A STUDY OF THE LEADERSHIP TO IMPROVE
THE DISCIPLESHIP CLASS IN SUNGKYL UNIVERSITY

A Thesis Project submitted to
Liberty Baptist Theological Seminary
in partial Fulfillment of the Requirements
for the Degree

DOCTOR OF MINISTRY

By

Kwang Sun Kim

Lynchburg, Virginia

May, 2002
THESIS PROJECT APPROVAL SHEET

GRADE

Frank Schmidt

MENTOR

Reader

William E. Westfall
A STUDY OF THE LEADERSHIP TO IMPROVE THE DISCIPLESHIP CLASS IN SUNGKYUL UNIVERSITY

Kwang Sun Kim

Liberty Baptist Theological Seminary, 2002

Mentor: Dr. Frank Schmitt

This thesis project examines the discipleship classes of Sungkyul University in Seoul, South Korea, which are disciple-making classes to convert unbelieving students to Christianity. Non-Christian students are not just a concern there, but to other Christian universities. Therefore, these universities may profit from a study of this approach. This thesis uses the four phases of disciple making presented by Bill Hull in *Jesus Christ, Disciplemaker* as a standard for comparison. A study, by means of a survey, was conducted of the leadership and the discipleship classes and the results were compared with Hull’s phases. Finally, recommendations for improvement are given.

Abstract length: 100 words
ACKNOWLEDGEMENTS

The writer thanks our gracious and almighty God first for empowering me to be effective in my study. The writer deeply appreciates Dr. Kee-Ho Sung, the former President of Sungkyl University, who permitted me to have a sabbatical year, Dr. C. Daniel Kim who allowed me to study at Liberty University in Lynchburg, and Dr. Ung-Sang Lee who introduced me to Dr. Kim and the Liberty.

The writer would like to give special thanks to Dr. Frank J. Schmitt, Director of D. Min. Program and Mentor to complete this thesis project. Dr. Schmitt taught me the course of Christian leadership and continually helped me write this thesis project. The writer’s appreciation is also extended to the readers, Dr. William E. Wegert, and Missionary, Miss Laura Baker who took much time to read, correct, and offer suggestions.

The writer is grateful to my colleagues including professors, Y. S. Hwangbo and J. S. Kim, and pastor, K. C. Shin, who helped me with the survey and presentation, and my church members including pastors, H. David Chung, Je-Won Lee, and Han-Bae Mun, and my families including Ruth, who have prayed, loved, and supported me with all their hearts and minds.

May our God’s grace and love be to all of you in Jesus Christ!
# TABLE OF CONTENTS

LIST OF TABLES .......................................................... vii

APPROVAL PAGE ........................................................... ii

ABSTRACT ........................................................................ iii

ACKNOWLEDGEMENTS ..................................................... iv

Chapter

ONE: INTRODUCTION .................................................. 1

I. Statement of Problem .................................................. 1

II. Statement of Purpose .................................................. 3

III. Statement of Scope and Limitations .................................. 4

IV. Statement of Methodology ........................................... 6

TWO: BIBLICAL DISCIPLESHIP AND LEADERSHIP .............. 9

I. Biblical Discipleship ................................................... 9

A. The Biblical Meaning of Disciple

B. Jesus' Discipleship Ministry

II. Biblical Leadership .................................................... 25

A. The Biblical Concepts of Leadership

B. The Principles of Biblical Leadership

THREE: JESUS' DISCIPLE-MAKING LEADERSHIP ................... 43

I. Come and See ......................................................... 44
A. The Hunger of the Heart

B. Eyes That Begin To See

C. Creative Persuasion

II. Follow Me ............................................. 56

A. The Taste of New Wine

B. Confirmation of The Call

C. Both Feet in The Real World

D. Our Spiritual Bonding Force

III. Be With Me ............................................. 75

A. It Is For Life

B. A Labor of Love

C. Becoming More Like The Master

IV. Remain in Me ........................................... 86

A. The Character of a Leader

B. United With God

FOUR: THE REALITIES OF DISCIPLESHIP CLASS MANAGEMENT IN
SUNGKYUL UNIVERSITY ........................................ 96

I. The Goal of Education is to Prepare Well-equipped
   People of God ........................................... 96

II. Understanding Discipleship Classes ......................... 98
A. Discipleship Classes as Sharing Groups

B. Discipleship Classes as Small Groups

III. The Realities of Discipleship Class Management for Making Disciples ........................................ 105

A. The Policies and Goals of Discipleship Class Management

B. The Programs and Outlines Discipleship Class Management

FIVE: SURVEY AND RESULTS OF THE PRINCIPLES OF DISCIPLE-MAKING LEADERSHIP IN THE DISCIPLESHIP CLASSES .......................................................... 112

I. Introduction to the Survey .................................. 116

II. The Results of the Survey and the Recommendation .............. 118

A. Evangelizing

B. Establishing

C. Equipping

D. Leading

SIX: CONCLUSION ................................................ 138

A. Come and See (Evangelizing)

B. Follow Me (Establishing)

C. Be With Me (Equipping)

D. Remain in Me (Leading)

APPENDIX ....................................................... 151

BIBLIOGRAPHY .................................................. 158
LIST OF TABLES

Number

1. Number in Discipleship Classes ................................... 3
2. Sources of Teachers for Discipleship Classes .................... 3
3. The Discipleship Classes’ Programs for 2001 ....................... 108
4. The Results of Discipleship Class Management from 1999 to 2001 110
5. The Number of Disciples in Discipleship Class and Responses . 117
6. The Occupation of Discipleship Class’ Leader and Response ...... 118
CHAPTER ONE
INTRODUCTION

I. Statement of Problem

Most Christian universities, which were established on the basis of Christianity, have tried to maintain Christian distinctives through keeping chapels one or two times a week and having a Department of Religion. However, most of these Christian universities will now accept as students those who are not saved. Generally these non-Christian students can major in all the departments except for the religion departments. The chapel services of these Christian universities are attended not only by Christian students, but also unbeliefing non-Christian students. Today, proclaiming the Gospel and devoted disciplining only through chapel worship is a serious limitation and even a problem. The negative influence of the non-Christian students is a powerful influence in the chapel services.

Today, the chapel services in Christian universities do not glory God when in attendance are unbelievers. They may even be blaspheming God. Jesus Christ told us to worship Him. Those who believe in God are to serve Him with all their hearts,
minds, and souls through praise, prayer, thanksgiving, and offering. God is Spirit, and his worshipers must worship in Spirit and in truth (John 4:24).

In the case of Sungkyul University (SKU hereafter) in Seoul, Korea, only Christian students could enter the university from when it was established in 1962 until 1994. However, since 1995, when the name of the university was changed to Sungkyul Christian University and finally to SKU, non-Christian students have also been able to enroll in all the university programs except for those in the religion departments.

Administration, faculty, and staff have been well aware of many problems in worshiping God in the chapel services, as well as proclaiming the Gospel since that time. Even though the university is admitting only students who indicate on their applications they are Christians or they must agree to attend chapel and a local church and obey school polices, such as taking 10 or more religion-related credits, and passing New and Old Testament examinations, there have been a lot of problems in proclaiming the Gospel. Unbelieving students were not becoming Christians through contacts with Christian students. Especially, the unbelievers negatively infected the spiritual atmosphere in the chapels.

To solve these problems, SKU has developed discipleship classes taught by professors and staff members of the university, local pastors, and seminary students
for the non-Christian students. These discipleship classes are small groups with a volunteer teacher as a disciplemaker and twelve or less non-Christian students as disciples. The following tables show how these discipleship classes have grown.

<table>
<thead>
<tr>
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<th>Students</th>
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<td>66</td>
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<td>7</td>
<td>2</td>
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<tr>
<td>2001</td>
<td>75</td>
<td>20</td>
<td>6</td>
<td>2</td>
</tr>
</tbody>
</table>

II. Statement of Purpose

Many schools in this world were established on the spiritual basis of Christianity. However, even Christian colleges and universities have lost the spirit or have been weakening.

In the beginning only Christian students could enter the schools, but now non-Christian students also can enter them. Their worship of God in the chapels and
churches was an obligation, but now it is a free choice. They had to take Bible classes and theology classes, but now they have the choice whether or not they take the classes or the classes may not even be offered.

The purpose of this project is to examine the discipleship classes of SKU. These classes began in 1999. This thesis project will measure the effect of the discipleship classes upon the spiritual growth of students and the campus. The effectiveness of the teacher and the individual class will be evaluated.

It is the goal of this thesis project to evaluate the success of the discipleship classes and to make recommendation for improvement. The negative influence of the unsaved students are not just a problem to SKU, but to other schools of higher education with a Christian heritage. These schools may profit from a study of this approach being taken at SKU.

III. Statement of Scope and Limitations

Just as the leaders of a church are responsible to lead the congregation God has entrusted to them, so university leaders in charge of students are responsible to lead the students God has entrusted to them.

This thesis project is about the management of discipleship classes being conducted to introduce unbelieving students to faith in Jesus Christ in SKU.
Therefore, it does not treat Christian students. This thesis project is not only
descriptive by introducing one model named “discipleship classes” for non-Christian
students, but is also prescriptive by recommending the model.

This thesis project is about Christian leadership for effective management of
discipleship classes. Therefore, since the literature on leadership is numerous, it will
be limited to the use of contemporary Christian leadership. This writer is convinced
that the people who sit on the pews today are quite different from previous
generations; therefore, different sets of methodologies and leadership skills are
required in order to better minister to them.

Christian leaders must make an effort and commit themselves to developing
their own leadership skills and also equipping others to be leaders, both pastoral and
lay. As a Christian leader, one must recognize the grave responsibility he or she has
received from God to disciple God’s people. He or she must value each one of them,and do all he or she can do to help them reach their God-given potential. To be a
Christian leader on a contemporary university campus, one must constantly and
consistently keep oneself up-to-date; to know both the Word of God and the world he
or she lives in, and must be open to new ideas.

The writing of this thesis project and its applications will basically focus on the
students as disciples and teachers as disciplemakers in a Christian university, though
IV. Statement of Methodology

A library research of literature in regard to discipleship and Christian disciple-making leadership was performed.\(^1\) Especially, the writer used the four growth phases (Evangelizing: Come and See; Establishing: Follow Me; Equipping: Be with Me; and Leading: Remain in Me), the principles Bill Hull discovered in following Jesus Christ as a disciplemaker through the Gospels, and then survey to identify whether or not those are practical.

This introductory chapter includes the basis for the selection of the topic, statement of problem, purpose, scope and limitations, and methodology. In Chapter two, biblical discipleship and leadership from the Bible and other references is discussed. The biblical meaning of “disciple” and “discipleship” in the Old and New Testament are examined. The relation of biblical discipleship and spiritual formation, the biblical concepts of leadership and the principles of biblical leadership are discussed.

In Chapter three, Jesus’ leadership as the biblical model for disciple-making leadership is presented. Jesus’ leadership for making disciples through four growth phases from Bill Hull’s book, *Jesus Christ, Disciple Maker*, is given. This book is a balanced, educationally sound attempt to redirect thinking back to a biblical model of discipleship.

Chapter four presents the discipleship classes of SKU. Topics discussed include the goals of education to bring up well-equipped people of God; the discipleship class as a sharing small group; and the policies, programs, and results of discipleship class management from 1999 to 2001.

Chapter five gives a report on a survey of the leaders as discipllemakers of the discipleship classes and evaluates them based on the principles of disciple-making as presented by Bill Hull. Practical principles on disciple-making leadership in the
discipleship class were developed through the results of the survey.

Chapter six is the conclusion, and contains recommendations for the practical principles on disciple-making leadership to improve disciples in the discipleship class.
CHAPTER TWO

BIBLICAL DISCIPLESHIP AND LEADERSHIP

I. Biblical Discipleship

The term, “disciple” generally refers to a relationship between a teacher and a student; it also contains the learning of the teacher’s life style, philosophy of life, and practice of life.¹

In Webster’s Universal Encyclopedic Dictionary, disciple is from old English “discipul;” from old French “disciple;” from late Latin “discipulus” follower of Jesus Christ in His lifetime; from Latin, “pupil” (before 12th century). It means one who accepts and assists in spreading the doctrines of another, as: a: one of the twelve in the inner circle of Christ’s followers according to the Gospel accounts; b: a convinced adherent of a school or individual. A “Disciple” capitalized also means a member of the Disciples of Christ founded in the United States in 1809 that holds the Bible alone to be the rule of faith and practice, usually baptizes by immersion, and has a

congregational polity.²

In Walter Bauer's Lexicon, disciple means “to be or to become a pupil” and
means “pupil” or “apprentice.” Specifically, an “apprentice” is a learner who is
understood to be under an employer in learning the skills of a handcraft and trade or
profession for a certain number of years, and this is done with the prospect of
attaining the craft of the employer.³

A. The Biblical Meaning of Disciple

The word “disciple” was used widely among Jewish leaders in the New
Testament; they called themselves “disciples of Moses” in John 9:28. It is even a
more important concept in the New Testament. Jesus had twelve Disciples (Mark
This writer will develop the meaning of disciple in the Old Testament and the New
Testament.⁴

² This Webster’s Universal Encyclopedic Dictionary is 2002 edition published by Barnes &
Noble, Inc., by arrangement with Federal Street Press, a division of Merrian-Webster Incorporated,
518. Webster’s Third New International Dictionary of the English Language Unabridged (Springfield,

³ Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian

⁴ Yo Sup Lee, 14-21.
1. The word “disciple” in the Old Testament

In the established LXX (Septuagint) tradition, the Greek word “μαθητής” does not occur. It is simply found in three passages in A. These verses add nothing to the history of the word. The Hebrew word, “talmid,” which is later the usual equivalent for μαθητής, is found only at 1Chronicles 25:8 along with “mebin” in the Old Testament. “Mebin” means “scholar,” “exercise in,” “learn,” “be accustomed to.” This word “disciple” only appeared three times. Different English translations also used the word “disciple(s)” one (Judges 8:16, KJV) or two times (Judges 8:16; 19:11, NIV) in the Old Testament.

The reason “disciple” did not appear in the Old Testament is that the Israelite people are the chosen people of God and God was their Father. God chose His people to serve Him and accomplish His will. Apart from the formal relation of teacher and pupil, the Old Testament, unlike the classical Greek world and Hellenism,

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5 The readings are not well attested to in 1 ep. 13:21; 20:11. At 1 1 ep. 26:9, since μαθητής is only in A (Hatch-Redp), it does not even occur in A. Rahlfs’ apparatus to the LXX: he simply regards it as a scribal error (cf. I. P. XV of his ed.). quoted in Gerhard Kittel ed., Theological Dictionary of the New Testament, Volume IV (Grand Rapids, Michigan: WM.B. Eerdmans Publishing Company, 1967), 426.

6 Gerhard Kittel, 426.


has no master-disciple relation.\(^9\)

In Deuteronomy 4:10, 14, 23, one can see the basic connection between God and His people on the basis of revelation. However, there was no relationship like that of a teacher and pupils in the divine community at that time. In Jeremiah 31:34, “They shall all know God from the least of them to the greatest of them,” shows that they knew each other in a divine community, and they did not need a teacher. In the Old Testament, even though prophets or priests had the role of teacher to some extent, there was no continuous relationship between teacher and student like in the New Testament. The relationship of Moses and Joshua was that of a leader and a servant (Numbers 27:15-23). The relationship of Elijah and Elisha also appeared as that of an assistant and a leader at that time (1 Kings 19:21; 2 Kings 2:3, NIV). It was not the relationship of a disciple and a teacher because they were controlled by God’s revelations. The followers of Elijah were named “sons of prophets” which means that Elisha was not called a disciple of Elijah. Elijah called him an assistant or servant. He was a pupil according to the traditional Jewish concept.\(^{10}\)

Therefore, the OT prophets had no disciples. This is true both of the popular prophets as of men like Elijah, Elisha and Jeremiah, who had assistants who looked

\(^9\) Gerhard Kittel, 426.

after them and who to some extent were more than servants.\textsuperscript{11}

2. The word “disciple” in the New Testament

In the New Testament, the Greek word “\(\mu\omega\rho\iota\eta\tau\iota\varsigma\)” occurs only in the four Gospels and Acts.\textsuperscript{12} As distinct from the comparatively rare \(\mu\alpha\nu\theta\alpha\nu\omega\), it is a common word, attested for certain some 250 times.\textsuperscript{13} English translations differ in the number of times “disciple” appears in the New Testament. For example, the word appears 253 times in the NRSV, 256 times in the KJV and 282 times in the NIV. An analysis of the word “disciple” or “disciples” in the Bible can help one know and understand its use.

In Matthew, the word is used to refer to the twelve disciples of Jesus, except in Matthew 27:57; 28:19. This means that Matthew did not use the word “disciple” only for twelve disciples of Jesus. Rather, he used it to refer to all the people who would

\textsuperscript{11} Gerhard Kittel, 427.

\textsuperscript{12} There are many illustrations of the word: John’s disciples, in Matthew 9:14; 14:12; Mark 2:18; 6:29; Luke 5:33; 7:18; 11:1; John 1:35; 3:25; Moses’ disciples in John 9:28; Pharisee’s disciples in Matthew 22:16; Mark 2:18; Jesus’ 12 disciples in Matthew 10:1; 11:1; 28;16; Followers of Jesus after He was taken up to heaven in Acts 9:1; Become a disciple of Jesus in Matthew 27:57; A disciple of the kingdom of heaven in Matthew 13:52; Made many disciples in Acts 14:21; and Paul’s disciple in Acts 9:25.

\textsuperscript{13} Pierson Parker, “Disciple,” The Interpreter’s Dictionary of the Bible (Nashville: Abingdon, 1962), 845. In a few other cases the text vacillates between \(\mu\omega\theta\iota\eta\tau\iota\varsigma\) and other words, Mt. 20:17; Lk. 9:1; Ac. 1:15; 20:7 etc. Elsewhere \(\mu\omega\theta\iota\eta\tau\iota\varsigma\) is obviously added in some texts for clarification. Quoted in Gerhard Kittel, 441.
become disciples of Jesus. In other words, Matthew has a wide conception of “disciple” as he taught that the disciples’ Master should be only Jesus.¹⁴ No one else can be the Master.¹⁵ All pastors, Bible teachers, leaders of a church, and even all Christians are disciples of Jesus. All Christians should be committed disciples of Jesus Christ and recognize Him as their Master and Lord.

On the other hand, Mark only used the word to refer to the twelve disciples of Jesus. John used “disciple” widely. He not only called the twelve disciples of Jesus (John 6:67) “disciples” but also used it to refer to other followers of Jesus in John 6:66. Jesus said to the people who wanted to become disciples, “If you hold to my teaching, you are really my disciples” (John 8:31). Therefore, John’s concept of “disciple” was broad.¹⁶


In the first chapter of Acts, Luke used the two words “disciples” and “believers” simultaneously, but in time “believer” disappeared and “disciples” remained (Acts


¹⁵ Ibid.

¹⁶ John Han Hum Ok, Called to Awaken the Layman: Practices and Principles of Discipleship Training (Seoul, Korea: Tyrannus Press, 1999), 130.
2:44; 4:32). After some time, the early church began a mission to the Gentiles, and the Antioch disciples were labeled with a new name, “Christian” (Acts 11:26). Except for Acts 19:1 and 9:25, μαθητής is regularly used in Acts for a Christian as such.

In the Epistles, the word “disciples” disappears and later the concept reappears as “saints,” meaning “people who believe in Jesus.” The reason for the name is, perhaps, because disciple was already used by secular schools in the Greek culture and philosophy for disciples or students of a philosopher.

The writers of the four Gospels, with the exception of Mark, used the word “disciples” for believers who were coming to Jesus and believing in Him. One thing to note is that before the believers gained the name “Christian,” they had already gained the name “disciple.” This means that “if any believer does not have the qualifications of a disciple, then he cannot become a true disciple as a Christian.”

In the Antioch Church, the name “Christian” meant “small Jesus,” and “Christ-like.” Therefore, if anyone were to see a Christian, they would be reminded of Christ. The main task of Christian is to become a disciplemaker as well as a

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17 Ibid., 50.


19 Ibid., 50.

20 John Han Hum Ok, 97.
disciple. The early church members were called disciples and how surprised they were.

When Jesus was taken up into heaven, he commanded us not to make believers but to make disciples. The reason he did this is to make us become like Jesus in the New Kingdom of heaven.²¹

Even those who don’t believe in Jesus, if they come to see Him, believe in Him, follow Him, be with Him, and remain in Him, they can be disciples. Therefore, the writer will call the members of discipleship class “disciples” in this project.

B. Jesus’ Discipleship Ministry

According to Walyon B. Moore, Jesus’ life had a double ministry. One ministry was the ministry for the salvation of mankind, and the other ministry was a ministry for making disciples.²² The latter was a means to the former.

When Jesus began His public ministry, He first called twelve men to be His disciples. “Unlike the traditional Jewish leaders who had been waiting for disciples, He went searching for His disciples, actively taking the initiative. The reason He was seeking His disciples was the need of missionary activities. Jesus wanted His disciples


to evangelize the world by His disciples' mission."²³

The twelve disciples were selected persons called specifically to evangelize the world. Luke 6:13 says, “And when the day came, He called His disciples to Him; and chose twelve of them whom He also named as disciples.” These twelve members were specially selected by Jesus. Luke 6:13 mentions that Jesus called them His disciples.

Jesus called them to follow Him and to live with Him in Mark 3:14. Jesus wanted them to know Him before they went to do anything as shown in John 17:6. The disciples had to learn what He said and did.²⁴ Through listening to Jesus, they could learn to be holy. Jesus taught and preached to the disciples by telling parables which He interpreted to them about the Kingdom of Heaven.

Jesus revealed His Messiahship to the disciples, and required their confession of faith. Jesus was satisfied with the confession of Peter and predicted that the church would be built on the basis of this confession of faith as shown in Matthew 16:16-20. In John 13:17, Jesus endeavored to give His love to His disciples, to take care of them to the end, and to pray for them.

Jesus also developed the disciples’ talents and wanted them to grow spirituality


²⁴ Ibid., 92.
day by day. He knew that they did not yet completely follow Him and were not willing to die for Him (John 13:36). Jesus was assured that his disciples would becoming willing to die for God and devote themselves to evangelism as mentioned (John 14:12).

Before Jesus ascended to heaven, however, He knew the disciples were weak. Jesus said to them, “As the Father has sent me, I also send you” as seen in the Gospel of John 20:21. Then Jesus came to them and said,

All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:18-20. NIV).

In examining the Greek text of the Great Commission, four important verbs can be explained as follows: (Only one of these is in the imperative mood, “making disciples,” the other verbs are modifying participles. Making disciples is the most important verb.)

a. Go: It means that the Christians who are saved and have received the Holy Spirit are to make contact with lost persons and nations.

b. Make disciples: First of all, it means making a person who is created according to God in righteousness and true holiness (Eph. 4:24). It is not simply to come to church or to visit the church; neither is it merely to fellowship with Christians. It means evangelizing the lost persons and nations.
Hendrichsen commented:

Mere mental understanding does not as yet make one a disciple. The truth learned must be practiced. It must be appropriated by heart, mind, and will, so that one remains or abides in the truth. Only then is one truly Christ’s disciple.  

Baptizing: “Baptizing them” includes their confession that they have been born again in Christ. Through baptism they declare they are Christians before God and the world and that they are separated from the flesh, the world, and other religions, and that they are united with Jesus. Baptism is associated with identifying with and becoming a member of a local church. Thus, baptism is a sign.

Hendriksen said:

The one who is baptized is proclaiming that he has broken with the world and has been brought into union with the Triune God, to whom he intends to devote his life because baptism is the sign that God the Father adopted him as His son and heir: that God the Son washes his sins away by His precious blood: and that God the Holy Spirit dwells in him, and will sanctify him.

d. Teaching: “Teaching them to obey everything I have commanded you” will result in improving the quality of the church. All Christians must grow toward spiritual maturity through teaching and learning. While a person is baptized once, he continues throughout his life to be taught.

Jesus’ disciples wanted to abide in Him and learn (John 8:31, 32). It means that the learners or disciples not only listened to His teaching but also tried to accept His

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26 Ibid., 1001.
teaching as their life style (Luke 6:40; John 15:7,8). Many people listened to Jesus’ teaching (Mark 3:13-15). However, many of the disciples did not accept that (John 6:60) and no longer followed Him (John 6:66). Thus, when Jesus talked about His death and resurrection, they did not follow Him.

The word “discipline” was derived from the same Latin roots as “disciple.”27 These two words are related to each other. One thing that should be understood is that there are possibilities to make disciples through training. Walter A. Hendrichsen said, “disciples are made not born,”28 because Jesus made His disciples by training.

Among these main verbs, the utmost important verb is “make disciples,” while the other three verbs are modifying participles. Therefore, the purpose of the words of “going,” “teaching,” and “baptizing” is for the purpose of “making disciples.” The term itself means “to cause someone to be a follower or imitator.”29

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27 William F. Arndt and F. Wilbur Gingrich, 486.


Jesus’ command to the disciples and the church in Matthew 28:19-20, was also a final commandment to all believers and was focused on making disciples. Jesus’ whole life was making disciples. Thus, believers of today also should carry out the mission of making disciples of Jesus.

Though much more could be said about Jesus’ training of His disciples, the most crucial element of that training can be summed up in the simple fact that the first disciples lived in His presence for a period of three years. When one considers what the first disciples were called upon to accomplish and indeed did accomplish in the years following His ascension, it is not surprising that Jesus kept them so close to Himself while He had opportunity. The fruit of this intimacy is born out in the Book of Acts and the New Testament Epistles which bear witness to the tremendous effectiveness of this time spent with the Master.

Yet a significant transition took place following the Lord’s ascension to the right hand of the Father. Now He no longer gathers to Himself itinerant disciples who leave families and occupations to follow Him throughout the regions of Judea and Galilee. Somehow the ministry He established was now to continue without His physical presence. To ensure this, He promised that the Holy Spirit would be sent to continue the work He had begun. One evidence of this transition is seen in that the word “disciple,” which while prevalent in the Gospels, is virtually absent in the
Epistles and the Book of Revelation.

Commenting on this shift, Walt Russell points out that not only is the term absent, but so is the very discipleship model Jesus used with the Twelve.30 Why this is so must be answered before attempting to construct a spiritual formation paradigm consistent with the epistolary portions of the New Testament.

Russell suggests a two-fold explanation for the apparent changes in “discipleship” methodology following Jesus’ departure from earth. One reason is that from the time of Pentecost, emphasis in the church shifted from individual discipleship to corporate or body discipleship.31 While one-on-one training can still be seen in the church, particularly as it relates to leadership development,32 the overwhelming emphasis in the later parts of the New Testament is on corporate edification of the body of Christ (Ephesians 4:16). This concept is seen, for example, in Paul’s admonition for pastors to facilitate the spiritual formation of the entire body

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31 Ibid., 8.

32 Most notable in this context is 2 Tim. 2:2, written by the apostle Paul to a church planter charged with the task of selecting spiritual overseers of local churches (1 Tim. 3:1-7). quoted in William E. Wegert, 50.
of Christ by equipping the saints to do the work of ministry (Ephesians 4:11-12). As the first Apostles carried out the Great Commission, “discipleship” quickly became a group-effort rather than the private privilege of a few “super-saints.”

A second reason for what appears to be the absence of Jesus’ concept of disciple-making in the epistolary record in His unique office as the Son of God. As such, Jesus continually calls His followers, including pastors, Christian school teachers, and other leaders, into a permanent and ongoing discipleship relationship with Him. This relationship includes radical commitment to Him as a person of the Godhead and life-changing trust in Him as both “Savior” and “Lord.” What makes Jesus’ discipleship paradigm unique, then, is that such a relationship could never be duplicated by any earthly mentor or spiritual overseer regardless of that person’s level of Christian maturity.

One implication of this is that any spiritual formation paradigm must acknowledge as foundational the on-going co-discipleship of all parties involved in the process. Rather than the hierarchical and authoritative discipleship model seen in the Gospels, a post-ascension model must emphasize believers building up one another while all are being simultaneously trained directly by Christ.\textsuperscript{33} This in no way denies the benefits of mature believers working closely with younger converts.

\textsuperscript{32} Ibid., 10.
but recognizes nevertheless that they are both growing together in Christian maturity.

This concept does, however, bring into question any transitory, hierarchical (one-directional) discipleship models that are constructed primarily from Jesus’ methodology derived from the Gospel record.

Because of misconceptions associated with the term “discipleship” especially as it relates to the unique and non-repeatable aspects of Jesus’ methodology, Sondra Matthaei suggests that discipleship be replaced by the term “faith-mentoring,” a concept which allows for a reciprocal process to occur in seminary spiritual formation.34 When one recognizes that students have an important role to play in the process, and acknowledges the bi-directional or omni-directional flow of God’s grace in mentoring relationships, his spiritual formation paradigm will be greatly impacted. From the perspective of Christian school training, it means that the classroom and possibly the entire Christian school campus attains the status of a “sacred space” which honors God’s work in and through all the relationships it enfolds.35 It also means that students and faculty alike can greatly benefit from the Spirit-controlled and dynamic processes taking place during the Christian school experience.

34 “Faith Mentoring in the Classroom,” Religious Education 86 (Fall 1991): 540, quoted in William E. Wegert, 52

35 Ibid., 541.
In addition to Christ’s physical absence, other differences from the first century model should be considered in constructing a spiritual formation paradigm appropriate to the seminary context. These include the differences between the oriental culture of biblical times and modern western culture, the advancement of twenty centuries of church history, including the completion and availability of an immense corpus of Christian scholarship. Biblical principles remain constant through time, however, and the challenge to uncover and apply these to the Christian school context remains.

II. Biblical Leadership

A. The Biblical Concepts of Leadership

The Bible is not a manual for leadership. In fact, when the concepts of leadership do occur, they appear more often in terms of servanthood than in leadership. Moses, the great hero and leader of the Jewish people, was called “the servant of the Lord” (Joshua 1:1. NIV). Kenneth Gangel states,

Very few Old Testament didactic portions deal directly with leadership. One could draw inferences from certain recitations of the Law and Prophets and multitudinal guidelines from Proverbs and poetical literature. But none of these really represent didactic description of godly leadership.36

In the New Testament, several words connote the meaning of “govern,” “guide,” and “lead.” A predominant word for leadership is the word “Hegeomai” which means “to lead;” “to believe;” “to regard as.”

In Hebrews 13:24, the word “hegoumenous” was translated as “the leaders.” The author greets the “leaders” before he greets “all God’s people” which may be an indication that “the community is . . . divided into those who lead and those who are led.” In other words, it is recognition of the existence of leadership in the early church.

Jesus, as a model leader, has taught a great deal of leadership in terms of servanthood. However, when it comes to defining “leadership” biblically, one has to delineate it from studying the lives of the people God used. For this reason, the following questions are raised: “Is the subject of leadership Biblical? Are these valid principles for organization and spiritual leadership?” To these questions, the answer

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38 Ibid., 907.

39 Gangel, Feeding and Leading, 51.

is yes. The Bible, both Old and New Testaments, provides ample resources for establishing biblical leadership principles.  

How to understand “leadership” biblically:

1. Biblical leadership is a quality God is seeking to use to accomplish His purpose at critical times in history. The Old Testament history shows that men like Moses, Joshua, David, Elijah, and Nehemiah, were spiritual leaders God used in their respective generations to accomplish God’s work.

2. Biblical leadership does not denote infallibility of the leaders. On the contrary, almost all of the leaders whose lives were recorded in the Bible have failures in one way or another. But they were not defeated by their failures. They learned from their mistakes and rose up again victoriously.

3. Biblical leadership is invested with spiritual power and authority.

Jackson W. Carroll defines authority as the following:

Authority is the right to exercise leadership in a particular group or institution based upon a combination of qualities, characteristics, or expertise that a leader has or that followers believe their leader has. To exercise authority involves influencing, directing, coordinating, or otherwise guiding the thought and behavior of persons and groups in ways that they consider legitimate.  

Jonathan C. Liu, 10.

41 Ibid., 25.

Contrary to modern day thinking of quality in every realm, the Biblical leaders were given by God the authority to exercise in regard to spiritual matters. For example, Elijah exercised his spiritual authority over King Ahab, and Nathan used his prophetic authority to convict David of the adultery he had committed. Dr. Frank Schmitt says, “Authority in leadership is a spiritual principle. The Christian leader should not be afraid to use it.” Of course, there are also the dangers of abusing authority. Pastoral leaders are among those who easily get on power trips. As Anthony Campolo, Jr. shares, “It may be that some were attracted to the ministry because they saw in the role of minister the opportunity to exercise power.”

Charles Jefferson says, “The pastor is the possessor of a power that is extraordinary and hence he must be evermore on his guard against the temptation to play the lord.” It is always a dilemma the pastoral leadership has to face. One can either over use or under use power and authority. The wisdom that pastoral leaders

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44 Two books (The Subtle Power of Spiritual Abuse, and Churches that Abuse) were written in this regard. Quoted in Jonathan C. Liu, 11.

45 As quoted by Alexander Strauch, Biblical Eldership, 37. quoted in Jonathan C. Liu, 12.

need to acquire and exercise is the careful guarding of the power and authority given to them.

4. Biblical leadership demands higher moral and spiritual standards. Jesus demonstrated a blameless life that no critic of His could find any fault in his life. Paul shared with the church in Thessalonica, “You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed” (1 Thessalonians 2:10). A leader’s life and how he lives is more important than any other abilities or skills he may have. A secular leader may live an immoral life and still function as an influential leader, but not as a pastoral leader. One cannot expect a pastoral leader to be perfect, but he must not defile himself morally or ethically either. It is important that the words and deeds of the pastoral leader give evidence of a life being transformed by Jesus Christ.

5. Biblical leadership is characterized by willing sacrifice. Jesus said, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45). The trademark of spiritual leaders is that they are willing to sacrifice for the people they lead and serve. Moses sacrificed the privilege of going into Canaan because of Israel’s disobedience and disbelief. Joshua decided to live among the people for the sake of winning the war (Joshua 8:9). Paul suffered much for the sake of preaching the gospel to the lost world and for the benefit of the
people he had led to the Lord (2 Corinthians 11:23-33; Acts 20:17-38).

6. Biblical leadership is described as servanthood. The words “leader” and “leadership” do not appear in the gospels. Jesus saw himself as a servant. Jesus said to his disciples, “For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves” (Luke 22:27). Jesus refused the request of James and John’s mother to seat her sons on His right and left, the leadership positions. The lack of the usage of “leader” and “leadership” in the gospels could well be that Jesus meant for the disciples to learn leadership by following rather than by commanding, supervising, or managing.

7. Biblical leadership is mandated by the spirit of team work. Elliston states that, “Paul emphasized a distributive leadership among the people of God based on gifts or God-given abilities rather than on an authoritarian hierarchical structure.” Paul saw Christian leadership as a part in the whole and a whole in parts. There is a mutuality among God’s people they all play an important role in the function of the body in their unique ways.

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48 Ibid., 57.

49 Ibid., p. 61.
B. The Principles of Biblical Leadership

Stephen Covey in his best-selling book, Principle-Centered Leadership, discusses that to be successful, effective, and fruitful in any institution, be it a home, business or church, one must operate based on principles, principles that are not invented by us or by society, but are the laws of the universe that pertain to human relationships and human organizations. They are part of the human condition, consciousness, and conscience. Principles that will apply at all times and in all places.

T. M. Moore, the president of Chesapeake Theological Seminary made a list of seven principles of Biblical leadership:

a. A leader is one who understands his God-appointed calling more in terms of the results that are to be achieved than of the activities that will be required to achieve them.

b. A leader is one who is able to motivate, enlist, develop and deploy others in the service of his God-appointed calling in a way that leads them to realize their own greatest potential for serving the Lord.

c. A leader is one who is able to organize his work and his resources according to a strategically-focused plan.

d. A leader is one who is able to persevere at his God-appointed calling, even in the face of setbacks, opposition, and seemingly insurmountable obstacles.

e. A leader is one who has learned to be content with the thought that he may never live to see the completion of his God-appointed calling.

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51 Ibid., 19.
f. While leaders have sometimes been called to their tasks directly by the Lord himself, most often they arrive at this position only after an extended period of preparation, trial, and maturing.

g. A leader is one who has clear sense of the eternal context that the larger (than himself or his time) significance of the work he has been given to do. 52

What T. M. Moore advocates is that a leader should "begin with the end in mind." 53 As Moses could foresee the Israelites in the land of milk and honey, so a leader should have a vision and envision the results that lay ahead. Leadership is not just finishing his own goals, it is also developing others so they can lead as it is said, "the greatest reward a leader can achieve - the greatest legacy a leader can leave - is a group of talented self-confident, and cooperative people, who are themselves ready to lead." 54 Walter Lippmann wrote upon the death of Franklin Delano Roosevelt, "The final test of a leader is that he leaves behind the other men the conviction and the will to carry on." 55

The biblical principles of leadership are certainly best modeled by our Lord Jesus Christ.


53 Stephen Covey, The 7 Habits of Highly Effective People (New York: Fireside Book, 1990), 95. quoted in Jonathan C. Liu, 16.


55 Ibid.
1. The Principle of Service

When Jesus talks about leadership, he begins with servanthood, which he demonstrated by his own humility. A few hours before his crucifixion, his disciples got into a quarrel; they fought for prominence, as Luke recorded,

A dispute arose among them (his disciples) as to which of them was considered to be greatest. Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves (Luke 22:24-27).

It is inconceivable that the very disciples of Jesus could do something like that at that crucial moment, yet it is undisputably true. Human nature will always strive for prestige, importance and position. It is during those occasions that Jesus used the opportunities to teach his disciples what true leadership and greatness mean. In Jesus’ mind, true greatness is not the one who is being served, but the one who serves. That is why he said in the gospel of Mark, “For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many” (Mark 10:45). Jesus not only taught the disciples to be servants, he himself demonstrated it at the last supper by washing each and every one of his disciples’ feet. Jesus humbled himself before he was highly exalted by God the Father. Peter exhorted the young men of his
day, “Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time” (1 Peter 5:6). Leadership starts from knee high.

When the disciples disputed among themselves, it indicated that they only had themselves in mind, that they did not think of others, and that they had no concern for others as one of them might be their leader. Instead, they fought for themselves as to who should take the prominent position, since “we all are on equal footing.”

Jesus did not appoint anyone of them to be the team leader, but he did ask the thought-provoking question, “who among you is the greatest?” If anyone is humble enough, he will not answer. “I am!” As a matter of fact, in Jesus’ crowd, there is no one who is the greatest. The greatest is Jesus; but he acted and lived as a servant of all. As Oswald Sanders observes, “True greatness, true leadership, is achieved not by reducing men to one’s service but in giving oneself in selfless service to them.”

2. The Principle of Sacrifice

Jesus offered himself as a random for many. Leadership always comes with a price, a price to pay for the responsibility that comes with it. The concept of incarnation is not new in Christian thought, but it is unique in leadership thinking.

When God became man – Jesus descended from heaven, he took a giant step to

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identify himself with the people he was to lead. Leighton Ford says, “Here is a leader who is one with us; in Jesus, God has totally identified himself with us.” Hans Finzel, author of *The Top Ten Mistakes Leaders Make*, was asked, “Which is the top of the top ten?” His answer was, “I believe that the number one leadership sin is that of top-down autocratic arrogance.”

Jesus sacrificed his prestige, high position of being equal with God, glory, and many privileges to come down to the earth. He took upon himself the human form and became a servant. Leighton Ford puts it this way:

The most spectacular . . . leadership in the history of humanity took place when the Son of Man became a first-century Galilean Jew. In that identification he renounced the status and the rights that he enjoyed as God’s Son. Among them, Jesus gave up any right to independence, he was born in a borrowed manger, preached from a borrowed boat, entered Jerusalem on a borrowed donkey, ate the Last Supper at a borrowed upper room, died on a borrowed cross and was buried in a borrowed tomb. In renouncing entitlement he exposed himself to temptation, sorrow, limitation and pain.

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By such sacrifices, Jesus became a bottom-up leader and shouldered all the pains and difficulties of others, in order that others may be more effective, and that they may reach their potentials.

3. The Principle of Suffering

When James and John requested the higher positions to sit next to Jesus on the left and the right, Jesus challenged them as to whether or not they would drink the bitter cup. They both promised that they would. But Sanders is right when he comments that, their “glib answer ‘We are able’-betrayed a tragic lack of self-knowledge.”60 When the time came for the test, they ran away from it. Jesus had to take up the bitter cup, to suffer for the sake of his followers and all mankind. It is through suffering that he reached the top. God has “exalted him to the highest place and gave him the name that is above every name” (Philippians 2:9).

“Ministry that costs nothing, accomplishes nothing,” says John Henry Jowett. Suffering is part of the ministry, so it is part of leadership. Warren Wiersbe relates the following story.

I once heard a preacher ask a Christian bookseller for ‘a cheap book of sermon outlines on the deeper Christian life’; my heart immediately went out to his congregation. Here was a man unwilling to pay the price for spiritual reality.61

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60 Sanders, Spiritual Leadership, 31.

61 Warren Wiersbe, “Principles are the Bottomline,” Leadership, Winter, 1980: 84. quoted in
Again, Jesus reminded us that,

The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me (John 12:25-26).

4. The Principle of Submission

At the Garden of Gethsemane, as he faced death on the cross, Jesus had to struggle like a human being. But in the end, he submitted himself to God, and allowed God’s will to be done. He said, “Abba Father, everything is possible for you. Take this cup from me. Yet not what I will, but what you will” (Mark 14:36). Jesus as the Son of God could use his power to do whatever he wanted to do, but he never acted for Himself. He submitted His will to the will of God the Father, and died on the cross.

Spiritual leadership demands that one not think his way is the only way.

Submission is not an indication of weakness, on the contrary, it is the sign of strength. Only the ones who know how to submit to authority know how to be in authority. “No person who is not under authority has the right to exercise authority,” says Warren Wiersbe. He also made a good comparison between submission and subjugation. He states,

Subjugation turns a person into a thing, destroys individuality, and removes all liberty. Submission makes a person become more of what God wants him to be;

it brings out individuality; it gives him the freedom to accomplish all that God has for his life and ministry. Subjugation is weakness; it is the refuge of those who are afraid of maturity. Submission is strength; it is the first step toward true maturity and ministry.\textsuperscript{62}

To be a leader, one must understand the meaning of submission. There is power in the secret of submission. Jesus, in submitting himself to the authority of God, won the world for God.

5. The Principle of Sovereignty

Oswald Sanders suggests that God's sovereignty includes God taking the initiative to appoint leaders. It is not of anyone's choice, but by God's appointment. Sander argues,

No theological training or leadership course will automatically confer spiritual leadership or qualify one for an effective ministry. Jesus was later to tell them, "You did not choose me, but I chose you, and appointed you" (John 15:16). To be able to affirm, "I am not here by selection of man or the election of a group, but by the sovereign appointment of God," gives great confidence to the Christian workers.\textsuperscript{63}

Jesus came not by his own will, but by the will of the Father and to do his will. Scripture abounds in this regard. Jesus has said many times that he was sent by the Father to accomplish God's purpose. Jesus said, "My food is to do the will of him who sent me and to finish his work" (John 4:34). It is clear spiritual leadership is

\textsuperscript{62} Wiersbe, "Principles are the Bottomline," 84. quoted in Jonathan C. Liu, 22.

\textsuperscript{63} Sanders, Spiritual Leadership, 31.
entrusted not by self-initiation, but by divine appointment.

6. The Principle of Sharing

Jesus never thought of doing his work all by himself. From the very beginning of his earthly ministry, he had chosen 12 men to be with him. He trained them to work with him, and later to continue his ministry. As is well known, he had three of the twelve disciples that were considered to be his “inner circle.” They always went as a team. They shared the responsibility. They built up each other, with Jesus as their leader and teacher.

Biblical leadership requires that work be done not by one man but a group of men. When Moses was in charge of ruling the Israelites day and night, his father-in-law, Jethro visited him. Jethro observed what Moses was doing, and immediately noticed Moses’s problem. Moses did not have a support group, he did not know how to delegate his responsibilities, he did not build a team to work with him, and he did not share his ministry with other capable men. Therefore, Jethro suggested,

What you are doing is not good. You and these people who come to you will only wear out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be the people’s representative before God and bring their disputes to him. Teach them the decrees and laws, and show them the way to live and the duties they are to perform. But select capable men from all people – men who fear God, trustworthy men who hate dishonest gain – and appoint them as officials over thousands, hundreds, fifties and tens. Have them bring every
difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied (Exodus 18:17-23).

Jethro, a Gentile priest knew more about leadership than his son-in-law, Moses, a man of God. Jethro’s advice lightened Moses ministry burden, and it also set an important principle for the future leaders. To be effective in leadership responsibility, one must learn how to share with others, and let other capable people take part in building up the church of God.

7. The Principle of Succession

It has been said, “Success without a successor is failure.” A good leader always develops and prepares others to take his place. It can be said that one works oneself out of a job. Jesus spent three years training and discipling 12 men for the task he would leave behind for them to accomplish.

The Bible is filled with good examples of successful leadership transition. A few examples will suffice for the purpose here.

Moses and Joshua. Joshua had followed Moses for at least 40 years as his assistant. Now Moses was about to pass away from the scene, and Joshua was well prepared by Moses. When the time came for the transition, it went so well that Joshua could command as good of a lead as Moses. The Scriptures records,
Now Joshua son of Nun was filled with spirit of wisdom because Moses had laid hands on him. Therefore, the Israelites listened to him and did what the Lord had commanded Moses (Deuteronomy 34:9).

It is not easy to see one’s successor more successful than himself. But Moses did it nicely, with gracious humility. He was the one that set the goal to enter into Canaan, but it was Joshua who actually led the Israelites in, and Moses died before his dream was realized. A great leader cares more about what God wants to accomplish than through whom He will accomplish it.

**Elijah and Elisha.** One of the most dramatic biblical records of a leader and follower relationship is illustrated by these two men. Elisha’s desire to follow Elijah, even to the last minute, has earned him the privilege to succeed the great prophet and carry on the important ministry that Elijah left behind. Without knowing, Elisha has fulfilled God’s appointment of him, when God said to Elijah, “anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet” (1 Kings 19:16).

**Paul and Timothy.** Paul was a leader that made leaders. Both his life and in his teaching depict his desires to develop future leaders. Paul not only discharged his leadership responsibility to Timothy, he also charged him to develop others as leaders. Paul said, “the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Timothy 2:2).

Hans Finzel advocates that,

To survive and grow, a movement such as the Christian faith must be at least
four-deep: Paul mentored Timothy, who was in turn asked to mentor others, who would still mentor others – four layers of successors, who indeed did spread the infant movement, eventually to every continent.⁶⁴

Jesus’ three years of active ministry on earth was to find, select, and disciple the twelve men to succeed Him for a task that would eventually turn the world upside down.

CHAPTER THREE

JESUS’ DISCIPLE-MAKING LEADERSHIP

This chapter seeks to build a biblical model of disciple-making leadership by considering Jesus’ leadership for making disciples through four growth phases (“Come and See,” “Follow Me,” “Be with Me,” “and Remain in Me”) from Bill Hull’s book,¹ which the writer believes is a balanced, educationally sound attempt to redirect thinking back to a biblical model of discipleship.

The four-month period when Jesus started his ministry was the “Come and see” period. During the first period, the disciples were just curious converts, gradually exposed by the Master to the nature of ministry. It was followed by the ten-month “Follow me” training period, when these curious converts became established disciples. The second stage was a foundational time for Jesus to establish His fledgling disciples, immersing them in Scripture study, prayer, witnessing, and fellowship. The third phase of training, “Be with me,” was a twenty-month segment when those established disciples were transformed into equipped laborers. At the end of the third phase, the twelve disciples were ready to embark out on their own, crossing the bridge from an unexplored commitment to an active responsibility.

¹ Bill Hull’s, Jesus Christ, Disciple Maker (Colorado Springs: Navpress, 1984).
They were no longer just spectator-disciples; they were becoming productive disciplemakers.

For thirty-four months Jesus perfectly orchestrated the training of His twelve men. The training had reached a critical stage as they neared the time for their release into leadership. However, the disciples struggled with the uncertainty of the future and the anticipated absence of their leader. Therefore, at the last stage “Remain in me,” Jesus introduced vital ideas that would once again give His men a positive perspective on the future. He wanted His disciples to be leaders who could effectively influence others and unite them with God by interacting with the Scripture, the Holy Spirit, and prayers.

The writer will relate this biblical model of disciple-making leadership to the leadership in discipleship class of Sungkyul University, so that each leader may apply the model to his or her disciples.

I. Come and See

A. The Hunger of the Heart

When Jesus embarked upon His ministry in the spring of 27 AD, He faced an awesome, complex challenge. The Messiah made His first major move in an unlikely place, a dusty desert, and in an unlikely manner, submitting Himself to baptism by an
ascetic prophet named John. The decision to go to John there in the desert was perfectly logical and appropriate, for John was the wilderness herald for the coming Deliverer—the Christ.

John pointed to Jesus and openly declared, “Look, the Lamb of God!” indicating clearly that Jesus was the Messiah (John 1: 29, 36). At this statement, two of John’s disciples were immediately compelled to follow Jesus, without much thought for who or what they left behind. Why did these men follow Jesus? Certainly curiosity is part of the motivation, but the hunger of the heart is the compelling force. This kind of hunger had been quickened in these men through the ministry of John. He had created in them a hunger for the Messiah—what He was and what He offered to Israel. As a result, these two men were drawn to the person of Jesus just as hungry animals are attracted to a source of food.

Throughout the past two millennia, many people have taken the same action as these two disciples of John, following Jesus to see who He is. Some of them were willing to follow all the way; others were not willing to pay the price. What is the price of discipleship to follow Jesus Christ? We will be following step by step along with these two men and the other ten to learn the answer to this question.\(^2\) The fundamentals of discipleship can best be grasped at the feet of the Master Himself.

\(^2\) Ibid., 16-17.
John was serving in a ministry of preparation, provoking an interest in the Messiah to come. When Jesus, the true Messiah, arrived on the scene, John's season of preparation was over. He had successfully set the stage for the great event of salvation, but it was time for him to gracefully step aside.

Part of the discipling process is this phase of preparation, sustaining the believers while the seeds of commitment are germinating. We need to recognize the value of the work accomplished by someone like John the Baptist. He was an advance-man, a forerunner who prepared the way. Such a ministry is a natural prelude to commitment. In our churches today, we need to monitor and nurture the spiritual fledglings, as John did so well.

Typical ministries of preparation such as Christian schools and Sunday schools provide a forum in which the observant builder of disciples can watch and wait until a person is ripe and ready. Such programs are not to be discounted as non-disciple-making ministries. But it must be recognized that they do not usually provide training in ministry skills. These “holding tank” ministries are vital to successful discipling.²

We must be patient—waiting and watching for the proper moment. For the Spirit of God prepares the hearts of disciples for a certain moment when they stand up and say,

² James Engel, What's Gone Wrong With the Harvest? (Grand Rapids: Zondervan), 45. quoted in Bill Hull, 18.
“Here I am, Lord, reporting for duty.” This was the case when the two men left John at the appointed moment to follow the Messiah.

Standing there staring at each other, they asked in bewildered unison, “Where are you staying?” (John 1:38). In their awkward way, they were asking if they could tag along with Him. Jesus answered with a simple invitation: “Come and see.” In effect He was saying, “Come with me, and you can see how I live.”

This invitation doesn’t initially seem very significant. But with these words Jesus launched the first phase of His ministry. John 1:39 indicates that they stayed the remainder of the day with Jesus. We can only guess the content of their discussions, but we can observe that, as on many other occasions, they came away with their hearts aflame.

A vital principle of discipleship emerges at this point: do not recruit people for anything without first allowing them to have curiosity assuaged. We must not be intimidating when we invite others to take a look at the Master. Indeed, at the outset Jesus Himself launched His plan to rescue planet earth with the simple invitation to come and see. ⁴

Jesus saw in Peter what He sees in each of us—nothing that a miracle cannot

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⁴ God invites us to become involved with Him in His work. God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the church to reveal Himself, His purposes, and His ways. God’s invitation for us to work with Him always leads us to a crisis of belief that requires faith and action. Henry T. Blackaby and Claude V. King, Experiencing God: Knowing and Doing the Will of God (Nashville: LifeWay Press, 2001), 56-125.
cure. Jesus sees His followers for what they will be, not for what they are in "the spiritual raw." Everyone is a candidate for something, and there are no exceptions. Regardless of what we might see in a person, pro or con, there is much more than meets the eye, things that only God understands. Here is a primary lesson for those seeking to recruit and develop disciples: Do not depend on your own conventional wisdom. Seek the guidance of the Holy Spirit for spiritual understanding.

Most Christians believe that men are indeed the method of Jesus, but precious few are willing to invest their lives by putting all their eggs in that one basket. Every Christian needs to take time to select a few people, and to determine to spend time teaching them the basic fundamentals, such as Bible study, prayer, outreach, and various ministry skills. But we must be careful not only to teach the content but also to model these truths in our lives. Indeed, the Spirit utilized John’s ministry to prepare certain men for the Messiah. Jesus Himself never used high-pressure or arm-twisting techniques. He truly made it easy for people to say no.

Jesus launched His ministry with a simple invitation: “Come and see.” During this inaugural four-month period, He allowed people to observe who He was and to learn what He planned to do. He answered their questions at length. But, even though

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5 E. M. Bounds, *Power Through Prayer* (Grand Rapids: Zondervan), 11: The church is looking for better methods: God is looking for better men. Bill Hull, 22.
He was indeed the Messiah, He did not force Himself on the people of Israel.  

B. Eyes That Begin To See

For people to catch a vision, they must first open their eyes. Jesus said, “I have come into this world, so that the blind will see” (John 9: 39). It was Jesus’ clear intention to fully expose His disciples to the nature of His kingdom.

Jesus departed for Cana of Galilee with many new and curious men in His entourage. With the touch of an expert discipler, Jesus ushered His trainees into a world they had always lived in but never fully seen. The first major step on their journey lifted the minds of these men into a provocative new dimension. For there, within the festive but routine setting of a wedding ceremony, a miracle took place (John 2: 1-11). Because people need to be convinced of the presence and power of God if they are to catch the vision of His kingdom on this earth. The sign of water turning into wine revealed Jesus’ glory, influencing His disciples to deepen their belief in Him (John 2: 11). This was their first exposure to the supernatural, but there was no mistaking what took place and who was responsible.

Christian leaders should have ministry antennae fully extended, utilizing

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ordinary situations in order to allow God to supernaturally intervene.\textsuperscript{7} Then people will yearn for more of the same, and they will grow in their commitment. Disciples should eventually come to a point of being prepared to deny themselves anything in order to be involved in the most exciting enterprise known to the human spirit.

The disciples had seen Jesus laugh, pray, express deep love, and perform great miracles. They had not yet witnessed His white-hot anger. Jesus recognized and confronted the enemy there in the temple. What effect did this cleansing of the temple have on the disciples? “His disciples remembered that it is written: ‘Zeal for your house will consume me’” (John 2: 17).

Jesus used every situation as an opportunity to teach His disciples. Class was always in session in the laboratory of life. This unique teacher did not mind planting seeds of thoughts early, even if those seeds involved disjointed statements or in the end left bigger questions than were originally asked.

To be an effective motivator and builder of others, one must possess the right motivation within.\textsuperscript{8} The disciples were convinced that Jesus had the proper credentials—John the Baptist himself had endorsed Him, He was of the proper


pedigree (the tribe of Judah, the family of David, born in Bethlehem, etc.), and
furthermore His authenticity seemed to be resoundingly verified by the many miracles
He performed.⁹

The disciples had several opportunities to see Jesus’ inner character. They observed His humility as He submitted Himself for baptism before John. They looked on as He showed respect for His mother at the wedding reception. They beheld His courage when He confronted the powerful religious leaders and intellectuals of His day. However, the most impressive dimension of His identity was that He loved—He loved His Father and loved people. Jesus was a warm man who was willing to spend hours ministering to the “have-nots,” the down-and-outers, those to whom other religious leaders would not give the time of day. The disciples saw in this miracle-worker a caring and consistent love that defied description.

The eyes of Jesus’ disciples were opened to a whole new approach to life. As the disciples observed the miracles performed by Jesus, they grew in faith. As they watched the spiritual enemy try to undermine the outreach of ministry, they grew in discernment. As they came to see the importance of integrity of character for spiritual effectiveness, they grew in humility. Early in the course of discipleship, the seeds are naturally just starting to germinate. But the process of spiritual multiplication begins

small and then expands exponentially with great acceleration as each part of the body of believers works to increase the harvest.  

C. Creative Persuasion

As creatures made in the image of God, we are beings of creativity. Within our souls we desire to satisfy that part of our nature that constantly hungers for something new. When things are always done in the same old way, we inevitably get bored.

The spiritual frontier is constantly teeming with new challenges, obstacles, victorious, and tragedies. There is nothing boring in the uncharted territory to which the followers of God are called. As the message of deliverance is carried to the world, it seems that often people are unchallenged souls. At the same time we should recognize that if the ones who deliver the message are bored, the ones who hear it will probably be bored as well.

The way the disciple presents the message determines to some extent the effectiveness of God’s communication to man. Communication describes the transmission of ideas between God and person in a language common to both.  

Consequently, a creative, honest approach to evangelism is vital to the success of the

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10 Bill Hull, 39.

11 Kenneth O. Gangel, 403.
Great Commission. Jesus was a creative communicator. He did not use the same
approach with every person. Because He realized that all people are to some extent
unique, Jesus was imaginative and flexible in His evangelism techniques.

Jesus was always ready to relate to a person’s frame of reference (the cultural,
educational, and environmental factors that shape one’s thinking) in a creative way. He used four word pictures in John 3: 1-21 that give evidence of His creative evangelism: (1) spiritual birth is akin to physical birth; (2) the Holy Spirit’s activity is like the wind; (3) the death of Christ is like the snake being lifted up in the wilderness; and (4) the effect of the new birth is like light shining in darkness.

Nicodemus was part of the conservative religious establishment—a Pharisee who held a position in the Sanhedrin. He was extremely polite and complimentary as he began to speak with Jesus. But before he could ask a question concerning eternal life, Jesus gave the answer: “Unless a man is born again, he cannot see the kingdom of God.” (John 3: 3). Jesus mentioned three times the importance of being “born again” (John 3: 3, 5, 7). This is the first of four word pictures.

The second word picture Jesus presented to Nicodemus followed naturally out of the first: “The wind blows wherever it pleases. You hear its sound, but you cannot

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12 Creativity grows in direct proportion to rewards for creative failure. In reality, failure breeds success, for creative failure forces the kind of exploration that ultimately leads to new and better ways of carrying out leadership tasks. Ibid., 251.
tell where it comes from or where it is going. Therefore, it is with everyone born of the Spirit.” (John 3: 8). Spiritual birth is supernatural.

In the third word picture Jesus assisted Nicodemus by dipping into some Old Testament imagery to illustrate His previous points. The statement is a strange one, particularly to us, but at the same time full of meaning for Nicodemus. “No one has ever gone into heaven except the one who came from heaven—the Son of Man.” (John 3:13). The final word picture has come into the world, but given by Jesus to Nicodemus is one of light and darkness.

This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God (John 3: 19-21).

Jesus didn’t press Nicodemus because he doesn’t always desire or require a snap decision.13 If Nicodemus had chosen Christ, it would have meant an abrupt end to his life as he had known it. Jesus did not want an emotional decision that could not be seriously lived out in the long run. For when someone makes a decision to follow Christ, he is not at the finish line, but at the starting line. There is a long way to go on the road of true discipleship.

Jesus withdrew for the good of His men and for the future of His church. A

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spiritual leader should make decisions based on what is best for those he serves, and for the cause to which he has committed himself.

At a well, Jesus met a thirsty woman and, in addition, offered His disciples a unique seminar in evangelism. There is a great contrast between this woman and Nicodemus. The disciples must have learned a lot from this episode of the woman. The fact that it was recorded in such great detail by John tells us that Jesus thoroughly described it to His disciples, probably as an evangelistic teaching tool. In the encounter with Nicodemus, we see how Jesus evangelized an already religious man.

In the case of the woman at the well, we have a primary example of how the Master approached one who was by no means religious—one of the forgotten ones. The disciples also learned that Jesus would not allow traditional taboos to keep Him from reaching out, that there is no such thing as an unclean person who does not deserve to hear the good news. This was demonstrated several times in the ministry of Jesus with the lepers, the blind, even the children who were treated as unimportant targets for evangelism by the religious community and the disciples.

14 Merrill Tenny, *John: The Gospel of Belief* (Grand Rapids: Zondervan, 1976), 92: “She was all that Nicodemus was not. He was a Jew; she was a Samaritan. He was a man; she was a woman. He was learned; she was ignorant. He was morally upright; she was sinful. He was wealthy and from the upper class of society; she was poor and, and probably almost an outcast. He recognized Jesus’ merits and sought Him out; she saw Him only as a curious traveler and was quite indifferent to Him. He was serious and dignified; she was flippant and possibly boisterous.”
The determination that this was the end of the “Come and see” phase of Christ’s ministry is based on the observation that there is no mention of His disciples during a recorded visit to His hometown in John 4: 43-54, Luke 4: 16-20, and Matthew 4: 13-16. This period was probably one of only a few weeks duration. The next reference to His disciples is found in Matthew 4: 18-22 and Mark 1: 16-20, at least two months later. This brief period of personal soul-searching for the disciples was planned by Christ for the growth of conviction and courage.

Jesus wanted to give these men time to allow the seeds He had planted to settle in their souls. This was one of His most effective methods of ensuring the right selection of men. He gave them time to pray and think over the call to discipleship—the invitation to a radical investment of time and efforts.

II. Follow Me

A. The Taste of New Wine

When the disciples left Jesus to return to their fishing, they were faced with a contrast between two totally different worlds. Here they were, back at their nets, with visions of the Messiah swimming about in their minds. Jesus left each of these men thinking, praying, and struggling with the question, “Should I follow Him?” They

15 Bill Hull, 56.
were not sure when the decision would come, but they knew that some day they must choose. To live for the world or to live for Jesus—it was a clear-cut choice.

Bill Hull found even more astonishing Jesus’ choice of personnel to reach the world: not men of means, an elite strata of society, or men of the ecclesiastical establishment, but simple Galilean fishermen, rough and somewhat pedestrian in their thinking, influenced by Jewish passions and prejudices. They were slow to learn and slower still to unlearn.

When we consider all of the factors deterring the disciples from pursuing a ministry with Jesus, the following account takes on a more special significance:

As Jesus walked beside the Sea of Galilee, He saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. “Follow me,” Jesus said, “I will make you fishers of men.” At once they left their nets and followed him. When He had gone a little farther, He saw James son of Zebedee and his brother John in a boat, preparing their nets. Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed Him (Mark 1:16-20).

Why did the fishermen immediately drop their nets and follow Christ? Bill Hull thinks the motive for following Jesus in this case was far more simple: these men followed Jesus at His bidding because they had already been with Him.

The men had gone home to think it over, to allow time for digestion of what had taken place. They were probably not even aware of how long it had been (It was

16 Ibid., 66.
17 Ibid., 67.
around two or three months). The had been time to straighten out personal affairs, and time to allow the seeds that Jesus had planted to grow into solid conviction. The deeds grew and conviction came. For, when the day of decision was upon them, they left everything and followed Him.

A principle repeated often in the life of Jesus is, Give people time to make solid decisions. Jesus didn’t rush His men. Consequently, like ripe fruit ready for picking, when the time came they offered no resistance. Another reason why these men immediately followed Christ is that they were given an invitation, not a responsibility. “Follow me” is a simple invitation. What is a even more impressive than what Jesus said is what He didn’t say, “Follow me and I will make you leaders and preachers.”

When a convert joins a discipleship group, it should be on the basis of a simple invitation, with the knowledge that the group leader takes the responsibility to train him. The responsibility of the convert in becoming a disciple is simply to respond to the invitation of Christ and to allow God’s Spirit, via the human instrument (a Christian leader), to train him.

Jesus’ primary method of changing the disciples from fishers of fish to fishers of men was to expose them again and again to ministry opportunities that He initiated.

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and modeled for them. It is just as problematic to send an untrained convert out to do a trained disciple’s task.

Jesus called them to a vision, not to a job. “Where there is no vision, the people perish” (Proverbs 29: 18 KJV). When Jesus calls a person, He calls him to a purpose, a dream, a goal, a life-changing vision.19 The vision is to be a fisher of men. The birth of a vision in ministry can often lead to the death of a vision because of the very work itself.20 Many enthusiastic believers have plunged head-first into ministry, only to leave it later, bitter and critical. This is one explanation of why there are so few fishers of men.

Jesus is calling millions to follow Him into the harvest fields to become disciples, learning how to labor. It requires serious training. Training them is a more difficult task for He must train them to think and to make decisions on their own.21 A sincere disciple of Jesus must become established in Bible study, prayer, fellowship, and witnessing and practice these as a natural part of everyday life.

When the potential disciple is called out to ministry, it is important for the leader to take on the responsibility of training him, making sure that he is not put in

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19 Too often Christian leaders confuse vision and mission. They are not the same; the former flows out of the latter. Mission describes why our ministry or organization was founded, what it is supposed to do. Kenneth O. Gangel, 251.

20 Visionary leader goes on to define vision as “as a realistic, credible, attractive future for our organization.” Burt Nanus, Visionary Leadership (San Francisco: Jossey-Bass, 1992), 3.

situations he is not equipped to handle. Always the vision must be kept before him, reminding him of the reason why he is fishing for men.

   Jesus had a handful of men who were now prepared to learn from the Master. They were watching closer and taking mental notes because, for the first time, they could see themselves doing the same kind of ministries someday. Jesus’ methods are difficult to outline or place into a manual. We learn best when we are unaware that learning is taking place. He didn’t tell His men to spread out and witness; rather, they were simply to watch Him.

   Jesus was teaching His men, through His own example, that prayer is foundational to ministry. Prayer and Bible study form two of four pillars of Christian life. As Jesus demonstrated both the authority of Scripture and the priority of prayer, the minds of His harried disciples were being engraved by their Master’s poignant demonstration of personal devotion to His Father.

   A message from God (Scripture), a dialogue with God (prayer), and a message to others about God (witnessing)—the importance of these three spiritual fundamentals were gradually established in the lives of the disciples through the loving instruction of the Master. It was His strong desire to extend a full taste of this new wine to all who thirst for eternal life.\textsuperscript{22}

\textsuperscript{22} Bill Hull, 82.
B. Confirmation of The Call

When Jesus called the handful of Galilean fishermen away from their nets to follow Him, they responded directly to that invitation (Mark 1: 16-20). He knew that they needed a little more time to solidify their commitment, one more time-out from ministry to fish for a few days, experiencing the futility of empty nets (Luke 5:1-11).

Peter’s response to this miracle was utter humiliation. As the nets became overburdened with a record catch, he fell at Jesus’ feet and cried out, “Go away from me, Lord; I am a sinful man!” (Luke 5: 8). Peter realized how foolish he had been to doubt his Master. He had seen Jesus’ power before, but this time the Master broke through in a new way.

What happened in Peter’s life happens to many different people in various areas of life. As in the case of Peter, when God comes through for us, it is like experiencing Him in a way we never expected. When this kind of liberating experience takes place, only when we place all areas of our lives in His hands can the abundant life began.

The disciples were now empirically aware of the importance of Jesus in their lives. Only with His help could they really succeed, whether in fishing or some other profession. Peter’s cry of anguish touched Jesus’ heart. He knew that His disciple was sincerely repentant, and so He reassured Peter by saying, “Don’t be afraid; from now
on you will catch men” (Luke 5: 10). The Master encouraged the crestfallen disciple by expressing confidence in His future. Jesus was now repeating the call to discipleship, but this time it was an affirmation, not an invitation: “From now on you will catch men.” Jesus knew that finally the time had come when His men were ready to drop everything and follow Him—and they did.

First, in the case of the early disciples, Jesus provided a four-month introductory course in ministry (“Come and see”), followed by a short but meaningful opportunity to think it over. Only then did He directly challenge them (“Follow me”). It was after Jesus allowed His disciples to return to fishing that they began to have second thoughts. Jesus did not expect total commitment yet; this would come later in the third phase of training (“Be with me”).

After the miracle of the fish, the men were ready to go out with Jesus one more time, more committed than ever. They were now prepared because their call to discipleship had been confirmed. Jesus had handled His disciples with love, patience, and reassurance. The disciples knew now that their failure didn’t affect their Master’s love for them or dilute His confidence in their potential. They were beginning to trust Jesus because they recognized that He cared for them.

The difference between ministry and activity is concern. Mere activity wears us

23 Ibid., 86.
out; ministry builds us up. When warmth is felt, the message is heard. Compassion is the motivational basis of ministry. The disciples could have explained the ministry of Jesus in one word: compassion. The foundation of ministry is caring, and the vital link to a caring spirit is a close communion with our heavenly Father.

We have seen how Jesus established in the disciples’ minds the basics of effective ministry: the Word of God and prayer. Jesus was breeding conviction in them concerning these first two fundamentals of discipleship. “Without faith it is impossible to please God” (Hebrews 11: 6). Faith is defined in Hebrews 11: 1 as “being sure of what we hope for and certain of what we do not see.”

By retracing our steps through this story, we can glean the characteristics of a faith that please God.

Some men came, bringing to him a paralytic, carried by four of them. Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on (Mark 2: 3-4).

These men dared to move against the odds. The first characteristic of a faith that pleases God is daring to face the difficult. They demonstrated great belief in the person of Jesus by acting in spite of tradition and decorum. Faith often flies in the face of logic and the facts as we see them. What we are often challenged to believe seems laughable from our limited perspective. Another feature of faith is that it dares to be different. It is not easy to stand out in a crowd as different from everyone else.
The innovator, who risks coloring outside the lines of tradition, as did Jesus Himself, will be open for criticism and discouragement.

Faith that pleases God is a faith that won’t quit. It dares to face the difficult, it is willing to be different, and it goes over, under, around, and through difficulties.

Faith brings about new and creative methodology, which is almost inevitably opposed by the scribal attitude. This experience encouraged the disciples to develop a faith that pleased God. The old saying goes, “Behold the turtle: he makes progress only when he sticks out his neck.” How many people are willing to take a chance, to dare to be different, to take on the opposition? The results are certainly worth it, for they come from a God who is pleased and because faith creates amazement in the human mind and spirit, causing man to give glory to God.

True disciple making is difficult because it entails change,²⁴ it takes a long time, and it is hard to visualize. It is teeming with both possibilities and problems. As in the case of the disciples, who had to launch out into deep water to confirm their call, each person who decides to follow the Master must launch out in faith, taking chances and facing the challenges of building other disciples.

C. Both Feet in The Real World

In the spiritual realm there are two primary ways to grow. The first is through trouble and trials (Romans 5:3-4, James 1:2-4). Depending on trouble for growth is definitely a negative approach. The other option is stepping out in faith and experiencing the positive aspects of ministry.  

This second method is the one Jesus modeled for His men.

Growth presupposes change. In fact, for a growing person there is nothing as permanent as change. But all this changing creates problems: new ways must be found as old ways fail, new habits formed as old ones are broken, new attitudes adopted as old ones die. There are many people who want to be somebody, but who resist growth because growth requires change, and change is risky.

The nature of change can be seen in the way Jesus challenged the religious establishment. Although Jesus generally reached out in a positive manner, yet at the same time He created tension between Himself and the spiritual leaders of Israel. Jesus’ example seems to indicate that reaching out and encountering trouble is better than sitting around and waiting for it.

25 Positive approaches to leading change. Kenneth O. Gangel, 211.

26 Therefore, don’t be afraid to fail. Baseball star Pete Rose smacked his 4,192nd career hit on September 11, 1985, but he also deserves another baseball record: most outs-9,518 of them. James Kouzes and Barry Posner, The Leadership Challenge, rev. ed. (San Francisco: Jossey-Bass, 1995), 63.

Jesus used an interesting metaphor to describe His effect on the religious establishment of His day: “No one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins” (Mark 2:22).

The name of the vital Christian life is change.28 The word sanctification implies that disciples should be changing, constantly becoming more like Christ (Romans 8:29, 2 Cor. 3:18). The transformation of an ugly, hostile spirit at war with God into a loving spirit of beauty, is the goal of the Christian life. But transformation requires an inner change. The new wine of Christ places incredible pressure on a person’s emotional, cultural, and spiritual life. Nevertheless, we have to be ready and willing to modify our wineskins. Jesus kept pouring out the new wine, thus creating an intense battle between Him and the religious establishment.

Earlier Jesus had taught His disciples by example the critical principle of reaching the world where it is ripest. Jesus was grateful for the opportunity to talk with the immediate contracts from Levi’s world. The average Christian suffers from a tendency to lose all non-Christian friends soon after conversion. The new Christian, however, still knows scores of people who are naturally curious about their friend’s

28 We should operate on the principle of grace and faith. The way in which a person in saved is the way in which the Christian life should be practiced. Andrew A. Eugene, Jr., “Spiritual Life of Bible College Students” (D. Min. diss., Liberty Baptist Theological Seminary, 1995), 36.
new-found faith. The fresh believer is usually anxious to share his new life of love
and joy. Jesus teaches us to tap this resource, making ourselves available to the friends
and relatives of the newly converted.

The most effective way to reach people is to utilize the natural networks of
families, fraternal organizations, neighborhoods, and common-ground actives. But
the most common problem of outreach in our discipleship groups is finding non-
Christians to invite to activities. Unfortunately, many Christians drift apart from their
non-Christian friends. Even experienced Christians tend to insulate themselves from
meaningful contact with the outside world.

The scribes and the Pharisees were the orthodox religious leaders of the
ecclesiastical establishment. Their stated purpose was to protect the integrity of the
Law. To these “religious” men, Jesus’ eating and drinking with the scum of society
was an outrage. Jesus answered their criticism of His befriending “sinners” with an
ancient proverb, followed by a statement of purpose: “It is not the healthy who need a
doctor, but the sick. I have not come to call the righteous, but sinners” (Mark 2:17).

Sin is a spiritual sickness. Jesus was a kind of spiritual doctor. He recognized the real
world—a world of many great needs, the greatest being the need for salvation from
sin.

29 Bill Hull, 99.
The fatal mistake of the Pharisees is still common today among evangelical Christians. We have mistakenly identified the unbeliever as the enemy rather than the victims of the enemy. We have erected unnecessary barriers between ourselves and the very ones we pray to reach. These barriers are usually cultural, not theological. Therefore, the community must keep the unbeliever’s view of salvation uncluttered with cultural biases. We need to keep the message of salvation simple and pure, just as Jesus modeled it for us.

Compassion for the needy was the driving force behind His ministry. Christians, like Jesus, must look upon the lost as the victim, those upon whom compassion is the most productive endowment. There is no impact without contact. Unless we are contacting lost people; we won’t catch any.

Disciples would be well advised to take a chapter from the life of Jesus, who ministered with both feet in the world. As Jesus Himself said to the Father on our behalf, “My prayer is not that you take them out of the world but that you protect them from the evil one” (John 17:15). The disciple must be taught by both example and explanation how to reach the lost where they live, work, and play—in the real world. This is radical, and yet not overly radical; it is simply following the example of our Lord.

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A perpetual conflict between Jesus and the keepers of the old wine bags was the issue of tradition. A real challenge in disciple-making is the extracting of people from the yoke of traditions that hinder their spiritual lives. Men and women who are established in the four basics or foundations of the Christian life (Scripture, prayer, fellowship, and witnessing) will experience a trust in the sovereignty of God. This trust leads to personal security, thus reducing the compulsion to control or limit what God is doing.

Jesus was constantly being confronted by the religious legalists of His day. Legalism is the measuring of spirituality by external behavior. Mark 2:23-3:6 records a classic confrontation over technical obedience to the Law. Parallel accounts are found in Matthew 12:1-21 and Luke 6:1-11. The plot was now thickening as the Jews conspired to kill Jesus. Jesus taught men to minister with both feet in the world. The best way to reach the needy is to be with them. Without contact, there can be no impact.

Jesus ministered with both feet in the world. He launched out into His world without being overly concerned about getting soiled. We, too, need to be willing to risk criticism from others in order to reach those in need. Such a commitment usually involves social interaction with those who practice different ethics.

The “Follow me” stage of ministry-training was a time when Jesus established
His men in three of the four basics of discipleship. In the synagogue He established the priority of using the Word of God in ministry (Mark 1:21-28). Then He demonstrated the priority of prayer when He left the crowds behind to go talk with His Father (Mark 1:35-38). The nature of witnessing was modeled by our Lord amid great controversy with the legalistic Pharisees (Mark 2:15-17). After a disciple is established in these basics, then he needs to flex his wings by reaching out to others. Effective outreach means going out into the world where the needy are, rather than pursuing the spiritually artificial world inhabited by the legalistic Pharisees. As all the followers of Jesus Christ go through this “Follow me” phase of ministry, they gradually go through that critical transition from sincere converts to established disciples.31

D. Our Spiritual Bonding Force

People desperately need to be brought together in true fellowship. The Greek word for fellowship, koinonia, means “something in common.” What Christians have in common is an uncommonly sublime personal relationship with God through Jesus Christ.32 It is in the Messiah alone that we find our spiritual bonding force.

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31 Bill Hull, 112-113.

As we look now to the life of Jesus to find the nature of true fellowship, we see Him standing there in Jerusalem surrounded by some angry, legalistic Jews. As usual, they are upset about a breach of their Sabbath laws. There was nothing new in the charges they were bringing against Jesus, except that they were now so aggravated that the plot to kill Him was intensifying rapidly (John 5:10-18). There remained at minimum a year and a half to the Cross.

Jesus decided to give the Jews the full picture of the Father-Son relationship. He described that Family fellowship in terms of dependency, love, knowledge, power, and honor (John 19-30). We see in this passage that the most primary characteristic of fellowship with God is submission. Jesus was in such intimate spiritual communion with His Father that He would not do something until He first saw the Father doing it (John 5:19), thus demonstrating a truly humble attitude.

Jesus summed up His divine fellowship with the Father in a remarkable statement: “By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but Him who sent me” (John 5:30). Although He once resided with the Father in the glorious setting of the divine realm, He “did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself” (Philippians 2:6-8). The Son humbled
Himself by submitting to His Father, living out His earthly existence as the God-man.

Here is the way to vital, effective fellowship: Our vertical relationship with God shapes our horizontal relationship with those around us. Fellowship with God is even more fundamental than fellowship with men.33 Only when we develop a humility of spirit and a willingness to submit to God will we be able to develop an open, honest kind of sharing (koinonia), giving us strength, support, and guidance for our lives. This is the holy foundation on which we must build.

The spiritual cornerstone for all Christians is Christ Himself. Our intimacy with Christ prepares us for meaningful fellowship with Christians. Solid relationships with one another are possible only when they are built around the solid relationship we have with the Father through His Son. There is a direct connection between these two distinct kinds of fellowship. The discipler whose walk with God is vibrant and meaningful will pass on his fervor to those around him. In this way, true fellowship tends to keep growing in quality and quantity.

Christians make a serious mistake when they seek their primary fellowship in their relationships with other Christians. Whenever we depend on other people for our spiritual vitality, we are deceiving ourselves, and in the long run we will find only frustration. Placing fellowship with others before fellowship with God creates weak,

bewildered believers. Such self-limiting fellowship will tear us down, rather than build us up.

The individual Christian must develop his own walk with God. This is why personal devotions are so vital to effective Christian living. Jesus spent time with His Father in order to receive sustenance for His mission. The application, then, is for a disciple to establish communication with God on a regular basis as part of his lifestyle. Jesus needed fellowship with His Father because He was on the front lines of ministry. The disciples needed fellowship with Jesus and with one another because they were in the heat of the battle. Spirit-controlled believers who communicate with God and do his will need fellowship in order to be sustained in their daily lives.

In order to understand the nature of true fellowship, we need to examine it organically. Then we will be able to build better bridges between others and ourselves.

Here are four basic characteristics of fellowship:

1) Effective fellowship is characterized by total acceptance. Jesus knew that His Father loved Him. 2) Effective fellowship is based on a person’s fellowship with God. 3) Effective fellowship includes the basic dynamics of spiritual life. 4) Effective fellowship meets not only general needs, but also specific needs.

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34 Bill Hull, 119-121.

35 A love relationship with God is more important than any other single factor in our life. Henry T. Blackaby and Claude V. King, 42-55.
If we take a good look at Jesus’ disciples at this point, we notice that they were not really laboring in the harvest field as much as they were watching. One immediate application for the discipler is that he should not push the labor of ministry on disciples too early. The longer the disciples watched Jesus, the more natural His style of ministry seemed to be, and the more secure they were in their understanding of what needed to be done.

The disciples did not make the transition from a small group of converts being established in the basics to a ministry team composed of skilled spiritual laborers until the third phase of ministry training—"Be with me." When they did make this transition, it was natural because they were thoroughly schooled and established in the Word of God, prayer, witnessing, and fellowship.

Our relationship with God and with our fellow Christians should both be continually cultivated throughout the course of our lives. We will not become truly established in ministry until we place a priority in these two forms of fellowship. The primary vehicle for establishing disciples in ministry is the small group. There are also those special, essential times alone with God or with one close friend who knows us very well. Man is a social creature: We must never lose sight of this fact.
III. Be With Me

A. It Is For Life

Jesus selected men who, in His judgment, had the kind of conviction necessary for great sacrifice. They were willing not only to die for their faith but also to live for it. After they had gone through the process of being established in the basics of ministry, the disciples were ready to actually be with Jesus, taking part in the mission of spiritual harvesting. It would not be a four-month stint this time. This time it would be for life! During the “Be with me” phase, Jesus’ trainees made the critical transition from established disciples to equipped laborers. This period required total investment, for nearly the entire group of men would eventually die for the cause.

As we look in on Jesus now, we see Him withdrawing to a mountain in order to get away from the crowds (Mark 3:13). People closed in on Jesus everywhere He went, both the needy and antagonistic. “His bitterest enemies followed Him to check on all He was doing and to see if they might trap Him. No doubt the news of bitter criticism brought even more curiosity seekers than before. People follow fame, whether it is favorable or unfavorable.”


The crowds were both a problem and a possibility. They were a problem in that they presented a vast need to which Jesus could not constantly dedicate Himself. The physical limitations of his having a human body made the meeting of every need rather difficult. At the same time, it is indeed God’s will to meet all our needs, but He does it according to His plan. Jesus had to be in prayer not only to meet the present needs of the crowd, but also to get into motion what would ultimately meet the needs of millions.

After spending the entire night in prayer (Luke 6:12), “Jesus called to Him those He wanted, and they came to Him. He appointed twelve—designating them apostles—that they might be with Him” (Mark 3:13-14). These men were the Lord’s personal choice; on them rested the future of His kingdom.

Close relationships can be fostered only when people commit themselves to spending time together. In order for some disciples to really be with Jesus and learn from Him, a large group was out of the question. But the number twelve did indeed grow quite rapidly into the thousands directly after Christ’s Resurrection. As a result of a proper foundation in ministry, the kingdom of God began its ever-expanding multiplication process.

The disciples spent a lot of time with their Master. Jesus had been preaching and casting out demons for eighteen months, and the twelve disciples had witnessed
much of that ministry. He now desired that they, too, labor in the harvest field in the same way (Mark 3:14-15).

The major difference between a disciple (someone established in God’s Word, prayer, fellowship, and witnessing) and a laborer is primarily that the laborer has developed deep convictions about reaching the world. Some call it vision; others refer to it as a burden for the lost—a deep, abiding conviction that the world must be reached for God. Another difference is that a laborer receives supervised training in the harvest field. A third difference is a laborer’s emphasis on ministry skills.

As we work our way through the twenty-month “Be with me” period, we will be looking for ways in which Jesus deepened convictions, supervised the disciples’ training, and developed ministry skills. He selected twelve men to serve as His laboring team, a team that is essential for meaningful harvesting.

At some time in our discipling ministry it will be necessary to select a few potential laborers as Jesus did. The list of Jesus’ disciples is not meant to be held up as a model of perfection. Rather, these disciples are a promise—a promise to us that God can and will use us. We are just like these men, and they are like us.

Jesus called all twelve to be with Him. Indeed, men were His method, and

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38 Bill Hull, 134-135.

from this point forward in His ministry, Jesus’ focus would be the training of the
twelve. As the Crucifixion drew closer, Jesus spent more and more time with them.
The twelve were with Him almost constantly.

Jesus, through the Sermon on the Mount (Matthew 5-7), explained to His men
that attitude forms the basis for success in ministry. Christian service is a vast and
rigorous challenge, and yet also a potential danger. The burden of ministry can erode
ideas, destroy vision, and cause the eternal optimistic to be a disillusioned pessimist.
Thus our inner perspective is vital as we face the hardships of front-line ministry.

As they descended that mountain with their Master that day, the disciples at last
knew the cost of discipleship. They realized that they could not spend the rest of their
days sitting at the feet of the Master continually drinking it in. They were indeed
called to go on their own, out into the harvest fields. It would not be a quick, random
foray. This time it would require great dedication and skill. This time it was for life.

B. A Labor of Love

Even though the average person has two ears, sometimes that’s just not enough
to really hear. Often Jesus found Himself talking to people who were “ever hearing
but never understanding” (Mark 4:12). As the twelve disciples were beginning to
learn the fundamentals of laboring in the spiritual harvest fields, they developed a
very unique sense of hearing that enabled them to understand spiritual truth when they
heard it.

Jesus was giving them the living Word of God. Jesus’ mountainside message
contained the radical call to go beyond the right legalistic motions of the Law,
focusing instead on the right attitude within. He emphasized that the key is love

The kind of laboring the Master was teaching His twelve men was very special,
for it was a labor of love. Jesus really cared about people.  

When He saw the crowds, He had compassion on them, because they were
harassed and helpless, like sheep without a shepherd. Then He said to His
disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the
harvest, therefore, to send out workers into his harvest field” (Matthew 9:36-38).

This was the second time Jesus mentioned the harvest to His disciples. The first
occasion He spoke of the harvest was at the close of the introductory ministry
exposure, the “Come and see” phase. He had, at that time, left them thinking about
this pressing need for laborers to be sent into the harvest field. Now, at another crucial
transition in the training of the twelve, He was once again expressing the concern of
His heart. The Master was describing both the need and the solution. The need was
harvesting, the solution, workers.

According to Jesus, a plentiful harvest was being neglected. The solution was

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40 Ibid., 21.
workers or laborers to go into the harvest field. One means of getting laborers into
that field is praying (Matthew 9:38). Another even more direct means is going.

The time had arrived for Jesus to call His men to action. Jesus summoned the
twelve, commissioned them, and began sending them out two by two in six teams
(Mark 6:7). This was to be their “field” education. But before they departed, He told
a parable describing the nature of the harvest field they would be entering (Mark 4:3-8,
14-20). This is a parable about a laborer out in the harvest field.

As we study this parable, there are three general factors about parables that we
need to consider: first, the setting; second, the symbols; and third, the meaning of the
symbols and their application to life. 41 A thorough analysis of this particular parable
should give us a good understanding of what a laborer for Jesus has to encounter.

In the case of this parable, Jesus chose familiar agricultural symbols as the
setting: sowing, growth, and harvest. A parable is normally packed with visual images
that represent spiritual counterparts. In the case of this parable of the sower, there are
three primary symbols. The seed represents the Word of God (Mark 4:3,14). The
sower is the one who delivers the Word to others. The soil represents the human hearts.
Soil and seed are made for each other. When they come together, wonderful things
can transpire. This is the case when the Word of God and the human heart come

41 Bill Hull, 145-151.
When one is sowing the seed of the Word of God, he cannot know for certain the heart of the hearer. Just as the sower is not directly responsible for the harvest results after the seed is in the soil, likewise the laborer is not responsible for the spiritual results after the Word is delivered to a person’s heart. The laborer simply sows in the power of the Holy Spirit, leaving the results in the hands of God.

Jesus gave His men invaluable insight into the four basic kinds of hearts (the hardened heart, the shallow heart, the crowded heart, and the good heart) to whom they would be preaching (Mark 4:15-20). By using parables in His teaching, Jesus began to concentrate on only those with hungry hearts. He left behind Him the hardened, the impulsive, and the worldly—those who were not interested in seriously pursuing the kingdom of God. Anyone who labors in the harvest field of the world inevitably encounters outright resistance to God’s Word which is really obvious, and yet other times it is more subtle, requiring time to show the true soil-state. But the one who labors must single-mindedly persevere in his task, entrusting the harvest to God.

C. Becoming More Like The Master

When Jesus gathered His twelve men together to send them out into the harvest field, it was much like a parent sending Junior off on his own. Even though they
would be returning eventually for some post-graduate studies, this was the disciples’ first independent ministry venture.

If spiritual multiplication is to take place, converts must then ripen into equipped laborers. These laborers in turn need to be able to nurture and train other disciples through this same growth process. The Great Commission hinges on this very process (Matthew 28:19-20).

As we look at Jesus instructing His twelve men before they went off to minister in the harvest field, we see the model disciple-maker. He knew what was most important in the spiritual weaning process. Jesus released the disciples, letting them know that He was close by to help them if needed. This by no means represented the final releasing to full responsibility. It was simply the initial solo flight by the twelve.

Jesus gave His men precise instructions concerning this first solo session. Within this ministry briefing, we find four broad training principles that can be useful in our century approach to equipping laborers. First, send them two by two. Second, give them authority. Third, specify the audience. Fourth, clarify the objective.

As we look back over the three distinct phases of the Master’s training of His men, we see that the disciples had traversed a long way. During the first period (“Come and see”), the men were just curious converts, gradually exposed by the

\[42\] Ibid., 155-157.
Master to the nature of ministry. The second stage (“Follow me”) was a foundational time for Jesus to establish His fledgling disciples, immersing them in Scripture study, prayer, witnessing, and fellowship.

But at the point of the third phase (“Be with me”), the twelve disciples were ready to embark out on their own, crossing the bridge from an unexplored commitment to an active responsibility. They were no longer just spectator-disciples; they were becoming productive disciple-makers.

We look in on Jesus now. As He listens to the ministry report of His date with destiny, Jesus concentrated on deepening the convictions and sharpening the ministry skills of His men. After they returned from their solo tour of ministry, His twelve laborers were ready for some final, weighty field-experience with their Trainer. Jesus concentrated on deepening the intensity of their assignment and concentrated on deepening the intensity of their conviction. Conviction, ministry skills, and supervisory attention form the established disciple. Jesus accomplished this solidifying of His men through the feeding of the five thousand, the walking on water episode, and more conflicts with the religious establishment.

Jesus’ classic statements on the cost of discipleship were all made within the last ten months of His earthly ministry (Mark 8:31-38, Luke 9:22-25, 9:57-62, 14:25-35). He broke the news to the disciples immediately after Peter’s grand confessional
that Jesus was the Messiah (Mark 8:29).

He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again. He spoke plainly about this. (Mark 8:31-32)

What Jesus spoke to His men about suffering and dying they were incomprehensible to them, and yet it was unchangeable. The disciples realized this fact when He set His mind to go to Jerusalem in order to obey and accomplish His Father’s will. The remainder of Christ’s ministry was simply a trip to Jerusalem.

The true cost of discipleship has created great interest throughout Church history. Various definitions and opinions of what it means to follow Jesus have been expounded. But there are certain nonnegotiable requirements involved in such a commitment. The first requirement is to think like Jesus. Jesus thought with commitment. Thinking like Jesus concerning the musts of ministry is essential to success. A second crucial dimension in the matter of following the Master is that thinking like Jesus will lead to acting like Jesus.

An interesting event took place right after Jesus rebuked Peter. The Master invited the crowd to join Him and His disciples as He expanded His thoughts on the cost of discipleship (Mark 8:34). This invitation effectively shows that discipleship is potentially for everyone. Jesus wanted more than just a small, elitist band of men to follow Him. He started drawing the lines of discipleship by saying, “If anyone would
come after me, he must deny himself and take up his cross and follow me,” meaning that only those who will not make the commitment are excluded, and, really, they exclude themselves. The core of the Great Commission is to “make disciples” out of those who are willing to engage themselves in true commitment. Discipling is not exclusive or elitist. It is demanding, calling on people to change, to be disciplined, and to be held accountable to God and to others in their spiritual lives.

The apostle Paul learned how to apply the peace of Christ to any situation. Self-denial was what he was talking about when he wrote, “I die daily.” Dietrich Bonhoeffer also stated, “When Christ calls a man, He bids him to come and die.”43 Jesus Himself rejected the self-centered approach. He invested His life in other men’s souls—the most precious commodity on the face of the earth, for souls are eternal. Jesus is asking all those who follow Him to make a similar investment. It will cost us something. Salvation itself costs us nothing, but discipleship will cost us everything.

Jesus should have a higher priority in our lives than family, possessions, and even self (Luke 14:25-35). Because the Master warned His twelve men of this radical cost of discipleship, they stayed with Him in the face of difficulty, although others left (John 6:66-69). Therefore, a spiritual leader must be as honest and plainspoken as Jesus when explaining the requirements for successful ministry.

As Jesus pointed out, the bottom line of all ministry efforts is the salvation of
the soul (Mark 8:36). Even dedicated disciplers sometimes drift from center on this
very issue. It is easy to get excited about those who are being established, the
equipped laborers who arise, and the leaders who emerge from our work. But we must
never forget that the primary goal of our ministry is the salvation of people. If
discipleship does not include evangelism, it doesn’t deserve the name discipleship.

This brings to a close our consideration of the “Be with me” phase of Jesus’
ministry, a twenty-month intensive training period in which Jesus equipped many of
His disciples to labor. An equipped laborer is an established disciple who has
answered the call of God to labor by undergoing supervised training by an
experienced leader. A laborer not only possesses ministry skills, but also has deep
commitment to help reach the world for Christ.

IV. Remain in Me

A. The Character of a Leader

When Jesus’ hour had finally come, He was well prepared. But He was
especially concerned for His twelve men, for He knew that they were not quite
prepared to face the shock of the coming events. Therefore, Jesus was thinking of
putting His finishing touches on the twelve’s education. The basic field training under
His leadership was now complete. Three years earlier, He had started His ministry.

This was the four-month “Come and see” period. It was followed by the ten-month “Follow me” training period, when these curious converts became established disciples.

The third phase of training, “Be with me,” was a twenty-month segment when those established disciples were transformed into equipped laborers. 44

Jesus gave the twelve a tightly packaged set of instructions, some essentials for leaders. He was now facing them with the hard facts, saying in essence, “You will no longer be with me. I am leaving. But first I want to tell you some essential principles that will make it possible for you to lead the thrust of the gospel into the world.

These are the things you will need to grasp in order to make it in ministry.” The Master wanted to show His men what kind of character a leader must have in order to effectively influence others. 45 Jesus now began to cram three years into three hours.

This represents the core of indispensable material for leaders.

When Christ came to Peter, an interesting scenario developed, for the brash disciple protested that he would not allow Him to wash his feet (John 13:8). It was the ultimate incongruity for the Lord to wash the feet of His own servant. 46 But Peter

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44 Bill Hull, 181-182.


46 The spiritual leader considers himself a servant. This must be seen one of the most significant
didn’t seem to recognize that it was an even greater presumption for the servant to tell his Lord what to do. This wasn’t humility that Peter displayed: it was pride. Peter knew that He wouldn’t wash feet if He were God. But the Master was showing His men the underside of leadership, the side that the Word ignores: serving both the kind and the caustic, the meek and the mighty. This is the side of leadership that the disciples didn’t want any part of, and didn’t understand.

Washing feet also means forgiving others. For the same spirit that repulsed Peter, causing him to hesitate to serve, is present within each of us. We all have within us those submerged continents of pride and lust that cry out for revenge, that desire to see people get what they deserve, that nurse grudges and feel like telling others off. But our calling is one of mercy, not of sacrifice and judgment.

Leaders must all beware the subtle plague of hypocrisy and self-righteousness.

Our foremost impediment is pride—thinking that somehow we are better than our Master. But we should not focus on having power over others; rather, we should focus on serving others.\(^47\) Jesus indelibly marked the minds of His disciples with this poignant example and explanation of leadership. There remained several other vital truths to be taught before he departed for Gethsemane, but none as memorable as this.

We can learn much from Jesus about the art of releasing people into leadership. Discharging disciples into ministry, particularly when their mentor is leaving, should never be a surprise. The Lord’s disciples were not really surprised, and yet they still had difficulty accepting the transition.

The transition process to leadership must be gradual. These eleven men had been through approximately three years of training by the greatest Teacher who ever lived. He had established them as disciples and equipped them as laborers. One sure way to scuttle God’s plan for spiritual multiplication is to ignore the careful way Jesus prepared His men for His departure.

Jesus answered about the way to succeed in God’s plan with a new ministry directive. “A new command I give you: Love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another.” (John 13:34-35). What is new about this command is not that people should love one another. This concept of loving one’s fellow man was stressed long before this in the Old Testament (Leviticus 19:18). What is new in Jesus’ directive is the striking phrase, “As I have loved you.” Our example for loving people is Jesus Himself. But the model of His love is one of principle, not of personality. The principles that measure love are the same regardless of personality or style. Love is a verb, something that can be seen in action (1John 3:16-17). It is the ministry of
washing feet. It is something you do. Jesus said, “If you love me, you will obey what I command” (John 14:15).

Jesus knew that the time had come for Him to leave this world and go to the Father. Having loved His own who were in the world, He now showed them the full extent of His love (John 13:1). He assured them of their safety by telling about His Father’s house in Heaven (John 14:1-3).

This is what the disciples needed to hear as they were feeling the agony of impending separation. Jesus, sensing this, assured them that He would come back for them and bring them all together for a big reunion. The Master anchored His men in the only secure harbor. He told them to place their confidence in God alone, for both the present and the future. He demonstrated that only in active humility and love can a laborer become an effective leader of others.

B. United With God

Jesus encouraged His eleven leadership candidates to be spiritually in tune with Him so that they would be in tune with God (John 14:6-14). He made many claims about His identity, but the crown of His claims is the series of great “I am’s.” The Gospel of John records eight such statements. The one that caused the greatest consternation among the religious establishment was His statement, “Before Abraham
was born, I am!” (John 8:58), for here Jesus was claiming His own eternal preexistence and equality with the Father. His most radical claim was, “I am the way and the truth and the life” (John 14:6). In the other “I am’s,” Jesus identified Himself as “the bread of life” (John 6:35), “the right of the world” (John 8:12), “the gate” (John 7-9), “the good shepherd” (John 10:11), and “the resurrection and the life” (John 11:25). And in order to explain spiritual fruitfulness, Jesus said, “I am the true vine” (John 15:1-8).

Jesus utilized the figure of the vine in an allegory about dependence on Him.

In this allegory of the vine (John 15:1-8), Jesus is the vine, the Father is the gardener, and the disciples are the branches. The vine and branches are parallel to Christ and His Church. Between the Master and His Church there is a mystical and spiritual union. The Church is organically joined to Christ just as the branch, so Christ, as the spiritual Head, provides nourishment to the body. This organic union is spoken of ten times in John 15:1-11 as “remaining.” The Greek word “meno,” translated “remain” or “abide,” means to dwell in or to make a home in. The eventual result of remaining is fruit-bearing.48

Jesus explained the Father’s (the gardener’s) job description by saying, “He cuts off every branch in me that bears no fruit, while every branch that does bear fruit

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48 Bill Hull, 198-199.
He trims clean so that it will be even more fruitful” (John 15:2). The gardener does two things: He completely removes the dead, unfruitful branches and He prunes the good branches. Pruning is normally a semiannual process of cleaning the branches. Because of this spiritual pruning process now, we will bear more fruit in the future.

A leader must be willing and sensitively able to assist God in this operation, challenging disciples (the branches) to be more fruitful. In order to be fruitful, each branch must be united with the vine, Jesus Himself, who said, “Remain in me, and I will remain in you” (John 15:4).

A vine is good for nothing unless it bears it fruit. A life not bearing fruit is a useless life; it does not remain in Jesus. Without being united with Christ we cannot bear fruit. If we do not bear fruit, then all our efforts are futile and our lives in vain.

Jesus went on to say, “If you remain in me and my words remain in you, ask whatever you wish, and it will be given you” (John 15:7). His “words,” the written revelation of Scripture, were given to the disciples as food for spiritual growth. To have God’s Word abiding in us begins with the choice to study the Word, to practice the Word, and finally to teach the Word. It should be our goal to be established in the Word, having a working knowledge of the content of Scripture and the ability to apply it to life (2 Timothy 2:15).

The believer who remains in Christ will not only interact with Scripture, but he
will also pray. Jesus tells us “ask whatever you wish, and it will be given you” (John 15:7). This is quite a promise. Communication with God through the prayers leads to knowing God, and knowing God leads to obeying God. Another important way to be united with God is in our obedience. Jesus went on to say to His loyal followers, “As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in His love” (John 15:9-10). Not only do we prove our love, but we also remain in God’s love.

Knowing, loving, and obeying God is a full-time pursuit. E. M. Bounds wrote, “The men who have most fully illustrated Christ in their character, and have most powerfully affected the world for Him, have been men who spent so much time with God as to make it a notable feature of their lives.” God’s character should be our character. The fruit of the Scripture should be produced by the Christian as he naturally grows into the image of Jesus Christ.

When we bear spiritual fruit, we glorify God (John 15:8). We give Him joy, which in turn gives us joy (John 15:11). The reward for obedience is joy. Jesus finds joy in seeing His disciples obey. The Christian’s joy is eternal, untouchable, and rooted in the Resurrection of Jesus. Joy is possible, regardless of difficulty, when

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obedience is present. The issue, to God, is our choice of allegiance. If our choice is to remain in Him, as a branch in the vine, then we must commit ourselves to the Word, prayer, and the obedient life. Then we will bear fruit, we will glorify God and have joy, and our lives will count for something.

For thirty-four months Jesus had perfectly orchestrated the training of His twelve men. The training had reached a critical stage as they neared the time for their release into leadership. The disciples were struggling with the uncertainty of the future and the anticipated absence of their leader. Therefore, Jesus began to introduce vital ideas that would once again give His men a positive perspective on the future:

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send Him to you (John 16:7).

The three-pronged work of the Spirit brings the world to a knowledge of its sin, of the righteousness of Christ, and of the reality of a future judgment. The concept of God that the world needs is the concept that the Spirit teaches. The world must find its way from relative ignorance concerning the truth about God to a sufficient knowledge for an intelligent decision.

He is indeed “the Spirit of truth.” “He will bring glory to me taking from what is mine and making it known to you” (John 16:14). The truth revealed by the Spirit is not just third-party information: it came from Jesus Himself. The Spirit even reminds the believer of Jesus’ words (John 14:26). He makes the necessary connection
between the mind of God and the mind of man. He is a Counselor who can reveal to us even some of “the deep things of God, which was written by the Spirit (1 Peter 1:10-12, 2 Peter 1:21). The Spirit’s job is to bring glory to the Messiah. There is no self-aggrandizement in His work. The Spirit points not to Himself, but to the One on the Cross.

When the disciples were about to embark out into roles of leadership in the early Church, they needed to know the nature of their new Teacher for the coming phase of ministry. Therefore, Jesus explained who the Spirit was through the brief seminar on leadership principles: Humility of spirit, enabling a person to lead as a servant; Love, demonstrating to all the world that disciples are authentically commissioned by God; Confidence that there is a place for us in the future and that our Master will come back for us; Prayer, opening the door for limitless possibilities and a conversation with God at any time; Obedience, the proof of our love for God and the key to joy and fulfillment in the Christian life; Fruitfulness, a spiritual productivity that naturally results when we remain in Christ; and finally, the Holy Spirit, who guides, comforts, empowers, and teaches disciples of Jesus how to carry out the work of the kingdom of God.

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50 Bill Hull, 210-211.
CHAPTER FOUR
THE REALITIES OF DISCIPLESHIP CLASS MANAGEMENT
IN SUNGKYUL UNIVERSITY

I. The Goal of Education is to Prepare Well-equipped People of God

Sungkyul University (SKU hereafter) was established in 1962 to provide a strong biblically-based education for church ministry in its various forms.¹ Holding firm to the evangelical faith, it rejects modern liberalism and extreme mysticism of any kind. SKU continues to provide an education based on the Word of God, which prepares men and women for effective ministry in this ever-changing society for the glory of God.

Today it is not easy to find new students to work with, not because there are no such people with skills and knowledge, but because there are not many young people who are true and sincere in our society.² Yet, society demands highly competent professional workers in this rapidly changing world.

SKU is recognizing today’s situation and is producing well-equipped and capable people for tomorrow in our global community. The official mission of SKU is to educate and train faithful, competent, professional and creative leaders with a

¹ “The Brief History of SKU,” http://www.sungkyul.ac.kr

² Kee Ho Sung, “President’s Message of SKU,” http://www.sungkyul.ac.kr
bright outlook for the future.

SKU has been training many church leaders devoted to the evangelization of the Korean Peninsula. Recently, it has been recognized as a highly regarded Christian University which is concerned with the intellectual needs for the nation and society. SKU is devoted to the Church of Christ, and to the prosperity and peace of the nation and society through its mission statement which is based on these educational goals: training faithful Christian leaders, training creative professionals, cultivating the self-directed democratic citizen and cultivating future-oriented universal persons. The spiritual goal of SKU is to equip students to become fully committed followers of Christ, faithfully serving in the local church and effectively reaching the lost of this world with the Gospel.

SKU has about 5,500 students, 150 professors, and 100 staff members. There are three colleges: College of Theology, College of Humanities and Social Sciences, and College of Engineering. The College of Theology consists of the Departments of Theology, Church Music, and Physical Education for Mission. The College of Humanities and Social Science consists of the Departments of Language and Literature, Social Welfare, Urban Community Science, Business and Public Administration, and Early Childhood Education. The College of Engineering consists

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3 "Organization of SKU," http://www.sungkyul.ac.kr
of the Departments of Computer Science, Multimedia, and Electronic Commerce.

There is one general graduate school and five special or professional graduate schools: School of Theology, School of Missiology (Ministry), School of Social of Welfare, School of Education, and School of Business and Public Administration.

The doors of SKU are wide open to all students dreaming of making a brighter society and world. SKU will create a new era beaming with hope in the twenty-first century with well-equipped people of God.

II. Understanding Discipleship Classes

SKU has developed discipleship classes for the non-Christian students taught by professors and staff members of the university, local pastors, and seminary students. A discipleship class is a small sharing group with a volunteer teacher as a disciplemaker and 12 or less non-Christian students as disciples. A discipleship class is a collection of individuals that are each important, competent, responsible, social, and have personal needs to be met.

A. Discipleship Classes as Sharing Groups

The fellowship of sharing is combined easily with the discipline of study. The most natural way to introduce sharing into small groups is through study. Simply to
spend time in Bible study, however, is no assurance that meaningful group life will develop. The key to effective study groups is in introducing personal sharing.⁴

Sharing groups call for a special interest in a personal kind of sharing. Not everyone is prepared to share his feelings, and so not everyone is interested in participating in a sharing group. Many do not want to risk involvement in a group that asks for sharing. However, sharing is needed in order to bring together those eager to share without raising resistance from those who will not share because of anxiety. To attempt to organize a whole church into small sharing groups overlooks this important factor and dooms the program to failure before it even gets started. The best groups are not organized; rather, they are nurtured into being.

Virtually every effort at deepening personal faith through sharing groups leads directly to a sharpened concern for outreach into the community. This indicates how house churches move out of the church building into closer contact with people where life is actually lived.⁵ This movement, however, is not complete until it goes beyond the home into the community. We are only beginning to sense how essential personal sharing is for opening new avenues into social action. Thus, sharing groups work very well for mission. Sharing groups can be especially effective in crossing cultural or


⁵ Ibid., 58-60.
racial lines. Nothing cuts down barriers faster than genuine personal sharing.

On the other hand, the burdens of ministry should be shared by many people, especially lay leaders. There are two key principles that we must hold if we are to incorporate successful small group ministry into our churches and, in doing so, help fulfill the Great Commission. The pastor and the board must give up control.⁶

First, to have an effective small group ministry or lay-driven ministry the pastor must be willing to give up some control and practice shared ministry with the lay people. That is easier said than done, but it is absolutely necessary. Pastors must learn to share ministry, to give it away, to allow things to go on when they are not there, to trust other people to run ministries, and to continue to give up control so ministry can grow beyond them. The care of the people must shift from the pastor caring for people to the people caring for people and disciples making disciples. After all, that is what Jesus commissioned us to do. For a lot of churches, this is revolutionary thinking. It must happen, however, if we are to break out of the old ways of thinking that have restricted us and move to where God wants the church to be.

The second principle is that the church board or council (or whoever runs things in the church) must also give up control over details in day-to-day operations. They must begin to allow leaders of different ministries to make the daily decisions that

must be made in order for their ministries to run smoothly and grow effectively.

B. Discipleship Classes as Small Groups

When Jesus walked this earth two thousand years ago, He was usually surrounded by faithful followers, as well as the curious and those who hoped to see or experience a miracle. Those faithful followers were referred to as disciples. Before Jesus left this earth to return to heaven, He told His followers to go and make other disciples (Matt. 28:19, NIV). In other words, the disciples were to reproduce and existing disciples were to make new disciples. This command of Jesus is referred to as the Great Commission.

There is nothing more exciting than to be in a great evangelistic crusade where multitudes are saved or born again as they open their hearts and lives to the Lordship of Jesus Christ. This, of course, is the first part of the Great Commission. We cannot become disciples without first being converts. But the church’s work does not end there. In fact, it is where the work truly begins. At the point of conversion, we are as saved as we will ever be; if we were to drop dead at that moment, we would go straight to heaven. But we would not have had time to become disciples.

A disciple is a disciplined one, someone who has learned from a designated teacher by example, instruction, and experience over a period of time. As a result of
discipleship, the life of the disciple is changed.

The best and most effective place to train or discipline a future leader is in a small group.\(^7\) It is vital to get new members involved in small groups as quickly as possible. A small group is a collection of individuals who come together in face-to-face relationships with a purpose in mind and with a willingness to interact in attaining goals.\(^8\)

In small groups where a sense of family is established, personal needs are met, and the potential for ministry is released. It is simply impossible for these to happen in the context of large weekend celebration services, as exciting and enjoyable as those may be. For a large percentage of church members, involvement in a small group is a given, because they came into the church through the small group ministry.

On the other hand, a congregation can become a fellowship of small groups,\(^9\) and worship life can be come a natural extension or expression of the church’s small group ministry. After all, this is what Christian community, \textit{koinonia}, is all about. It

\(^7\) Ibid., 13-14.

\(^8\) Frank Schmitt, 2.

\(^9\) Patrick J. Brennan, aware of similar models in the Third World (notably Latin American base communities and Korean home cell groups), challenges Catholic churches to re-imagine the parish as a community of \textit{koinonia}; see \textit{Re-Imagining the Parish: Base Communities, Adulthood, and Family Conscioiusness} (New York: Crossroad, 1990), 56-57.
is sharing life together in the body of Christ, and reaching out to those beyond the church.

However, church consultant Lyle Schaller suggests that many small congregations can be thought of as a large small group; while healthy medium and large congregations have many small face-to-face groups. Thomas Kirkpatrick, through his study and experience, tells us that small congregations with a caring circle of twenty to thirty members push the limits of effective community. In such large groups most people are hesitant to engage in the intimate personal sharing that community building requires. Such sharing usually takes place only in groups of six to twelve (many say the ideal size is five or seven). It is through small groups that primary, face-to-face, supportive and caring relationships best occur. In fact, genuine community can develop in most of congregations only through small group ministries.

Pastoral psychologist Howard Clinebell affirms that such groups are the most


12 Frank Schmitt, 2.

13 Thomas G. Kirkpatrick, 22-23.
effective means for involving the maximum number of people. The small sharing
group has the power to enable persons to love more fully and live more creatively.
This power is the people dynamic, the power we have to recreate others and even
ourselves through caring and sharing.\textsuperscript{14}

The basic purposes of discipleship groups are the following. The first
purpose is evangelism. Many people come to accept the Lord Jesus Christ as
Savior in a small group. The second purpose is discipleship. There is no possible
way we could begin to teach and disciple all the new converts if it were not for
the discipling that takes place within small group ministry. In small groups,
converts begin to learn and grow in the things of Christ, and even have the
opportunity for on-the-job ministry training as they grow. The third purpose is
shepherding. It is in the small groups that Christians show care and concern and
heart-to-heart ministry takes place. Lay leaders are doing what the pastoral staff
cannot possibly do, giving necessary personal care to thousands of members. The
fourth purpose is service. Small groups provide tremendous opportunities for
people to use their gifts in ministry. Great, untapped resources are discovered and

\textsuperscript{14} Howard J. Clinebell, Jr., \textit{The People Dynamic: Changing Self and Society through Growth
used in small group ministry.15

III. The Realities of Discipleship Class Management for Making Disciples

SKU has been managing discipleship classes since 1999 in order to accomplish the foundational motto of preparing well-equipped people of God. Through the discipleship classes, unbelieving students were becoming Christians. Then these students positively impacted the spiritual atmosphere on the campus.

A. The Policies and Goals of Discipleship Class Management

The purpose of managing discipleship classes is to help non-Christian freshmen to become Christians through Bible study and fellowship, in accordance with the University’s educational purposes and goals. This is a kind of campus mission policy of Sungkyul University.

Through the discipleship classes, the non-Christian students are helped to believe in and receive Jesus Christ as their Savior and even the volunteers, who serve as leaders of discipleship classes, grow in their faith and are encouraged. Therefore, SKU has developed a prime example of missions, evangelism, and discipleship on campus.

For the effective management of discipleship classes, many qualified volunteers

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are used by the school. The leaders of discipleship classes consist of professors, staff
members, local pastors, lecturers, and seminary students. They are encouraged by the
classes and find their service worthwhile.

The disciples of discipleship class are limited to the non-Christian students.
They take part in the discipleship class instead of attending chapel. Each leader helps
them know and receive Jesus Christ through Bible study and fellowship, and
encourages them to be baptized. They are also connected with local churches which
encourage them to be saved and baptized.

The relationship of leaders and disciples is similar to the relationship between
parents and children as well as teachers and students. Therefore, the leaders are
encouraged to continue the relationship with their disciples even after they graduate.

The goals of discipleship class management are as follows. 16

1. To ensure that relation-based teaching and learning takes place on the basis
of the master plan of discipleship classes.

2. To help advisers grow in faith through occasional in-service training.

3. To create a religious atmosphere by giving a variety of activities and by
supplying administrative and financial support.

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B. The Programs and Outlines of Discipleship Class Management

The schedule for the discipleship classes in 2001 are shown in Table 3.\textsuperscript{17}

\textsuperscript{17} Office of Chaplain, 6.
Table 3: The schedule for the discipleship classes in 2001

<table>
<thead>
<tr>
<th>Date</th>
<th>Major activities and events</th>
<th>Contents</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb.9</td>
<td>Recruiting the leaders of discipleship classes</td>
<td>Voluntary leaders from professors, staffs, local pastors, and seminary students</td>
<td>Selections based on applications</td>
</tr>
<tr>
<td>Feb. 20</td>
<td>Analysis of students’ surveys about faith in Christ</td>
<td>Classification of believers and unbelievers through analysis of students’ surveys</td>
<td>Locating churches near the unbelievers’ residences</td>
</tr>
<tr>
<td>Feb. 23</td>
<td>Enlistment of leaders of discipleship classes</td>
<td>Announcement of the names</td>
<td>Notifying the leaders</td>
</tr>
<tr>
<td>Feb. 28</td>
<td>Education and training of leaders of discipleship classes</td>
<td>The leader (in-service) training meeting</td>
<td>The art of teaching disciples(^{18})</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Introduction to 32 week-curriculum and the managing plans</td>
<td>Appointment of the leaders of discipleship classes</td>
</tr>
<tr>
<td>Feb. 28</td>
<td>Text distribution for discipleship classes</td>
<td>Bible study material is put on homepage</td>
<td>Introduction to the Bible study(^{19})</td>
</tr>
<tr>
<td>Mar. 7</td>
<td>Organizing the discipleship classes</td>
<td>A discipleship class is limited to 12 or less</td>
<td>Grouped by the disciples’ residences</td>
</tr>
<tr>
<td>Every</td>
<td>Meeting of leaders of discipleship</td>
<td>Discussion on the management of</td>
<td>Presentation of good examples</td>
</tr>
</tbody>
</table>

\(^{18}\) 1. Never start with the conversation of faith, Bible, and church. 2. Start with a leader’s own life and experience. 3. Explain the view of human value. 4. Explain the differences of truth and untruth. 5. Prepare a lot of interesting games, plays, talks, or songs, so that disciples are not bored. 6. Encourage participation in discipleship class. 7. Pray, counsel, and teach them so that the relation of a leader and disciples may be the relation of a shepherd and sheep.

\(^{19}\) 1. Sing Gospel songs together with cassette tape. 2. Inquire after each disciple’s health. 3. Leader shares something from his life. 4. Each disciple shares something his life. 5. Prayer for concerns that are shared. 6. Talk about learning subject and contents.
<table>
<thead>
<tr>
<th>month</th>
<th>classes</th>
<th>discipleship classes</th>
<th>and problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>The whole</td>
<td>Recording the management of discipleship classes</td>
<td>Completing the enrollment cards</td>
<td>32 week distribution</td>
</tr>
<tr>
<td>year</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The whole</td>
<td>Providing evangelical materials</td>
<td>New Testament, Gospel Song notes weekly, Cards on which Lord's Prayer and Apostle's</td>
<td>Producing Newsletters</td>
</tr>
<tr>
<td>year</td>
<td></td>
<td>Creed are printed, Gospel Song Tape, Book of Gospel Songs, Bible study material on</td>
<td>Providing Lunches and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>homepage</td>
<td>Snacks (4 times a year)</td>
</tr>
<tr>
<td>The whole</td>
<td>Enrolling disciples as local church members</td>
<td>Enrolling as a member of church near the disciple's residence</td>
<td>Writing the enrollment</td>
</tr>
<tr>
<td>year</td>
<td></td>
<td></td>
<td>cards</td>
</tr>
<tr>
<td>Mar. 15</td>
<td>Opening Ceremony of discipleship classes</td>
<td>Establishment of relationship with local churches</td>
<td>Churches near the</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>unbelievers' residences</td>
</tr>
<tr>
<td>June</td>
<td>Presentaion of Special Activities</td>
<td>Dramas, Gospel Songs Musicals</td>
<td>Awards Ceremony</td>
</tr>
<tr>
<td></td>
<td>Baptismal Ceremony</td>
<td>Communion Service</td>
<td>Immediately after</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Baptism</td>
</tr>
<tr>
<td>October</td>
<td>Sports Event</td>
<td>Sports Event</td>
<td>Awards Ceremony</td>
</tr>
<tr>
<td>November</td>
<td>Baptismal Ceremony</td>
<td>Communion Service</td>
<td>Immediately after</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Baptism</td>
</tr>
</tbody>
</table>

The discipleship classes are organized with six to eight non-baptized freshmen grouped into a class based on their residence, and then are assigned to a leader. In the case of the Micah discipleship class, there were seven disciples and the class met at the leader's office every week and had a sister relationship with the Church of
Sungkyul University in An-ang City.

The results of discipleship class management from 1999 to 2001 shown in Table 4.

Table 4: The results of discipleship class management from 1999 to 2001

<table>
<thead>
<tr>
<th>Academic Year</th>
<th>1999</th>
<th>2000</th>
<th>2001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discipleship Classes</td>
<td>66</td>
<td>105</td>
<td>103</td>
</tr>
<tr>
<td>Leaders</td>
<td>66 Professors</td>
<td>65 Professors</td>
<td>71 Professors</td>
</tr>
<tr>
<td></td>
<td>27 Pastors</td>
<td>27 Pastors</td>
<td>20 Pastors</td>
</tr>
<tr>
<td></td>
<td>7 Staff members</td>
<td>7 Staff members</td>
<td>6 Staff members</td>
</tr>
<tr>
<td></td>
<td>4 Lecturers</td>
<td>4 Lecturers</td>
<td>4 Lecturers</td>
</tr>
<tr>
<td></td>
<td>2 Seminary Students</td>
<td>2 Seminary Students</td>
<td>2 Seminary Students</td>
</tr>
<tr>
<td>Number of Class Members</td>
<td>549</td>
<td>632</td>
<td>599</td>
</tr>
<tr>
<td>Number of Students Baptized</td>
<td>310</td>
<td>350</td>
<td>313</td>
</tr>
</tbody>
</table>

In 1999, professors urged their disciples to be saved and baptized, hence the number baptized was high. But since 2000, the leaders have only encouraged them, so that they themselves may decide to be saved and baptized, and the number has been less.

The report of number of disciples baptized each year is limited to freshmen that were saved as a result of the discipleship classes. The number of sophomores, juniors,
and seniors that have been baptized is high, but impacted by more than the
discipleship classes. SKU has managed them as disciples since 2000.²¹ Each leader
has helped them know and receive Jesus Christ through Bible study and fellowship,
and have encouraged them to be baptized.

²¹ Kee Ho Sung, “Campus Mission through Student Circles’ Activities.” KWMA, World
for Christian Educators, Youngnak Presbyterian Church, Aug. 16-17, 2000: 111-115,
CHAPTER FIVE
SURVEY AND RESULTS OF THE PRINCIPLES OF DISCIPLE-MAKING
LEADERSHIP IN THE DISCIPLESHIP CLASSES

I. Introduction to the Survey

Bill Hull, in his book, Jesus Christ, Disciple Maker, takes us on a journey of discovery through the Gospels, following the Master Disciple-maker through four growth phases: Evangelizing, Establishing, Equippping, and Leading.¹ His principles of disciple-making leadership are made according to the four growth phases through the Gospels.

We will be going back in time, walking in the shoes of the early disciples. Our Instructor will not be teaching us of church programs, which are quickly modified in the tides of change. Nor will he sidetrack us with arguments about theological gnats. Rather, Jesus will teach us principles that transcend time and culture, principles of disciple-making leadership that can work in any setting, under any conditions.

Hull’s four growth phases were used to prepare a questionnaire which was given to the teachers of the Discipleship classes at SKU. The questions were divided into four different areas: Evangelizing 14 questions, Establishing 14 questions,

¹ Bill Hull, Jesus Christ, Disciple Maker (Colorado Springs: Navpress, 1984).
Equipping 14 questions, and Leading 7 questions.

The survey included forty-nine questions, which were developed from the principles\(^2\) and were directly answered by the leaders of discipleship classes in Sungkyul University. Out of 31 leaders surveyed, there were 29 responses. The rate is 93% of leaders responded. The number of disciples in the discipleship class and responses are shown below in Table 5.

Table 5: The number of disciples in discipleship class and responses

<table>
<thead>
<tr>
<th>Disciples in Class</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>7</td>
<td>24.1</td>
</tr>
<tr>
<td>5</td>
<td>11</td>
<td>37.9</td>
</tr>
<tr>
<td>6</td>
<td>8</td>
<td>27.6</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>3.4</td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>6.9</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The average number of disciples in a discipleship class was 8.32 in 1999, 6.02 in 2000, and 5.82 in 2001. In the case of this survey, the average number is five to six. Sixty-five per cent of the responses to the survey are from leaders of classes with five to six-disciples. The discipleship classes are small and numerous and the smaller discipleship classes are the better. Small classes allow for the intimacy that is desirable in small group work.

The occupation of the discipleship class leaders and the percentage of each

occupation that responded to the survey are shown in Table 6.

Table 6: The occupation of discipleship class leaders and response

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professor</td>
<td>25</td>
<td>86.2</td>
</tr>
<tr>
<td>Pastor</td>
<td>2</td>
<td>6.9</td>
</tr>
<tr>
<td>Others</td>
<td>2</td>
<td>6.9</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>100.0</td>
</tr>
</tbody>
</table>

A study of the occupation of the discipleship class leaders revealed that there were 66 professors in 1999; 65 professors, 27 pastors, 7 staff members, 4 lecturers, and 2 seminary students in 2000; and 71 professors, 20 pastors, 6 staff members, 4 lecturers, and 2 seminary students in 2001. In the case of this survey of leaders, most of the responses were from the professors.

Just as the leaders of a church are responsible to lead the congregation God has entrusted them, so the professors in charge of students are taking the responsibility to lead the students God has entrusted them.

II. The Results of the Survey and the Recommendations

This section will have four major subsections, that correspond to the four growth phases of Hull: Evangelizing, Establishing, Equipping, and Leading. Seven to fourteen questions on the survey were developed from each of those growth phases. In each of the subsections that follow, the questions from the survey that pertain to that
growth phase will be treated individually and numbered. A few sentences will be
given that shows, from Hull’s perspective, the discipleship making of Jesus, then the
survey question will be given, the response to the question and finally some
comments on the response.

A. Evangelizing

1. Jesus’ ministry was centered on the training and building of disciples. He
chose disciples who were teachable, curious, and interested in serving God. The
results of the survey question, “My ministry centers around the teaching and building
of disciples” also revealed this about the classes: Always 58.1%, Sometimes 38.7%,
and Never 3.2%. Especially, in the local church’s pastors’ case, their response was
Always 100%. This is because the office of the chaplain allotted non-Christian
students to each leader in school, on the other hand, pastors chose disciples from their
churches. As a rule, disciple-making leaders need to follow the Master’s example by
choosing the ripe and ready people to disciple.

2. Jesus’ discipling was a long-range enterprise, demanding solid, well thought
out decisions. Allowing people the time and information they need, ensures that
decisions are made during a time of clear-headedness and emotional balance. The
results of the survey statement, “I help potential converts to make solid decisions in
discipling” suggests that the teachers generally do this: Always 71.0 %, Sometimes
25.8%, and Never 3.2%. Especially, in the local church’s pastors’ case, they said Always 100% of the time. Jesus’ discipleship training in the Bible was a three-year program. Therefore, disciple-making leaders need to allow time and help potential converts to make solid decisions.

3. Jesus recognized and accepted His place in ministry and then stayed there.

When He exercised His gifts faithfully, He always met needs. The result of the survey statement “I recognize my place and gifts in ministry and then stay there,” also showed this was true of the class teachers: Always 67.7 % and Sometimes 32.3%. Especially, in the local church’s pastors’ case, they answered Always 100% of the time. This is because most pastors think disciple-making ministry is their main ministry. As a rule, disciple-making leaders should never try to evade their calling by going off into some other ministry for variety or escape.

4. Jesus gave His disciples an initial taste for ministry. Without choking them on too much too soon, He exposed His disciples gradually to the nature of Christian ministry, both the bitter and the sweet. The result of the survey statement “I give my disciples an initial taste for Christian ministry” is not shown this clearly. The responses were Sometimes 41.9%, Always 35.5 %, and Never 22.6%. The local church’s pastors’ responded Sometimes in every case. This is because most disciples in the discipleship class still have a weak faith. Therefore, disciple-making leaders
need to assign limited tasks for their disciples to do, giving them a taste for success
and a hunger for more.

5. Jesus gave disciples a vision for what they could become. He looked for the
positive qualities in converts, the potentialities that could be shaped by God into
maturity. Disciple-making leaders need to be on the lookout to find and encourage
their disciples in the early stages of their spiritual pilgrimage, when they are looking
for handlers and helps in that journey. The result of the survey statement “I give my
disciples a vision for what they can become, that is, the positive qualities in converts,
the potentialities that can be shaped by God into maturity” revealed a major concern
for this: Always 80.6% and Sometimes 19.4%. The local church’s pastors said
Always every time.

6. Jesus made it easy for disciples to say no. He did not use pressure techniques
or shortcuts in order to get quick commitments. However, the result of the survey
statement “I use pressure techniques or short cuts in order for my disciples to make
quick commitments” revealed that some teachers did use such pressure. The responses
were Never 48.4%, Sometimes 38.7%, and Always 12.9%. The 12.9% responses
saying Always is because the discipleship class program is a one-year program in
principle. Instead of using pressure techniques, disciple-making leaders need to take
the pressure off the recruit and themselves by making it easy for their disciples to say
“no” to their invitation. Additional training is needed on this point.

7. Jesus motivated His disciples by the indirect method of modeling. The deepest impression He left on others in the one that naturally flowed out of His daily living rather than His carefully planned prototype. The result of the survey statement, “I motivate my disciples by the indirect method of modeling, so that I may have the full impact that is vital in discipleship” revealed a mixed response on this: Always 58.1% and Sometimes 41.9%. Therefore, if disciple-making leaders are not willing to get truly close to a few people for Christ, then they will not have the full impact that is vital in discipleship.

8. On various occasions, Jesus exposed the devices of Satan, our spiritual enemy. The result of the survey statement, “I help my disciples see the nature of spiritual warfare against the devices of Satan, our spiritual enemy” revealed that the teachers were not doing this as often as is desired. The responses were: Always 51.6%, Sometimes 35.5%, and Never 12.9%. The local church’s pastors response was Always every time. Disciple-making leaders need to help their disciples see the nature of spiritual warfare, more than is happening in the classes. A discipler should always be discerning and honest enough to point out to his disciples the negative elements that stand as obstacles in our spiritual pathway.

9. Because each potential disciple Jesus encountered was different, His
evangelistic approach was flexible and creative. A discipler should take the time to establish a “frame of reference” with each disciple, speaking in familiar language as a rule. It is vitally important to be familiar with at least one way of introducing others to Christ, but must be sensitive enough to tailor our approach to the personal characteristic of others. The result of the survey statement “I think our evangelistic approach needs to be flexible and creative. Therefore, I use a ‘tailor-made’ approach in witnessing by taking the time to establish a ‘frame of reference’ with each person, speaking in familiar language” revealed a mixed response. Always was checked by 58.1%, and Sometimes by 41.9%. The local church’s pastors said Always every time. This also needs to be addressed in training sessions.

10. Jesus broke with traditional taboos in order to meet the need of the Samaritan woman. Any discrimination on our part that would keep us from obedience to God is sinful and counter-productive to our spiritual lives. Disciple-making leaders should not allow prejudice to stand in the path of ministry and should follow the practice of Christ by exposing their disciples to others different from themselves. The result of the survey statement “I try not to allow prejudice to stand in the path of ministry by exposing my disciples to others different from themselves” revealed a good acceptance of this concept. The responses were Always 83.9% and Sometimes 16.1%. The professors’ response was higher than the average, Always 88.0%.
11. Jesus demonstrated a resolute plan for disciples. He explained to His men that His food was to do the will of His Father. One sure sign of successful leadership is that the person in charge understands the plan and communicates it to those he wishes to enlist in the enterprise. The result of the survey statement, “I demonstrate that I know where I am going: A resolute plan for the enlisting, training, and spiritual reproduction of disciples” is not shown this clearly: Sometimes 51.6%, Always 41.9%, and Never 6.9%. The local church’s pastors’ response, however, was Always every time. This is because most new disciples still are weak in faith. As a rule, disciple-making leaders need to demonstrate a resolute plan for disciples.

12. Jesus recognized the importance of timing in His ministry. He was also sensitive to the right timing for His disciples. A good disciple-making leader has a sense of timing in his own ministry, taking into account the long run. God’s plan and disciple-making leaders’ corresponding agenda should never be slave to the world’s calendar or clock. The result of the survey statement, “I have a sense of right timing in my own ministry and for my disciples by taking into account the long run and God’s plan” shows a positive response: Always 74.2% and Sometimes 25.8%. Again, the local church’s pastors’ response was Always every time.

13. After the proper preparation had been made, Jesus clearly laid before his men the task at hand. His vision was the harvesting of the mature of ministry.
Disciple-making leaders need to challenge their disciples to share in their vision. If they are adequately prepared, the challenge will make sense and hopefully set their prepared hearts aflame. The result of the survey statement, “I challenge my disciples to share in my vision (ex. the harvesting of the souls of lost people), so that my disciples may be ready for the challenge” shows a divided response: Always 58.1% and Sometimes 41.9%. The local church’s pastors’ response was Always every time. This also needs to be addressed in the training sessions.

14. After Jesus called His disciples to ministry, He gave them time to make their decision. He reviewed with them the commitment, and then challenged them to invest their lives in a more permanent training arrangement. The result of the survey statement “I give my disciples time to make their decision after I call them to ministry” shows a good response: Always 67.7% and Sometimes 32.3%.

B. Establishing

1. Jesus called people who had prepared hearts. Often disciple-making leaders spend more time trying to motivate people who aren’t interested than they spend with those who are already interested. But bestowing responsibility on the unfaithful, the disinterested, and the carnal is the zenith of folly. The result of the survey statement, “I call disciples who have prepared hearts” was not shown clearly: Always 48.4%,
Sometimes 45.2%, and Never 6.5%. This is because office of the chaplain allotted non-Christian students to each leader in school, on the other hand pastors chose disciples of Christians in church. As a rule, disciple-making leaders need to be on the lookout for the hungry hearts — those who are champing at the bit to be established in the Word of God, fellowship, and witnessing.

2. Jesus took the responsibility on Himself to train disciples. The responsibility to teach disciples, train them, and model for them is the disciple-making leaders responsibility. Disciples should know that they would not be asked to do anything for which they have not been trained. The result of the survey statement “I take the responsibility on myself to teach, train, and model for the disciples” was clearly shown: Always 83.9% and Sometimes 16.1%. This is because most leaders think teaching ministry is their main ministry.

3. Jesus gave disciples a little information at a time, showed them it works, and then let them try it. After they had tried it, He critiqued them so that they could refine it and try it again. But He did not rush them through this process. The result of the survey statement, “How much information do you give your disciples at a time, and then show them how it works?” was not clearly shown: A Little 58.1% and A Lot 41.9%. As a rule, disciple-making leaders need to be sure to withhold threatening information. It is quite dangerous to overload disciples with information, even good
4. Jesus called His disciples to a vision. Along with their investment of time and energy, disciples need to have a vision for their pursuit of ministry. Whenever disciple-making leaders begin recruiting people effectively to a vision, the Christian community sits up and takes notice. The result of the survey statement, “I call my disciples to a vision for their pursuit of ministry” indicates a lack of commitment to this goal: Always 45.2%, Sometimes 38.7%, and Never 16.1%. This is because most of the disciples in the classes still are spiritually weak.

5. Jesus established His disciples in the four fundamentals of discipleship. To establish the disciples in the Word of God, prayer, fellowship, and witnessing means to make them a habitual part of their lives. Without the establishing of disciples in these four fundamentals, there would be no disciples, because these disciplines form the spiritual life-support system for all Christians. The result of the survey statement, “I establish my disciples in the four fundamentals (the Word of God, prayer, fellowship, and witnessing” revealed a reasonably high response: Always 67.7% and Sometimes 32.3%.

6. The commitment of Jesus’ twelve disciples increased progressively over a three-year period. The result of the survey statement, “I intentionally plan a long–term process, so that my disciples may grow in their dedication and ministry skills” was
not a priority: Sometimes 51.6%, Always 35.5%, and Never 12.9%. This is because the discipleship class program is one-year program in principle. As a rule, disciple-making leaders need to develop commitment in their disciples in stages. Disciplers need to intentionally plan a long-term process if they want their disciples to grow in their dedication and ministry skills. The one year classes at SKU does not really allow this to happen.

7. Jesus combined schedule with compassion and planning with flexibility. The discipler must live in a way that communicates this same balance, setting goals and priorities, and then establishing a corresponding schedule. Disciple-making leaders need to establish a clear set of priorities. It will take discipline to keep that schedule but also flexibility to alter it when appropriate. The result of the survey statement, “I set goals and priorities clearly, and then establish a corresponding schedule with flexibility” was very positive: Always 80.6%, Sometimes 12.9%, and Never 6.5%. The pastors’ response was Always 100%.

8. Jesus responded to both success and adversity with prayer. When the crowds desired to crown Jesus king of Israel, pressured Him to heal them, and surrounded Him with their plots, He withdrew to pray. The result of the survey statement, “My disciples are impressed with the priority of prayer, so I respond to both success and adversity, or victory and crisis with prayer” revealed a strong commitment to this:
Always 83.9% and Sometimes 16.1%. When disciple-making leaders’ disciples see leaders react to both victory and crisis with prayer, they will become impressed with the priority of prayer.

9. When His disciples returned to fishing after their first exposure to ministry, Jesus didn’t denounce them or degrade them in any way. Rather, He reaffirmed his acceptance of them, emphasizing the potential they had for future ministry. The result of the survey statement, “When I see disciples begin to manifest a “drop-out” attitude of disillusionment and regular tardiness, I draw them back with positive reinforcement, not with negative criticism” shows that the teachers are following the example of Jesus: Always 83.9%, Sometimes 12.9%, and Never 3.2%. This indicates that when disciple-making leaders see disciples begin to manifest a “drop-out” attitude of disillusionment and regular tardiness, they draw them back with positive reinforcement, not with negative criticism.

10. Jesus showed His disciples that faith pleases God. Faith in the living God will help your disciples to grow immeasurably. Faith that pleases God is different and is willing to stand toe to toe with the difficult. The result of the survey statement, “Faith in the living God will help my disciples to grow immeasurably, so I show them that faith pleases God” revealed a good use of this principle: Always 80.6% and Sometimes 19.4%. Disciple-making leaders’ responsibility is to show their disciples
that when true faith intersects with God's will, some very dynamic things take place.

11. Jesus taught His disciples how to witness in their everyday experience. The most effective form of evangelism for the average person, whom God has placed strategically in the harvest field, is to reach the people around him where he lives, works, and plays. The foremost tool for reaching the world for Christ is the man or woman reaching out in his or her community, neighborhood, and home. The result of the survey statement, "I teach my disciples how to witness in their everyday experience" was positive: Always 67.7% and Sometimes 32.3%.

12. Jesus expected to find opposition to His evangelistic efforts within the religious establishment. As Jesus reached out to evangelize "sinners," He encountered opposition from the conservative religious community. If God leads us to reach out to a specialized group of people, we may experience resistance from traditionalists, legalists, and weaker brothers. Disciple-making leaders need to try to deal with such conflicts with love and patience, but also with determination. The result of the survey statement, "I expect to find opposition to efforts within the religious establishment, so I try to deal with such conflicts with love and patience, but also with determination" shows that the teachers emphasize this: Always 71.0% and Sometimes 29.0%.

13. Fellowship with God is the basis for fellowship with others. This principle was modeled by Jesus and practiced by the early Church. Disciple-making leaders,
too, should establish their disciples in fellowship by teaching them the priority of spending time communicating with God in prayer and Bible study, and communicating with other believers as they study, pray, eat, sing, play, and reach out together. The result of the survey statement, “I establish my disciples in fellowship by teaching them the priority of spending time communicating with God in prayer and Bible study, and communicating with other believers” also revealed a strong positive response: Always 77.4% and Sometimes 22.6%.

14. The discipler’s primary establishing vehicle is the small group. Jesus spent many months establishing his disciples in God’s Word, prayer, fellowship, and witnessing. He succeeded so well in this process because He had these men do everything together — in groups. Disciple-making leaders can bring their disciples together in small groups for Bible study, personal sharing, prayer and witnessing. The result of the survey statement, “Through small group Bible study, personal sharing, prayer, and witnessing, we have in-depth relationships and personal touch” showed the teachers are aware of this need: Always 71.0% and Sometimes 29.0%. Without the vehicle of small groups, disciple-making leaders lose the in-depth relationships and the personal touch if their groups are too large.
C. Equipping

1. The Church is called to make more disciples, to pray for more laborers, and to recognize leaders. We have been commissioned by Jesus himself to make disciples (Matthew 28:19-20). A disciple is a believer who is established in the four fundamentals of God’s Word, prayer, fellowship, and witnessing. We are told to pray to God for more laborers in the harvest field (Matthew 9:38). The result of the survey statement, “I pray for my disciples to be God’s laborers in the harvest field” was somewhat mixed: Always 51.6%, Sometimes 45.2%, and Never 3.2%. Never 3.2% is because most of the disciples in the classes are not ready yet to be laborers. As a rule, a laborer is a disciple who has made a strong commitment to reach the world by ministering under the supervision of a leader in a church. A disciple-making leader is a laborer who has proven his character through ministry experience and has been recognized by others as a person with leadership qualities.

2. Jesus established a laboring team in order to achieve spiritual multiplication. He concentrated His time and attention on a few highly motivated and qualified disciples. The result of the survey statement, “I concentrate my time and attention on a few highly motivated and qualified disciples” reflects a lack of consistency with this model: Always 51.6% and Sometimes 48.4%. As a rule, disciple-making leaders need to equip their disciples with key ministry skills and responsibilities, allowing them to
minister on their own.

3. Disciple-making leaders need to set three primary goals (to possess deep conviction concerning the laboring task, to experience supervised training under the guidance of a mentor, and to learn and develop ministry skills) for their disciples. Without a sense of resolution and commitment, disciples will not be able to withstand the pressures and challenges of independent work in the harvest field of ministry. Without a mentor to guide laborer-trainees, the important dimension of example, explanation, experiment, review, critique, and sharpening of skills is acknowledged by all builders of people. The result of the survey statement, “I pursue my disciples to possess deep conviction concerning the laboring task, to experience supervised training under the guidance of a mentor, and to learn and develop ministry skills” revealed a weakness in this aim: Sometimes 48.4%, Always 41.9%, and Never 9.7%. This response is caused by the spiritual immaturity of the class members. As a rule, disciple-making leaders need to set these three primary goals.

4. A disciple’s character is a high priority in ministry. A disciple must have integrity and emotional stability in order to successfully labor outside in the harvest field. The result of the survey statement, “I help my disciples make their character a high priority, so that they may have integrity and emotional stability” revealed a fair response: Always 61.3%, Sometimes 31.5%, and Never 3.2%. If a disciple does not
manifest substantial character, then disciple-making leaders need to be very careful about what kind of responsibility they entrust to him.

5. The disciple-turned-laborer should be able to describe the underlying truths of discipling, along with the how-to’s of translating theory into practice. At the end of the laboring process, he should be ready and able to outline and explain that whole process and the logic behind it. The result of the survey statement “I want my disciples to be God’s laborers, who describe the underlying truths of discipling, along with the how-to’s of translating theory into practice” revealed a fair response: Always 61.8% and Sometimes 38.7%.

6. Disciple-making leaders need to establish a progressive training schedule with the simple, two-step method of observing and doing. They need to give responsibility to disciples on a gradual, progressive base. As they observe disciplers modeling various facets of laboring, they will become confident enough to want to try doing it themselves. The result of the survey statement, “I establish a progressive training schedule with the simple, two-step method of observing and doing” shows a weakness in this area: Sometimes 58.1%, Always 35.5%, and Never 6.5%. As a rule, disciple-making leaders need to establish a progressive training schedule like the above.

7. Effective equipping requires detailed institutions. Basic guidelines do not
quench freedom, but, on the contrary, they give growing disciples enough assurance and fortitude to exercise some self-expression and enthusiasm as they minister. The result of the survey statement, “I build confidence within my disciples as I provide specific details about the laboring process” also showed a mixed response: Always 48.4%, Sometimes 38.7%, and Never 12.9%. As disciple-making leaders provide specific details about the laboring process, they will build confidence in their disciples.

8. Jesus did not react to rejection in a negative way, but turned the rejection into a lesson. Rejection is as much a part of ministry as praying or decision-making. The result of the survey statement, “I teach my disciples how to handle rejection, which is as much a part of ministry as praying or decision-making” also received mixed responses: Always 45.2%, Sometimes 45.1%, and Never 9.7%. As a rule, disciple-making leaders need to teach their disciples how to handle rejection.

9. Disciple-making leaders don’t waste time and spiritual truth on the unreceptive. They should spend time with the spiritually motivated and work on preventive medicine and train disciples to walk in the Spirit, bearing fruit for God. The result of the survey statement, “I focus on receptive hearts and do not waste time and spiritual truth on the unreceptive” also had a mixed response: Sometimes 48.4%, Always 41.9%, and Never 9.7%. This is because most of disciple-making leaders encouraged their disciples to be baptized and saved. As a rule, disciple-making leaders
need to focus on receptive hearts.

10. Show your disciples the true nature of proclaiming the Word. In His parable of the sower, Jesus described the responsibility of the laborer who spreads God’s Word to others (Mark 4:2-8, 14-20). His only responsibility is sowing; he is not responsible for the results, for that is God’s business. The result of the survey statement, “I show my disciples the true nature of proclaiming the Word” reflected a mixed response: Always 54.8% and Sometimes 45.2%. This is because most of the leaders don’t start with the conversation of faith, Bible, and church. As a rule, they must show their disciples the true nature of proclaiming the Word.

11. A disciple who truly cares about others will carry out his long-range ministry plans despite criticism from those who accuse him of neglecting immediate needs. Love, mercy, concern, and compassion all deal with the concept of personal attention. The result of the survey statement, “I teach my disciples that compassion, which deals with the concept of personal attention, is a key ingredient in spiritual multiplication” was mixed, but more on the positive side: always 64.5% and sometimes 35.5%.

12. Jesus asked His disciples to do certain things that were essentially tests personalized to fit the need of the moment. Therefore, disciple-making leaders should be willing to do their testing through various means in order to refine the faith of each
of their disciples. The result of the survey statement, “I teach my disciples through personalized testing to fit the need of the moment” reflected a poor response: Sometimes 54.8%, Always 32.3%, and Never 12.9%. As a rule, ministry assignments are unique tools for the developing of unique people.

13. The cost of discipleship is a truth that should be gradually unveiled to the disciple. The commitment of Jesus’ disciples grew slowly, but it did grow. The Disciple-maker did not unveil too soon about the nature of the disciple-laborer-leader progression. The result of the survey statement, “I expose as much and as soon as possible the nature of the disciple’s progression” revealed that sometimes was the largest response: Sometimes 54.9%, Always 29.0%, and Never 16.1%. As a rule, disciple-making leaders will scare their disciples away from ministry if they rush the pace of exposure.

14. The success of Jesus’ twelve disciples provided a positive model for other disciples, creating a hunger within them for more ministries. The result of the survey statement, “I provide a positive model for my disciples, creating a hunger within them for more ministries” revealed a mixed response: Sometimes 48.4%, Always 41.9%, and Never 9.7%. As a rule, disciple-making leaders need to make sure that their disciples are visible to others within their church so that more interest is developed, thus perpetuating the discipling-laboring process.
D. Leading

1. The Upper Room discourse served as an encapsulated core of truth relating to Jesus’ disciples and the nature of the leadership task before them. Such a seminar should be given to disciples in a retreat type atmosphere just before they embark on their solo mission of leadership. The result of the survey statement, “I teach my disciples to know what they will be facing just before they embark on their solo mission of leadership” was mixed: Sometimes 51.6%, Always 41.9%, and Never 6.1%. As a rule, disciple-making leaders, before sending disciples out on their own, need to make sure they know what they will be facing.

2. The basic elements taught by Jesus in his Upper Room discourse — humility, love, confidence, effective prayer, obedience, understanding of the Holy Spirit, and fruitfulness — are a combination of character traits resulting from applied knowledge. When put into practice, they are ministry skills. The result of the survey statement, “I pursue each disciple to have true leadership consisting of character, knowledge, skills, and lifetime learning process” reveals a good response, but not a great response: Always 58.1%, Sometimes 38.7%, and Never 3.2%. As a rule, the real disciple-making leadership is not just doing something; it is a combination of being and doing. It is also an ongoing, lifetime learning process.

3. Humility is a vital key to effective leadership. When Jesus got down on his
knees to wash their feet, it made a lasting impression on his disciples. Someone who leads must also serve. The result of the survey statement, “I serve my disciples as Jesus, who went down on his knees to wash their feet, showing humility is a vital key to effective leadership” revealed a servant mindset: Always 74.2% and Sometimes 25.8%. Disciple-making leaders should try to think of creative ways to serve the people they are training.

4. Obedience is the proof of love. Loving God is obeying God. Words alone do not demonstrate sincerity, dedication, and love. The result of the survey statement, “Words alone do not demonstrate sincerity, dedication, and love, so I teach my disciples that the best evidence of a concerned leader is a life of obeying God according to God’s Words” reflected a positive response: Always 74.2% and Sometimes 25.8%. Consistent action is the best evidence of concern for a disciple-making leader.

5. The love of Christians for one another is the most powerful form of evangelism. Such communal caring will demonstrate to unbelievers that these people truly follow God (John 13:34-35). Disciple-making leaders must teach their disciples to love each other in the same way that Jesus loved people. The result of the survey statement, “The love of Christians for one another is the most powerful form of evangelism, so I teach my disciples to love each other in the same way that Jesus
loved people” received one of the highest positive responses: Always 83.9% and
Sometimes 16.1%.

6. Remaining in Christ entails regular Bible study, prayer, and obedience to God.
A leader cannot effectively serve God unless he is in constant touch with God. A
regular daily intake of God’s Word enables Him to speak to us, guiding us in all our
ministry activities. Prayer is another form of constant communication with God.
When our prayer dialogue stops, real spiritual growth stops. The result of the survey
statement, “Leaders cannot effectively serve God unless they are in constant touch
with God, so I teach my disciples that remaining in Christ entails regular Bible study,
prayer, and obedience to God” also had a high degree of positive conformity: Always
83.9%, Sometimes 12.9%, and Never 3.2%. Disciple-making leaders need to be in
constant touch with God through regular Bible study, prayer, and obedience to God.

7. The Spirit guides leaders in the Church to truth and provides holy
courage in times of trials and distress. The result of the survey statement, “I
teach my disciples to understand and apply the ministry of the Holy Spirit as a great
teacher, guide, and counselor” reflected a positive approach: Always 74.2%,
Sometimes 22.6%, and Never 3.2%. Today’s leader must be filled with and controlled
by this great Counselor in order to serve in the crucible of ministry in this challenging
age. Disciple-making leaders need to make sure that they understand and apply the
ministry of the Holy Spirit.
CHAPTER SIX
CONCLUSION

Many schools in this world were established on the spiritual basis of Christianity. However, these Christian colleges and universities have changed. One change has been the admission of non-Christian students who often have a negative influence on the spiritual life of the school, especially chapel. The chapel services in Christian universities with unbelievers present not only fail to bring glory to God, they may be even blaspheming God. Unbelievers can not worship God, when they have not even accepted Him.

To solve these problems, Sungkyul University has successfully developed and managed discipleship classes as sharing small groups involving professors, pastors, staff members, and seminary students as disciplemakers, and non-Christian students as disciples. For the spiritual growth of students and the campus mission, the leadership of the teacher as a disciplemaker in each discipleship class needs to be developed and the relations of Christian and non-Christian students also need to be improved.
The goals of discipleship class management, as were given in Chapter Four, are as follows.¹

1. To ensure that relation-based teaching and learning takes place on the basis of the master plan of discipleship classes.

2. To help advisers grow in faith through occasional in-service training.

3. To create a religious atmosphere by giving a variety of activities and by supplying administrative and financial support.

Based on the surveys conducted for this study, it is strongly felt that these goals are being met. The small group approach to discipleship classes assure that relation based teaching and learning is being accomplished. The class size is limited to 6-8 students, and this ensures a strong relationship being developed between the teacher and students, and even among the students themselves. The survey results reveal much about the quality and direction of this teaching. The survey results show areas of strength, but also some areas of weakness that need to be addressed in training of the teachers of the classes. The pre-service and in-service training programs in Goal Number Two above can be more directive since the survey has revealed areas needing to be strengthened.

The classes are definitely providing a religious atmosphere, as stated in Goal Three, that is focused on making disciples out of unsaved college students. The variety of activities that were presented in the schedule located in Chapter Four also shows that this part of Goal Three is being met.

Using the book by Bill Hull, *Jesus Christ, Disciple-Maker*, through his four growth phases in the Gospels, the practical principles on disciple-making leadership are being successfully applied to the discipleship classes at SKU. This conclusion also gives some recommendations and comments.

A. Come and See (Evangelizing)

This is the main purpose of the discipleship classes, to evangelize the unsaved students at SKU. Without any doubt, the discipleship classes are being successful at evangelizing. As was pointed out in Chapter Four, the numbers of students being baptized each year is significant, with over 50% of those participating in the classes each year coming to accept Jesus Christ as their Savior and being baptized. The numbers given in Chapter Four were as follows.
The survey results for this part of the questionnaire reveal an overall strong and positive response. A summary of the results is given below.

### Always  Sometimes  Never

A. EVANGELIZING

1. Chose teachable disciples  
58%  
38%  
3%

2. Help to make solid decisions  
72%  
25%  
3%

3. Recognize my place and gifts  
68%  
32%  
0

4. Gave an initial taste for ministry  
35%  
41%  
22%

5. Gave vision  
80%  
20%  
0

6. Use pressure techniques  
13%  
39%  
48%

7. Use modeling  
58%  
42%  
0

8. Taught about Satan  
52%  
35%  
13%

9. Used flexible presentation  
58%  
42%  
0

10. Avoid prejudice  
84%  
16%  
0

11. Show a definite plan  
42%  
51%  
7%

12. Have a sense of timing  
74%  
26%  
0

13. Present challenge  
58%  
42%  
0

14. Give time to make decision  
68%  
32%  
0

The clearest results of this part of the survey reveal some positive applications of Bill Hull's principles to the discipleship classes at SKU. This, no doubt, is a major reason...
why more than one-half of the unsaved students enrolled in these classes become
baptized believers. Over two-thirds of leaders surveyed consistently applied the following
six practices. This is positive and shows that the discipleship principles of Jesus Christ as
taught by Bill Hull are being applied in the classes in a consistent and acceptable manner.

<table>
<thead>
<tr>
<th>Practice</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Help to make solid decisions</td>
<td>72%</td>
<td>25%</td>
<td>3%</td>
</tr>
<tr>
<td>3. Recognize my place and gifts</td>
<td>68%</td>
<td>32%</td>
<td>0</td>
</tr>
<tr>
<td>5. Gave vision</td>
<td>80%</td>
<td>20%</td>
<td>0</td>
</tr>
<tr>
<td>10. Avoid prejudice</td>
<td>84%</td>
<td>16%</td>
<td>0</td>
</tr>
<tr>
<td>12. Have a sense of timing</td>
<td>74%</td>
<td>26%</td>
<td>0</td>
</tr>
<tr>
<td>14. Give time to make decision</td>
<td>68%</td>
<td>32%</td>
<td>0</td>
</tr>
</tbody>
</table>

A second category of eight responses in the middle range ("sometimes"), with a
response from the leaders of 33% to 66%, reveal some areas that might need training for
the leaders, or might simply not apply to the discipleship classes at SKU. Five of these
eight responses were in the 50% range.

<table>
<thead>
<tr>
<th>Practice</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Chose teachable disciples</td>
<td>58%</td>
<td>38%</td>
<td>3%</td>
</tr>
<tr>
<td>4. Gave an initial taste for ministry</td>
<td>35%</td>
<td>41%</td>
<td>22%</td>
</tr>
<tr>
<td>6. Use pressure techniques</td>
<td>13%</td>
<td>39%</td>
<td>48%</td>
</tr>
<tr>
<td>7. Use modeling</td>
<td>58%</td>
<td>42%</td>
<td>0</td>
</tr>
<tr>
<td>8. Taught about Satan</td>
<td>52%</td>
<td>35%</td>
<td>13%</td>
</tr>
<tr>
<td>9. Used flexible presentation</td>
<td>58%</td>
<td>42%</td>
<td>0</td>
</tr>
<tr>
<td>11. Show a definite plan</td>
<td>42%</td>
<td>51%</td>
<td>7%</td>
</tr>
<tr>
<td>13. Present challenge</td>
<td>58%</td>
<td>42%</td>
<td>0</td>
</tr>
</tbody>
</table>

Some of these responses reflect that the principles of Hull do not strictly apply to
the discipleship classes. Question One about choosing disciples is not relevant since the
chaplains’ office assigns the students to the teacher. Question Four about giving an initial
taste for ministry, was obviously felt to be inappropriate for unsaved class members that
the teachers were attempting to evangelize. The primary purpose of the classes is to
evangelize, and a secondary purpose is to make the evangelized into serving disciples.
Question Six dealing with using pressure techniques is a concern. Too many of the
teachers said they would sometimes use pressure. Training will be needed to encourage
the teachers to avoid using pressure.

Question Seven about modeling revealed that almost one-half of the teachers were
not using this teaching method. There may have been misunderstanding about the
question, since all the teachers would have been good models as SKU professors or staff,
local pastors, and seminary students. Training classes need to emphasize the importance
of this aspect of teaching. In general, the response to this question does not indicate a
major problem.

Question Eight had to do with teaching about Satan, and this is not a major cause
for concern. Teaching about Satan is not as important in evangelizing as it is in discipling
those that have been evangelized. Teaching this doctrinal area, and other doctrinal areas,
can probably be done best in other classes.

The responses to questions 9, 11, and 13 all indicate that more training is needed for
the leaders. These questions all related to teaching: being flexible, showing a plan, and presenting a challenge. Additional training will be added to strengthen these areas.

None of the responses to the questions on Evangelizing were a real problem, meaning that the desired response was less than 32%. The numbers of students being saved, and the results of the survey indicate a high degree of success in the evangelizing impact of the Discipleship Classes at SKU.

B. Follow Me (Establishing)

The responses to the questions that deal with the second growth phase of Bill Hull’s book, on establishing were a little bit surprising. A very strong response was expected, or at least hoped for, in the first phase of evangelizing. However, the response to this second phase was as strong, or even stronger than evangelizing. This reveals a strong awareness of the need to “make disciples” and not just to lead people to pray a prayer and be baptized. The leaders of the discipleship classes are making a strong effort at helping those that get saved to become firmly established in the Christian life.

The survey results for this part of the questionnaire reveal overall a strong and positive response. A summary of the results is given below.
B. ESTABLISHING

<table>
<thead>
<tr>
<th>Statement</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Call those with prepared hearts</td>
<td>48%</td>
<td>45%</td>
<td>7%</td>
</tr>
<tr>
<td>2. Accept responsibility to teach</td>
<td>84%</td>
<td>16%</td>
<td>0</td>
</tr>
<tr>
<td>3. Give information</td>
<td>A little 58%</td>
<td>A lot 42%</td>
<td></td>
</tr>
<tr>
<td>4. Give vision for ministry</td>
<td>45%</td>
<td>38%</td>
<td>16%</td>
</tr>
<tr>
<td>5. Establish them in fundamentals</td>
<td>68%</td>
<td>32%</td>
<td>0</td>
</tr>
<tr>
<td>6. Use long term process</td>
<td>35%</td>
<td>52%</td>
<td>13%</td>
</tr>
<tr>
<td>7. Set goals and priorities</td>
<td>81%</td>
<td>13%</td>
<td>6%</td>
</tr>
<tr>
<td>8. Emphasis on prayer</td>
<td>84%</td>
<td>16%</td>
<td>0</td>
</tr>
<tr>
<td>9. Try to prevent dropouts</td>
<td>84%</td>
<td>13%</td>
<td>3%</td>
</tr>
<tr>
<td>10. Emphasis on faith</td>
<td>81%</td>
<td>19%</td>
<td>0</td>
</tr>
<tr>
<td>11. Teach witnessing</td>
<td>68%</td>
<td>32%</td>
<td>0</td>
</tr>
<tr>
<td>12. Teach to expect opposition</td>
<td>71%</td>
<td>29%</td>
<td>0</td>
</tr>
<tr>
<td>13. Teach fellowship</td>
<td>77%</td>
<td>23%</td>
<td>0</td>
</tr>
<tr>
<td>14. Realize the importance of small groups</td>
<td>71%</td>
<td>29%</td>
<td>0</td>
</tr>
</tbody>
</table>

The clearest results of this part of the survey also reveal some positive applications of Bill Hull’s principles to the discipleship classes at SKU. Ten of the statements (2, 5, 7, 9, 10, 11, 12, 13, and 14) reveal what would be considered a good positive response by two-thirds or more of the leaders surveyed. This is also positive and shows that the principles of Bill Hull are being applied in the classes in a consistent and acceptable manner.

Some of these statements are significant in the early stages of the Christian life following a conversion experience: establish fundamentals (prayer and Bible study), and emphasis on prayer, faith and fellowship. The leaders accepting the responsibility of
trying to prevent drop outs is a significant factor, as this shows a personal interest in the individuals in the small groups.

A second category of four responses (1, 3, 4, and 6) in the middle range ("sometimes") reveal some areas that might need improving for the management of discipleship classes at SKU, or might not apply to the discipleship classes. Some of these responses reflect that the principles of Bill Hull do not strictly apply to the discipleship classes. Question One about calling disciples with prepared hearts is not relevant since the chaplain’s office assigns the students to the leader. The lowest response was using a long-term process, and that does not apply to the Discipleship Classes at SKU, since the groups only meet for one school year. The statement on giving information was almost divided between giving a little and giving a lot, and probably indicates that the teachers see relationships as more important than giving information, and that is not a bad concept for small groups. The response to giving a vision for ministry was low, but perhaps understandable because the vision for ministry should follow the acceptance of Christ as Savior.

C. Be With Me (Equipping)

The survey results for this part of the questionnaire were weaker than any of the
other four categories. The classes are more for making disciples or evangelizing than for equipping them or developing disciples. A summary of the results is given below.

<table>
<thead>
<tr>
<th>C. EQUIPPING</th>
<th>Always</th>
<th>Some-times</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pray for group to serve</td>
<td>52%</td>
<td>45%</td>
<td>3%</td>
</tr>
<tr>
<td>2. Concentrate on the few</td>
<td>52%</td>
<td>48%</td>
<td>0</td>
</tr>
<tr>
<td>3. Stress training to serve</td>
<td>48%</td>
<td>42%</td>
<td>10%</td>
</tr>
<tr>
<td>4. Stress developing character</td>
<td>65%</td>
<td>32%</td>
<td>3%</td>
</tr>
<tr>
<td>5. Stress serving</td>
<td>62%</td>
<td>38%</td>
<td>0</td>
</tr>
<tr>
<td>6. Use observing and doing</td>
<td>35%</td>
<td>58%</td>
<td>7%</td>
</tr>
<tr>
<td>7. Develop confidence in serving</td>
<td>48%</td>
<td>39%</td>
<td>13%</td>
</tr>
<tr>
<td>8. Teaching handling rejection</td>
<td>45%</td>
<td>45%</td>
<td>10%</td>
</tr>
<tr>
<td>9. Focus on receptive members</td>
<td>42%</td>
<td>48%</td>
<td>10%</td>
</tr>
<tr>
<td>10. Teach the true nature of proclaiming</td>
<td>55%</td>
<td>45%</td>
<td>0</td>
</tr>
<tr>
<td>11. Teach compassion in serving</td>
<td>65%</td>
<td>35%</td>
<td>0</td>
</tr>
<tr>
<td>12. Use personalized testing</td>
<td>32%</td>
<td>55%</td>
<td>13%</td>
</tr>
<tr>
<td>13. Reveal progression of members</td>
<td>29%</td>
<td>55%</td>
<td>16%</td>
</tr>
<tr>
<td>14. Provide positive model to create hunger for more ministry</td>
<td>42%</td>
<td>48%</td>
<td>10%</td>
</tr>
</tbody>
</table>

All of these responses reflect that the principles of Bill Hull do not strictly apply to the discipleship classes since the primary purpose of the classes is to evangelize.

Especially, Question Six about using observing and doing was obviously felt to be inappropriate for class members who do not live with their leader. Question Twelve about using personalized testing and Question Thirteen about revealing progression of members were also obviously felt to be inappropriate for unsaved class members that the leaders were attempting to evangelize.
It must be recognized that Jesus had a three-year ministry to go through the four stages of Hull, which the Discipleship Classes at SKY only have one school year. It is impossible to accomplish in the school year what our Lord did with His disciples in three years. There are some areas, such as equipping and leading, that must be done in other settings than the Discipleship Classes. This is not a criticism of the classes, but a recognition of the limits placed by time.

This reveals a strong awareness of the need to make disciplermakers and not just to lead people to pray a prayer and be baptized. The leaders need to lead the disciples so that they may be well-equipped people of God, which is the motto of SKU.

D. Remain in Me (Leading)

The survey results for this part of the questionnaire surprisingly reveal overall a strong and positive response. This is not a major emphasis in the class, but many of the questions were broad enough to give positive responses. A summary of the results is given below.

<table>
<thead>
<tr>
<th>D. LEADING</th>
<th>Always</th>
<th>Some-times</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teach what to expect in serving</td>
<td>42%</td>
<td>52%</td>
<td>7%</td>
</tr>
<tr>
<td>2. Develop traits of serving</td>
<td>58%</td>
<td>39%</td>
<td>3%</td>
</tr>
<tr>
<td>3. Show humility</td>
<td>74%</td>
<td>36%</td>
<td>0</td>
</tr>
</tbody>
</table>
4. Teach that a life shows obedience  
   - 74%  
   - 36%  
   - 0%

5. Teach to love like Jesus did  
   - 84%  
   - 16%  
   - 0%

6. Teach the importance of Bible reading, prayer, and obedience in serving  
   - 84%  
   - 13%  
   - 3%

7. Teach to use the Holy Spirit in serving  
   - 74%  
   - 23%  
   - 3%

Two responses reflect that the principles of Bill Hull do not strictly apply to the discipleship classes. Question One about teaching what to expect in serving and Question Two about developing traits of serving indicate that more training is needed for the leaders. This reveals that the leaders need to make their disciples discipllemakers as well as Christians.

As was pointed out above, the survey seems to show that more than half of Bill Hull’s principles are applicable to the discipleship classes at SKU. It follows that these principles must be taught to the disciple making leaders during the course of training them.

The survey seems to show that Christ’s own disciple-making leadership principles are mostly applicable to the disciple-making leaders at Sungkyul University. It follows that these principles must be taught to the disciple making leaders during the course of training them.

On the other hand, the survey disclosed certain aspects of non-applicability of the
disciple-making principles due to what seems to be arbitrary manner of assigning the
students to the leaders. The following recommendations are made.

It seems to be patently clear that the leaders, to be effective, should have a sense of
call to minister to the non-Christian students through the disciple making procedure.
Therefore, the university must devise and implement a method to instill such sense of call
to the leaders before they are assigned the task. Such sense of call should not stop at
converting the non-Christians. It should go to the extent and include making them
understand that they themselves should be disciple makers.

The duration of the disciple training is one school year, according to the present
policy of the Chaplain’s office. If the university is serious about converting the non-
Christian students and eventually making them disciplemakers themselves, it would seem
that the duration must be extended, and, find a way to effectively train such non-Christian
students for at least three years. One way to implement this policy may be to assign
“seasoned” Christian students to the disciple making class for the duration, during which
they shall continue to nurture them.
APPENDIX

The Questionnaire and the Results of Survey

I. Come and See: Evangelizing

1. My ministry centers around the teaching and building of disciples.
   1) Always (58.1%)  2) Sometimes (38.7%)  3) Never (3.2%)

2. I help potential converts to make solid decisions in discipling
   1) Always (71.0%)  2) Sometimes (25.8%)  3) Never (3.2%)

3. I recognize my place and gifts in ministry and then stay there.
   1) Always (67.7%)  2) Sometimes (32.3%)  3) Never (0%)

4. I give my disciples an initial taste for Christian ministry.
   1) Always (35.5%)  2) Sometimes (41.9%)  3) Never (22.6%)

5. I give my disciples a vision for what they can become, that is, the positive qualities in converts, the potentialities that can be shaped by God into maturity.
   1) Always (80.6%)  2) Sometimes (19.4%)  3) Never (0%)

6. I use pressure techniques or short cuts in order for my disciples to get quick commitments.
   1) Always (12.9%)  2) Sometimes (38.7%)  3) Never (48.4%)

7. I motivate my disciples by the indirect method of modeling, so that I may have the full impact that is vital in discipleship.
   1) Always (58.1%)  2) Sometimes (41.9%)  3) Never (0%)

8. I help my disciples see the nature of spiritual warfare against the devices of Stan, our spiritual enemy.
   1) Always (51.6%)  2) Sometimes (35.5%)  3) Never (12.9%)
9. I think our evangelistic approach needs to be flexible and creative. Therefore, I use a “tailor-made" approach in witnessing by taking the time to establish a “frame of reference" with each person, speaking in familiar language.
   1) Always (58.1%)  2) Sometimes (41.9%)  3) Never (0%)

10. I try not to allow prejudice to stand in the path of ministry by exposing my disciples to others different from themselves.
   1) Always (83.9%)  2) Sometimes (16.1%)  3) Never (0%)

11. I demonstrate that I know where I am going: A resolute plan for the enlisting, training, and spiritual reproduction of disciples.
   1) Always (41.9%)  2) Sometimes (51.6%)  3) Never (6.9%)

12. I have a sense of right timing in my own ministry and for my disciples by taking into account the long run and God’s plan.
   1) Always (74.2%)  2) Sometimes (25.8%)  3) Never (0%)

13. I challenge my disciples to share in my vision (ex. the harvesting of the souls of lost people), so that my disciples may be ready for the challenge.
   1) Always (58.1%)  2) Sometimes (48.9%)  3) Never (0%)

14. I give my disciples time to make their decision after I call them to ministry.
   1) Always (67.7%)  2) Sometimes (32.3%)  3) Never (0%)

   II. Follow Me: Establishing

1. I call disciples who have prepared hearts.
   1) Always (48.4%)  2) Sometimes (45.2%)  3) Never (6.5%)

2. I take the responsibility on myself to teach, train, and model for the disciples.
   1) Always (83.9%)  2) Sometimes (16.1%)  3) Never (0%)

3. How much information do you give your disciples at a time, and then show them how it works?
   1) A lot (41.9%)  2) A little (58.1%)  3) None (0%)
4. I call my disciples to a vision for their pursuit of ministry.
   1) Always (45.2%)  2) Sometimes (38.7%)  3) Never (16.1%)

5. I establish my disciples in the four fundamentals (the Word of God, prayer, fellowship, and witnessing) of discipleship.
   1) Always (67.7%)  2) Sometimes (32.3%)  3) Never (0%)

6. I intentionally plan a long-term process, so that my disciples may grow in their dedication and ministry skills.
   1) Always (35.5%)  2) Sometimes (51.6%)  3) Never (12.9%)

7. I set goals and priorities clearly, and then establish a corresponding schedule with flexibility.
   1) Always (80.6%)  2) Sometimes (12.9%)  3) Never (6.5%)

8. My disciples are impressed with the priority of prayer, so I respond to both success and adversity, or victory and crisis with prayer.
   1) Always (83.9%)  2) Sometimes (16.1%)  3) Never (0%)

9. When I see disciples begin to manifest a “drop-out” attitude of disillusionment and regular tardiness, I draw them back with positive reinforcement, not with negative criticism.
   1) Always (83.9%)  2) Sometimes (12.9%)  3) Never (3.2%)

10. Faith in the living God will help my disciples to grow immeasurably, so I show them that faith pleases God.
    1) Always (80.6%)  2) Sometimes (19.4%)  3) Never (0%)

11. I teach my disciples how to witness in their everyday experience.
    1) Always (67.7%)  2) Sometimes (32.3%)  3) Never (0%)

12. I expect to find opposition to your efforts within the religious establishment, so I try to deal with such conflicts with live and patience, but also with determination.
    1) Always (71.0%)  2) Sometimes (29.0%)  3) Never (0%)
13. I establish my disciples in fellowship by teaching them the priority of spending time communicating with God in prayer and Bible study, and communicating with other believers.

   1) Always (77.4%)  2) Sometimes (22.6%)  3) Never (0%)

14. Through small group Bible study, personal sharing, prayer, and witnessing, we have in-depth relationships and personal touch.

   1) Always (71.9%)  2) Sometimes (29.0%)  3) Never (0%)

III. Be with Me: Equipping

1. I pray for my disciples to be God’s laborers in the harvest field (Matthew 9:38).

   1) Always (51.6%)  2) Sometimes (45.2%)  3) Never (3.2%)

2. I concentrate my time and attention on a few highly motivated and qualified disciples.

   1) Always (51.6%)  2) Sometimes (48.4%)  3) Never (0%)

3. I pursue my disciples to possess deep conviction concerning the laboring task, to experience supervised training under the guidance of a member, and to learn and develop ministry skills.

   1) Always (41.9%)  2) Sometimes (48.4%)  3) Never (9.7%)

4. I help my disciples make their character a high priority, so that they may have integrity and emotional stability.

   1) Always (61.3%)  2) Sometimes (31.5%)  3) Never (3.2%)

5. I want my disciples to be God’s laborers, who describe the underlying truths of discipling, along with the how-to’s of translating theory into practice.

   1) Always (61.8%)  2) Sometimes (38.7%)  3) Never (0%)

6. I establish a progressive training schedule with the simple, two-step method of observing and doing.

   1) Always (35.5%)  2) Sometimes (58.1%)  3) Never (6.5%)
7. I build confidence within my disciples as I provide specific details about the laboring process.
   1) Always (48.4%)  2) Sometimes (38.7%)  3) Never (12.9%)

8. I teach my disciples how to handle rejection, which is as much a part of ministry as praying or decision-making.
   1) Always (45.2%)  2) Sometimes (45.1%)  3) Never (9.7%)

9. I focus on receptive hearts and do not waste time and spiritual truth on the unreceptive.
   1) Always (41.9%)  2) Sometimes (48.4%)  3) Never (9.7%)

10. I show my disciples the true nature of proclaiming the Word.
    1) Always (54.8%)  2) Sometimes (45.2%)  3) Never (0%)

11. I teach my disciples that compassion, which deals with the concept of personal attention, is a key ingredient in spiritual multiplication.
    1) Always (64.5%)  2) Sometimes (35.5%)  3) Never (0%)

12. I teach my disciples through personalized testing to fit the need of the moment.
    1) Always (54.8%)  2) Sometimes (32.3%)  3) Never (12.9%)

13. I expose as much and as soon as possible the nature of the disciple’s progression.
    1) Always (29.0%)  2) Sometimes (54.9%)  3) Never (16.1%)

14. I provide a positive model for my disciples, creating a hunger within them for more ministries.
    1) Always (41.9%)  2) Sometimes (48.4%)  3) Never (9.7%)

   IV. Remain in Me: Leading

1. I teach my disciples to know what they will be facing just before they embark on their solo mission of leadership.
1) Always (41.9%)  2) Sometimes (51.6%)  3) Never (6.1%)

2. I pursue each disciple to have true leadership consisting of character, knowledge, skills, and lifetime learning process.
   1) Always (58.1%)  2) Sometimes (38.7%)  3) Never (3.2%)

3. I serve my disciples as Jesus, who went down on his knees to wash their feet, showing humility is a vital key to effective leadership.
   1) Always (74.2%)  2) Sometimes (25.8%)  3) Never (0%)

4. Words alone do not demonstrate sincerity, dedication, and love, so I teach my disciples that the best evidence of a concerned leader is a life of obeying God according to the God’s Words.
   1) Always (74.2%)  2) Sometimes (25.8%)  3) Never (0%)

5. The love of Christians for one another is the most powerful form of evangelism, so I teach my disciples to love each other in the same way that Jesus loved people.
   1) Always (83.9%)  2) Sometimes (16.1%)  3) Never (0%)

6. Leaders cannot effectively serve God unless they are in constant touch with God, so I teach my disciples that remaining in Christ entails regular Bible study, prayer, and obedience to God.
   1) Always (83.9%)  2) Sometimes (12.9%)  3) Never (3.2%)

7. I teach my disciples to understand and apply the ministry of the Holy Spirit as a great teacher, guide, and counselor.
   1) Always (74.2%)  2) Sometimes (22.6%)  3) Never (3.2%)
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