locations 496.

¹⁸⁷Seamands, *Healing for Damaged Emotion*, 49.

the Bible, but the self in their heart is evaluating themselves as valueless. When this happens, the disciple cannot but become a weak disciple who is easily shaken, even when he listens to the Word of God.

Accurate Self-Assessment

In order for a disciple to have a self-image that is emotionally healthy, the first thing to do is to have a correct self-assessment. Dr. Matthew McKay explains why the correct self-assessment is important to the disciple as follows:

People with low self-esteem do not see themselves clearly. Like a reflection in a warped fun house mirror, the image they see magnifies their weaknesses and minimizes their assets. The usual result of seeing such a distorted reflection is a strong feeling of inadequacy, since you seem to compare so poorly with those around you. You see other people far more accurately than you see yourself, because you are aware of their balance of strengths and weaknesses. Compared to all these “normal” people, your distorted fun house image of yourself seems terribly flawed¹⁸⁸

When an accurate self-assessment cannot be made, even if the person is saved, he does not know his own value, and cannot accurately hold his position between God and people. As a result, the disciples, even if they are saved, may not have a sacrificial virtue. The apostle Paul speaks of the importance of self-examination in Galatians 6:4. Jay E. Adams says that they must evaluate themselves through sober evaluation based on this verse. The concept of sober evaluation he defines is quite unique. He is saying, “a sober evaluation is made not on the basis of how well one is doing in comparison with others, but by comparing one’s work with scriptural

¹⁸⁸Matthew McKay and Patrick Fanning, *Self-esteem*, 3rd ed. (Oakland, CA: New Harbinger Publications, 2000), 46.

standards.”¹⁸⁹ In other words, the self-evaluation of the disciples is to be done through biblical standards.

Therefore, first and foremost, for accurate self-evaluation, the disciples should be able to look at their disadvantages, with biblical standards, in an objective view. The disciples should deal with accurate and realistic content when they look back on themselves, focusing on their weaknesses, keeping away from self-critical thoughts, and writing down specific situations.

Second, for accurate self-evaluation, the disciples should be able to see their own advantages as well, with biblical standards, and objectively. Some people, when looking back on themselves, boast more than their own strengths. In addition, others, while they have a lot of advantages, do not think of them as merit. For an accurate self-assessment, the disciples need to objectify themselves and look back on their disadvantages and advantages.

For a sound self-esteem, the disciples must fight their own distortions with a correct self-assessment. They can accurately grasp and understand their position in the world through fighting with this distortion. They can also understand clearly God's plan for themselves. Jerry Bridges says that when people ask themselves, “Who am I?,” they have to give a distorted answer in a negative or sinful experience.¹⁹⁰ Here's a look at some of the common ways people use distortions:

¹⁸⁹Jay E. Adams, *The Biblical View of Self-Esteem, Self-Love, Self-Image* (Eugene, OR: Harvest House Publishers, 1986), 118.

¹⁹⁰Jerry Bridges, *Who Am I? Identity in Christ* (Adelphi, MD: Cruciform Press, 2012), 6.

Table 4.1 Ways of Distortion¹⁹¹

Ways of Distortion	Contents
Overgeneralization	Considering one failure as eternal one
Global labeling	Expressing oneself with contemptuous words
Filtering	Remembering only negative qualities about oneself
Polarized thinking	Looking at things with extreme black and white logic
Self-blame	Blaming oneself for others' mistakes
Personalization	Associating everything with oneself and regarding as negative
Mind reading	Guessing others have negative thoughts about oneself
Control fallacies	Feeling like controlling everything or completely giving up controlling
Emotional reasoning	Thinking of everything according to their emotional state

The disciples must make efforts to recognize and correct the ways of distortion that they unconsciously use in relationships. Through this, they will be able to obtain a healthy and sound self-esteem.

Communication in Relational

One of the principles to be a disciple is relational. The disciples should be able to love God and love the world like Jesus. However, these two kinds of love are not solely by enthusiasm. It requires constant practice.¹⁹² Communication is what is needed for the

¹⁹¹Matthew McKay and Patrick Fanning, *Self-esteem*, 3rd ed. 70.

¹⁹²Earley and Dempsey, *Disciple Making Is*, Kindle Locations 508.

relationship of love. If this is not done well, they do not understand their situation and personal history, which can lead to distortion of conversation.¹⁹³

Listening

Since listening is at the center of communication, when there is a communication problem, the relationship becomes more difficult. When communication problems arise, it is too hard for people to understand and love each other. The theory that focuses on listening matter is Jim Petersen's Flat-Brain Theory.¹⁹⁴ The point of this theory is as follows: “When flat-brained we can’t hear well, see accurately, think straight, or act sensibly.”¹⁹⁵ In this regard, Petersen describes one aspect of this as “Courtroom Culture.” Once people are hurt, they create a courtroom in their own mind and play a win-lose game. The disciples should examine their dialogue and make right relationships, or, in any event, work toward not engaging in a type of dialogue wherein they feel they must win.

Talking

Talking, along with listening, is an important part of communication. A talker is not a person having a conversation to win. Most people have managed their lives well with the resources within themselves.¹⁹⁶ Wrong talking ignores the opponent, attacks, and tries to

¹⁹³Tim Muehlhoff and Todd V. Lewis, *Authentic Communication: Christian Speech Engaging Culture*, Christian Worldview Integration Series (Downers Grove, IL: IVP Academic, 2010), 38-41.

¹⁹⁴Petersen, *Why Don't We Listen Better?*, 22.

¹⁹⁵*Ibid.*, 23.

¹⁹⁶*Ibid.*, 72

antagonize. Therefore, the talker should first aim to communicate his feelings among other things in conversations.¹⁹⁷ Second, talking should aim at conveying his thoughts.¹⁹⁸ The disciples should objectively look at their listening and talking methods and find ways to love the world through improved communication skills.

Solving Confliktion in Transformation

The important principle that the disciple must ultimately have is Transformational. Spiritual growth is directly becoming like Christ.¹⁹⁹ It is not simply talking about Christ, but becoming a follower of his ministry.²⁰⁰ For a healthy relationship with the world, what is necessary for a disciple is to face his own image of resolving conflicts. They must be healers cured of their impaired feelings in Jesus Christ.²⁰¹

Accepting Conflict and Pain - Knowing the Emotion

First of all, in order to become a healed healer, the disciples should be able to accept what is coming to them as it is. It is also facing one's own ego and resolving the conflict. It is very important for them to be aware of what they are thinking about, and what they are feeling here and now.²⁰² Without knowing these things, they cannot even know what situation they are in and

¹⁹⁷Ibid., 77.

¹⁹⁸Ibid., 79

¹⁹⁹Earley and Dempsey, *Disciple Making Is*, Kindle Locations 509.

²⁰⁰Ibid., Kindle Locations 509.

²⁰¹Seamands, *Healing for Damaged Emotions*, 52.

²⁰²Kwangic Lee, *Anger and Bible* (Seoul: Daeseo Publications, 2007), 198.

how they are dealing with a specific situation. It is also important to be aware of the feelings of those whom they make connections with.²⁰³ If they are aware of their anger, they will be able to deal with it more easily. The Israelites did not know when and how much God was angry.²⁰⁴ Hence, Judea, in idolatry just before the fall, did not notice the signs of judgment coming toward them.

Reinterpret – in God's View

Genesis 45: 7-8 describes a good example of how disciples should respond in the context of conflict. It reveals that, through faith in God's sovereignty and providence, Joseph solved a conflict in which his brothers betrayed him.²⁰⁵ The people of God need to acknowledge God's sovereignty, to be in love with Jesus Christ, and to overcome evil. Overcoming self-centered thinking, becoming God-centered and like Christ, are important resources for them to deal with conflict.²⁰⁶

Connecting the Past and the Present

In the context of conflict, Jesus Christ knew more than anything else, the heart and will of God. When praying in the garden of Gethsemane, he wanted to do what God wanted, rather than asserting his own will.²⁰⁷ Like Jesus, disciples can read the Bible to know the heart and will

²⁰³Ibid., 199.

²⁰⁴Isaiah 42:25 ESV.

²⁰⁵Kwangic Lee, *Anger and Bible*, 206.

²⁰⁶Ibid., 210.

²⁰⁷Matthew 26: 36-39 ESV.

of God, also they can look back on the footsteps of their lives and recall the intervention of God who worked faithfully. Through this, they will be able to anticipate what God will do to overcome current conflicts, and to exert influence in the world.

Application of Möbius Discipleship Model

Möbius Discipleship Model Process

The Möbius Discipleship model encourages and maximizes emotional maturity as well as spiritual maturity that can be gained from existing discipleship training, by inducing the small group to experience special emotional healing phenomena (Universality, Interpersonal learning, Imitating, Cohesiveness, Catharsis).

The weekly training method of this model is the same as the Table 4.2 Discipleship Process. In order to apply this model, the key point is to look back and record themselves in a diary format. It is not just a record, but also an important tool that allows them to look at the process of maturing themselves, to become more open to the individual, specifically in the small group, and to see how others are applying God's Word. Of course, along with the three elements of the Möbius Discipleship model (Self-Esteem, Communication, Solving Confliction), which have been dealt with in depth, the sharing of God's Word, prayers and services will simultaneously be done. Among the three elements of training, especially self-esteem and solving confliction are mostly related to recording, but they may want to record only the parts that they want to specialize in the recording.

Table 4.2 Discipleship Process

Date	Contents	Training
Sunday	Sermon	- Knowing application points through sermon
Monday to Friday	Applying God's Word (Practicing 3 major elements for application)	- Writing journals on detailed self-esteem and confliction - Applications and training of communication practice learned from small groups
Friday	<u>Small Group</u>	- Through the small group, sharing the application of the word based on personal journals on strengths and weaknesses, and conflicts.
		- Seeking for safer and more mature communication utilizing talking and listening card
Saturday	Leadership Meeting	- Discussing issues from each groups with group leaders

Small Groups for Discipleship Training

Above all things, the most important part of applying this model is the small group. The size of the small group is around 10 people, but it is decided within limits that the sharing of life can be done smoothly according to circumstances. The cycle of this group is a minimum of one year, during the time of which they should be able to experience all of the four stages of small groups as previously described. This allows them to naturally form a community of life and to be matured in this community, sometimes sharing joy and pain, and experiencing conflict. In particular, it makes possible to spiritually and emotionally experience characteristic healing phenomena in a small group.²⁰⁸

Hyun Il Park, in his research, dealt with the Word-centered discipleship training model in depth and in a systematic way. When we focus on one week, the starting point of all

²⁰⁸Han Hum Oak, *Called to Awaken the Laity*, 243.

discipleship process starts with the words that are shared on Sunday.²⁰⁹ This model of the discipleship training is specifically focusing on the Word of God based on small groups. Möbius Discipleship model as well, has meetings centered on Sunday sermons. Basically, people listen to sermons on Sunday and think about the application of the Word in small groups together. Through this, they are emotionally trained in relationships with people, sharing the stories they experienced in applying the Word in the world. It can also naturally help to mature the spiritual side of the disciple through the Word. For effective discipleship training, they have a meeting with pastors and small group leaders at least once a week, so that they can solve the difficulties of each meeting.

Self-Esteem Training

For self-esteem, disciples should know exactly how to self-evaluate and how to use their own distortions as discussed earlier. There may be a variety of ways in which an individual can look back on their actions and objectify themselves. But, the easiest among them is the diary. Gordon MacDonald has also mentioned about the spiritual benefits of the diary.²¹⁰ In a small group, in order to share about themselves, disciples first write down their strengths, weaknesses, and the ways of distortion they think they use in diary form. When small groups come together later, they share their self-images and writings with small group people. This cannot happen every time they gather. Therefore, this training is separate from the timing of the initial membership formation and the timing of the application of the Word. In a few initial

²⁰⁹Hyun Il Park, “Developing a Strategy to Make Young Adult Disciples in Korea Churches: Focusing on God’s Word in a Discipleship Process” (Doctor’s thesis, Liberty University School of Divinity, 2016), 122.

²¹⁰Gordon MacDonald, *Building Below the Waterline: Strengthening the Life of a Leader* (Peabody, MA: Hendrickson Pub., 2013), 14.

gatherings, they get to know each other. They record, share and open up with their self-introduction, disadvantages and advantages, and the ways they use distortion in their lives. At this time, each individual examines the strengths and weaknesses they experienced during the week and how the Word of God was applied, and also finds a way of distortion that was used. Likewise, the individual will be able to do the assessment of the world and themselves through the biblical standard which is Jay E. Adams's Sober Evaluation.²¹¹

Communication Training

In order for the disciples to mature, to love the saints, and to love the world, above all, proper communication is needed. The key to the communication is listening and talking, which requires direct training practices. The small group environment is most suitable for practicing this. Disciples become talkers when other members of the group listen, and they become listeners when others tell their stories. That is, the small group is a natural and suitable environment for practicing healthy communication. For a more secure exercise, members make listening cards and talking cards in a small group. This card contains the role of listeners and talkers on the front and back respectively. The contents of the card are as below:

Table 4.3 Talking & Listening Card

Talker I want to share my own story	Listener I'm calm enough to hear
Goal -To share my feelings -To share my thoughts -To share my experience Without *Accusing *Attacking *Labeling *Judging	Goal -To provide safety -To understand -To clarify Without *Agreeing *Disagreeing *Advising *Defending

²¹¹Adams, *The Biblical View of Self-Esteem, Self-Love, Self-Image*, 118.

Each member, using the Talking & Listening Card in front of them, will help each other ensure their goals and roles, and to emotionally mature through empowerment of individuals and healthy communication. This will allow them to be trained as mature disciples who will have healthier communication skills and ultimately love and understand others' souls in their communities.

Solving confliction

In order to deal with the transformational ministry as disciples, each individual should be able to resolve conflicts in relation to the world. The disciples, who had some emotional problems, should solve them in Jesus Christ and become healed healers.²¹² The researcher has previously presented three simple things in order to solve the conflicts related to the world and to be a born again person who can change the world. It was to recognize and reinterpret conflicts and suffering, and to connect past life with the present. These is also done in small groups, and written down and shared in the form of diaries. First of all, they write without hesitation about the emotions that they have experienced at the moment of conflict to face their own conflicts and, if possible, to share them in small groups. Not only can disciples practice their conflict situations more objectively through this, but small group members can be trained through the indirect experience. Then, they ask God from their own experience about unresolved feelings and questions. As discussed in chapter 2, depending on the relational movement, the questions that can be asked of God are different, which means they can wait and see how God's mysterious providence and intervention works in life, while asking through prayers. Through this, each

²¹²Seamands, *Healing for Damaged Emotions*, 52.

individual is trained as a disciple of God who can reinterpret his conflicts in the light of God's will, and change the world. This becomes more pronounced at the last stage. They can connect God with the present who worked in the past, trusting God who has shown a new path through the bitterness and overcoming the present conflict. This is clearly different from the way people living in the world solve conflicts. True disciples will have the opportunity to witness in the world how God is always present with them and faithful, and they come to realize once again that God is guiding and working, even in the conflicts of their lives.

Chapter 5

Conclusion

It is true that many Korean churches educate the believers through various programs, including discipleship trainings for spiritual maturity. However, it is not easy to find a training program that strives to help for holistic maturity through the entire life as Christians. To address this problem, the project seeks to supplement the discipleship training in the Korean church pursuing spirituality only, through focusing more on the emotional side of discipleship training. The project provides a discipleship training program that trains the laity to mature emotionally as well as spiritually.

In chapter one, the researcher pointed out the situation of the Korean church and the problem of Korean church's discipleship training, and suggested the necessity of new discipleship training. When looking at various statistics, Korean society has been ranked high in the world in suicide rates, divorce rates, etc., which individuals living in Korean society naturally experience as emotional problems. The problem, however, is that the Korean church does not want to recognize these issues as an important subject, turning its back on them. The Korean church's training is not aware that the emotional side as well, leads toward spiritual maturity, therefore the training concentrates only on the spiritual side. As disciples, it is important to realize that emotional and spiritual aspects are equally important, and that discipleship training needs both for true maturity.

In chapter two, the researcher looked at theories, which could be the roots of this study, through biblical and theological approaches. First of all, through Calvin and James E. Loader's arguments and theories, this chapter clarifies why the pursuit of emotional maturity is necessary for the present church. In regards to emotional maturity, the need for a small group was also

raised in order to clarify that relationships are important and to pursue maturity through relationships. After all, this chapter reaffirms that disciples cannot be true disciples without emotional maturity, and explains what areas they need to train in and what environment they need to be like Jesus Christ.

In chapter 3, the researcher conducted a survey divided into four parts, in order to examine the general ideas about discipleship training and the perceptions of Korean churches regarding the emotional aspects related to the subject of this study. With the questionnaire, the researcher examined the problem and necessity of discipleship training throughout the Korean church by analyzing the training textbooks and small groups of the two churches famous for discipleship trainings in South Korea. Through the results of the questionnaire and the discipleship training and textbook analysis of the two churches, it became clear that discipleship trainings in the Korean church should pursue emotional maturity.

In chapter 4, a new model of discipleship training for the holistic maturation of Korean churches was presented. This discipleship training model is a model that can be done in a small group environment with a focus on the emotional part, and that can give a balance to the Korean church discipleship too absorbed in the spiritual part. In addition, it suggests a training course that is disciplined through the community for a lifetime, not for a short-term curriculum. In particular, this model aims at substantial holistic maturity, not only about personal relationships with God, but also about how to engage with oneself and the surroundings, within a larger framework of relationships.

Discipleship Training for the Holistic Maturity and the Relationship of Korean Church

One of the biggest purposes of discipleship training is focusing on the emotional part to build a healthy church. Discipleship training never speaks of training disciples without the Word and spiritual disciplines. It suggests that a new perspective is needed for balance, assuming that such discipleship trainings are flooded in Korean churches. Many of the Korean churches, like the classical Gnosticism, think that only spiritual maturity is the true maturity, and divide the spiritual and the emotional by dichotomy. Accordingly, it is a reality that discipleship training is devoted to the spiritual side. In Ephesians 4:13, the apostle Paul says that in order to build up the body of Christ, the work of God's people is to be accomplished until “the whole man is made to the fullness of Christ.” The maturity mentioned here is obviously not one-sided maturity. When both the spiritual and emotional aspects are mature, they can reach the fullness of Christ as Paul says. A person can never become an adult by himself. This is not only about the physical aspect, but also the spiritual and emotional aspects. Humans can grow only through interaction with people.²¹³ The researcher thinks that the presentation of this discipleship training can help to realize what the Korean church is overlooking.

The purpose of this Mobius discipleship training is, in the end, to restore the health of the church by seeking maturity within relationships. It is to produce Christians pursuing their relationship with God through small groups and interaction with people, while experiencing emotional growth and therefore, presenting a healthy witness to the world.

²¹³Loder, *The Logic of the Spirit*, 5.

First, a prominent need for disciples is self-esteem. When they have low self-esteem, Christians, like the people of the world, cannot make a correct self-assessment. This may lead to distortions of oneself with the world, resulting in a detrimental effect on the large framework of relationships. This newly presented training can make disciples learn new values in small groups by talking about their own problems and distortions, understanding their problems accurately, dealing with distortions, and respecting one another in the groups. In other words, the basis of the relationship is to have a chance to look back on oneself.

Second, the Mobius discipleship training practices communication. Speaking and listening are the basis of communication. How to speak and how to listen are directly related to the problem of faith and inseparable from the problem of maturity of the individuals. In particular, many people are not trained to listen. You may ask, “What is the difficulty of listening and speaking well?” Many problems in the world arise from mistakes of listening and speaking. By listening and talking to each other in a small group, you can learn how to understand and respect others.

Finally, this discipleship training makes a disciple of Christ examine how to solve the problem of conflict. This can be divided into the stages of recognizing conflicts, reinterpreting, and linking the life of the past to that of the present. Through these steps, conflicts can be objectified more specifically, and individuals can avoid mistakes that make the world's problems too big or small.

The steps of these trainings are linked to the qualifications of disciples. Self-esteem can be described in conjunction with sacrificial, which means the disciples can realize how he is worthy through the salvation of Jesus Christ's sacrifice. After that enlightenment, what they can do is to give up their own life by submitting to the Word of God and to live for the Lord.

Without a real recovery of self-esteem, there is no true sacrifice for the Lord. Also, communication can be described with relational. As disciples, in order to love the world like Jesus, there must be continuous trainings. To this end, the method suggested by this discipleship training is communication training. They practice understanding each person's life, situation, and history through this. Finally, solving confliction can be explained in relation to transformational. When they become like Christ, disciples can change the world. This means doing ministry like Jesus Christ and being a co-worker of his ministry. In other words, Jesus' ministry was to save his people from sin and be together. But, it is impossible to resemble Jesus and do his ministry without the right solutions to their problems.

In the end, the Mobius discipleship can allow disciples to discover that the emotional part, which has been forgotten by the Korean church, must be accompanied by the spiritual training for truly healthy disciples. More importantly, personal change can change the community, the church, and the world to which they belong as true disciples in the context of community relationships. However, this is something that cannot be done through the existing discipleship training which seems like making a product in a short period. This cannot be successful without a steady change in their lives, centered on the small groups. This Mobius discipleship training is intertwined with the process of sanctification of an individual, and is related to the restoration of God's image. This project, obviously, could play an important role in changing the paradigm of the discipleship training in Korean churches. In addition, through this project, the researcher doesn't doubt that disciples who are trained, will be able to change the Korean church, stand up for Christ, and fulfill the important mission of changing the world.

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APPENDIX A

CONSENT FORM

Developing a Discipleship-Training Model for Equipping the Laity with Both Emotional and Spiritual Maturity in Korean Churches

Jongsik Hwang
Liberty University
School of Divinity

You are invited to be in a research project for developing a discipleship-training model for equipping small group leaders with both emotional and spiritual maturity. You were selected as a possible participant because you have experienced a discipleship program in South Korea. I ask that you read this form and ask any questions you may have before agreeing to be in the project.

This project is being conducted by Jongsik Hwang, a Doctor of Ministry student in Liberty University's School of Divinity.

Background Information:

The purpose of this project is to help the believers, who would like to be mature disciples by focusing on both emotional maturity and spiritual maturity at the same time. Though many Korean churches have their own discipleship programs, which focus on spiritual aspects of maturity, it is reality that they cannot concentrate on the people's emotional growth. Unfortunately, many of the laity still have emotional problems, even after experiencing some discipleship programs. In order to make these people mature disciples, the Korean church needs a balanced discipleship-training model. The best models of discipleship are Jesus' and the early church's discipleship-training models. Jesus trained disciples to grow in maturity, and the disciples applied their experiences with Jesus in their ministry during the early church. This project will explore discipleship models of the New Testament and discuss how balanced discipleship will influence discipleship in the church of South Korea. The researcher will suggest a strategy to make mature disciples.

Procedures:

If you agree to be in this project, you will be asked to complete an anonymous twenty-three question survey. The survey should take no longer than fifteen minutes to complete.

Risks and Benefits of Being in the Study:

While answering these questions, you might worry about your private information being exposed because this survey analyzes and evaluates individual opinions of the discipleship process of your church. It is not easy for you as a church member to fully explain about the discipleship training of your church. All of

your information will be confidential. All of the questions are multiple-choice, and the surveys are anonymous. Participants will not be asked to include their names, church names, or any identifying information. The risk of this survey will be minimal.

Participants will not receive a direct benefit. However, this project will help Korean churches to develop a discipleship model for laity, encouraging them to become mature disciples.

Compensation:

Participants will not receive compensation for taking part in study.

Confidentiality:

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

Voluntary Nature of the Study:

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

Contacts and Questions:

The researcher conducting this study is Jongsik Hwang. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at #1-434-258-2622 or jshwang@liberty.edu and to contact his mentor, Dr. Donald Hicks, at #1-615-715-9922 or by email at dqhicks@liberty.edu

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

Please contact the researcher if you would like a copy of this information to keep for your records.

Statement of Consent:

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

APPENDIX B

CONSENT FORM (KOREAN)

한국교회 평신도를 영적, 정서적으로 건강하게
세우기 위한 제자훈련 모델 개발

황종식
리버티 대학교
신학교

한국교회의 평신도를 영적, 정서적으로 건강하게 세우기 위한 제자훈련 모델 개발을 위한 연구 논문에 당신을 초대합니다. 당신은 한국교회에서 제자훈련 프로그램을 이미 경험했기 본 연구 논문의 설문조사 참가자로 선택되었습니다. 이 프로젝트에 동의하시기 전에, 이 동의서를 읽어주시고 어떤 질문이든지 있으시면 질문 부탁드립니다. 이 연구는 리버티 대학교의 신학교의 목회학 박사과정에 재학 중인 황종식에 의해서 수행되는 것입니다.

배경 정보:

이 프로젝트의 목적은 영적인 성숙과 정서적인 성숙을 동시에 집중함으로써 성숙한 제자가 되길 원하는 성도들을 돕는데 있습니다. 비록 많은 한국교회들은 성도의 영적인 성숙에 초점을 맞춘 그들 나름의 제자훈련들을 가지고 있지만 사람들의 정서적인 성숙에 초점을 맞추지 못하고 있는 것이 현실입니다. 불행하게도 많은 평신도들이 몇몇의 제자훈련 프로그램을 경험한 후에도 여전히 정서적인 문제점들을 가지고 살아갑니다. 이런 성도들을 성숙한 제자들로 만들기 위해서 한국교회는 균형잡힌 제자훈련 모델이 필요합니다. 제자훈련의 최고의 모델은 예수님의 그리고 초대교회의 제자훈련 모델들입니다. 예수님은 제자들을 성숙으로 성장시키기 위해서 훈련시키셨고 제자들은 예수님과 그들의 경험들을 초대교회 시대동안 그들의 사역가운데 적용시켰습니다. 이 논문은 신약시대의 제자훈련 모델들을 연구할 것이며 또한 어떻게 균형잡힌 제자훈련이 한국의 제자훈련에 영향을 끼칠 것인지 논의 할 것입니다. 그렇게 함으로써 본 연구자는 성숙한 제자들을 만드는 모델을 제시할 것입니다.

연구 절차:

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이 질문들을 대답해 가면서 당신은 혹시 당신의 개인적인 정도가 노출되지 않을까 걱정할 수 있습니다. 왜냐하면 이 설문은 당신 교회의 제자훈련과정에 대한 개인적인 의견들의 평가와 분석이 이루어질 것이기 때문입니다. 당신이 한명의 교회 성도로서 당신의 교회의 제자훈련에 대해 설명하는 것은 쉽지 않습니다. 하지만 당신의 모든 정보는 비밀유지가 될 것입니다. 모든 질문들은 객관식이며 설문은 익명으로 진행됩니다. 설문의 참가자들은 그들의 이름이나 교회이름 또는 어떤 신원확인을 위한 정보도 요구받지 않을 것입니다. 설문의 위험은 최소화 되어질 것입니다.

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연락 및 질문:

본 연구를 실행하는 연구자는 황종식입니다. 당신은 어떤 질문이든지 하고 싶다면 하실 수 있습니다. 만약 나중에 당신이 질문이 생기신다면 당신은 1-434-258-2622 로 전화를 주시거나 또는 jshwang@liberty.edu 로 메일을 보내주세요. 그리고 본 연구자의 지도교수인 Dr. Donald Hicks 에게 1-615-715-9922 로 전화하시거나 또는 dqhicks@liberty.edu 로 메일을 보내주시기 바랍니다.

만약 당신이 이 연구와 관련해서 어떤 질문이 있으시거나, 연구자 외 다른 누군가와 연락하기 원하신다면 Institutional Review Board, 1971 University Blvd, Green Hall Suite 1887, Lynchburg, VA 24515 or email at irb@liberty.edu 로 연락해 주시기 바랍니다.

만약 당신이 참여한 설문조사의 사본을 받기 원하신다면 본 연구자에게 연락을 주십시오.

동의진술서:

저는 위의 정보를 읽었으며 이해하였습니다. 저는 질문에 요청하였고 대답을 받았습니다. 저는 이 연구에 참여하는 것에 동의합니다

APPENDIX C

QUESTIONNAIRES and RESULT (English)**Questionnaire of developing a discipleship-training model for equipping the laity with both emotional and spiritual maturity in Korean Churches.**

1. What is your gender?

A) Male--- (36.8%)

B) Female---(63.2%)

2. What is your age?

A) 20 – 29---(18.4%)

B) 30 – 39---(34.2%)

C) 40 – 49---(29.8%)

D) Over 50---(17.5%)

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

A) Middle school---(0.9%)

B) High school---(12.3%)

C) Undergraduate---(47.4%)

D) Master's degree---(29.8%)

E) Doctoral degree---(9.6%)

4. How much time have you spent in discipleship training courses?
- A) Less than six months---(27.4%)
 - B) Six months to one year---(22.1%)
 - C) One to two years---(11.5%)
 - D) Over two years---(38.9%)
5. What kind of courses did you have when you took the discipleship training at your church? (Select all that apply)
- A) Bible Study---(86.5%)
 - B) Evangelism---(34.2%)
 - C) Prayer training---(45%)
 - D) Apologetics---(36.9%)
 - E) Leading Small groups---(45.9%)
 - F) Others ()---(16.2%)
6. What do you think is the most important feature of a disciple? (Choose three options)
- A) Forming healthy relationships (with God, with people)---(87.6%)
 - B) A morally good life---(8.8%)
 - C) A life of evangelism---(15%)
 - D) Obeying the Word---(51.3%)
 - E) Whole-person or holistic maturity (Spiritually, Emotionally)---(54%)
 - F) Regularly attending the church---(5.3%)
 - G) A life of prayer---(33.6%)

H) A practice of love---(31%)

I) A habit of piety---(19.5%)

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

A) Forming healthy relationships (with God, with people)-(84.1%)

B) A morally good life --- (3.5%)

C) A life of evangelism---(9.7%)

D) Obeying the Word---(47.8%)

E) Whole-person or holistic maturity (Spiritually, Emotionally)---(61.9%)

F) Regularly attending the church---(2.7%)

G) A life of prayer---(34.5%)

H) A practice of love---(25.7%)

I) A habit of piety--- (21.2%)

8. What do you think is the greatest strength in discipleship training in your church?

A) Forming healthy relationships (with God, with people)--- (42.9%)

B) A morally good life---(0.9%)

C) A life of evangelism---(0.9%)

D) Obeying the Word---(12.5%)

E) Whole-person or holistic maturity (Spiritually, Emotionally)--- (17%)

F) Regularly attending the church---(1.8%)

G) A life of prayer---(9.8%)

H) A practice of love---(7.1%)

I) A habit of piety---(7.1%)

9. What do you think is the biggest weakness in discipleship training in your church?

A) Forming healthy relationships (with God, with people)--- (8.3%)

B) A morally good life---(3.7%)

C) A life of evangelism---(30.6%)

D) Obeying the Word---(2.8%)

E) Whole-person or holistic maturity (Spiritually, Emotionally)--- (13.9%)

F) Regularly attending the church---(10.2%)

G) A life of prayer---(13%)

H) A practice of love---(10.2%)

I) A habit of piety---(7.4%)

10. Do you agree that the disciple should be mature not only in the spiritual aspect but also emotionally?

A) Strongly agree---(76.1%)

B) Agree---(22.1%)

C) Disagree--- (0.9%)

D) Strongly disagree---(0%)

E) Not sure---(0.9%)

11. Do you agree that the discipleship training has to make people mature not only in the spiritual aspect but also emotionally?

A) Strongly agree---(69.4%)

B) Agree---(27%)

C) Disagree---(2.7%)

D) Strongly disagree---(0%)

E) Not sure---(0.9%)

12. Do you agree that you are sure you are accepted as a son or daughter of God through the discipleship training you have experienced?

A) Strongly agree---(55.8%)

B) Agree---(26.5%)

C) Disagree---(13.3%)

D) Strongly disagree---(1.8%)

E) Not sure---(2.7%)

13. Do you agree that you spend your time reading the Word and praying regularly as a result of discipleship training?

A) Strongly agree---(31.9%)

B) Agree---(43.4%)

C) Disagree---(19.5%)

D) Strongly disagree---(2.7%)

E) Not sure---(2.7%)

14. Do you agree that all that you have (money, talent, ability) belongs to God as a result of the discipleship training?

A) Strongly agree---(50.9%)

B) Agree---(35.7%)

C) Disagree---(9.8%)

D) Strongly disagree---(1.8%)

E) Not sure---(1.8%)

15. Do you agree that you had an opportunity to grow in your self-awareness as a person during the discipleship training?

A) Strongly agree---(49.1%)

B) Agree---(41.1%)

C) Disagree---(5.4%)

D) Strongly disagree---(3.6%)

E) Not sure---(0.9%)

16. Were you able to share your personal issues related to sex, anger, sadness, or joy as during the discipleship training?

A) Strongly agree---(13.3%)

B) Agree---(36.3%)

C) Disagree---(32.7%)

D) Strongly disagree---(12.4%)

E) Not sure---(5.3%)

17. Did you learn how to clearly resolve a conflict with people as a result of discipleship training?
- A) Strongly agree---(14.3%)
 - B) Agree---(35.7%)
 - C) Disagree---(31.3%)
 - D) Strongly disagree---(8.9%)
 - E) Not sure---(9.8%)
18. Were you able to learn how God uses your life and your past experiences as a result of the discipleship training?
- A) Strongly agree---(27.4%)
 - B) Agree---(61.1%)
 - C) Disagree---(5.3%)
 - D) Strongly disagree---(0%)
 - E) Not sure---(6.2%)
19. How helpful was the discipleship training for maturing your whole person (spiritually, emotionally)?
- A) A great deal---(23.4%)
 - B) Much---(65.8%)
 - C) Somewhat---(5.4%)
 - D) Little---(0%)
 - E) Very little---(5.4%)

20. Do you agree that the discipleship training has had a great influence on your life?

- A) Strongly agree---(25%)
- B) Agree---(61.6%)
- C) Disagree---(8%)
- D) Strongly disagree---(0%)
- E) Not sure---(5.4%)

21. Does your discipleship-training mentors (minister, leader, teacher, etc.) demonstrate maturity not only in spiritual aspects but also emotionally in their lives?

- A) Strongly agree---(22.1%)
- B) Agree---(59.3%)
- C) Disagree---(9.7%)
- D) Strongly disagree---(1.8%)
- E) Not sure---(7.1%)

22. Do you think the discipleship training you've experienced influences the holistic growth and maturity of disciples?

- A) Strongly agree---(18.8%)
- B) Agree---(50%)
- C) Disagree---(24.1%)
- D) Strongly disagree---(3.6%)
- E) Not sure---(3.6%)

23. Do you think that you've learned how to have good relationships with people who have different lifestyles as a result of the discipleship training?

A) Strongly agree---(20.4%)

B) Agree---(45.1%)

C) Disagree---(21.2%)

D) Strongly disagree---(7.1%)

E) Not sure---(6.2%)

APPENDIX D

QUESTIONNAIRES (Korean)

제자훈련 설문조사

24. 귀하의 성별은 무엇입니까?

C) 남자

D) 여자

25. 귀하의 나이는 몇 세입니까?

E) 20 – 29

F) 30 – 39

G) 40 – 49

H) 50 세 이상

26. 귀하의 최종 학력(현재 과정 포함)은 무엇입니까?

F) 중학교

G) 고등학교

H) 대학교

I) 대학원 석사

J) 대학원 박사

27. 귀하는 섬기는 교회에서 얼마의 기간 동안 제자훈련을 받았습니까?

E) 6 개월 이하

F) 6 개월 -

1 년 G) 1 년 -

2 년

H) 2 년 이상

28. 귀하는 제자훈련을 받을 때, 어떤 과정을 이수하였습니까? (다수 선택 가능)

G) 성경공부

H) 전도

I) 기도

J) 교리교육

K) 소그룹 리더

L) 기타 ()

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

J) 올바른 관계 형성 (하나님과 사람)

K) 도덕적인 삶

L) 전도생활

M) 말씀순종

N) 전인적 성숙 (영적, 정서적)

O) 정기적인 교회 참석

P) 기도생활

Q) 사랑의 실천

R) 경건의 습관

30. 귀하는 제자훈련을 받는 과정에서 가장 중요한 부분이 무엇이라고 생각합니까?
(세 가지를 선택하세요.)

A) 올바른 관계 (하나님과 사람)

B) 도덕적인 삶

C) 전도생활

D) 말씀순종

E) 전인적 성숙 (영적, 정서적)

F) 정기적인 교회 참석

G) 기도생활

H) 사랑의 실천

I) 경건의 습관

31. 귀하가 섬기는 교회 제자훈련의 가장 큰 장점은 무엇이라고 생각합니까?

- A) 올바른 관계 (하나님과 사람)
- B) 도덕적인 삶
- C) 전도생활
- D) 말씀순종
- E) 전인적 성숙 (영적, 정서적)
- F) 정기적인 교회 참석
- G) 기도생활
- H) 사랑의 실천
- I) 경건의 습관

32. 귀하가 섬기는 교회 제자훈련의 가장 큰 약점은 무엇이라고 생각합니까?

- J) 올바른 관계 (하나님과 사람)
- K) 도덕적인 삶
- L) 전도생활
- M) 말씀순종
- N) 전인적 성숙 (영적, 정서적)
- O) 정기적인 교회 참석
- P) 기도생활
- Q) 사랑의 실천
- R) 경건의 습관

33. 귀하는 제자가 영적으로 뿐만 아니라 정서적으로도 성숙해야 한다고 동의하십니까?

- A) 매우 그렇다
- B) 그렇다
- C) 보통이다
- D) 약간 그렇다
- E) 거의 그렇지 않다

34. 귀하는 교회의 제자훈련이 영적인 것뿐만 아니라 정서적으로 성숙시킬 수 있어야 한다는 것에 동의하십니까?

- A) 매우 그렇다
- B) 그렇다
- C) 보통이다
- D) 약간 그렇다
- E) 거의 그렇지 않다

35. 귀하가 경험한 제자훈련을 통해 자신이 하나님의 자녀로써 받아들여졌다는 것을 확실히 믿을 수 있게 되었다는 것에 동의하십니까?

- A) 매우 그렇다
- B) 그렇다

- C) 보통이다
- D) 약간 그렇다
- E) 거의 그렇지 않다

36. 귀하가 경험한 제자훈련을 통해 하나님의 말씀과 기도생활을 위해 자신의 시간을 정기적으로 쓸 수 있게 되었다는 것에 동의하십니까?

- A) 매우 그렇다
- B) 그렇다
- C) 보통이다
- D) 약간 그렇다
- E) 거의 그렇지 않다

37. 귀하가 경험한 제자훈련을 통해 자신이 가진 모든 소유(돈, 재능, 능력 등)가 하나님의 것이라는 사실을 인정하게 되었습니까?

- A) 매우 그렇다
- B) 그렇다
- C) 보통이다
- D) 약간 그렇다
- E) 거의 그렇지 않다

38. 귀하가 경험한 제자훈련을 통해 자신이 어떤 존재인지 생각해 볼 수 있는 기회가 있었습니까?

- A) 매우 그렇다
- B) 그렇다
- C) 보통이다
- D) 약간 그렇다
- E) 거의 그렇지 않다

39. 귀하가 경험한 제자훈련을 통해 자유롭게 자신의 성적인 문제, 분노, 슬픔, 기쁨 등을 자유롭게 나눌 수 있었습니까?

- F) 매우 그렇다
- G) 그렇다
- H) 보통이다
- I) 약간 그렇다
- J) 거의 그렇지 않다

40. 귀하가 경험한 제자훈련을 통해 사람들과의 갈등상황을 명확하게 해결하는 방법을 배웠습니까?

- F) 매우 그렇다
- G) 그렇다
- H) 보통이다
- I) 약간 그렇다
- J) 거의 그렇지 않다

41. 귀하가 경험한 제자훈련을 통해 자신의 과거의 모습과 삶을 하나님이 어떻게 사용하시는지 배울 수 있었습니까?

- F) 매우 그렇다
- G) 그렇다
- H) 그렇지 않다
- I) 매우 그렇지 않다
- J) 잘 모르겠다

42. 귀하는 제자훈련의 과정을 통해 자신의 전인적인 성숙에 도움이 되었다고 생각하십니까?

- A) 매우 그렇다
- B) 그렇다
- C) 그렇지 않다
- D) 매우 그렇지 않다
- E) 잘 모르겠다

43. 귀하는 제자훈련이 당신의 삶에 큰 영향을 미치고 있다고 생각하십니까?

- F) 매우 그렇다
- G) 그렇다
- H) 그렇지 않다
- I) 매우 그렇지 않다
- J) 잘 모르겠다

44. 귀하의 제자훈련 멘토(교역자, 리더, 교사 등)는 영적으로 성숙할 뿐 아니라 정서적으로도 성숙한 모습을 삶을 통해 보여주고 있습니까?

F) 매우 그렇다

G) 그렇다

H) 그렇지 않다

I) 매우 그렇지 않다

J) 잘 모르겠다

45. 귀하가 경험한 제자훈련은 성도들을 전인적으로 성숙한 제자로 만드는데 큰 영향을 미치고 있다고 생각합니까?

A) 매우 그렇다

B) 그렇다

C) 보통이다

D) 약간 그렇다

E) 거의 그렇지 않다

46. 귀하는 다양한 방식으로 살아가는 사람들과 어떻게 좋은 관계를 맺어야 하는지 제자훈련을 통해 배웠다고 생각합니까?

A) 매우 그렇다

B) 그렇다

C) 보통이다

D) 약간 그렇다

E) 거의 그렇지 않다

IRB APPROVAL

LIBERTY UNIVERSITY®

INSTITUTIONAL REVIEW BOARD

November 3, 2016

Jongsik Hwang

IRB Exemption 2672.110316: Developing a Discipleship-Training Model for Equipping the Laity with Both Emotional and Spiritual Maturity in Korean Churches

Dear Jongsik Hwang,

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

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

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

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

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

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

The Graduate School



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