LIBERTY BAPTIST THEOLOGICAL SEMINARY

DEVELOPING AN EMBEDEDDED PROCESS
OF SPIRITUAL HEALING/GROWTH
FOR SOUTH KOREAN PRESBYTERIAN CHURCHES

A Thesis Project Submitted to
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DOCTOR OF MINISTRY

By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

DEVELOPING AN EMBEDDED PROCESS OF SPIRITUAL HEALING
FOR SOUTH KOREAN PRESBYTERIAN CHURCHES

Sung In Chang
Liberty Baptist Theological Seminary, 2015
Mentor: Dr. Charlie N. Davidson

The purpose of this project is to provide a biblical discipleship manual that restores believers to an intimate and obedient relationship with God through an embedded process of spiritual healing. Many disciples within South Korean Presbyterian churches are hindered from leading biblical lives of obedience by unresolved pain and scars that stem from their sins and misunderstandings about God. This is a direct result of dysfunctional discipleship processes within churches that do not empower the disciples to fully trust and obey Jesus Christ. The research will be conducted by surveying 100 Korean Presbyterian Church members. This thesis project will attempt to provide a discipleship manual that restores people’s distorted relationship with God by laying a theoretical foundation for the necessity of spiritual healing within discipleship, and extracting key biblical principles for evaluating and redesigning existing discipleship programs.

Abstract length: 137 words.
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<td>C.C.C.</td>
<td><em>Campus Crusade for Christ</em></td>
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<td>N.C.D.</td>
<td><em>Natural Church Development</em></td>
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<td>NIV</td>
<td><em>New International Version</em></td>
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<td><em>Post-Disciple-Making Course</em></td>
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<td>YWAM</td>
<td><em>Youth with a Mission</em></td>
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CHAPTER ONE
INTRODUCTION

Since Allen and Underwood, two American missionaries, preached the Gospel to Korea in 1884, Korean churches have expanded exponentially.\(^1\) Unfortunately, however, while many South Korean pastors have overemphasized evangelism and training, they have neglected both the spiritual growth and disciple-making of South Korean Christians. As a result, Korean churches do not produce biblical disciples obedient in those things Jesus commanded. Therefore, it is very important for South Korean pastors to help church members to be trained as Jesus’ disciples to obey all His commandments. The purpose of this project is to provide a biblical discipleship system that restores believers to an intimate and obedient relationship with God through an embedded process of spiritual healing.

Korean churches have been consistently enhanced in their quantitative expansion over the past one hundred years. According to a Korean magazine, many of the largest churches are outside the United States, and five of the world's ten largest mega-churches are in South Korea.\(^2\) For that period, as shown in Figure 1.1\(^3\) and Figure 1.2,\(^4\) the number of Korean missionaries has been expanding with the number of Korean churches’ members’ growth.

---

\(^1\) Hanhum Ok, *Called to Awaken the Laity* (Seoul, Korea: International Disciple Training Institute, 2011), 22.


Since the end of the 1990s, however, most Korean churches have been facing serious crises. Externally, their rate of growth is declining, as shown in Figure 1.3, and the reliability of

This data is in the list, sunkyodongwon, under missionary information on this website. During a century, the number of Korean Christian members has been growing up explosively 100,000 times that of the first Korean Church members in 1887 and that of missionaries has been growing explosively 10,000 times since 1874 when the first Korean missionary was sent.

Korean churches compared to other religions is getting weaker, as shown in Figure 1.4.\(^6\) Christianity has been in last place among Korean religions since 2010,\(^7\) and the reliability of Catholic churches was two times greater than Protestant churches in South Korea in 2010. The satisfaction of their members toward Korean churches and their leaders is declining as time goes by, as shown in Figure 1.5.\(^8\) This is because Korean churches have received not only a lot of criticism from Korean society about their “jumboizing,” pastors’ ethical sins like sexual immorality, and their pastors’ arbitrary and illegal using of churches’ funds,\(^9\) but also much

\[\text{Figure 1.5. Satisfaction of Korean Christians toward their Own Churches and Pastors}\]

\[\text{\begin{tabular}{c|c|c}
1998 & 2004 & 2012 \\
39.80\% & 33\% & 11\% \\
24.30\% & 23.10\% & 6.80\% \\
\end{tabular}}\]

\(^6\) Hyeungsik Cho, “2013 Analyzing Results of Korean Churches’ Social Reliability Search,” Christian Ethics Movement of Korea, February 05, 2014, accessed March 15, 2014, http://cemk.org/. This data was reported at a seminar (February 5, 2014) held by Christian Ethics Movement of Korea that surveyed 1,000 persons who were over 19 years old all over Korea.


distrust by their members about their churches’ hereditary leadership, their pastors’ fake theses, their arbitrary leadership, and so on. Unfortunately, several among those churches are representative ones known as disciple-making churches in South Korea. These situations have brought about the idea that disciple-making is not necessary.

The Statement of Problems

The discipline systems of many churches in South Korea have not established a biblical model for Jesus’ disciples that are fully following and obeying His words. Jesus’ disciples have been called to “carry their crosses and follow Jesus” as expressed in Luke 11:27. They have also been called to imitate Him, and to bear much fruit by remaining in Jesus and sticking to his words, as stated in John 13:15 and 15:7-8. Jesus’ disciples have also been called to “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.” Likewise, mandating from Jesus, imitating Him, and making disciples of all nations by obeying His words are scales to measure Jesus’ disciples.

Unfortunately, however, the dishonest and unbiblical lives of many pastors and members of representative churches known as disciple making in South Korea are causing not only a negative public opinion toward making disciples, but also an attitude of the uselessness concerning disciple-making in South Korean churches. Jungkil Hong evaluates that discipleship systems in South Korean churches became merely church networking programs and likely had

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11 New International Version (NIV). Unless otherwise indicated, all Scripture references will be from the NIV.

become trifling programs that do not imitate Jesus Christ,\textsuperscript{13} and Youngki Choi insists that many of Korean churches in South Korea have regarded the disciple-making system as one of Bible Studies.\textsuperscript{14}

On the contrary, interest toward healing and a healthy lifestyle in South Korean churches has been increasing as an alternative plan and method for the church’s numerical explosion instead of disciple-making.\textsuperscript{15} Korean society has been ardently interested in healing since 2012 as shown in Figure 1.6.\textsuperscript{16} Unfortunately, however, many members of Korean Churches have revealed their dissatisfaction with the healing ministries of their churches, as shown in Figure 1.7.\textsuperscript{17}

\begin{itemize}
\item[\textsuperscript{13}] Jungkil Hong, “Repentance, Privilege of Christianity,” \textit{03 04 Kidonckyo yoolishilchun woondong}, March and April, 2013, 4-5.
\item[\textsuperscript{14}] Youngki Choi, \textit{Laymen’s Ministries Built by House Church} (Seoul Korea: Durano Press, 2008), 177.
\item[\textsuperscript{17}] Taejin Shin, “Korean Church, Do They Play Roles of Healing?” \textit{Christian Today}, November 22, 2012, accessed January 19, 2014, http://www.christiantoday.co.kr/view.htm?id=259491&section_code=cg&scode=cam_10. This survey was executed toward eight hundreds Korean Christians, who were nineteen years old or over, by the survey institute, Global Research.
\end{itemize}
The facts reveal that even though Korean Christians received much discipleship training, they still have not only unchanged lifestyles, but also unsolved pain and scars that they hope to have healed and restored. Korean churches, however, must complete the Great Commission because Jesus, who is everlasting (Heb 13:8) and the head of the Church (Col 1:15-18), has commanded His disciples as His last will (Mt 28:18-20) after releasing the oppressed (Lk 4:18-21) and healing all who were under the power of the devil (Acts 10:38). Thus, Korean churches have no authority to disobey it.

Therefore the purpose of this project is to provide a biblical discipleship manual that not only restores Jesus’ disciples into an intimate and obedient relationship with God through an embedded process of spiritual healing, but also to fully trust and obey Jesus Christ as their Lord within the biblical understanding of who God is. The Great Commission is Jesus’ last order and last will that all churches and disciples must obey, and to complete it, all churches should help their members’ pain and scars, which stem from their sins and hinder them from leading biblical lives of obedience, to be healed and restored like Jesus (Lk 4:18-21, Acts 10:38).
The Statement of Limitations

The research conducted for this project has the following limitations in three particular aspects. First, this study will be limited to aspects of discipleship in South Korean churches. Instead of dealing with all areas of disciple-making, this study will focus mainly on Christians’ pains and hurts, as a result of sin that causes a distorted relation with God and disobedience to Jesus’ words. This thesis will provide a discipleship system that will help people to restore the distorted relationship with God and fully obey Jesus’ words.

Second, the churches for case studies in this project are only Presbyterian churches in South Korea, not all the denominations in South Korea. Also, the case studies of disciple-making are only from several Presbyterian churches in South Korea, not all Presbyterian churches. Readers should not regard each case as a general phenomenon among Korean churches in South Korea, because there are many Presbyterian churches in South Korea that are good at making disciples.

The third limitation of this study is that the spiritual healing is only related to the Holy Spirit’s ministries and does not address psychological healing. Among the Holy Spirit’s works, only the roles and ministries of the Holy Spirit related to Jesus’ making disciples in the Bible will be dealt with in this thesis. This study will examine the Holy Spirit’s work for repentance and restoring Christians’ obedience to all of Jesus’ words.

The Biblical and Theological Bases

Disciple-making is the way that God, Jesus, and the Apostles took to complete God’s will. God’s will is that His people, made in His image and likeness, will be fruitful, increase in
number, fill the earth, and rule over all living things (Gen 1:28). To do that, God always calls people to imitate Him and sends them to all nations to reveal who God is.

God’s Way to Accomplish His Will: His Chosen People

God accomplished His will through His chosen people. When He created everything, His will was to create human beings in His image, and they would fill the world, ruling over everything as His ambassadors to reveal who God is through them. God showed His will and how He accomplished it through Gen 1:18:

Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground. So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

So, to achieve His will, God created human beings in His image and likeness and has given them all authority and the commandment not only to fill the earth, but also to rule over everything to represent one aspect of the image of God,19 which led them to the new intimate relationship with God.20

The lives of God’s people in the Old Testament show how God accomplished His will. The first people made by God were Adam and Eve. In Gen 1: 28, God commanded Adam and Eve to be fruitful, to increase in number and rule over every living creature. God then called

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18 Robert Cobb, *God’s Original Plan: Man in the Image of God* (Bloomington, IN: CrossBooks, 2013), 4. Cobb insists that “God’s purpose for creation supersedes all covenants, prophecies, races, religions, and kingdoms. All these things are subsidiary to God’s original purpose for creating man in the first place.”


Noah and his family from the wicked and corrupt world and renewed a covenant with them (Gen 6:18). After judging people’s sins by the Flood, God ordered them to be fruitful and increase in number and fill the earth again like in Gen 1:28. The third person whom God called was Abraham. In Gen 12:1-3, God called Abraham and promised him that he would become the passage of blessing of all people on earth, and his offspring would be great in number like the stars in heaven. At last, Israel, Abraham’s offspring, became a great nation, and after the Exodus, God called them to be a kingdom of priests and a holy nation to reveal who God is to this world (Ex 19:6). God’s way to complete the will through His chosen people was never abrogated after the ruin of Israel as shown in Ezk 20: 41: “I will accept you as fragrant incense when I bring you out from the nations and gather you from the countries where you have been scattered, and I will show myself holy among you in the sight of the nations.” God wills to be exalted above the heaven, and His glory is over all the earth through His chosen people with His image and likeness, as David declared in Ps 57:5, “Be exalted, O God, above the heavens; let your glory be over all the earth.”

Jesus’ Way to Accomplish God’s Will: His Chosen People

Jesus accomplished God’s will through His chosen people like God: God’s will is that His people in His image and likeness will be fruitful, increase in number and fill the earth. To accomplish this will, Jesus called, equipped, and sent His chosen people. Matthew 4:19-20 shows well how Jesus fulfilled God’s will through them like God did in the Old Testament: "Come, follow me," Jesus said, "and I will make you fishers of men." The first step is to call people as Jesus’ disciples, which was his first public ministry. The second step is to order them to follow Jesus. The last one is to send them all over the world as His ambassadors:

21 Ok, Called to Awaken the Laity, 126.
becoming fishers of men, otherwise known as the Great Commission (Mt 28:19-20). Likewise, Jesus achieved God’s will through His disciples as His chosen people.

The Apostles’ and the Early Church’s Way to Accomplish God’s Will: Their Chosen People

The Apostles accomplished God’s will through people who were chosen as co-workers and disciples: God’s will is that His people in God’s image and likeness will be fruitful, increase in number, and fill the earth. First, the Apostles chose people as their co-workers (Acts 6:1-6, 16:1-3). Second, Paul ordered people to imitate and follow him as he followed the example of Christ (1 Cor 4:16, 11:1, Eph 5:1, 2 Tm 2:2). Third, the Apostles and Early Church sent people to complete God’s will (Acts 13:1-3, 19:22). Peter also shows how God accomplished His will in 1 Peter 2:9: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.” God always chooses His people and nation and sends them to the world for the sake of declaring the praise of God and filling the earth.

Likewise, to call, train, and send people is the biblical way that God, Jesus, and the Apostles took. Thus, all churches including Korean churches, must follow these biblical examples because the Bible is “the only infallible authority in the church” and the only foundation for the churches’ renovation.

The Statement of Methodology

This project will investigate the biblical and historical background of disciple-making,

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21 1 Peter 2:9.
23 Ok, *Called to Awaken the Laity*, 35.
spiritual healing, and provide a discipleship manual that leads biblically obedient disciples into an intimate relationship with God through spiritual healing by the Holy Spirit.

Chapter one is an introduction of this thesis. It includes the statement of the problems, the statement of limitations, the biblical and theoretical bases, the statement of methodology, and the review of literatures and Scriptures.

Chapter two will examine the biblical and theological background of disciple-making. It will include the definition of terms in disciple-making, biblical foundations of disciple-making, biblical principles in disciple-making, and disciple-making types in both church history and Korean church history. This chapter will not only deal with the reasons why it is important to make disciples in churches, but also suggest biblical principles of disciple-making to evaluate whether disciple-making systems in Korean churches produce biblical and obedient disciples or not. Additionally, this chapter will address disciple-making types in both church history and Korean church history to see how much churches accomplished the Great Commission.

Chapter three will discuss the biblical background of spiritual healing in disciple-making. It will include the definition of spiritual healing in disciple-making, the biblical foundations of spiritual healing in disciple-making, the roles of the Holy Spirit in spiritual healing, the importance of spiritual healing in disciple-making of Korean churches, and spiritual healing models in Korean churches. Thus, this chapter will give biblical and theoretical foundations to make a biblical discipleship manual that restores believers into an intimate and obedient relationship with God through an embedded process of spiritual healing.

Chapter four will verify the necessity of restoring an intimate relationship with God as a result of spiritual healing as one of the Holy Spirit’s ministries in a disciple-making system by analyzing the survey about the discipline systems of Presbyterian churches in Korea. This
The Review of Literature

This section will review some of the major classic and current literature related to this project. The literature reviewed in this project will be divided into three main groups: the primary contents of disciple-making, the primary contents of South Korean cultures and churches, and the primary contents of the Holy Spirit’s ministries in disciple-making.

Disciple-Making

*Disciple Making Is*, by Dave Earley and Rod Dempsey has not only academic, but also practical theories about disciple-making through their experience and knowledge in Liberty University’s seminary and the church built by them. The book shows that it is very important to know the Holy Spirit’s ministries in disciple-making, because only the Holy Spirit can save
people by convicting their sins.\textsuperscript{25} Also, this book teaches well the identity of Jesus’ disciples, their duty, how to make disciples, and importance of relationship based on intimacy and obedience to Jesus.

*The Great Omission* indicates the goal that God’s churches should pursue and how it will be gained. This book clearly shows not only that the first goal Jesus set for the early church was the Great Commission (Mt 28:18-20),\textsuperscript{26} but also that many churches are disregarding Jesus’ last commandment because of omitting the making of disciples and enrolling people as Christ’s students.\textsuperscript{27} Also, this book shows how to develop discipleship: spiritual formation, the development of character and discipleship of the soul and the mind. Through this book, Dr. Willard practically suggests how to make disciples and how to live like Jesus.

Dallas Willard’s book, *The Spirit of the Disciplines: Understanding How God Changes Lives* provides a theology of the disciplines for the spiritual life. In the book, Dallas Willard explains how to train people as Jesus’ disciples practically: solitude, silence, fasting, prayer, service, celebration, and disciplines.\textsuperscript{28} He also introduces two kinds of the discipline, the discipline of abstinence and the discipline of engagement, and explains how practically each works for spiritual growth.\textsuperscript{29}


\textsuperscript{27} Ibid., 6.


\textsuperscript{29} Ibid., 158.
Jonathan K. Dodson’s book, *Gospel-Centered Discipleship*, insists that the Gospel is most important not only to unbelievers, but also to disciples of Jesus through experience of his disciplined ministries for about twenty years. This book warns of the separation of evangelism from discipleship\(^{30}\) and provides how to help people understand and experience the fullness of discipleship as God intended. Also, this book shows the importance of biblical and balanced discipleship including “Vertical Discipleship” related to relationship with God and “Horizontal Discipleship” related to God’s mission.\(^{31}\)

Another valuable resource is David F. Wells’ *No Place for Truth*. In this book, he explains how evangelical theology has been changed and why spiritual leaders, including evangelical pastors, have been seeking marketing and psychology for their churches instead of God’s ways. Dr. Wells shows where disciple-making is under current philosophical thoughts, because evangelists have tried to pursue other thoughts besides Christianity.\(^{32}\) Under these current circumstances of modern churches, disciple-making is losing attraction for many Christians and churches. So this book shows very well not only the reasons why evangelical churches have been confused, but also where disciple-making is now and where it will go.

Dr. Wells’ additional book, *God in the Wasteland: The Reality of Truth in a World of Fading Dreams*, shows how God’s church can be restored, which is to realize God’s holiness that lets people perceive their sins.\(^{33}\) In disciple-making, to know God is very important because sin is not to believe in God, and the result of sin is not to obey God’s words. A biblical disciple is


\(^{31}\) Ibid., 44-46.


an obedient disciple. This book explains well not only the reasons why Christians are still not changed to biblical disciples to obey all Jesus’ Words, even after discipline, but also alternative ways that they can be restored to obey all of Jesus’ commandments.

Another helpful book is Bill Hull’s, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, which is valuable as another classic related to the understanding for disciple-making. This book includes all contents related to disciple-making like the titles: biblical theology, spiritual theology, historical theology, and practical theology of discipleship. This is one of the most definitive editions among his books related to discipleship. The writer insists on the importance of discipleship and explains why contemporary churches are losing their power and authority, focusing not on discipleship, but also on the culture.34 This book introduces the distinguishing marks of a disciple (mandating, imitating, following, mission, and so on), the necessary ingredients for discipleship (trust, grace, submission, and so on), and especially, the role of spiritual disciplines and necessary ingredients for a healthy spiritual life.

Bill Hull’s additional book, *The Disciple-Making Church*, is useful for the disciple-making churches. In this book, Hull explains who disciples are and what their duties are: All Christians are disciples who have the same ability and responsibility as the Apostles had.35 In this book, also, Hull introduces not only three principles for disciple-making, Deliverance, Developing, and Deploying, but also three kinds of the early disciples’ model: “the first church,” at Jerusalem; “the mission church,” a conglomerate of congregations Paul planted in his first two missionary journeys; and “discipling church,” founded at Ephesus.36 By introducing

36 Ibid., 21-25.
characteristics of three kinds of churches, Hull suggests eight principles of the discipling church through the New Testament. This book supplies the eight principles to determine where many disciplining churches are biblical or not, which are an intentional strategy, the great commission at the heart of ministry, multiplication as a methodology, accountability as a catalyst to obedience, the small group as the primary discipling vehicle, apprenticeship in developing leaders, leadership selection by gifts and character, and decentralizations of ministry.

Another useful book for disciple-making is Christopher Adsit’s *Personal Disciple-Making: A Step-By-Step Guide for Leading a New Christian from New Birth to Maturity*. This book has two main sections: how to become a disciple-maker and how to make disciples. Adsit shows practical manuals of how to do both. In the book, he insists that God will develop His people spiritually through certain conditions and procedures in the Bible.37 Disciple-making is God’s way and will be completed by God’s power. Also, he divides several kinds of Christians by different levels of spiritual maturity, which are babies, children, adolescents, and adults, and he suggests practical methods that disciple-makers can do on each level. This book is a practical guidebook for disciple-making, because it comes from his long experience to make disciples on many campuses. This book is very useful not only to understand the concept of a disciple-maker’s identity, preparations, duties and strategies, but also to set up practical disciplines for potential leaders who will plan out making disciples.

Richard J. Foster’s book, *Celebration of Discipline: The Path to Spiritual Growth*, is one of the most valuable classics related to the spiritual disciplines. Foster introduces three main group disciplines: the inward disciplines, the outward disciplines, and the corporate disciplines.

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He suggests practical disciplines in detail for each area. In the inward disciplines, he explains dedication, prayer, fasting, and study. In the outward disciplines, he introduces simplicity, solitude, submission, and service. In the corporate disciplines, he shows confession, worship, guidance, and celebration. He insists that the purpose of those disciplines is joy and freedom and longing for God is important in disciplines.38 This book states that sins and ingrained habits are the reasons why many disciples are not living obedient lives and suggests the methods of how to overcome ingrained sins and habits, which is God’s work and the spiritual disciplines, not the strength of the believers.39 These methods are useful to make a biblical discipleship-training manual that restores believers into an intimate and obedient relationship with God through an embedded process of spiritual healing.

Stephen A. Macchia’s book, *Becoming a Healthy Disciple: Ten Traits of a Vital Christian*, is useful for developing spiritual growth. Macchia addresses that a healthy disciple of Jesus is a person who has a healed and renewed heart through the redemption of Jesus Christ.40 This book helps Jesus’ disciples to achieve a life of blessed discipleship and the intimate relationship with Jesus through ten traits of vital Christians: experiences God’s empowering presence, engages in God-exalting worship, practices the spiritual disciplines, learns and grows in community, commits to loving and caring relationships, exhibits Christ like servanthood, shares the love of Christ generously, manage life wisely and accountably, networks with the body of Christ, and stewards a life of abundance.41


39 Ibid., 4-5.


**Literature Related to the Holy Spirit and Healing**

*Spiritual Depression: Its Causes and Cure* by Dr. Martyn Lloyd-Jones, one of the most famous preachers in the world, is one of the most useful books that not only evaluates the spiritual situation of South Korean churches these days, but also suggests ways to restore them. South Korean churches are pursuing healing for numerical expansion of their members, which is why the author warns of the danger of bringing psychology in God’s churches to expand the Church’s members. To strongly shake Korean churches under the power of an age of postmodernism, the author reveals the reason why the lives of many South Korean disciples have not been changed and why they often become depressed, which is due to the fact that they do not trust in God by leaving judgment to Him and still are focusing on themselves.43 The author also introduces the way to cure them, which is to let them be controlled by the Holy Spirit.44 Thus,

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44 Ibid., 101.
this book reveals the necessity of spiritual healing by the Holy Spirit in disciple-making and the way to do it.


Another valuable resource is Bruce Thompson’s *Walls of My Heart*. Dr. Thompson introduces two parts about healing: Breakdown of personality and Restoration of personality. In the first part, Dr. Thompson explains why people often hurt and get scars and pain, how they build up wrong walls in their hearts, and what the results of their inner walls are. Dr. Thompson insists that false and unbiblical authorities like parents, teachers, peers, government, media, the church and its leaders are threatening to God’s people, and people’s negative response let them build up walls around the heart that prohibit them from trusting God and other people. In the second part, the writer helps disciples not only to break down the heart’s wrong walls that block

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46 Ibid., 235-254.

them from trusting and obeying God and His words, but also build up biblical walls to restore intimate relationship with God. This book also states that the original power to heal disciples’ broken hearts comes from only God who gives salvation and protects them. Thus, this book will be used to build a checking up lists that can reveal the problems of Korean disciples.

Mike Flynn and Doug Gregg’s book, *Inner Healing*, is a straightforward handbook that shows how God can set a new course for believers and that provides all the tools necessary to embark on a journey of inner healing. Thus, the authors introduce the spiritual healing process step by step: Why Christians need the ministry of Inner Healing, How Christians become involved in inner healing, What are the theological basics about inner healing by showing Jesus’ healing ministries and healing love, How Christians can work with the Holy Spirit, and How we can pray for people to do healing ministries. The authors insist that God and Jesus have authority to heal and restore people’s broken hearts and emotions. Furthermore, this book is a practical guide to show how to do inner healing for the spiritual growth of Jesus’ disciples.

Another useful book, *Lord, Heal My Hurts: A Devotional Study on God's Care and Deliverance*, explains why people are hurting, how to deal with hurts, and what the basis is to be healed. The writer, Kay Arthur, insists that people’s problems like a broken heart, pain, and scars, come from not believing in God, not listening to God, and not obeying God. Arthur also addresses how to heal and restore the problems: believing in Jesus’ death and resurrection. Thus, this book is a practical book that shows how to deal with hurt with Scriptures by showing how to

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48 Thompson, *Walls of My Heart*, 147.


50 Ibid., 58-59.

use the Scriptures for people who are clinging to past thoughts and action patterns including Jesus’ disciples.

Namjun Kim’s book, *The Doctrine on Dominion of Sin and Grace in Believers*, is very useful to understand the relationship between sin and grace in disciple-making. Many Korean disciples are weak and under sin’s power of influence even though they have finished a hard training for discipleship. About the reason, the author states that sin still works in believers, even though sin’s power of influence and absolute dominance over them were destroyed, but God’s grace is still more dominating in their hearts and spirits than sin to complete God’s purpose of creation. The author also shows the eight dangerous signals of believers’ lives under sin’s domination and how to overcome them, which will be useful for making a discipleship training program to check up and restore disciples’ spiritual conditions. Likewise, the book gives practical help to analyze sin and overcome it for disciple-making.

Literature Related to the Culture and Contents of South Korea and Churches

Hanhum Ok’s book, *Called to Awaken the Laity*, is the text for disciple-making in South Korean churches. Pastor Ok started Sarang Church with his own disciple-making system in 1978 and expanded it explosively. He has been known as the first pioneer of establishing a disciple-making program among Korean local churches. In this sense, this book is the most famous and representative one about making disciples in South Korea. This book shows the

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53 Ibid., 235-237. The eight signals are imaginary sins, wrong desires, no denial of actual sins, a hard heart, no self-denial, no love for Cross, no meditation for world after death, and no praying with all hearts.

54 Ibid., 365-377. The ways to overcome them are to keep watch on sin in one’s own heart, to observe what adds power to sin, to hate hearts’ present peace even though there are sins, to keep hearts under God’s Words, and to think about Jesus deeply.
conditions and problems of Korean churches. Even though Korean churches have been expanded exponentially, this numerical expansion has brought about many problems like fake numerical expansion, numerical expansion of Christians with no power, and no difference between Christians and non-Christians.55 Also, this book provides not only the theological principles about ecclesiology and discipleship, but also practical methods to help disciples to be trained and fit into the Korean churches’ situation.

Youngdon Park’s *The Distorted Face of the Holy Spirit* is one of the most distinguished books that can help Christians to understand biblically the Holy Spirit’s movements in South Korean churches. The author insists that even though many South Korean churches’ interest toward the Holy Spirit’s movement is increasing these days, the figure of the Holy Spirit in South Korea has been distorted too much because of wrong teaching and ministries related to the Holy Spirit.56 This book shows very well what the plentiful and overflowing grace of the Holy Spirit is and how the Holy Spirit restores disciples through His works that breaks stubbornness to trust in and be proud of the flesh and trust in God.57 Also, this book introduces ideas about healing in the Old and New Testaments, continuity and discontinuity of healing between the Bible and these days, and guides for healing ministries, which is helpful for preparing disciple-making systems, including healing.

Another helpful book is Sungho Ok’s *Crustacean Christian*. This book shows clearly and critically who Korean Christians are and what their spiritual conditions are. These days, South Korean Christians are losing the power of effect in Korean society, and they do not know where

55 Ok, *Called to Awaken the Laity*, 25-29.
57 Ibid., 227-228.
they are. The writer calls South Korean Christians “Crustacean Christians” as a nickname. This book indicates the characters of South Korean Christians: 1. Crustacean Christians adhere to outward things rather than inward things, 2. Crustacean Christians follow famous people and adore successful people, 3. Crustacean Christians focus on emotional elevation, and 4. Crustacean Christians reject rational questions sensitively.58

Kyeungil Kim’s book, *Korea Will Revive When Confucius Dies*, effectively describes the essence of Korean consciousness and cultural basis. In disciple-making, it is important to understand consciousness and cultural basis. This is because Korean disciples are living under the influential power of Confucianism and this power affects them to show distrust toward their parents or leaders who think that they can take authority even by wrong methods, in other words, only to succeed is to survive.59 The Bible says that all authorities come from God (Rom 13:1), and the purpose is to reveal the true identity of God and Jesus Christ (Jn 17:2-3). Thus, through a historical and cultural background, this book shows well what pain and scars that Korean people, including disciples have, and which come from distrust toward their leaders and explains why they easily do not trust their disciple-makers or spiritual leaders, through whom disciple-making will be completed.

**The Biblical References**

Genesis 1:28 is the first commandment where God has given people the right to rule over this world that He created, and they have had an obligation to “be fruitful, increase in number, fill the earth, subdue it, and rule over every living creature that moves on the ground.” This


commandment has been valid to them after their corruption, and to make disciples of all nations includes obeying the commandment.

Psalm 51:9-13 shows how David’s heart was changed and what he asked God after sinning. The first thing is to realize what sin is, and the second is what the result of sin is. The third is to repent of sin, and the last one is what sinners asked God for their broken hearts. Furthermore, this passage says what Jesus’ disciples should do to develop their discipleship to become biblical and fully obedient disciples.

Isaiah 61:1-3 is a gospel for the brokenhearted and the captives. It explains very well what and how the Spirit of the Sovereign Lord will do when He comes to people. The Holy Spirit will anoint people, help people to preach good news to the poor, send people, bind up the brokenhearted, proclaim freedom for the captives, and release from darkness for the prisoners.

Matthew 4:19-20 teaches the three steps that Jesus’ disciples should take in the beginning of disciple-making. The first step is a mandating from Jesus. Jesus’ disciples should receive a mandating from Him to become His disciples. The second one is to follow Jesus. Jesus develops His disciples by following and imitating Him. The last one is to send His disciples to the world. Jesus gives a vision, “fishers of men,” to His disciples and sends them to make disciples of all nations.

Matthew 28:18-20 is the Great Commission that Jesus has given to all His disciples until the very end of the age. The verse shows clearly a standard that can distinguish whether disciplines of Jesus’ disciples are successful or not. The standard is to go and make disciples of all nations as the result of obeying Jesus’ commandment.

Luke 5:1-11 teaches the reaction of Jesus’ disciples when He calls people His disciples. When Simon and his friends caught a great many fish by Jesus and were called as His disciples,
they felt two things. The first thing was a conviction about their identities as sinners, and the second was astonishment. These realizations about his own identity and a feeling of awe about Jesus’ own identity, are absolutely necessary steps to become His disciples.

Luke 14:26-27 tells that Jesus’ disciples should pay a huge price for following Him. To become Jesus’ disciple, the man or woman should hate his father, mother, wife, children, his brothers, and sisters, even his or her own life. Furthermore, Jesus’ disciples should carry their own crosses and follow Him. Jesus’ disciples must love Him more than anything or anyone.

John 13:12-17 is related to the event that happened on that day when Jesus was caught by Judas and the Roman soldiers. Before Jesus left this world, He ordered His disciples to wash one another’s feet. This passage shows a model for Jesus’ disciples to follow. Even though they were already Jesus’ disciples, Jesus told them that they needed to wash one another’s feet. This passage shows the necessity of washing one another’s feet during discipline, as Christ’s true servants.

John 14:6-12 tells what disciple-makers show to their disciples, which is who God is. Jesus had been trying to show who God is to His disciples. Jesus’ disciples could learn and see who God is by seeing who Jesus is and what Jesus did. For this purpose, Jesus allowed His disciples to follow Him and stay on with Him.

John 14:26 explains well the roles that the Holy Spirit will perform for Jesus’ disciples after His ascension. God will send the Holy Spirit in Jesus’ name to perform special roles as “the Counselor” (NIV) and “the Comforter” (KJV). The Holy Spirit will teach Jesus’ disciples all things and will remind them of everything Jesus has said to them, which shows that Jesus has done His ministries with the Holy Spirit.
John 15:4-5 shows how to bear much fruit as Jesus’ disciples. What they should do for bearing much fruit is merely to remain in Jesus. Jesus said that if His disciples remain in Him and He in them, then they will bear much fruit. Jesus’ disciples are people who can do nothing apart from Him and who are walking with Him, together.

John 15:14-16 shows the depth of relationship between Jesus and his disciples. Jesus allowed His disciples to have a deep relationship with Him as much as He called them not servants, but friends, who were allowed to know everything that Jesus learned from God. Also, this verse tells that the authority to become Jesus’ disciples belongs only to Jesus for the sake of bearing fruit forever.

John 16:7-9, Mark 16:16, John 8:24 show what the Holy Spirit will do after Jesus leaves His disciples and what sin is. The Holy Spirit plays a role of “convicting the world of guilt in regard to sin and righteousness and judgment” (John 16:8). John 16:9, especially, declares what sin is, which is “not to believe in Jesus.”

John 17:2-3 shows not only what authority Jesus has and what the ultimate purpose of authority is. Jesus had the authority that God had given, and the ultimate purpose of the authority is to let people know who God and His son are and make efforts to use the authority correctly. When Jesus’ disciples go to all the nations by obeying His order, they should know that Jesus, who has the authority, is always with them to the very end of the age. So, disciple-makers should keep the authority and its purpose in their minds and use it during disciples making.

1 Corinthians 4:16 and 1 Corinthians 11:1 tell how disciple-makers should teach their disciples, which is imitation. Jesus always showed how to live or to do for His disciples in person (Mt 11:25-30, Jn 13:12-15, 34-35), and He asked them to do everything like He did. This
method was the same as Paul taught his disciples to do, which was “Follow my example, as I follow the example of Christ” (1 Cor 11:1).

Ephesians 4:13-16 shows the ultimate goal that Jesus’ disciples must get to, which is “to become mature, attaining to the whole measure of the fullness of Christ.” In other words, Jesus’ disciples must become like Jesus and live Like Him. So, like the Apostle, Paul said, Jesus’ disciples must aspire to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death.

Terms and Definitions of Disciple-Making

This study provides definitions of the following terms to understand the biblical discipleship that Jesus showed through His ministries in the Bible.

Disciple

Jesus’ disciples are all Christians who are called to follow Him, to imitate Him, and to go and make disciples of all nations by Him. The term disciple was used 269 times only in the New Testament60: at least 230 times in the Gospels and 28 times in Acts, and in the term disciple (mathētēs), in a general sense and in specific sense. In a general sense, a disciple is a committed learner or follower of a significant teacher or master.61 Under this definition, everyone who is called a disciple are not believers (Jn 6:53-66). In a general sense in Jesus’ day, disciples were people who would follow their rabbi (which means teacher) wherever he went, learning from the rabbi’s teaching and being trained to do as the rabbi did.62 In a specific sense, a disciple is “one

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62 Bill Hull, Jesus Christ, Disciplemaker (Grand Rapids, MI: Baker Books, 2006), 13. According to Hull, there were five characteristics of the rabbinical schools. 1. The disciple chose to submit to his teacher. 2. The
who has believed and trusted in Christ as Savior” (Luke 14:25-35; 13:13). Bill Hull also agrees with the idea that there is no difference between being a Christian and being a disciple in the Bible, and all Christians who believe in and follow Christ are His disciples. Therefore, God calls people not only as His believers (Eph 2:8-9, 1 Pet 2:9-10), but also His disciples (Mt 28:18-20) who are supposed to follow Jesus and be trained as disciples from the beginning of their conversion.

Discipleship

Discipleship is the process by which disciples grow in Jesus Christ, the Savior, until “attaining to the whole measure of the fullness of Christ (Eph 4:13).” Jesus showed that to become His disciple is a process to follow Him (Mt 4:19). Wilkins asserts, “The terms discipleship and discipling, are English words derived, obviously, from disciple, and the nearest equivalent to these expressions in the New Testament is the verbal form mathēteuō, make or become disciples (Mt 13:52; 27:57; 28:19; Acts 14:21). Discipleship is the ongoing process of growth as a disciple.” Dallas Willard and Dietrich Bonhoeffer agree with the idea that discipleship is the ongoing process of growth of disciples, and show what the object of the

disciple would memorize his teacher’s words. 3. The disciple would learn his teacher’s way of ministry. 4. The disciple would imitate his teacher’s life. 5. The disciple would be expected to find his own disciples. The rabbbinical tradition was very strict. Students had very little freedom, and when they graduated they would go on to a career as a teacher. Many started their own academies or band of followers. The followers were bound to their teacher’s interpretation of Scripture for life and were expected to multiply the traditions.

63 Wilkins, Following the Master, 25, Kindle.
65 Wilkins, Following the Master, 27, Kindle.
ongoing process of growth is: becoming Christ-like and imitating Jesus Christ Himself. Therefore, in this thesis, the term *discipleship* is going to describe the progression of growth of disciples until attaining to the whole measure of the fullness of Christ.

**Disciple-Making**

Disciple-making is to go and to 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 Jesus commanded (Mt 28:19-20). The term *disciple-making* comes from *matheteusate*, which means to make disciples.68 There are some differences between disciple-making and discipleship on three sections. Discipleship is the process by which disciples grow in Jesus Christ, while disciple-making means all steps to make disciples. According to Bill Hull, there are three sections in disciple-making: “deliverance, development, and deployment.”69 First of all, disciple-making starts by accepting that Jesus is their Lord (Mt 16:16, Jn13:13),70 develops by following Jesus (Mt 4:19, Jn 13:15),71 and is completed by sending Jesus’ disciples into the world to make disciples of all nations (Mt 28:18-20).72 Therefore, it is a scale to evaluate who real disciples are to produce other disciple makers of all nations as a result of obeying the Great Commission.


69 Ibid.


Summary

Chapter one looks at the aim of this thesis project by addressing not only what problems that South Korean Presbyterian churches are facing, but also why disciple-making is indispensable in restoring South Korean Presbyterian churches. As a solution to the statement of problems, also, this projects suggests a biblical discipline system that allows Jesus’ disciples to fully obey Jesus’ words through spiritual healing of the Holy Spirit that restores people’s distorted relationship with God, which comes from their sin. This chapter deals with the biblical and theological bases for disciple-making and roles of the Holy Spirit to convict sin and restore broken hearts, as the result of sin, in disciple-making. And this chapter introduces several reviews of literature and Scriptures in regard to the primary contents of disciple-making, the primary contents of the Holy Spirit’s ministries in disciple-making, and the primary contents of South Korean cultures and churches.

This project will investigate biblical principles of disciple-making that can produce disciples to trust in God fully, and as a result of the trust, completely obey God through healing of the Holy Spirit, who gives power and hope to overcome sin.
CHAPTER TWO

THE BIBLICAL AND HISTORICAL BACKGROUND OF DISCIPLE-MAKING

This chapter provides the biblical and historical background of disciple-making. First, this chapter deals with the terms and definitions related to spiritual healing, clarifying the confusion about who disciples are and recognizing distortions related to spiritual healing. Second, by showing the biblical foundations of disciple-making, this chapter proves that disciple-making is not only Jesus’ way, but also God’s way and the Apostles’ way. Jesus’ way is consistent with the purpose of Creation. Third, this chapter suggests the standards that cannot only evaluate current disciple-making programs in today’s churches, but also make biblical discipleship training programs by reviewing biblical principles that Jesus showed through His disciple-making. Finally, the chapter shows the current situation of Korean churches in terms of disciple-making, and furthermore, suggests the direction that Korean churches should go by presenting characteristics of discipleship in Church history and Korean history.

**Biblical Foundations of Disciple-Making**

Disciple-making is the way that the Father, Jesus, and the Holy Spirit designed to complete God’s will: to be fruitful, increase in number, and fill the earth by the human beings with the image of God (Gen 1:27-28). Also, disciple-making is the way that the Apostles took to accomplish God and Jesus’ will as the result of obeying Jesus’ commandment and furthermore the biblical method that develops laymen’s leadership. The Bible shows clearly that God collaborates with Jesus and the Holy Spirit to make disciples (Jn 14:26, 17:18, 21, Acts 10:38), and disciple-making is the fundamental and biblical way that all churches must pursue. This chapter will introduce the five biblical foundations of disciple-making: Disciple-Making in the
Great Commission, God’s way, Jesus’ way, the Apostles’ way, and the importance of laity believers’ roles.

Disciple-Making in the Great Commission

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. 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."¹

Disciple-making is the mission and obligation that Jesus ordered of all His disciples and believers to obey before He was taken up (Mt 28:18-20), which is called “the Great Commission.”² The relationship between Jesus and all Christians gives those reasons and adequacy why all churches must obey the Great Commission. Jesus is the head over everything for the church, and the church is His body (Eph 1:22-23). His people who have been called in Jesus Christ are His church (1 Cor 1:1-2, 1 Cor 3:16, and Eph 2:19-22). The relationship between Jesus and His churches is the relationship between the Lord and His servant. As the body and church of Jesus, His church must obey the commandment, the Great Commission, given by the Lord as its responsibility.³

Disciple-Making in the Old Testament

Disciple-making is God’s way to complete His will and, specifically, His will in the Old Testament. God’s will is that His people will bring Him glory by obeying His commandment:

¹ Matthew 28:16-20.


“Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground…Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (Gen 1:26-28). God hopes to accomplish His will through human beings who were made in His image. Thus, God always calls His people, lets them imitate Him, and sends them to the world to reveal who God is through them as His representative.

Genesis shows how God accomplished His will and vision through His chosen people. God calls His people by creating male and female, He lets them imitate Him by creating them in his own image, and He sends them to the world by ordering them to be fruitful and increase in number by blessing them (Gen 1:26-28). This commandment was repeated during the age of Noah (Gen 9:1) and during the age of Abraham (Gen 12:1-3) and furthermore is still valid. In addition, God called Israel, Abram’s descendants, as a chosen nation. God called Israel from Egypt, ordered them to imitate His holiness (Lev 11:45), and sent them to all nations as a kingdom of priests and a holy nation for Him (Ex 19:6, Ezk 20:41). God reveals who He is all over the world through His people. J.I. Packer summarizes the way to complete God’s will and vision purpose process of disciple-making as follows:

4 Earley and Dempsey, Disciple Making Is, Kindle Location 318, Kindle.
6 John Macarthur, The Battle for the Beginning (Seoul, Korea: Revival and Reformation, 2009), 223-238.
7 John H. Walton, The IVP Bible Background Commentary-Old Testament (Downers Grove, IL: Inter Varsity Press, 2000), 94. According to Word Biblical Commentary, “kingdom of priests” and “holy people” are closely related to one another, and although they each refer to the whole of the people who will pay attention to and follow the covenant, they are not to be taken as synonymous, either all three of them or the second two of them. Israel as the “special treasure” is Israel become uniquely Yahweh’s prized possession by their commitment to him in covenant. Israel as a “kingdom of priests” is Israel committed to the extension through the world of the ministry of Yahweh’s Presence.” John I. Durham, Word Biblical Commentary, vol. 3, Exodus (Nashville, Tennessee: Thomas Nelson, 1987), 263.
God’s ways do not change. He continues to act toward sinful men and women in the way that he does in the Bible story. Still He shows His freedom and lordship by discriminating between sinners, causing some to hear the gospel while others do not hear it, and moving some of those who hear it to repentance while leaving others in their unbelief, thus, teaching his saints that he owes mercy to none and that it is entirely of his grace, not at all through their own mercy to none and that it is entirely of his grace, not at all through their own effort, that they themselves have found life. Still he seeks the fellowship of his people, and sends them both sorrows and joys in order to detach their love from other things and attach it to himself.\textsuperscript{8}

Likewise, God always accomplishes His will and reveals who He is through disciple-making: mandating His people, imitating Him, and sending them to the world. Therefore, disciple-making is God’s way that all churches must follow to complete God’s will, not a program to expand church membership.

\textbf{Disciple-Making in the Four Gospels}

Disciple-making is Jesus’ way to complete God’s will in the four Gospels. To do that, Jesus lived as God’s disciple and disciple-maker and was the optimal role model of a disciple on the earth.\textsuperscript{9} Jesus received the mandating from God, He followed and imitated God’s ways, and He was sent to make disciples to the world by God. Also, Jesus trained His disciples in God’s way, which is mandating, imitating, and sending.

At first, Jesus lived on the earth as a disciple of God. Jesus’ public ministries started from God’s mandating. Jesus received the mandating from God as His Son (Mt 3:17),\textsuperscript{10} Jesus imitated God by doing what God did (Jn 5:17), and furthermore, Jesus was sent by God (Jn 17:18, Jn 20:21). Mandating, imitating, and sending are the biblical principles in disciple-making. Before

\begin{itemize}
  \item \textsuperscript{8} J. I. Packer, \textit{Knowing GOD} (Downers Grove, IL: IVP Books, 2011), 79.
  \item \textsuperscript{9} Willard, \textit{The Great Omission}, 18-22.
  \item \textsuperscript{10} Jesus testified that the Father had sent him in the Gospel John totally fourteen times: Jn 5:36, 5:37, 6:44, 8:18, 8:42, 11:42, 12:49, 14:24, 17:8, 17:18, 17:21, 17:23, 17:25, and 20:21.
\end{itemize}
Jesus lived as a disciple-maker on the earth, He already lived as God’s disciple perfectly. After that, Jesus called His disciples and let them imitate Him, and sent them to the world. Disciple-makers must be Jesus’ disciple at first, and then ask their disciples to follow them. Many disciple-makers often make mistakes to teach their disciples at first. Disciple-makers must remember that Jesus, the role model to follow in every aspect, lived as God’s disciple first, and then He called His disciples to follow Him.

In addition, Jesus lived on the earth as a disciple-maker. When Jesus started His public ministries, the first thing that He did was to call His disciples (Mt 4:18-22). The process that He chose to develop them as the next step was to let them imitate Him (Jn13:15), and the last thing that Jesus did in His public ministries was to send His disciples to the world to make disciples of all nations (Mt 28:18-20, Jn17:18). Likewise, Jesus’ life was not only the life as God’s disciple, but also as a disciple-maker to accomplish God’s will in the four Gospels as the role model of making disciples. Therefore, disciple-making is the way all churches must follow as Jesus commanded and showed.

Disciple-Making in the Epistles

Disciple-making is the Apostles’ way to complete God’s will and vision. After the ascension of Jesus, the Apostles took over the same way as God and Jesus did to complete God’s will and vision: mandating, imitating, and sending.

First, the Apostles called some people as special chosen people and disciples. The eleven Apostles chose Matthias as one of the Apostles after the death of Judas (Acts 1:21-26). The

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Apostle Paul called a disciple named Timothy and took him along on the journey (Acts 16:1-3, Rom 16:21). The Apostles strongly preached the Gospel to people and called many disciples (Act 2:41, 6:7). Second, the Apostle Paul ordered His disciples to imitate and follow him as he followed the example of Christ (1 Cor 4:16, 11:1-2). Third, Paul sent his people like Timothy, to the Corinthians to remind them of his way of life in Christ Jesus, which agrees with what he taught everywhere in every church (1 Cor 4:17), and to order Timothy to say the things Timothy had heard him speak to people who would teach others (2 Tm 2:2). Even though the word, *disciple* disappeared, the Apostles took the way that Jesus did disciple-making, and they pursued the same goal and methodology of Jesus. About the value of disciple-making, Michael Wilkins also mentions that disciple-making through the Apostles let believers, who had never seen Jesus physically, see His teaching and doing, and the Apostles took over the way to make disciples of their followers. Likewise, the Epistles reveal that disciple-making is the method that the Apostles were to pass faith on to future generations, and all churches must take over and follow.

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14 Ok, *Called to Awaken The Laity* (Seoul, Korea: International Disciple Training Institute, 2011), 129-134.
16 Wilkins, *Following the Master*, 275, Kindle. Wilkins emphasizes the importance of disciple-making as follows: “The reality of an intimate discipleship relationship with our risen Lord must not disappear from the mindset of the modern Christian. We should recognize that different historical circumstances from the period of the Gospels to the church will cause us to look differently at our relationship with the Lord and with each other. But this should motivate us to explore the teachings of the Epistles more carefully to see how it was that the apostles communicated the concept of discipleship to believers in their churches. Most of those believers had never seen Jesus physically. Yet the apostles brought him to life through their experiences and their teachings, thereby equipping the believers with the means necessary to be disciples of Jesus in the age beyond the empty tomb. In that sense, our situation is not much different from that of the early church. We also need to learn from the apostles what it means to be a disciple in the present day.”
Disciple-Making in terms of Developing Laymen’s Leadership

Disciple-making is a biblical way to develop laymen’s spiritual maturity and to help laymen complete God’s will. Through disciple-making, Jesus and the Apostles developed laymen’s leadership, and let them play the important roles of God with Jesus and the Apostles as God’s fellow workers, Jesus’ friends, and the Apostles’ fellow workers.17

The word, laymen, is not in the Bible. The word is used comprehensively to show all of the people in the Bible, but laymen are different from ministers.18 Jesus called His disciples when they were laymen from different backgrounds, careers, and ages. The disciples of the Apostles were laymen and brothers/sisters in the early church. Jesus and the Apostles, however, developed the leadership of laymen to get to the whole measure of the fullness of Christ through disciple-making (Jn 13:15, 1 Cor 11:1, Eph 4:13, Col 1:28). At last, their disciples grew up spiritually to be called as Jesus’ friends (Jn 15:15) and Paul’s fellow workers (Rom 16:1-27, 1 Cor 3:9, 2 Cor 8:23, Phil 4:3).19 Jesus and the Apostles sent their dedicated and developed disciples to the world to make disciples of all nations (Mt 28:18-20, 2 Tm 2:2). Likewise, God wants to develop spiritual leadership of all Christians who are Jesus’ disciples, who can give much influence to other people.20 Therefore, all churches should help laymen to develop their

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17 Hendrik Kraemer, A Theology of the Laity (Philadelphia, PA: The Westminster Press, 1958), 49. “The word, lay, goes back to the Greek word laikos, which in its Latinized form (laicus) entered a number of Western languages. It is as a thoroughly religious word that laicus has become part of the great tradition of the West. It means originally: belonging to the laos; that is the chosen people of God, both in the Old and the New Testament.”

18 Ok, Called to Awaken the Laity, 39.

19 A. B. Bruce, The Training of the Twelve (Grand Rapids, MI: KREGEL PUBLICATIONS, 1971), 11. Bruce insists that there are three stages in disciples’ fellowship with Jesus: The first stage is that they were simply believers in Him as the Christ, and His occasional companions at convenient, particularly festive, seasons. The second stage is that fellowship with Christ assumed the form of an uninterrupted attendance on His person, involving entire, or at least habitual abandonment of secular occupation. The third stage is that they were chosen by their Master from the mass of His followers, and formed into a select band, to be trained for the great work of the Apostleship.

leadership, and disciple-making is the way that all churches must take to develop laymen’s leadership like Jesus and the Apostles.

**Biblical Principles of Disciple-Making**

In the Gospels Jesus shows three biblical principles to help some of his followers to become His disciples. The principles are mandating, imitating, and sending. Jesus called some people as His disciples, trained them as disciples by teaching them to imitate Him, and sent them to the world to make disciples of all nations. All discipleship training programs should not only be executed, but also be evaluated by these three biblical principles.

**Mandating (Mt 4:18-22, Mk 1:16-20, Lk 5:1-11): Beginning of Disciple-Making**

Disciple-making begins with Jesus’ mandating and the mandating leads His disciples to the intimate relationship with Him. His mandating has two purposes. The first purpose is to call some people as His disciples, and the second purpose is to call them into an intimate relationship with Jesus.

First, Jesus’ disciples are people who are called as His disciples only by Him in person. To become Jesus’ disciples, there is the only one condition, and it is Jesus’ mandating. There were some people who Jesus did not allow to follow Him, even though they were trying to follow Him (Mk 5:18-19, Lk 8:38-39). Only Jesus came to people for the first time and called them as his disciples in person (Mt 4:19-20, Mk 1:16-20, and Lk 5:1-11). John 15:16 indicates clearly that the authority to call Jesus’ disciples belongs to only Jesus, not to His disciples. Thus,
all Christians must remember that Jesus started disciple-making for them,\textsuperscript{21} and also God let them aspire to following Jesus (Jn17:9).\textsuperscript{22}

Second, Jesus’ disciples are people who have been called into His intimate relationship by Him in person, with a hegemony. One of the purposes that Jesus called His disciples to is an intimate relationship with Him. To complete the purpose, Jesus allowed them to stay in his friendly relationship since the first time when Jesus called them as His disciples (Mt 4:19). Wherever Jesus went or whatever Jesus did, His disciples were given the special privilege to be with Him and to see His ministries and thoughts in person (Mk 5:37, Lk 9:28-36, Lk 8:10). This intimate relationship between Jesus and His disciples is shown as the word 

\textit{friend} (Jn 15:15), who knows everything that Jesus received from God. Likewise, Jesus’ disciples are given the privilege to receive an intimate relationship with Jesus,\textsuperscript{23} and furthermore, the special authority to receive an intimate relationship with God through Jesus.\textsuperscript{24} Therefore, Jesus’ mandating toward His disciples is the motive power and the driving force for them to complete disciple-making, because Jesus started disciple-making and He will complete it (Phil 1:6, Rev 22:13).


Disciples of Jesus are people who follow Him through His mandating. Jesus trained his disciples to follow Him by two ways. The first way is to imitate Jesus’ character, and the second one is to imitate Jesus’ lifestyle. To do that, Jesus revealed His nature and lifestyle to his disciples and ordered them to follow Him.


\textsuperscript{24} J.I. Packer, \textit{Knowing God} (Downers Grove, IL: IVP, 1993), 36-37.
First, disciples of Jesus Christ are people who are called to imitate Jesus’ personality through His revelation. In a lexical meaning, a disciple is a learner, but in the age of Jesus, a disciple was a follower.\textsuperscript{25} Jesus asked His disciples to follow Him through showing His personality and characteristics during disciple-making. With the authority as their teacher and Lord (Jn 13:13), Jesus ordered them to follow Him wherever He went and stayed (Mt 4:19), and invited them to learn from Him who is gentle and humble (Mt 11:29, Phil 2:5-11). Also, Jesus showed His disciples the full extent of His love (Jn 13:1) and His sanctification (Jn 17:17-21). Likewise, Jesus allowed His disciples to see and to learn His personality (gentleness, humbleness, love, and holiness) during His entire public life, which is the primary goal in discipleship.\textsuperscript{26} The purpose that God sent Jesus Christ to the world is to show the example of the Apostles and their disciples and command them to imitate His personality in their lives,\textsuperscript{27} which is one of the ultimate goals that Jesus trained His disciples.\textsuperscript{28} Therefore, biblical disciple-making training brings about a changed personality for Jesus’ disciples, and the personality is the standard to tell whether they are Jesus’ disciples or not.

Second, disciples of Jesus are people who are invited to follow His lifestyle through the model of His life. In order for His disciples to live like Him, He showed how to live to His disciples as a role model of life in person and asked them to follow Him. Disciples of Jesus are people who are asked to imitate His life’s patterns. Jesus showed how to pray (Mt 6:9), how to


\textsuperscript{26} Bill Hull, \textit{The Complete Book of Discipleship}, 114.


\textsuperscript{28} Ok, \textit{Called to Awaken the Laity}, 192. Ok states that “the ultimate goal of training Jesus’ disciples is to help them to imitate the person and the life of Jesus Christ and live like Jesus.”
live on earth (Mt 6:33), how to serve (Jn 13:14-15), how to do ministry (Mk 6:7-13), how to love (Jn 13:1, 34-35, Eph 5:1-2), how to remain in God’s love (Jn 15:10), how to give glory to God (Jn 17:4-6), and how to make disciples of all nations (Mt 28:18-20). The privileges and the full given authority that Jesus gave only His disciples let them to see His lifestyle, imitate Him, and do His ministries, and “God’s constant and effective support” drove them to follow and imitate Jesus. Therefore, a standard to distinguish the success of biblical disciplines is how much the lifestyles of Jesus’ disciples looked like Him after training. Likewise, the ultimate goal of processing of disciple-making is to imitate the personality and the lifestyle of Jesus Christ.

**Sending (Mt 28:18-20, Jn 20:19-23): Fruit of Disciple-Making**

Disciples of Jesus are people who are called, to be sent out to the world by Him for the sake of doing His ministry and making disciples of all nations with His authority.

First, disciples of Jesus are people who are called to be sent to the world as delegates to do His ministries. After Jesus called His disciples and asked them to imitate Him, Jesus gave them the authority to do His ministries. The ministries He gave to them were the same as He had done by obeying God’s words: healing, expelling demons, and preaching. Jesus called His twelve disciples to him with authority to drive out evil spirits and to heal every disease and sickness (Mt 10:1, Mk 3:13-15). Jesus also gave a confirmation to His disciples about their identity and their authority given within their identity, in which He told them that they would do

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what He had been doing and would do even greater things than these (Jn 14:12). Jesus also sent His disciples into the world as God sent Jesus (Jn 17:18) to let the world know that God sent Him and loved them even as God had loved Jesus (Jn 17:23). At last, “Jesus’ confident identity from God and short-term ministries with disciples” let His disciples gain identities as delegates and confidence in the authority of Jesus to the life of mission that was ahead after His Ascension. Also, the discipleship process of Jesus, “[the] multiplication of disciples looking like Jesus sending them to the world,” is God’s way as well. Likewise, Jesus’ disciples are sent to the world with a special authority to do something as His delegates. Disciple-making is not a program that prepares merely workers for their churches, but disciple-making is the way that Jesus took to prepare His disciples and send them to the world as His delegates to do His ministry.

Second, disciples of Jesus are people who are called to be sent to the world to make disciples of all nations. Jesus called some people as his disciples at first with a clear vision to make them disciple-makers (fishers of men) (Mt 4:18-22, Mk 1:16-20, Lk 5:1-11). Thus Jesus sent them into the world with the vision to make disciples of all nations with His authority (Mt 28:18-20, Mk 16:14-18, Lk 24:36-49, Jn 20:19-23, Acts 1:6-8). Likewise, Jesus laid claim on people through His disciples, not directly speaking to them, and sent them into the world to reproduce more disciples like Him. Rick Warren insists that disciple-making matches the


Therefore, disciple-making is not optional, but compulsory, and furthermore, the scale to evaluate the result of discipleship training programs is to produce disciple-makers as a result of obeying the Great Commission.

Fig 2.1. Biblical Principles of Disciple-Making

Characteristics of Types of Disciple-Making in Church History

Disciple-making of all nations is the original way that God, Jesus and the Apostles took to complete God’s will; His mission. However, many Christians and evangelical churches regard disciple-making as an optional program for new believers or dedicated lay-believers, or a rigorous life only for monks, missionaries, and ministers. As a result, within many evangelical churches and Christians, there has been the concept, “a two-level Christian experience in which only serious Christians pursue and practice discipleship, while grace and forgiveness is enough for everyone else.” Thus, this thesis deals with characteristics of types of disciple-making in

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37 Ok, *Called to Awaken the Laity*, 135-139.

38 Hull, *Complete Book of Discipleship*, 16.
church history, to reveal the necessity of disciple-making as the way of restoring Korean churches.

Disciple-Making in the First Century

The characteristic of disciple-making in the first century was to obey the Great Commission fully. Disciple-making started in the first century. After Jesus’ ascension and the Holy Spirit’s descent, Jesus’ disciples were changed and they obeyed the Great Commission with their hearts and made disciples of all nations (Acts 2, 6), and thus numerous new Christians crowded into the church and became Jesus’ disciples.39 Bill Hull addresses the characteristics of disciple-making in the first century:

First, deciding to follow a teacher: First-century discipleship was expressed as a servant-master relationship like Mt 10:24. Young men could join a variety of schools, each led by a rabbi or a teacher. In some cases, students chose their teacher and, of course, teachers could accept or reject a student’s application. The disciple of first-century Judaism learned everything from his teacher. Second, memorizing the teacher’s words: Oral tradition provided the basis way of studying. Third, learning the teacher’s way of ministry: A disciple learned how his teacher kept God’s commands, including how he practiced the Sabbath, fasted, prayed, teaching methods, and the many traditions his master followed. Fourth, Imitating the teacher’s life and character: Jesus said that when a disciple is fully taught, he “will be like his teacher” (Lk 6:40). The highest calling of a disciple was to imitate his teacher. Paul called on Timothy to follow his example (2 Tm 3:10-14). And he didn’t hesitate to call on all believers to do the same (1 Cor 4:14-16, 11:1, Phil 4:9). Fifth, Raising up their own disciples: When a disciple finished his training, he was expected to reproduce what he’d learned by finding and training his own apprentices.40

Likewise, the characteristic of disciples in the first century was not only obedience, but also intimacy.41 They believed in Jesus not only as their savior, but also as a role model to follow.

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Also, their intimacy and obedience toward Jesus let them share their lives with other people (Acts 2:43-47). Therefore, the characteristics of disciple-making in the first century followed the biblical principles of Jesus’ disciple-making.

Disciple-Making in Church Fathers’ Ages

“Simplicity and reality” are characteristics of the types of disciple-making in the age of the Church Fathers.42 The Church Fathers put much importance not on mysterious lives, but simple and practical lives: “serving God in the ordinary matters of life, loving their families, doing the slow soul work required as shepherds of God’s people,”43 and also were seeking spiritual lives as ardently as “they were willing to die for their faith and Him.”44

The age of the Church Fathers is usually from A.D 100-590 when people divided Church history by a chronicle.45 After the death of the Apostles, bishops received the authority of the Apostles. Robert E. Webber also explains the heart and attitude of the Church Fathers toward discipleship as follows:

The fathers of the ancient church recognized that discipleship is a matter of the heart, the will, and the intellect. Formation in every stage is a matter of the heart’s intention. As congregations approach this material and think of its possible adaptation in the local church, they should not think of it as “another program.” Turning the process of spiritual formation into a program will undermine its very purpose. It is a spiritual process, a process that the church sets in motion to engage the heart, the mind, the will, indeed the whole person, in a lifelong commitment of discipleship. The process is clearly rooted in the biblical mandate


43 Ibid., 75.

44 Ibid., 80. “Bishops encouraged prayer, fasting, giving and connectivity. In particular, bishops should provide corporate spiritual direction through the leading of community worship around the Lord’s Table. They were willing to die for their faith, but also desired to live for Christ in a daily sacrificial way to be good examples to the people they led. In all the best ways, they represented what being witnesses for Christ includes. By practicing the same disciplines as Christ, they became godly and disciplined men. The power of one life to influence another is the beginning of discipleship.”

to make disciples. It thoughtfully works out a way to introduce new Christians to the whole picture of what it means to be a disciple, and it provides a context that integrates new Christians into the whole life of the church. The result is a community of people committed to growing together as disciples.46

The Church Fathers, in other words, were very passionate people to follow and imitate Christ as His disciples and make disciples. Regarding their passion and enthusiasm, Gregory of Nyssa asserts, “Moving ever forwards, he did not stop in upward climb…He constantly kept moving to the next step; and he continues to go even higher because he always found another step that lay beyond the highest one that he had reached.”47 They used to fast not only on every Sunday, Wednesday and Friday, but they also used to pray every day, praying at night, and succor to help the poor. To undergo a baptism, they required education for three years, which was called *Catechumenate*.48 Likewise, these characteristics of disciple-making in the ages of the Church Fathers show that bishops and lay-believers still succeeded to the spiritual directions of the Apostles as successor of the Apostles, and “the content of discipleship is thoroughly biblical.”49

Disciple-Making in the Middle Ages

The characteristic of disciple-making in the Middle Ages is darkness, as the Middle Ages are called “the Dark Ages or Medieval times.”50 Usually the Middle Ages refer to that period in

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European history between the beginning with Gregory the Great, the last of the fathers and the first of the popes, and the Protestant Reformation: “For ecclesiastical history the Middle Ages begins with Gregory the Great (540-604), the last of the fathers and the first of the popes, at the close of the sixth century. Its termination, both for secular and ecclesiastical history, is the Reformation of the sixteenth century (1517), which introduces the modern age of the Christian era.”  

The Middle Ages were a declining situation of the Church Fathers, and building up the foundation of the Reformation Age. Ignorance tormented the church ministers and laymen, and corrupt ministers made no scruples of doing anything to sustain their authority in churches.

However, in the Middle Ages there were some pious movements to follow Jesus, like the monastery movement. The following is a list of monks of “Antony (AD. 250-356) who was known as the first monk and the Desert Fathers, Pachomiuns (AD. 286-348), Symeon (AD. 5 Century), Jerome (AD. 340-420), Benedict (AD. 480-543), Francis of Assisi (AD. 1181-1226), Dominic (AD. 1174-1221).” Even though the piety of monks is debatable, they pursued common, pious lifestyles and disciplines:

They chose a definite pattern of life—a life of humility, sacrifice, submission, and service. They saw the road to godliness as one of discipline. They saw value in living by a rule, sharing an agreed-upon life. They desperately needed each other to remain faithful. They practiced the disciplines that Jesus modeled-disciplines that freed them from slavery to their own body’s appetites and that connected

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them to God and reformed them spiritually. They applied themselves to serving others.  

Thus, the power of influence of these monks affected discipleship “from the journey outward to the journey inward and imitating Christ on a foundation of inner strength: Discipleship involves the quest of going deeper with God, positioning ourselves to undergo a transformation of character.” However, the power of influence of these monks did not affect the common lives of Christians, and their discipleship training just stayed within the monastery.

Disciple-Making in the Reformation Age

The characteristics of disciple-making in the Reformation Age are “a republication of primitive Christianity and the inauguration of modern Christianity.” As printing presses were developed, many reformers rose and did reforming work such as Martin Luther (1483-1546), John Calvin (1509-1564), Thomas Cranmer (1489-1556), Philip Spener (1635-1705), Nicholas Zinzendorf (1700-1760), and John Wesley (1703-1791) with common people aspiring to political and religious reformation, because at that time the popes and high clergymen were not only pursuing luxurious and sexually promiscuous lifestyles, but also selling the position of the clergy without the power of influence. Also, many churches were executing splendid events and all kinds of joyful programs, which were, they thought, appealing to the people. At last, those distorted aspects of churches and their leaders brought about the beginning of the laity movement.

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55 Ibid., 88.
56 Schaff, History of the Christian Church: From the 1st to the 19th Century (All 8 Volumes), locations 88076-88078, Kindle.
at the Reformation Age. The Reformers accentuated that there was no difference between laity and ministers. Thus the Reformation was one of the most distinguishing events in church history.

In the Reformation, however, there were some limitations. The Reformers’ inward interest, such as the purification of the church, naturally put some distance between the Great Commission and their goal. While the Reformers had “the theological principle of the universal priesthood of all believers” in their hearts, they put their priority on “the importance of teaching, preaching, and liturgical responsibilities” due to the necessity of training and education. As a result, most of seventeenth-century theologians, including the Reformers, thought that “the Great Commission was binding only on the Apostles” and died with their death. Likewise, the Reformers insisted on the necessity of this world’s salvation, but they did not reach the full obedience of the Great Commission.

Disciple-Making in Twentieth Century

One of the most surprising things that happened in churches in the twentieth century was a laity movement. A laity movement actively rose and laymen did ministries as key roles in

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59 Linsay Jones, *Encyclopedia of Religion*, vol.8 (New York, NY: Macmillan Reference USA, 2005), 5286-5288. In the book, the Roman Catholic tradition makes a clear differentiation between "laity" and "religious." Martin Luther (1483–1546), in his *To the Christian Nobility*, rejected the hierarchical structure of the Roman Catholic Church as well as the distinction between clergy and laity. John Calvin (1509–1564), also, stressed the importance for all members of the church, who collectively were the laity, to so live that the reality of their state of election by God would be evident in their work in the world, which was to be pursued diligently. http://go.galegroup.com/ps/i.do?id=GALE%7CCX3424501776&v=2.1&u=vic_liberty&it=r&p=GVRL&sw=w#contentcontainer.

60 Ibid., 5288.


62 Boer, *Pentecost and Missions*, 34.
their churches in the twentieth century, even though there were many laymen who played important roles in the Bible.\(^{63}\) That is because the two main causes are: “First, the various attempts to embody in new Centers new possibilities of the laity’s part in the verbal and active witness of the Church in modern society, and second, the Ecumenical Movement.”\(^{64}\) In this time, not only were held very important councils like the Word Council of Churches (1948) and International Congress on World Evangelization Lausanne, Switzerland (1975), but also laity movements, such as Navigator, C.C.C, and YWAM started lively. In the twentieth century many churches started to realize the importance of laymen’s roles again, John Stott evaluates the value of laymen’s roles as follows:

There have been notable lay movements before, for example, in the Middle Ages and during the Reformation; and the lay initiative which led to the founding of great international youth and missionary movement in the nineteenth century has not yet spent its force. But these were spontaneous, the upsurge of lay energy from below, sometimes tolerates by church leaders only because they had no alternative. Today, however, toleration is being superseded by encouragement, reluctance by enthusiasm. Lay people are being taken seriously because there is a growing recognition of their true place in the Church.\(^{65}\)

As the Reformation made churches return to Apostolic church in church history again,\(^{66}\) laity movements made church members return to disciple-making like the Apostles did.

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\(^{64}\) Kraemer, *A Theology of the Laity*, 37.


Unfortunately, however, churches have been changed in the latter twentieth century as John Stott says, “the Church constantly changes.” There have been largely two changes in evangelical churches these days. One is that the responsibility to obey the Great Commission has been disappearing, and the other is that popularity toward healing has been increasing.

First of all, disciple-making has been losing its attraction. For at least several decades, the churches of the Western world have not asked their members to be disciples of Jesus. In other words, it is not mandatory to become Jesus’ disciples for people to join the church. As the result of it, there have been two kinds of Christians: dedicated and pious Christians who need discipleship training as Jesus’ disciples and general Christians that are their churches members without becoming Jesus’ disciples or following Jesus.

Second, contemporary churches have been focusing on therapeutic-centered methods. As time goes by, interest of churches has been moved into from what God and Jesus want to what people want. According to David Wells, for three decades, laymen’s main interest has been moving from faith toward doctrine and the Scripture to psychology-centered therapeutics. In other words, contemporary Christians have been focusing on themselves instead of the Bible. As the result of it, however, they have experienced pride, tension, anxiety and bewilderment, and furthermore spiritual depression. Likewise, for three decades, the churches of the Western

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67 Stott, One People, 15.
69 Hull, The Complete Book of Discipleship, 16.
World have been focusing not on disciple-making, but on healing like psychology, and as the result, they have been in increased confusion. It is very important to study the church history related to disciple-making because Korean churches have been pursuing the models of North American churches and are facing the same problems. Continuously, the writer will search how Korean churches were, are, and will be through investigating Korean church history.

**Characteristics of Types of Disciple-Making in Korean Church History**

Korean Church history is roughly divided such as the age of Roman Catholicism in Korea (1594~1875), the early age of Protestant Church in Korea (1876~1910), the inclement age of Protestant Church in Korea (1910~1960), and the growing Protestant church in Korea (1970~2000), and the decline of Protestant Church in Korea (2000~Present). Every Korean church age has characteristics, and God used these uniquely in each age.

**The Age of Roman Catholicism in Korea (1594~1875)**

Korea has been a nation of Buddhists since the Shilla dynasty of Korea (B.C. 57- A.D. 935), before Catholicism transmission. Of course, some social scientists insist that “Nestorian missionaries came to the vast tract of territory in Asia and eventually to the Tang China and Shilla dynasty to transmit Eastern Roman’ Catholicism called ‘Kyung-Kyo,’ because a stone cross and several relics related to Christianity were found in Kyungjoo, capital of Shilla dynasty.”

During the Japanese invasion (1592-1598), also, missionaries of the Society of Jesus came to Korea with Japanese soldiers, but they did ministries only for Japanese soldiers.

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The official transmission of Catholicism, however, was in the eighteenth century. Many Koreans at that time, noble men who studied in China, received Catholicism and cultural influences and finally built up the first Catholic Church in Korea in 1784. The power of influence of the Roman Catholic Church spread all over Korea, and then politicians of the Chosun dynasty (A.D. 1392~1910) persecuted Catholic believers too much and furthermore killed them terribly in the eighteenth and nineteenth centuries in Korea. The period laid the foundation of the Protestant Church in Korea.

The Early Age of the Protestant Church in Korea (1866~1910)

The characteristic of this period is that the Korean Protestant church and its systematic training programs for discipleship started and settled in Korea. The first Protestant missionary who visited Korea was a German, Karl Friedrich August Gutzlaff in 1832, and he stayed only for a month, sharing Gospel tracts and went back to his country without any gain. Officially Protestant missionaries’ active ministries happened in 1884. After R. J. Thomas’s death, who was the first Protestant martyr in Korea in 1866, the Northern Presbyterian Church sent the first Presbyterian missionaries, Dr. Horace N. Allen in 1884 and H. G. Underwood in 1885 to Korea. When Underwood entered Korea, he accompanied H. G. Appenzeller and M. F. Scranton, sent by the North America Methodist Church, and it was the beginning of Korean mission in earnestness.

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Through missionaries’ passion and devotion, an explosion in the communicant membership of the Church occurred between 1895 and 1910. People were flocking to the Church in tremendous numbers as much as the communicant members of the Church showed better than a 30 percent increase for the year 1900 alone. There was not only numerical expansion, but also spiritual formation. The dedication of the missionaries to the Great Commission let them do their best to make disciples and change Korean people spiritually as much as the great ‘Revival of 1907.’

As shown in Figure 2.2, the result of the great Revival in 1907 was formidable increasing 267.84 percent of the total number of believers comparing to 1905. At that time,

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of churches</th>
<th>Institutes of preaching</th>
<th>Communicant member</th>
<th>Intern membership</th>
<th>Offering(Won)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1905</td>
<td>321</td>
<td>470</td>
<td>9761</td>
<td>30136</td>
<td>1,352,867</td>
</tr>
<tr>
<td>1907</td>
<td>642</td>
<td>1045</td>
<td>18964</td>
<td>99300</td>
<td>5,319,785</td>
</tr>
<tr>
<td>Increasing rates (%)</td>
<td>200</td>
<td>222.3</td>
<td>194.2</td>
<td>329.5</td>
<td>393.2</td>
</tr>
</tbody>
</table>

Figure 2.2. Situation of 1905 and 1907 in Korean Protestant churches

discipleship training systems began in Korea, which were the Bible training classes. Bible classes accounted for the rapid growth and revival condition of the Korean Church in those early times. About the unbelievable effects of the Bible training class systems, the institute of Korean Church History Studies evaluates as follows: the religious life, focused on the Bible studies, was an important motive that not only brought about the great Revival in 1907 in Korea, but also built up the set pattern of Korean Protestant Church. Likewise, the great Revival of 1907 is a

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81 Ibid., 55. “Bible training class system began in 1890 in Dr. Underwood’s study in Seoul, with seven men attending, and in 1891 each missionary should work out a course of Scripture instruction for each sub-station according to the general plan approved by the mission.” Shearer, *Wildfire: Church Growth in Korea*, 55.

very impressive and important event in Korean church history because the great Revival of 1907 happened as the result of not only the missionaries’ obeying to the Great Commission, but also pious lives like praying and repentance through the Holy Spirit. The Korean Protestant church and systematic training programs started and settled down to Korea in this period.

The Inclement Age of the Protestant Church in Korea (1910~1960)

The characteristic of this period is similar to the Middle Ages, that is, darkness. In the year 1910, Japan annexed Korea to herself and had ruled over it for the next 35 years. Even though the situation of Korea and churches was very serious under the annexation by Japan, the number of Korean churches’ members was increasing: The membership rose from 69,025 reported in 1920 to 72,138 reported in 1921 and to 89,000 in 1925. Disciplines for making disciples were insufficient, however, because many church leaders had been in jail and most of the evangelistic missionaries left Korea by force of Japan. During annexation, the Japanese people stirred up trouble by imprisoning many faithful ministers and laymen, and as the result of Japan’s oppression, Korean churches were divided in two parts: those who followed Japan’s commandment to honor Japan's war casualties, and the other who resisted it to the end. After freedom from Japan in 1945, different opinions about honoring Japan's war casualties were the foundation of the divisions of the Protestant Church and the building up of each Theological Seminary (Methodist, Koryo, Chosen, and Presbyterian). Furthermore, “these divisions have


84 Shearer, *Wildfire: Church Growth in Korea*, 60-79.


extended even into small villages where two elders, who for other reasons might not be getting along, have taken sides and divided their congregations down the middle, aligning themselves with opposing General Assemblies.\textsuperscript{88} Also, the Korean Church was broken down and dissolved during the Korean War (1950-1953) again and over four hundred Christian pastors and many Christians were killed or persecuted by the hands of the Communists.\textsuperscript{89} Likewise, Korean churches were confused and could not afford to do disciple-making, and had a very harsh time for the Protestant Church to be split into several denominations in this period.

The Growing Protestant Church in Korea (1970~2000)
The characteristic of this period is active disciple-making among nondenominational missionary institutes on campuses and in many Korean churches. The Korean Church has expanded explosively since the mid-70s, and three big revival congregations played a pivotal role in the extension of the Korean Church: Billy Graham’s evangelism congregation in 1973, Explo 74 in 1974, and the holy congregation for national evangelism in 1977.\textsuperscript{90} Merely 4.3 percent of Korean people were Protestant and Roman Catholic in 1962 as in Figure 2.3;\textsuperscript{91} however, the Korean Church completed marvelous revival, as the Korean Christians shown reached almost 20 percent of all Korean people in 2005 as in Figure 2.4.\textsuperscript{92} Several reasons

\textsuperscript{88} Shearer, \textit{Wildfire: Church Growth in Korea}, 214.

\textsuperscript{89} Ibid., 209.


\textsuperscript{91} Shearer, \textit{Wildfire: Church Growth in Korea}, 29.

brought about expansion of the Korean Church: the persistent and fervently emotional
evangelism movement of missionary institutes, Pentecostal movement, spiritual awakening of
each church herself, and political and social insecurity. Among them, the evangelism
movements of nondenominational missionary institutes on campuses started in earnestness in the
mid-1960s, and have played a key role not only in evangelism for young university students, but
also in total revival of Korean churches. The Missionary Institutes movements officially have
settled down in the Korean Church across Campus for Disciple-Making by Hanhum Ok since
1978. After then, many Korean churches have received the enormous influence from him and
his disciple-making program and have been executing it with developing the leadership of

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93 Ok, *Called to Awaken the Laity*, 23.

94 Chulho Han, Mission abroad of missionary institutes for Campus in Korea, accessed July 16, 2014,
Missionary Institutes started as follows: Korea C.C.C.(1958), Korea YWAM(1972), IVF(1953), Korea
Navigator(1966), JOY (1958), etc. It was in the 70s that they worked actively in earnestness and brought about the
revival of Korean Church.

95 Joongpyo Lee, “Impact that the Disciple-Making Program of Saran Church gave Korean churches”
Durano Light & Salt (November 1998), accessed July 16, 2014,
laymen as Jesus’ disciples.96

The Decline of Protestant Churches in Korea (2000–Present)

The characteristics of this period are Korean churches’ declination and pursuit of unbiblical ways. Korean churches have been facing extreme decline since 2000.97 While Korean churches had numerical explosion in the past several decades, they are facing a crisis these days. The reliability of Korean churches compared to other religions has been in last place since 2008.98 Under this situation, two phenomena are flowing in Korean churches. One is to bring about a negative perspective toward disciple-making itself, and the other is to pursue psychology for healing.

First, Korean churches think that disciple-making is not useful anymore.99 Several churches known as disciple-making churches in South Korea, created problems because of their members and leaders’ dishonest and unbiblical lives, like sexual immorality or illegal using of church’s funds.100 Also, the churches are receiving critiques that disciple-making in South Korean churches became merely church networking programs not to produce Jesus’ disciples.

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98 Hyeungsik Cho, “2013 Analyzing Results of Korean Churches’ Social Reliability Search,” Christian Ethics Movement of Korea, February 05, 2014, accessed March 15, 2014, http://cemk.org/. This data was reported at a seminar(February 5, 2014) held by Christian Ethics Movement of Korea that surveyed 1,000 persons who were over 19 years old all over Korea.


who were imitating Jesus Christ. Likewise, disciple-making in South Korean churches have received a great deal of negative critiques from Korean society and many people, and Korean churches are pursuing another alternative, which is healing related to psychology.

Second, Korean churches are interesting in healing and psychology by means of numerical expansion. Korean society has been ardently getting interested in healing since 2012, and also, Korean churches have been focusing on counseling and healing increasingly, too. Instead of disciple-making, as the result of obeying Jesus’ commandment, psychology and healing are occupying an important position.

Surprisingly, unfortunately, this situation in Korea is following the same bad methods in British and American church history. British churches were pursuing psychology and healing instead of the Bible in the 60’s, and American churches were pursuing them in the 80’s and 90’s. About after thirty years, Korean churches are pursuing them, too. D. Martyn Lloyd-Jones, one of the most famous preachers in the world and one of the only two British evangelists against Ecumenical Movement in the UK in the middle of the twentieth century, warned the British churches and Christians that psychology including temperament or types was not an answering to their salvations and they should focus on seeking God Himself and turning to Jesus Christ in

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1965. David Wells, Distinguished Senior Research Professor at Gordon-Conwell Theological Seminary, warns that American churches and Christians have been focusing on psychology and healing: “In these three decades (from 1959 to 1989), the laity had apparently moved from a doctrinally framed faith the central concern of which was psychological survival. Christian truth went from being an end in itself to being merely the means to personal healing. Thus was biblical truth eclipsed by the self and holiness by wholeness.” He asserts that American Christianity had been regarding psychology and healing as the central in Christianity even though they were subsidiary before. The result of them is shown in a survey of Pew Research in 2014. The survey reports that seventy two percent of American people think that the power of influence of religion is reducing and the rates have been rising every year.

Korean churches have been focusing on psychology and healing since 2012, on the other hand, disciple-making in Korean churches is losing attraction like British churches were interested in psychology and healing in the 60’s and American churches were interested in psychology and healing in the 80’s and 90’s. Surprisingly, Loren Cunningham, the founder of YWAM, informs that the aspects of Korean churches take after those of American churches thirty years ago. Consequently, it is an assurance that the aspects of the Korean churches in the future will take after the present ones of American churches. Even though disciple-making in

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106 Ibid., 211.


Korean churches is losing attraction, Korean churches should focus on disciple-making as the core of Christianity and pastoral ministries, like Dietrich Bonhoeffer asserts; “Christianity without discipleship is always Christianity without Christ.”

Summary

Chapter two has looked at the biblical and historical background of disciple-making. First, this chapter defined clearly who Jesus’ disciple is and what discipleship and disciple-making are to avoid confusion related to disciple-making. Second, this chapter showed that disciple-making is not only the way that God, Jesus and the Apostles took, but also the biblical way of developing laymen’s leadership, to say nothing of the importance of obeying Jesus’ last will, the Great Commission. Third, this chapter addressed three biblical principles of disciple-making: Mandating, Imitating, and Sending. Finally, the chapter introduced characteristics of types of disciple-making in Church History proper and in Korean Church History. The characteristics showed that Korean Church History are looking like British and American churches that were interested in psychology and healing instead of disciple-making and the unchanged essential of and successful key of God’s churches is disciple-making as the result of obeying the Great Commission.

This project will continually investigate terms and definitions, biblical principles, and the roles of the Holy Spirit in terms of spiritual healing in disciple-making. Also, this project will research the reasons why the spiritual healing in disciple-making of Korean churches is important under Korean special culture and tradition.

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CHAPTER THREE
THE BIBLICAL BACKGROUND OF SPIRITUAL HEALING AND GROWTH
IN DISCIPLE-MAKING

The main goal of chapter three is to provide the biblical background of spiritual healing that restores Jesus’ disciples into an intimate and obedient relationship with God through repentance of sins and resolving their pains, scars, and misunderstandings about God by the Holy Spirit.

Chapter one showed the current situation of South Korean churches that have not made biblical disciples with obedient and intimate relationship with God and the necessity of disciple-making in South Korean churches. Chapter two addressed that disciple-making is compulsory in churches, showing the biblical and historical background, principles, and characteristics of disciple-making in each era. Chapter three will deal with biblical foundations, the necessity, and historical consideration of spiritual healing in disciple-making.

This chapter has approximately five divisions. First, this chapter will deal with the terms and definitions related to spiritual healing in disciple-making for the sake of clarifying what spiritual healing in disciple-making is. Second, this chapter will address the biblical foundations of spiritual healing by showing that spiritual healing is the way that the Triune God took toward His people. Third, this chapter will insist upon the indispensability and importance of spiritual healing in disciple-making for the sake of restoring an intimate and obedient relationship with God by presenting what the interrelation is between disciples and sin. Fourth, this chapter will address the roles of the Holy Spirit in spiritual healing and disciple-making to understand dispensable and important ministries of spiritual healing in disciple-making. Finally, this chapter will introduce and evaluate representative disciple-making systems in Korean Presbyterian
churches, which are being executed and in fashion in Korea, to investigate whether disciple-making systems in Korean Presbyterian Church meet biblical principles of disciple-making.

**Terms and Definition of Spiritual Healing in Disciple-Making**

This study provides definitions of the following terms to clearly understand the biblical background of spiritual healing that the Holy Spirit fulfilled in Jesus’ ministries in the Bible.

**Spiritual Healing and Growth**

Spiritual healing and growth is a process that restores disciples into an intimate and obedient relationship with God through forgiving people who inflicted pain and scars and confessing in public as the result of His presence. In a lexical meaning, healing θεραπεία is “the restoration to full health of one who has been ill or injured.” In the Old Testament, the frequently distorted relationship between God and Israel and Judah due to their apostasy was expressed as “the imagery of wounds and sickness” (Jeremiah 29), and the glorious restoration by the coming Messiah was shown to be “a time characterized by healing and health (Jeremiah 30-33, Isaiah 53)” metaphorically. In the New Testament, furthermore, Jesus actually healed people not only spiritually, providing forgiveness and restoration to wholeness, but also physically” (Mt 11:5-6, Mk 5:34, Lk 7:18-35).

In this thesis, however, healing deals not with restoring the physical body, but the spiritually broken relationship with God as a result of the Holy Spirit’s work to let Christians

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3 Ibid., 750-751. The Greek word for “to save” (sóżó) can also mean “to heal,” thus adding to this dual idea of literal healing that is also figurative of spiritual salvation.
realize and repent of their sins that bring about pain and scars for restoration (2 Cor 3:17). The processes of spiritual healing have three steps in the Bible: God’s presence, God’s exposing and awakening the sins of His people, and God’s restoring an intimate and obedient relationship, as shown in Figure 3.1.

**Figure 3.1. The Three Steps of Spiritual Healing**

**Obedience**

Obedience is to follow and keep what Jesus tells to His people. The most important and first thing to do as disciples is to follow Jesus. Not only when Jesus called some people as His disciples initially, but also when Jesus ordered the Great Commission to the Apostles as His last will, the first thing that Jesus asked them was to follow and keep what Jesus told them (Mt 4:19, 28:18-20). In other words, obedience is to imitate Jesus by following Him (Jn 13:15, 17:19, 21). To obey Jesus, His disciples must know and listen to Jesus (Jn 10:27), and also, be led by the Holy Spirit (Rom 8:14) who is testifying about Him (Jn 15:26). Thus, trainees should learn how to listen to the Holy Spirit by experience and experiment during discipleship training.5

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Sin

Sin is disbelief in God and disobedience to God. There are several definitions of sin in the Bible. In the Old Testament, sin, the Hebrew verb hātā, is “to miss the target or not to reach it,” under the early Jewish faith and theology. In the New Testament, sin, the Greek hamartia, means “fall short, error, deficiency, fault, transgression, rebellion, and revolt.” In other words, sin is to oppose God’s purpose for His creation and furthermore to live against that purpose. In this thesis, however, sin is defined as disbelieving in God and Jesus and disobedience to God not just bad behaviors superficially. The Bible clearly declares that sin is to disbelieve in Him (Mk 16:16, Jn 16:9, Rom 14:23), and sin, not believing in God, brought about disobeying God, and as a result of it, the relationship with God was broken and human beings have had pain and scars and alienation, deteriorating ecology, and physical death came to them. Thus, to restore a broken relationship with God, it is definitely necessary to deal with sins that hinder many of

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7 Ibid., 1225.


9 Kim, *The Doctrine on Dominion of Sin*, 91. Kim defines that sin is not just to commit illegal things nor immoral ones, but thought and life opposed to God’s good plan and purpose to create the human beings and the universal.


13 Bruce K. Waltke, *Genesis* (Grand Rapids, MI: Zondervan, 2001), 103-104. Waltke asserts that Adam and Eve sinned “because they fail to trust the goodness of God’s character and truthfulness of his word.”
Jesus’ disciples from leading biblical and obedient lives to Him.

Presence

Presence is God revealing who He is to His people for Himself. The word presence is often translated by the English word “face, name, and glory” in the Bible. In the Bible, there are many expressions related to God’s presence as follows:

A smoking fire pot and a flaming torch (Gen 15:17), A holy place (Ex 3:2-6), God’s promise (Ex 3:12), A pillar of cloud by day and of fire by night (Ex 13:21-22), the glory of the Lord (Ex 16:7-10, 24:16-17, 40:34-35), thunder, lighting, a trumpet blast, smoke, and earthquake (Ex 19:16-19), sanctuary, ark, tabernacle (Ex 25:1-22), tent of meeting (Ex 33:7), temple (1 Kings 8:11), cloud (1 Kings8:10-11), glory (Ez1:28, Ez3:12, 23, Is 4:5, Is24:23, Jn 1:14, Rev 21:23), name (Ex 3:14, 1 Kings8:16-20, 1 Kings9:3), face (Gen 4:16, Ex 33:23, Ps 11:7, 17:15, 2 Thess 1:9, Rev 22:4), the promise I will be with you (Ex 3:12, Judges 6:12, Is 41:10, Is 43:5, Jer 1:8, Mt 1:21, Acts 18:9-10), and the presence of the Holy Spirit (Rom 15:33, Phil 4:9, 2 Thess 3:16, 2 Tm 4:22, John 14:25-26, Mt 18:20, 1 Cor 3:16, 6:19).

Even though there are many expressions related to God’s presence, there are generally two common responses: hiding like Adam (Gen 3:10) or confessing sin like Peter (Lk 5:8) as shown in Fig 3.2. It is very important for believers to realize and repent of their sins because they can return to dominion of Grace through the awakening of sin and receiving His grace again. In this thesis, especially, God’s presence means to reveal His holiness, which lets His people not only

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15 Sakenfeld, *The New Interpreter’s Dictionary*, 146-149. Sakenfeld explains God’s Presence in the Bible like this: 1.God in our midst, 2.divine presence in Exodus, 3.the glory of the Lord, 4.Ark, tent of meeting, tabernacle, and temple, 5.name and face as ways of speaking of presence, 6.“I will be with you”, and 7.the presence of the Holy Spirit.


17 Kim, *The Doctrine on Domination of Sin*, 88.
realize and confess their sins, but also be “inspired, worship God, sustain their character, fuel their passion for truth, and encourage persistence in efforts to do His will.” Korean churches, however, have become more interested in non-biblical counseling and healing instead of faith based creeds since 2012, and instead of focusing on God’s holiness as a sign of God’s presence, and as the result of it, they are becoming increasingly morally corrupt similar to American churches. Therefore, Korean churches need God’s presence, which is based on not only disciples’ intimate and obedient lives, but also spiritual healing.

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19 If you see these conditions of Korean society, see this thesis’ page. 5.

20 Wells, *God in the Wasteland*, 133-136. Wells insists that there are three reasons why God’s holiness weighs so lightly: the conditions of modernity, difficulty of learning of virtue, and priority of perceiving God’s love, and as the result of it, today’s churches have been unbiblical.

21 David F. Wells, *No place no truth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993), 209-211. Wells addresses that American churches have been changed “from a doctrinally framed faith the central concern of which was truth to a therapeutically constructed faith the central concern of which was psychological survival” between 1959 and 1989.
Calling

Calling is God’s invitation for people to follow Him as His disciples and precedes the mandate to become Christlike. The only condition to become Jesus’ disciples is to receive His calling and mandate from Him. Jesus’ disciples did not choose, but He “chose His disciples and appointed them to go and bear fruit” (Jn 15:16). Jesus showed His life as a role model of His disciples; How to receive the calling to be the beloved as God’s son from God (Mt 3:17), how to call people His disciples (Mt 4:19), and how to call His disciples as His delegate (Mt 28:18-20). Disciples should receive and remember the calling from God as Jesus received the calling and mandate from God (Jn 17:4, Mt 28:18) and “had brought God glory on earth by completing the work God gave Him to do” (Jn 17:4).

Biblical Foundations of Spiritual Healing in Disciple-Making

Spiritual healing is the biblical way that the Father, Jesus, and the Holy Spirit take to restore His people and to make an intimate and obedient relationship with Him.

After Adam and Eve’s corruption, the relationship between God and people has been broken, and sin has created not only a gap between God and people, which they cannot get across, but also an unmanageable debt for all humanity. God, Jesus, and the Holy Spirit, however, restores the broken relationship for His people and disciples through spiritual healing (Mt 3:16-17, Acts 10:38) because the Father, the Son, and the Holy Spirit are the Trinity.

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Thus, this chapter will introduce the three biblical foundations of spiritual healing: The Father’s spiritual healing in the Old Testament, Jesus’ spiritual healing in the Four Gospels, and the Holy Spirit’s spiritual healing in the Acts.

The Father’s Spiritual Healing in the Old Testament

God is the Lord who restores the broken relationship between Himself and His people through spiritual healing. He created man, “whose humanity consists in living in a relation of loving trust and obedience towards Him,” and the intimate relationship with God distinguishes the human being from all other of God’s creation.

Genesis 3 shows well how God restored the broken relationship through the spiritual healing right after the first corruption of humankind. As a result of Adam and Eve’s corruption, the relationship between God and them was broken. Even though God knew their sins, He revealed His presence by coming to Adam and Eve (Gen 3:8) and exposed their sins by asking them questions (Gen 3:9.10). After that, God promised them to restore the broken relationship through the son of the woman who would crush the serpent’s head while declaring their guilt (Gen 3:15-21). Likewise, God restored the broken relationship through spiritual healing at the first scene of corruption.

persons in the Godhead: the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.”


27 Tozer, Experiencing the Presence of God, 17.

28 Waltke, Genesis, 103. Adam and Eve’s separation from God is symbolized by hiding among the trees.

29 Ibid., 92. Waltke addresses that the idiom cool of the day is “literally the “wind” or “spirit” of the day and the wind/spirit is the symbol of God’s presence.”
Psalms 51 reveals the spiritual healing of God for David. After David’s adultery, God’s presence came to David through Nathan the prophet’s scolding of his sin, and his sin was exposed (2 Sam 12:1-15). The exposure of sin let David acknowledge not only his transgressions in God’s sight (Ps 51:4), but also where his sin came from (the original sin) (Ps 51:5), and David asked God to restore him (Ps 51:7-12). After all, God restored not only his heart and the joy of God’s salvation, but also the relationship by giving a son called Jedidiah, which means the Lord loved him (2 Sam 12:24-25).

The spiritual healing of God applies equally to Isaiah 6 and Ezekiel 37. Before God restored the broken relationship between His people and Himself, His presence came to them first. His presence was expressed as the Lord seated on a throne, high and exalted and the train of his robe filled the temple (Is 6:1-4) and as the hand of the Lord was upon Ezekiel (Ezk 37:1). God appeared before His people and exposed their personal condition to let them see themselves

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31 Arturo Weiser, *The Psalms* (Louisville, KY: Westminster John Knox Press, 1962), 405. Weiser asserts, “The insight into the depth of sin has led to the understanding of the nature of God, conversely, the ultimate realization of the nature of man is derived from the understanding of the innermost being of God.”

32 A. A. Anderson, *Word Biblical Commentary*, vol.11, *2 Samuel* (Dallas, TX: Word Books, 1989), 166. Anderson asserts that Yahweh was pleased to not only give mercy to David, but also start a new relationship. “Yahweh is willing to show mercy-with Jedidiah (or Solomon) there can be a new beginning.”

33 Gary M. Burge & Andrew E. Hill, *The Baker Illustrated Bible Commentary* (Grand Rapids, MI: Baker Books, 2012), 636. “The prophet concentrates not on the throne or on the Lord seated on it but on “the train of his robe” as it fills the temple, which is filled with the glorious presence of the Lord.”

34 Leslie C. Allen, *Word Biblical Commentary*, vol.29, *Ezekiel 20-48* (Nashville, TN: Thomas Nelson, 1990), 184. Allen insists that “the introduction to the vision impressively describes the psychic experience of being caught up by supernatural power and transported elsewhere.” There are several words to express the word *vision* in the Old Testament, and “most of them from the root הָקָשָׁה, are translated “vision.” The words indicate a revelatory vision from God.” (Lawrence O. Richards, *New International Encyclopedia of Bible Words* (Grand Rapids, MI: Zondervan Publishing House, 1991), 613.)
(Is 6:5, Ezk 37:11); and then, He restored their hearts and the relationship with Him (Is 6:6-13, Ezk 37:12-14).  

Likewise, when God showed His presence to His people, their sins were exposed, and the broken relationship was recovered; and furthermore, the relationship became obedient and intimate. 

Jesus’ Spiritual Healing in the Four Gospels

Jesus is the Lord who releases and restores the oppressed (Lk 4:16-21, Jn 8:32). Jesus actually developed and made His disciples through the spiritual healing at the beginning, the middle, and the end of His ministry.

Luke 5 shows how Jesus’ spiritual healing was present in the beginning of His disciple-making. Jesus started His disciple-making by calling people as His disciples through His spiritual healing. After the fullness of the Holy Spirit and passing Satan’s temptation, Jesus came to Peter and his brothers by the Lake of Gennesaret. He showed His divine presence to them by catching such a large number of fish as the proof of His presence (Lk 5:6-7). This presence let Peter realize his sins and furthermore confess that he was a sinner in front of Jesus (Lk5:8). After

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35 Frank E. Gaebelein, *The Expositor’s Bible Commentary*, vol.6, *Isaiah, Jeremiah, Lamentations, Ezekiel* (Grand Rapids, MI: Zondervan, 1986), 56-57, 925-926. About Isaiah, Gaebelein insists that only the fire of God purify sinful human beings and sin and let people join in the worship of God. About Ezekiel, also, Gaebelein addresses that Ezekiel’s vision showed the restoration to life of Israel people about physical restoration and spiritual renewal.

36 There are many verses that show the spiritual healing of God (Gen 35, Ex 15, Ps 34, Judges 6, etc). The features of God are shown in the descriptions about who He is in the Bible; God is the Lord who is “close to the brokenhearted and saves those who are crushed in spirit (Psalm 34:18)” and “the healer (Ex 15:26).”

37 Darrell L. Bock, *Luke*, IVP NTC (Downers Grove, IL: IVP Academic, 1994), 99. Bock insists that even though Simon was not worthy to experience God’s power and presence, he experienced them through Jesus, exemplifying God’s grace.

that, Jesus built up the new relationship between Peter and Himself by calling (Lk 5:10-11),
“Come, follow me. I will make you fishers of men (Mt 4:19).”

Matthew 14 addresses how Jesus trained His disciples through spiritual healing in the
middle of His disciple-making. Jesus showed His divine presence by walking on the raging
waves and letting Peter walk on them as well (Mt 14:25-29). As a result, Jesus exposed the
unbelief of Peter who was crying out because of the wind and because he was sinking (Mt 14:30-
31). After that, Jesus restored the relationship with His disciples by showing His divine power,
after which they confessed, “Truly you are the Son of God” (Mt 14:33).

John 20 reveals how Jesus performed a spiritual healing at the end of His disciple-making
after the resurrection. Jesus appeared to Thomas through a locked door and showed his hands
and side as the proof of His presence to Thomas (Jn 20:26-27). Also, after he exposed the sin of

presence of God’s agent, the chaos becomes secondary to sorting out where he stands with the one who has made
himself known.”

2000), 223. Nolland asserts that the new relationship between Peter and Jesus starts with the “do not be afraid,” and
“the miraculous catch is an encounter with the divine that makes possible Peter’s call, but it is also an acting out in
prophetic symbolism of his later apostolic role.” In other words, the power and presence of Jesus let Peter enter the
relationship with Jesus as His disciple and the Apostle.

40Stanley P. Saunders, Preaching the Gospel of Matthew: Proclaiming God’s Presence (Louisville, KY: Westminster John Knox Press, 2010), 147. “In the Old Testament, only God is able to walk on the sea (Ps 77:19, Job 9:8, Is 43:16). The disciples are terrified, a common human response to divine presence in the Bible.”

41 Ibid. Saunders insists “Take heart, it is I; have no fear,” is used elsewhere in Matthew in association with healing (9:2) and theophany (17:7, 28:5, 10). The middle clause, “It is I,” consists of the Greek words ego eimi,
literally “I am,” i.e., the Greek translation of YHWH, God’s name; it offers another indication of Jesus’ divine
nature and power.”

42 David L. Turner, Matthew, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 373. Turner insists that “The presence of Jesus, walking on the storm-tossed sea,” let them enter the relationship to worship him and confess Jesus’ “unique divine sonship…” “In walking on the water and delivering the disciples from the storm, Jesus exercises divine attributes and accomplishes feats that are the prerogative of God alone.”

Thomas, not believing in Jesus and His resurrection (Jn 20:27), and after all, Jesus restored the relationship with Thomas as his Lord and his God without touching Jesus’ wounds (Jn 20:28-29).44

Likewise, Jesus restored His disciples and the relationship with them through a spiritual healing during all of the ministries of making disciples and healing hearts, which is at the core of healthy discipleship.45 Jesus is “the way, the truth, and the life” to come to the Father (Jn 14:6), the peace to reconcile people to God through the cross (Eph 2:14-16), and the mediator between God and men (1 Tim 2:5). The important thing not to miss in Jesus’ disciple-making is that “the Holy Spirit was a vital presence” in Jesus’ life. From His birth to His death, Jesus Christ started His life (Mt 1:18, 23) and ministries with the Holy Spirit (Mt 4:1), and He finished it with the Holy Spirit (Jn 20:22, Acts 1:8).46

The Holy Spirit’ Spiritual Healing in the Acts

The Holy Spirit is God who restores the relationship with God through spiritual healing (Acts 2:1-47, 10:38) with pleasure and hope (Acts 13:52, 1 Thess 1:6). Acts 2 shows how the Holy Spirit restored people and created an intimate and obedient relationship with God through spiritual healing. The Holy Spirit’s presence is like a sound like the blowing of a violent wind and tongues of fire (Acts 2:2-3)47 and Peter’s preaching (Acts 2:14-36) exposed the Israelite’s...
sins (Acts 2:37). As the result of it, the Israelites repented of their sins and were baptized and they became Jesus’ disciples. Finally, their baptism and becoming disciples show restoration with God (Acts 2:38-42). Acts 2 is one of the manifest proofs to reveal that the presence of the Holy Spirit allows people to reveal their sins, repent of them, and be restored into a new and intimate relationship with God.

Acts 16 reveals how the Holy Spirit fulfilled the spiritual healing through Paul and Silas. The Holy Spirit led Paul and Silas to Philippi to drive out the devil from a slave girl who had a spirit; and as a result, they were sent to a prison. Even though the Holy Spirit drove them into the prison, He let the jailer experience the presence of God through a violent earthquake (Act 16:26), and exposed the jailer’s sin and spiritual situation (Acts 16:29-30). And then, the jailer and his family were given the new relationship with God through being baptized and believing in Jesus (Acts 16:33-34).

Likewise, like God and Jesus, the Holy Spirit also restored the relationship with God through spiritual healing after Jesus’ ascension because, as John Knox addresses, the Holy Spirit

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48 David G. Peterson, *The Acts of the Apostles* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), 154. Peterson asserts that repentance brings about changing minds and attitudes toward Jesus and God. “Repentance involves a change of mind about Jesus and his role in God’s kingdom purposes…Moreover, the Old Testament regularly shows that genuine sorrow for sin involves an alteration of attitude towards God that brings about a ‘conversion’ or reorientation of life.”

49 David J. Williams, *Acts*, New International Biblical Commentary (Peabody, MA: Hendrickson Publisher, 1999), 289. Williams addresses that God’s grace intervened in opening the door of the prison, because “the neighborhood of Philippi was prone to these tremors (Luke’s “violent earthquake” may be an exaggeration), but the timing and scale of this one were certainly providential.”

50 Ibid. Williams insists that several events – “the earthquake, the Christians’ singing and praying, their present calm, and what the slave girl had said about them”- changed the jailer’s heart and let him indeed confess that “servants of the Most High God.”

51 John Stott, *The Spirit, the Church & the World: The Message of Acts* (Downers Grove, IL: InterVarsity Press, 1990), 267. Stott asserts that there are several proofs to show penitence and belief of the jailer and his family: washing their wounds, being baptized, welcoming them into his home, believing in God, and inward joy which the whole family experienced. He also explains that the washing was “reciprocal: he washed them and was washed from his sins.”
not only sanctifies God’s people and brings them into all truth, but also removes their darkness from their mind and let them obey God’s will.\(^{52}\) Furthermore, it is the Holy Spirit who can continuously let disciples get out of sin’s dominion and live under God’s grace after salvation.\(^{53}\) Therefore, spiritual healing is the way that God, Jesus, and the Holy Spirit take to let His people restore and renew relationship with God. And then, even though Jesus’ disciples are already new creations (2Cor 5:17) and are set free from sin (Rom 8:2), the question remains if spiritual healing is necessary in disciple-making. The following will explain the reasons why spiritual healing in disciple-making is necessary.

**Indispensability and Importance of Spiritual Healing in Disciple-Making**

All disciples of Jesus Christ are people who need spiritual healing. Even though they are all believers,\(^{54}\) new creations (2 Cor 5:17), and people who the law of the Spirit of life already set free (Rom 8:1-3), there are two reasons why they need spiritual healing: One is that sin is still indwelling disciples, and the other is that Jesus orders His disciples to fight against sin.

First, Jesus’ disciples are people who still have indwelling sin. As soon as people believe in Jesus Christ as their savior, it is true that the new and free life is given to them, and they are under the law of the Spirit of life (Rom 8:2).\(^{55}\) The absolute and legal dominion of sin in


\(^{53}\)Kim, *The Doctrine on Domination of Sin*, 328.

\(^{54}\)See this thesis’ page 28.

believers has been completely destroyed and sin has not had any authorities to rule over believers as soon as they converted to God (2 Cor 5:17).\textsuperscript{56}

Unfortunately, however, the influence of sin in disciples has not completely disappeared and the influence has been still indwelling illegally and working in them.\textsuperscript{57} In disciples, in other words, there is still a strong obstinacy that lets disciples not yield to God’s will, nor to live under His grace.\textsuperscript{58} The powerful sin and its influence in disciples is often trying to take its dominion toward disciples\textsuperscript{59} through disciples’ voluntary obedience to sins.\textsuperscript{60} Thus, the influence of sin is continuously trying to break down the relationship between God and believers (Mt 16: 23, Mk 8:33), and the sinful nature desires what is contrary to the Spirit (Gal 5:16-18), who puts to death the misdeeds of the body (Rom 8:13). Thus, even though some people are the most excellent disciples, they still have “the indwelling power of sin” to modify,\textsuperscript{61} and the influence of sin continuously not only has had a huge impact on their lives even though it lost controlling power in them, but also has been trying to take the dominion of them after salvation.\textsuperscript{62} When disciples surrender to the power of sin and commit sins voluntarily, they are becoming spiritually


\textsuperscript{57} Kim, \textit{The Doctrine on Domination of Sin}, 34-40. Kim insists, “Sin lost supremacy in believers, but the original nature of Sin in them has not been changed. Thus, the original nature of Sin in unbelievers or believers are still same.”

\textsuperscript{58} Ibid., 213.


\textsuperscript{60} Kim, \textit{The Doctrine on Domination of Sin}, 101.

\textsuperscript{61} Owen, \textit{The Works of John Owen}, Kindle Locations 50476-50478, Kindle.

unintelligent and do not realize dangerous signs under sin’s power. After all, sin produces pain and scars to disturb God’s presence, and let the Holy Spirit, the only one who can kill the sins, not work. Therefore, to deal with disciples’ pain and scars and let them restore the intimate and obedient relationship with God, spiritual healing by the Holy Spirit is essential in disciple-making.

Second, Jesus’ disciples are people who sometimes commit sins. Disciples have been already free since they converted to God, but Satan keeps trying to tempt them and take their freedom like Satan did Jesus. Sometimes disciples commit sins, and in the moment they need restoration of intimate and obedient relationship through spiritual healing to follow Jesus Christ completely.

Jesus experienced temptations from the devil and defeated them after receiving baptism and being under intimate relationship with God as His son (Mt 4:1-10). Jesus not only showed how to defeat devils in person (Mk 1:34, 5:1-20), but also ordered His disciples to drive out demons with His authority (Mk 3:15, 6:7-13). The importance of disciples’ defeating Satan and sin is shown well to not only Jesus’ ordering His disciples to watch and pray not to fall into temptation (Mt 26:41, 14:38), but also the last prayer of Jesus for His disciples; he asked God to protect His disciples from the evil one and sanctify them by the truth (Jn 17:15-17). The Apostles, also, commanded believers to defeat demons and sins in detail: putting to death the misdeeds of the body by the Spirit (Rom 8:13-14, 12:21) and resisting the devil (Jas 4:7, Eph 6:10-20, and 1 Pet 5:9). Likewise, disciples are people who are prone to commit sins as much as

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63 Kim, *The Doctrine on Domination of Sin*, 167. If one would like to know dangerous signs of believers under sin’s power, read page 167-234 in this book.

64 Kraft, *Deep Wounds*, 51.

they defeat and resist the devil. Thus, disciples must resist sin and its influence by obeying Jesus’
and the Apostles’ commandments66 and restore the relationship with God through spiritual
healing. This is because disciples are not passive people, but active people defeating sin and
wrong thoughts that do not come from God,67 and through their voluntary obedience, the Holy
Spirit is working to sanctify68 disciples.69

Likewise, the spiritual healing is necessary in disciple-making, because disciples are not
only people who still have indwelling sin, but also people who sometimes are held under effects
of sin by committing sin.

The Roles of the Holy Spirit in Disciple-Making

The ministries and working of the Holy Spirit is an absolute core and essence in disciple-
making. As aforementioned, spiritual healing is indispensable in disciple-making and the Holy
Spirit completes spiritual healing for disciples. To appreciate spiritual healing, it is necessary to
understand the roles of the Holy Spirit in spiritual healing of disciple-making: evangelism
(calling disciples), awakening sin and restoring (developing disciples), and making disciples of
all nations (sending disciples).

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Evangelism: Mandating - the First Principle of Disciple-Making

The Holy Spirit is God who lets unbelievers convert and believe in Jesus as the Lord. The first step that people should take to be Jesus’ disciples is to repent and accept Jesus as the Lord and Savior, which is called evangelism. It is Only the Holy Spirit that can let nonbelievers not only realize their own severity of sins, but also believe in Jesus Christ with the perfect, sinless righteousness of the Savior. 70 1 Corinthians 12:3 says, “no one can say, ‘Jesus is Lord,’ except by the Holy Spirit,” and 2 Thessalonians 2:13 addresses that disciples are to “be saved through the sanctifying work of the Spirit and through belief in the truth.” Also, Titus 3:5-7 shows that God “saved us through the washing of rebirth and renewal by the Holy Spirit.” The Westminster Shorter Catechism declares clearly that only the Holy Spirit’s working let people be made partakers of redemption purchased by Jesus Christ.71 Regeneration is the result of the special work of the Holy Spirit.72 Thus, disciples are believer who are “born of the Spirit; the Spirit does the work of regeneration in them,”73 and disciple-makers must trust in and ask the Holy Spirit, who can regenerate unbelievers, to do His work.


71 “The Westminster Shorter Catechism,” THE WESTMINSTER PRESBYTERIAN, accessed December 04, 2014, http://www.westminsterconfession.org/confessional-standards/the-westminster-shorter-catechism.php. Question29 is “How are we made partakers of the redemption purchased by Christ?” and the answer is “We are made partakers of the redemption purchased by Christ, by the effectual application of it to us(John 1:11-12) by his Holy Spirit( Titus 3:5-6).” If you like to know the working of the Holy Spirit in regards to redemption, look at question 29-31 of the Westminster Shorter Catechism.


The Holy Spirit is God who awakens disciples’ sins, allows them to repent, and restores an intimate and obedient relationship with God. The Holy Spirit is God who not only starts disciple-making, but also develops disciples through His working continuously for disciples’ sanctification after salvation. The reason why the Holy Spirit keeps working in disciples is that, as mentioned above, disciples still have indwelling sin and as the result of committing sins, they are sometimes under the influence of sins. Thus, to restore completely an intimate and obedient relationship with God, in which Man was created for living in, the Holy Spirit’s help is still necessary to disciples, because the Holy Spirit is helping disciples to keep following Jesus (Mt 4:19) and imitating Him (Jn 13:15). The Holy Spirit living within disciples is working as follows: to let disciples realize sin’s conviction and miserable condition and to kill indwelling sins in disciples and set them free.

First, the Holy Spirit is God who is working to let disciples recognize conviction and wretched conditions of their sins. Disciples’ satisfactory spiritual lives can start through the relationship between God and them. However, indwelling sins in disciples break intimate relationship with God and furthermore prohibit them from obedient lives toward Him. To restore the relationship and experience true salvation, disciples should realize conviction of sin. Only the Holy Spirit lets disciples to realize their sins and their dreadful condition within them. Ezekiel 37:1-2 says that the Holy Spirit led the prophet Ezekiel and showed Israel’s spiritual condition. Jesus declared that when the Holy Spirit came, He would convict the world of guilt in

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76 Lloyd-jones, *Spiritual Depression*, 186-199.
regard to sin and righteousness and judgment (Jn 16:8). His declaration really came true after Jesus’ resurrection. After Jesus’ ascent to heaven and the Holy Spirit came down, the Holy Spirit filled the Apostle Peter and He revealed the Israelites’ sins completely through Peter’s preaching and let them realize their sins (Acts 2:14-42). One of the most important duties of the Holy Spirit is to let disciples recognize indwelling sin and its terrible state within them, including unbelievers.

Second, the Holy Spirit is God who is working to kill indwelling sin in disciples and set them free. The Holy Spirit is “the Spirit of sanctification” who helps disciples to come out from sin and to long for being holy like Jesus. Namely, all disciples can kill sins and be free by the power of the Holy Spirit, because “where the Spirit of the Lord is, there is freedom (2 Cor 3:17).” Even though Jesus’ disciples already believed in Jesus and received freedom from the law of sin and death (Rom 8:2), they still have “the sinful nature, which is contrary to the Holy Spirit (Gal 5:17)” and “sinful desires, which war against the soul (1 Pet 2:11).” Indwelling sin in disciples is still fighting and contending to take dominion even though sin has lost the absolute dominion toward disciples. Thus, disciples should and can “put to death the misdeeds of the body by the Spirit” (Rom 8:13) because disciples are born again of water and the Spirit (Jn3:5) and the Holy Spirit Himself can destroy the power and rule of sin in them and give real liberty to

77 Kraft, *Deep Wounds*, 53.


81 Kim, *The Doctrine on Domination of Sin*, 30.
them. In disciple-making, however, the Holy Spirit works with God’s words through disciples’ belief, not Himself alone. In other words, the Holy Spirit works through disciples’ spontaneous obedience to Him and their lasting prayer “to seek and obtain supplies of mortifying, sanctifying grace” that can destroy the power of sin and its root. Thus, disciples can be free and restored through confessing their sin not only to God (Ps32, 1Jn 1:8-9), but also a faithful people as the result of following and obeying the Holy Spirit’s guide (Jas 5:16). Korean churches already experienced revival and restoration through confessing sin in front of people by the power of the Holy Spirit in Pyeunyang in 1907. One of the characteristics of the Pyeunyang Great Revival Movement is to repent and confess sin publicly in front of people. The Pyeunyang Great Revival Movement is called Korean Pentecost and as the result of it, Korean Christians were changed and the change was lasting. Likewise, the real liberty of disciples is possible not only through their spontaneous submission to the Holy Spirit, but also through the help of the Holy Spirit to let disciples kill sin and be sanctified.

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83 Kim, *The Doctrine on Domination of Sin*, 220.


89 Lloyd-Jones, *Spiritual Depression*, 101. Martyn Lloyd-Jones calls this as the miracle of redemption.

90 Kim, *The Doctrine on Domination of Sin*, 360.
Third, the Holy Spirit is God who is working to teach disciples all things and to remind them of everything that Jesus said. Disciples are people who should learn and follow what Jesus taught through the Holy Spirit’s teaching and guidance, because Jesus stressed the importance of the Holy Spirit’s role in disciple-making (Jn14:26, 15:26, and 16:13-14). Also, they can know who Jesus is (1 Cor 2:6-10), and they can come to God through Jesus (Jn 14:6) through the Holy Spirit’s guidance.91

During the time of Christ (Jesus), His disciples were people who could enjoy privileges to hear what He taught and to see what He did through following Him as His disciples. Furthermore, they were the only ones that received prerogative to hear interpretation about His metaphors in person (Matt 13:11, Mk 4:11, Luke 8:10). However, Jesus did not say that it was enough for disciples only to see and hear what Jesus did. Jesus declared to His disciples that God would send in Jesus’ name the Counselor, the Holy Spirit who would teach them all things and remind them of everything He had said to them after Jesus’ ascension (Jn 14:26). Also, Jesus addressed that the Holy Spirit would testify about Him (Jn15:26), guide them into all truth (Jn16:13), bring glory to Jesus by taking from what is His and making it known to them (Jn 16:14). In disciple-making, those roles of the Holy Spirit were shown obviously through disciples’ changed lives and their courageous declaring truth of Jesus after Pentecost (Acts 2:36 and 4:31).92 The Holy Spirit is God who lets disciples realize and remind Jesus and His words newly and vividly.

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Making Disciples of All Nations: Sending – the Third Principle of Disciple-Making

The Holy Spirit is God who is working to send disciples to make disciples of all nations. The ultimate goal of disciple-making is to make people who devote themselves to the Great Commission, also known as disciple-makers, not just to make faithful laymen who serve their churches diligently. It is the Holy Spirit who helps disciples to obey and follow the Great Commission. The ministry of the Holy Spirit toward mission affected not only Jesus’ life, but also His disciples. After being full of the Holy Spirit, He preached the Gospel (Lk 4:14-30), healed a man possessed by a demon and the sick (Lk 4:31-41), and made disciples (Lk 5:1-11). Namely, the Holy Spirit and His power allowed Jesus to fulfill all ministries including disciple-making (Acts 10:38). After Pentecost, as Jesus promised, His disciples practiced similar to what Jesus did like bravely preaching the Gospel to the Israelite people (Acts 2:36), healing a man crippled from birth (Acts 3:6-10), and making disciples of all nations (Acts 2:36, 6:7). Likewise, the presence of the Holy Spirit always brings glory to Jesus and makes Him known to disciples(Jn16:14), and furthermore, leads people to live as His witness and disciple-maker confidently and boldly. Thus, not only disciple-makers, but also disciples seek and trust in the Holy Spirit’s fullness and power to complete the Great Commission.


This study introduces two kinds of the most famous and representative disciple-making programs in Korean Presbyterian Churches and evaluates them by three principles of disciple-

93 Ok, Called to Awaken the Laity (Seoul, Korea: International Disciple Training Institute, 2011), 99-103.
95 Lloyd-Jones, Joy Unspeakable, 260.
Disciple-Making System of Sarang Church

The disciple-making system of Sarang church is one of the most popular and well-known programs to make disciples in Korea. This system is a discipleship training program that Hanhum Ok began under a motto, “To make all laymen Jesus’ disciples.” when he opened his church in 1978. This program consists of a two-year curriculum: discipleship training program (D.T.P.) (32 weeks courses) and leadership training program (L.T.P.) (26 weeks courses). The discipleship training program of Sarang church is as follows:

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<td>New commandment: Love each other</td>
<td></td>
</tr>
</tbody>
</table>

**Table 3.1. Curriculum of Sarang Church’s Discipleship Training Program**

**Figure 3.4. Leadership Training Program (L.T.P.) of Sarang Church**

<table>
<thead>
<tr>
<th>Process</th>
<th>Title</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Step 1.</strong></td>
<td>: Basic Course</td>
<td><strong>The Holy Spirit, key of new life</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• No condemnation to Christians</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• People with the mind controlled by the Spirit</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• People to put to death the misdeeds of the body</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Descendant receiving sufferings and glory together</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Two kinds of definite guarantee</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Indissoluble relationship</td>
</tr>
<tr>
<td><strong>Step 2.</strong></td>
<td>: Dogmatic Course</td>
<td><strong>Identity of Church and lay-believer</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Church’s identity (Ecclesiology)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• The reason why Church Exists(1): Worship</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• The reason why Church Exists(2): Training</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• The reason why Church Exists(3): Preaching Gospel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Qualification to become a disciple(1): Full reliance on Jesus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Qualification to become a disciple(2): Witness</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Qualification to become a</td>
</tr>
</tbody>
</table>

**Diagram:**
- **Step 1:** Small Group and leadership
- **Step 2:** Identity of Church and lay believer
- **Step 3:** The Holy Spirit, Key of new life
Step 3. : Practical Course

<table>
<thead>
<tr>
<th>Step 3. Practical Course</th>
<th>Small group and leadership</th>
</tr>
</thead>
</table>
| disciple(3): Servant     | ● One body in Jesus and interaction  
|                          | ● Necessity of ministry field  
|                          | ● A royal priesthood.  |
| ● Educational situation of small group Bible study  
| ● Small group Bible study and leadership  
| ● Overview of Inductive Bible Study  
| ● Reality of Inductive Bible Study (1): Observation  
| ● Reality of Inductive Bible Study (2): Interpretation  
| ● Reality of Inductive Bible Study (3): Application  
| ● Communication in small group: Asking and listening courteously  
| ● How to lead small group  
| ● Observing and evaluating small groups  
| ● Practicing and evaluating small groups |

Table 3.2. Curriculum of Sarang Church’s Leadership Training Program

Evaluation of Disciple-Making System of Sarang Church

<table>
<thead>
<tr>
<th>Principle of Disciple-making</th>
<th>Advantage</th>
<th>Disadvantage</th>
</tr>
</thead>
</table>
| Mandating                    | ● All of church plans focused on disciple-making system  
|                              | ● Demanding high quality to receive training  
|                              | ● Pastor’s calling disciples in person  
|                              | ● Not enough to teach that mandating comes from God as God’s sovereignty to complete discipleship training, not from a pastor  
|                              | ● Not enough to teach how to train disciples (imitating) and what the vision of disciple-making (becoming of fishers of men) is clearly like Jesus |
| Imitating                    | ● Developing character through long period training (2 years) of  
|                              | ● Not enough to teach that method to make disciples is to imitate |

98 Source: Data adapted from Hanhum Ok, *The Holy Spirit, Key of New Life* (Seoul, Korea: International Disciple Training Institute, 2012), 64.
<table>
<thead>
<tr>
<th>Disciple-making system</th>
<th>Disciple-maker</th>
</tr>
</thead>
<tbody>
<tr>
<td>● Systematic discipleship training course and leadership training course (step 1: introduction, step 2: dogmatic course, and step 3: practical course)</td>
<td></td>
</tr>
<tr>
<td>● Creedal disciple-making system including systematic theology</td>
<td></td>
</tr>
<tr>
<td>● Not enough to teach the necessity and reason of the presence of God in disciple-making</td>
<td></td>
</tr>
<tr>
<td>● Not enough to teach who the Holy Spirit is and what He does in disciple-making</td>
<td></td>
</tr>
<tr>
<td>● Not enough to train how to receive the Holy Spirit’s teaching and guidance to realize indwelling sin in them and to fight against sin in detail (confessing sin, producing fruit in keeping with repentance, and spiritual warfare)</td>
<td></td>
</tr>
<tr>
<td>● Not enough to show role models of making disciples by allowing people to imitate disciple-makers among laymen, not ministers</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sending</th>
</tr>
</thead>
<tbody>
<tr>
<td>● Training inductive Bible study to study Bible by oneself for the sake of teaching Bible and leading people in small groups</td>
</tr>
<tr>
<td>● Training how to lead small groups</td>
</tr>
<tr>
<td>● Providing opportunities to attend several small groups and to lead them practically</td>
</tr>
<tr>
<td>● Not enough to teach biblical theory and practical skills about how to make disciples</td>
</tr>
<tr>
<td>● Not enough sending disciples to all nations for completing the Great Commission (staying at church instead)</td>
</tr>
<tr>
<td>● Not enough to train for Church Planting</td>
</tr>
</tbody>
</table>

**Table 3.3. Evaluation of Sarang Church’s Disciple-making System under Three Principles of Disciple-Making**

Sarang church’s disciple-making system is the program that Korean Presbyterian churches have been modeling the most. The distinguished preaching and noble life of Hanhum Ok, the founder of Saran church’s disciple-making system, made the system worthy and precious. Namely, he lived all of his life as a role model of an ideal disciple-maker.

Unfortunately, however, when the system was filtered by three biblical principles of disciple-making, Sarang church’s disciple-making system was weakened in three approximate areas.

First, the disciple-making system needed to emphasize on God’s mandating toward disciple-
making. Second, the system requires putting stress on the necessity of the Holy Spirit’s work only who can kill indwelling sin in disciples. Third, most of all, the system should satisfy the Great Commission by sending disciples to all nations, instead of staying at Sarang church, because many disciples have not left Sarang church after completing discipleship training program. Hanhum Ok overlooked people coming to his church more and more as he said, and as the result of it, Sarang church became one of many mega-churches in Korea.99

Disciple-Making System of Pungshunghan Church

Disciple-making system of Pungshunghan church began in Busan in 1994. This system is a discipleship training program called World Vision Two Wings Processes, which the founder, Sunggon Kim made and started under a vision, “two thousands and twenty thousand world vision: To raise up two thousands missionaries and twenty thousand cell leaders and to evangelize regions and nations, and to complete the Great Commission.”100 Natural Church Development (N.C.D.)101 evaluated Pungshunghan church as the healthiest church in the world. This program consists of five curriculums: Evangelism, Family, Training, Disciple, and Disciple-making. It takes about one and half years to complete the curriculums. Discipleship training program of Pungshunghan church is as follows:


100 Sunggon Kim, A Healthy Church Flying with Two Wings (Busan, Korea: Two wings, 2006), 59.

**Figure 3.5. World Vision Two Wings Processes of Pungshunghan Church**

<table>
<thead>
<tr>
<th>Process</th>
<th>Title</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Step 1.</strong></td>
<td>: Evangelism</td>
<td>Small group to share happiness with Gospel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Happy meeting 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Happy meeting 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• VIP Inviting Festival</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Happiness Sharing Festival</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Evangelism Guide</td>
</tr>
<tr>
<td><strong>Step 2.</strong></td>
<td>: Family</td>
<td>Changing new members into church members</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• New members Helpers training</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• How to be family members</td>
</tr>
<tr>
<td><strong>Step 3.</strong></td>
<td>: Training</td>
<td>Shortcut of spiritual developing, pleasure of growth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Recovering Camp</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Pleasure of Growth 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Pleasure of Growth 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Training group Guide</td>
</tr>
<tr>
<td><strong>Step 4.</strong></td>
<td>: Disciples</td>
<td>Disciples with absolute power of the Gospel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Disciples’ pleasure</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Disciple Training School Guide</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Discovering Gifts Training</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Deploying Gifts Ministry Guide</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Love Together</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Happiness Together</td>
</tr>
<tr>
<td><strong>Step5-1.</strong></td>
<td>: World Vision Disciple University (1)</td>
<td>Be a distinguished Disciple-Maker</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Leaders Camp</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Pleasure of Disciple-Making 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Pleasure of Disciple-Making 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• World Vision Disciple University 1</td>
</tr>
</tbody>
</table>
Step 5-2. World Vision Disciple University (2)  

<table>
<thead>
<tr>
<th>Principle of Disciple-making</th>
<th>Advantage</th>
<th>Disadvantage</th>
</tr>
</thead>
</table>
| Mandating                     | •Clear proposed vision (two thousands missionaries and twenty thousand cell leaders)  
                                 •Focusing on evangelism from the beginning  
                                 •System to train from new members to devoted disciples | •Not enough to teach that Mandating comes from God, not pastor as God’s sovereignty to complete discipleship training  
                                 •Using aggressive calling for training (very difficult to stay at church without discipleship training)  
                                 •Too much demanding devotion (difficult to maintain a routine life) |
| Imitating                     | •Emphasize the Holy Spirit’s working  
                                 •Obeying and following disciple-maker (pastor) unconditionally  
                                 •Seeing and learning how to live as Jesus’ disciple in small groups | •Too much compulsion to obey and follow disciple-maker absolutely, not Jesus Christ  
                                 •Using psychological methods to heal and restore disciples’ spirits through media or music  
                                 •Not enough to teach the necessity and reason of the presence of God and the role of the Holy Spirit in disciple-making  
                                 •Not enough to teach who the Holy Spirit is and what He does in disciple-making |
| Sending                       | •Small group focusing on evangelism  
                                 •All of church activities focusing on saving souls  
                                 •Asking a lot of duties | •Not enough sending disciples to all nations for completing the Great Commission (staying at Church instead)  
                                 •Not God’s way to preach Gospel, |

Table 3.4. Curriculum of Pungshunghan Church’s World Vision Two Wings Processes

Evaluation of Disciple-Making System of Pungshunghan Church

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102 Source: Data adapted from Pungshunghan Church’s website: http://new.psh.or.kr/?page_id=56.
Table 3.5. Evaluation of Pungshunghan Church’s Disciple-Making System under Three Principles of Disciple-Making

<table>
<thead>
<tr>
<th>and devotion from disciples</th>
<th>but human’s ones through sharing fellowship as main method for evangelism</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>● Not focusing on making disciples of all nations, but multiplying church members through training and ministries</td>
</tr>
<tr>
<td></td>
<td>● Not focusing on Jesus’ commandment, but a pastor</td>
</tr>
<tr>
<td></td>
<td>● Too much demanding devotion to ministries for numerical expansion without regarding family or social activities</td>
</tr>
</tbody>
</table>

Pungshunghan church’s disciple-making system is one of the most popular programs that Korean Presbyterian churches have been modeling as well as Sarang church’s disciple-making system. The noticeable characteristic of the system is evangelism. From beginning to end, the system trains people as disciples to become fishers of men. Unfortunately, however, when the system was filtered by three biblical principles of disciple-making, the disciple-making system was weakened in four approximate areas. First, the disciple-making system needs to focus on God and Jesus’ mandating as the first priority in disciples’ lives. Second, the system requires putting stress on the necessity of restoring disciples through the working of the Holy Spirit only who can kill indwelling sin in them, not through working of psychology or counseling to heal broken hearts or inner wounds. Third, the system should makes disciples of Jesus, not disciple-makers. Namely, the system should train disciples who must obey Jesus’ words and commandments, not obey disciple-makers completely. Finally, most of all, the system should send disciples to family, society and furthermore other churches to make disciples of all nations as the result of obeying the Great Commission, instead of just staying at Pungshunghan church, because most disciples are devoting themselves to Pungshunghan church. As the result of it,
Pungshunghan church is following a pattern that many mega-churches sought for to expand church members numerically.\textsuperscript{103}

\textbf{Summary}

Chapter three has looked at the biblical background of spiritual healing in disciple-making. First, this chapter defined spiritual healing, sin, and the presence of God. Second, this chapter addressed that spiritual healing in disciple-making is the biblical way that God, Jesus and the Holy Spirit took to allow sinners to be restored and to receive an intimate and obedient relationship with God. Third, this chapter showed two reasons of necessity of spiritual healing in disciple-making: disciples’ indwelling sin and committing sins. Fourth, this chapter insisted that the roles of the Holy Spirit in disciple-making are essential in three principles of disciple-making: Mandating (to let unbelievers convert and believe in Jesus as the Lord), Imitating (to let disciples recognize wretched condition of their sins, kill their indwelling sins, and know and remind everything that Jesus said), Sending (to send disciples to make disciples of all nations). Finally, this chapter showed the existing condition of current Korean Presbyterian churches and also the indispensability of disciple-making systems including spiritual healing by the Holy Spirit to make biblically obedient disciples by introducing and evaluating two representative disciple-making systems that are very popular in Korean Presbyterian churches by three principles of disciple-making: mandating, imitating, and sending.

This project will continually investigate the present state of discipleship training in Korean Presbyterian churches by surveying over one hundred disciples who are attending Korean Presbyterian churches. Also, this project will search the reasons why a disciple-making

system embedding the spiritual healing in Korean Presbyterian churches is necessary to make intimate and obedient disciples of Jesus.
CHAPTER FOUR

A SURVEY OF DISCIPLE-MAKING OF KOREAN PRESBYTERIAN CHURCHES

The main purpose of chapter four is to support indispensability of discipleship training system embedding the spiritual healing by the Holy Spirit to make biblical disciples that have an intimate and obedient relationship with God through investigating and evaluating the current situation of disciple-making in Korean Presbyterian churches. Chapter four will deal with the purpose of the survey, the procedure of the survey, and analysis and evaluation of the result of the survey.

The Purpose of the Survey

The survey has three purposes. First, the purpose of the survey is to present limits and problems that discipleship training programs of Korean Presbyterian churches are facing through examining and assessing the consciousness inquiry of church members in Korean Presbyterian churches. Second, the object of the survey is to help disciple-makers to execute disciple-making more biblically and effectively through looking into preconceived structures of discipleship training programs’ attendees and non-attendees. Third, the goal of the survey is to support indispensability of discipleship training system embedding the spiritual healing by the Holy Spirit to make biblical disciples that have an intimate and obedient relationship with God.

The Procedure of the Survey

The contents and procedure of consciousness inquiry of Korean Presbyterian churches’ members about disciple-making are as follows.
General Information of Participants

The participants of the survey were members of Eunhero Presbyterian Church, Okhwa Presbyterian Church, Campus Crusade for Christ (henceforth C.C.C.) at Kookmin University in South Korea and some pastors of Korean Presbyterian churches. Among C.C.C. members, especially, only members of Presbyterian churches took part in the survey. In order to recruit participants, at first, the writer contacted the senior pastor of Eunhero church, the senior pastor of Okhwa church, the representative manager of C.C.C. at Kookmin University in South Korea and several senior pastors of Korean Presbyterian churches, and under their permission and agreement about the survey, a total of 96 members and 13 senior pastors of Korean Presbyterian churches participated in the survey.

Data Collection

The period of collecting data was between September 29, 2014 and October 28, 2014. 96 members and 13 senior pastors of at least 10 Korean Presbyterian Churches took part in the survey. The questionnaire had a total forty two questions. The data was collected by Google Survey Tool (http://drive.google.com). The questionnaire was sent to members of Eunhero church, Okhwa church, and C.C.C. at Kookmin University and several senior pastors through email under permission of the senior pastor of Eunhero church, the senior pastor of Okhwa church, and the representative manager of C.C.C. at Kookmin University.

Question Types

The questionnaire had largely five sections. The first section was to ask general information related to the profile of participants. The second was to ask current situation
analysis of discipleship training in Korean Presbyterian churches. The third is to ask
consciousness inquiry of people who did not receive discipleship training programs. The fourth
was to ask consciousness inquiry of people who completed discipleship training about
mandating, imitating, and sending as biblical principles of disciple-making. Finally, the fifth
was to investigate the evaluation of disciple-making and the necessity of spiritual healing in
disciple-making in Korean Presbyterian churches.

Analysis and Evaluation of the Result of the Survey

This part will show analysis and evaluation of the result of the survey according to five
sections of the questionnaire: Personal information of participants, current situation analysis of
discipleship training in Korean Presbyterian churches, consciousness inquiry of the untrained of
discipleship training, consciousness inquiry of the trained of discipleship training, and
consciousness inquiry of necessity of disciple-making and spiritual healing in Korean
Presbyterian churches.

Personal Information of Participants

Among 109 participants, the number of male participants was 58(53.2%) and that of
female was 51(46.8%). Component proportion ratio of male and female is pretty similar as
shown in Figure 4.1.
Figure 4.1. Component Proportion Ratio of Participants

Among a component ratio of participants’ age, 19% of total participants were composed of 19-29 year old people, 30-39 year old participants were 10% of total participants, 40-49 year old participants were 30%, 50-59 year old participants were 22%, and 60 year old or older participants were 19%. 40-49 year old generation was the largest (30%), 50-59 year old one was second largest (22%), and the lowest component proportion ratio of the participants’ ages was 30-39 year old people shown in Figure 4.2.

Figure 4.2. Age-ratio of Participants

Participants came from Korean Presbyterian Churches that had diverse sizes. They were not only members of small size churches with less than 50 persons, but also members of big size churches with 1000 persons or more. The churches with the highest component ratio of
participants’ were medium-sized churches with 300-499 persons (25.7%). However, the
distribution ratio was approximately equal as shown in Figure 4.3.

![Figure 4.3. Size of Participants’ Churches](image)

About 90% of participants had attended their churches for 6 years or more and 82.6% of
them had experience to attend their churches for 11 years or more as shown in Figure 4.4. Most
of participants were pious and faithful Korean Presbyterian Church members.

![Figure 4.4. Participants’ Period of Attending Presbyterian Church](image)

Also, the largest position of church members among participants was deacon or
deaconess, and the next was young people. Korean Presbyterian church members with various
church positions took part in the survey as shown in Figure 4.5.
In summation, participants of the survey were composed of Korean Presbyterian Church members not only with various backgrounds like different age groups, various church positions, and diverse church sizes, but also with experience of long time church attendance. For the sake of exact data, more participation and opinions from short time church attendance was needed.

Current Situation Analysis of Discipleship Training in Korean Presbyterian Church

According to the survey, 85.3% of participants’ churches have discipleship training programs, and 66.1% of participants had an experience to participate in the discipleship training programs as shown in Figure 4.6 and 4.7. This result shows that generally, most of Korean

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**Figure 4.5. Participants’ Positions in Churches**

In summation, participants of the survey were composed of Korean Presbyterian Church members not only with various backgrounds like different age groups, various church positions, and diverse church sizes, but also with experience of long time church attendance. For the sake of exact data, more participation and opinions from short time church attendance was needed.

---

**Figure 4.6. Presence of Discipleship Training Program in Church**

**Figure 4.7. Experience to Participate in Discipleship Training Programs**
Presbyterian churches have discipleship training programs, and many members have been devoted in participating in discipleship training programs. Over half of Korean Presbyterian churches have their own disciple training programs (51.4%) and most of members of Korean Presbyterian churches had a definition of biblical disciple as shown in Figure 4.8 and 4.9.

![Figure 4.8. Discipleship Training Programs in Participants’ Churches](image)

![Figure 4.9. Definitions of Biblical Disciple in Korean Presbyterian Churches](image)
Unfortunately, however, most of Korean Presbyterian churches considered worship as the most importance and the next was evangelism, education, praying, and etc. as shown in Figure 4.10. This is a proof that Korean Presbyterian Church missed the importance of disciple-making as one of the significant roles of church\(^1\) and the essence of Christianity.\(^2\) As the result of it, about 52.3% of participants agreed that the purpose of discipleship training was to train and build their churches’ lay leaders as shown in Figure 4.11. In other words, the result showed that many Korean Presbyterian Church members did not understand that sending is one of the biblical principles of disciple-making.

![Figure 4.10. The Most Important Ministry in Korean Presbyterian Church](image)

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In summation, the results suggest five analytical points of the current situation of discipleship training in Korean Presbyterian churches. First, many members of Korean Presbyterian churches (about 66.1%) are devoted to receive discipleship training programs. Second, many Korean Presbyterian churches are executing discipleship training programs to make their members disciples. Third, many members of Korean Presbyterian churches need to learn who Jesus’ disciples are. This is because the ratio of people who do not know who disciples are (27.5%) is similar to the ratio of people who did not receive discipleship training (33.9%). Fourth, many members of Korean Presbyterian churches (about 74.3%) do not know the biblical purpose of discipleship training. Most of them think that discipleship training is similar to leadership training. Finally, Korean Presbyterian churches need to place more importance on mission and education like discipleship training as compared to worship.

Consciousness Inquiry of the Untrained of Discipleship Training

This data is to show some information and analysis related to consciousness inquiry of the
untrained about discipleship training in Korean Presbyterian churches for the sake of making them Jesus’ disciples.

37 of participants (33.9%) answered that they did not have any experience to receive discipleship training. When the reasons why people did not participate in discipleship training was asked as a multi-choice question, the first reason why they did not receive discipleship training was not feeling a necessity of discipleship training (48.6%). The next reasons were busy life (35.1%) and unchanged lifestyles of trainees after training (32.4%). Something to notice here is that lives of trainees after completing discipleship training in Korean Presbyterian churches did not provide motives to untrained people as shown in Figure 4.12.

![Figure 4.12. Reasons not to Participate in Discipleship Training](image)

**Figure 4.12. Reasons not to Participate in Discipleship Training**

Surprisingly, however, 34.2% of the untrained were willing to participate in a discipleship training in the future and 44.7% of them answered that they did not decide to participate in it as shown in Figure 4.13. The result indicated that only 7.7% of the untrained answered discipleship training was strongly necessary and 48.7% of them asserted that it was
moderately necessary. 43.6% of them insisted that it was neither necessary nor unnecessary. In general, the untrained positively felt the necessity of discipleship training in Korean Presbyterian churches.

Figure 4.13. The Untrained’s Propensity to Participate in Discipleship Training in the Future

Figure 4.14. The Untrained’s Propensity of Necessity of Spiritual Healing in Discipleship Training

About the necessity of spiritual healing programs in Korean Presbyterian Church, 37.5% of the untrained answered that it was strongly necessary and 37.5% of them responded that it was
moderately necessary. 25% of them answered that it was neither necessary nor unnecessary as shown in Figure 4.14. There was no negative response.

In summation, the result showed three things. First, a considerable number of the untrained have the possibility to participate in discipleship training. The result stated that the untrained need motives to take part in discipleship training such as necessity of discipleship training and role models as Jesus disciples. Thus, the result indicated how much important and influential the trained’ changed lives are to the untrained. Second, the result suggested that the untrained need a change of awareness of who disciples are and why discipleship training is necessary, because only three participants (7.7%) agreed that discipleship training in Korean Presbyterian churches must be necessary. Third, the result asserted that Korean Presbyterian churches need the spiritual healing programs, because a lot of the untrained (75%) felt the necessity of the spiritual healing much more than that of the spiritual healing.

Consciousness Inquiry of the Trained of Discipleship Training

This data is to reveal some information and analysis related to consciousness inquiry of the trained of discipleship training in Korean Presbyterian churches. The writer evaluated the result of the survey in three sections: Evaluation about mandating as the beginning of disciple-making, evaluation about imitating as the process of disciple-making, and evaluation about sending as the end of disciple-making.

24 of the 73 trained (32.9%) attended their churches’ own discipleship training programs. 23 persons (31.5%) received discipleship training program of Sarang church and 19 persons (26.0%) were trained in discipleship training programs in missionary institutes. About 70% of the trained received their churches’ own discipleship training programs as shown in
Figure 4.15. Also, 39 of the 73 trained (53.4%) participated in discipleship training in their present churches as shown in Figure 4.16.

![Figure 4.15. Types of Discipleship Training Programs](image1)

![Figure 4.16. Locations of Discipleship Training Programs](image2)

**Evaluation about Mandating as Beginning of Disciple-Making**

The result showed that senior pastors recommended discipleship training programs (41.1%) or they applied it by themselves (30.1%) as shown in Figure 4.17. Only, 43.8% of

![Figure 4.17. Discipleship Training Recommender](image3)
the trained strongly felt God’s calling to them as disciples as shown in Figure 4.18, and 31.5% of them considerably strongly felt the necessity of the discipleship training program as shown in Figure 4.19, as well.

![Figure 4.18. Feeling of God’s Calling to Discipleship Training during the Training](image1)

![Figure 4.19. Feeling of Necessity of the Discipleship Training Program before the Training](image2)

The result addressed that people who felt the necessity of the discipleship training program did so as much as they felt God’s mandating about discipleship training before discipleship training. One thing to be desired, however, was that they did not think that motivation to participate in discipleship training comes from God, because only 8.2% of them answered that their motivation of discipleship training was to follow God’s mandating as shown in Figure 4.20. Whether anyone recommended them to participate in the training or the trainees felt the necessity

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Figure 4.20. Motivation to Participate in Discipleship Training Program

...of discipleship training before the training, ultimately participating in discipleship training means that God called them and they must follow God’s mandating like the Apostles.

Thus, Korean Presbyterian churches need discipleship training programs to let them know that the motivation to start discipleship training is God’s mandating, which God had already begun, because it is God who began a good work in them and will carry it on to completion until the day of Christ Jesus (Phil 1:6).

Evaluation about Imitating as the Process of Disciple-Making

The result revealed that discipleship training programs in Korean Presbyterian churches considerately dealt with sins and their pain and scars. The greatest amount of answers related to dealing with sins during training was quite a bit (39.7% of participants) and the second was a great deal (37.0%) as shown in Figure 4.21. In the matter of dealing with pain and scars during training, the result was almost similar to the result related to dealing with sins as shown in Figure 4.22. About the righteous God who deals with sins, also, 43.8% of participants chose quite a bit...
as the answer of greatest amount. The second was a great deal (41.1%) as shown in Figure 4.23.

Even though discipleship training programs in Korean Presbyterian churches dealt with sins, pains, and the righteous God and a considerable number of participants showed their satisfaction quite a bit toward the training that they participated in as shown in Figure 4.24, however, total satisfaction ratio of the trained and the untrained toward discipleship training programs in Korean Presbyterian churches was not high as shown in Figure 4.25. Thus, the result indicated that Korean Presbyterian churches would need to teach more about the righteous God who deals with sins in a discipleship training through the Holy Spirit.
About lives as Jesus’ disciples to imitate Jesus after discipleship training, the result signified a considerable amount of positive evaluation. After training, 32.9% of participants answered that they were pursuing to imitate Jesus a great deal in their spiritual lives and 47.9% of them were doing quite a bit as shown in Figure 4.26. About contribution rate of discipleship training for spiritual growth...
training for spiritual maturity, many of the trainees evaluated positively as shown Figure 4.27. These results manifested that discipleship trainings themselves in Korean Presbyterian churches gave a positive influence on their members and they needed a discipleship training to imitate Jesus Christ as the ultimate goal of disciple-making and to develop spiritual maturity.4

Unfortunately, however, the result addressed that the discipleship training in Korean Presbyterian churches focused on theoretical concepts, not on practical application, because most of discipleship training programs focused on intellectual matters such as bible study and quiet time the most, and the next was worship and praying that Korean Presbyterian churches had emphasized traditionally as shown in Figure 4.28. One of the greatest shortcomings of

![Figure 4.28. Contents that the Trainers Emphasized during Discipleship Training](image)

**Figure 4.28. Contents that the Trainers Emphasized during Discipleship Training**

discipleship training in Korean Presbyterian churches was not to train how to live as Jesus’ disciples through imitating the trainers’ lives. Just about 10% of the trainers taught their trainees to imitate and follow them. Also, they placed much too little emphasis on volunteering and

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confidence of love among trainees. These images of trainers in Korean Presbyterian churches made their disciple-making weak, because Jesus sanctified Himself to sanctify His disciples (Jn 17:19) and loved them to love one another (Jn 13:34) to follow and imitate Him (Mt 4:19).

The answering about trainers’ role in disciple-making signified an importance of imitating trainers as the same as Jesus taught His disciples as shown in Figure 4.29. To not emphasize holiness is related to not teaching duty and ways to fight against sins. Many trainees learned well the importance of repentance (76.7%) and definition of sin (46.6%), while they did not learn relatively too much of how to defeat sins nor duty to defeat sins as shown Figure 4.30.

![Figure 4.29. Importance of Trainer’s Role in Discipleship Training](image1)

![Figure 4.30. Aspects of Sin that Trainees Learned in Discipleship Training](image2)

Only 24.7% of trainees answered that they learned fearing about God’s judging sins. In disciple-making, it is very important to know who God is, who Jesus is, and who the Holy Spirit is. The result, however, showed that discipleship training in Korean Presbyterian churches did not teach it completely. About a question related to the Trinity in discipleship training, only 45.2% of participants answered that all of God, Jesus, and the Holy Spirit are related to discipleship training, even though disciple-making is the way that God, Jesus and the Holy Spirit take for the sake of completing His creation plan as shown in Figure 4.31.
One more thing that the result taught was that discipleship training in Korean Presbyterian churches should teach how to fight against sins. In discipleship trainings, Korean Presbyterian churches taught very well the importance of repentance, definition, and consciousness of sins. However, they did not teach too much about how to defeat sins and the fear of God’s judgment toward sins comparing to the things aforementioned as shown in Figure 4.32.

According to the result, the most important is that discipleship trainers of Korean Presbyterian churches need to prepare themselves as a role model to let trainees follow and
imitate themselves. This is because disciples are people who are called to follow their teachers and disciples can be holy and live obedient lives as much as their teachers do.

**Evaluation about Sending as the End of Disciple-Making**

The result indicated that discipleship training in Korean Presbyterian churches gave trainees help a great deal (47.9%) or quite a bit (41.1%) to make disciples as shown in Figure 4.33. About interpersonal fellowship or support from trainers, 57.5% of them answered positively that they had interpersonal fellowship with trainers as shown in Figure 4.34. Also, 47.9% of participants answered that they still kept interpersonal fellowship or support from other trainees to develop spiritual maturity as shown Figure 4.35. 45.2% of participants confessed quite a bit the necessity of personal fellowship with trainers and other trainees, and 42.5% of them felt a great deal of necessity of personal fellowship with trainers and other trainees after discipleship training as shown Figure 4.36. Mostly, discipleship training in Korean Presbyterian
churches helped trainees to make fellowship with trainers and other trainees continuously after training. Also, the result showed that discipleship trainers need to make interpersonal fellowship with trainees continuously.

Whereas in sending disciples as the result of obeying the Great Commission discipleship training in Korean Presbyterian churches had several shortcomings. First, many trainees stayed in their churches after training. Trainees that left churches training them were only 15.1% as shown in Figure 4.37. Over half of trainees in Korean Presbyterian churches still stayed at their churches. Also, about 56.2% of trainees obeyed the Great Commission quite a bit, and 31.5% of them obeyed somewhat as shown in Figure 4.38. This result showed that many trainees were not sent to make disciples of all nations even though they completed discipleship training.
Likewise, discipleship training in Korean Presbyterian churches helped their members not only to make disciples quite a bit, but also to establish interpersonal fellowship to a considerable degree with their trainers and other trainees. About the necessity of interpersonal fellowship after competing discipleship training, the result manifested that the ratio was very high. On the contrary, when it comes to obeying the Great Commission, Korean Presbyterian churches have a weak point practically.

Consciousness Inquiry of Necessity of Spiritual Healing in Discipleship Training

The result of the questionnaires showed that most members in Korean Presbyterian churches agreed with the idea that spiritual healing is necessary during discipleship training. The ratio of necessity of spiritual healing in training was very high, and especially, the trained confessed that they needed spiritual healing more than the untrained as shown in Figure 4.39 and 4.40. The writer thinks that the strong necessity toward spiritual healing, especially among the
Figure 4.39. The Untrained’ Necessity of Spiritual Healing in Discipleship Training

Figure 4.40. The Trained’ Necessity of Spiritual Healing in Discipleship Training

trained, was related to the amount of dealing with sins and scars during discipleship training, because 37.0% of the trained confessed that their sins were dealt with a great deal during discipleship training and 23.3% of them insisted that their pain and scars were dealt with a great deal as shown in Figure 4.21 and 4.22. According to the data mentioned above, the sins, pain, and scars were not adequately dealt with; therefore, a strong necessity in spiritual training is essential. Thus, Korean Presbyterian churches need to reflect the trained’ opinions and prepare discipleship training programs including spiritual healing.

Consciousness Inquiry of Overall Evaluation of the Discipleship Training

The overall evaluation of discipleship training in Korean Presbyterian churches was not good. Even though over 50% of the trained addressed that the intimate relationship with God was developed a great deal after training as shown in Figure 4.41, the result about the
practical and obedient life as Jesus’ disciple was not as high as response about their intimate relationship with God. The ratio of people answering ‘a great deal’ about life as Jesus’ disciple was 34.2%, and the greatest amount about the question was quite a bit (46.6%) as shown in Figure 4.42. The data showed that there was a difference between intimacy with God and obeying God. Even though much of the trained felt intimacy with God, the intimacy did not cause the trained to obey God and His words. As mentioned in Ch.3, disciples’ restoration of an intimate relationship with God and obedient lives toward God comes from God’s presence and awakening sins.5

The trained’ satisfaction of discipleship training in Korean Presbyterian churches was not much high as shown Figure in 4.43. About 50% of the trained expressed their satisfaction quite a bit. When it comes to the trained and the untrained’ overall satisfaction of discipleship training in Korean Presbyterian churches, the result was not good. The greatest amount of overall satisfaction of discipleship training was ‘somewhat’ (40.2%) and the second was ‘a little bit

5 Read from 64 to 74 page in Ch.3.
(25.2%)’ as shown in Figure 4.44. The overall satisfaction of discipleship training including the trained and the untrained is much lower than the trained’ satisfaction of discipleship training. Also, the trained’ necessity of discipleship training in Korean Presbyterian churches was much higher than that of the untrained as shown Figure 4.45 and 4.46. The result showed that discipleship training in Korean Presbyterian churches was not attractive to the untrained.

The cause was the trained’ lives that they obeyed to Jesus as His disciples. Their lives were not attractive to the untrained.
Thus, Korean Presbyterian churches need to restore the trainees in discipleship training to follow and obey Jesus through spiritual healing by the Holy Spirit as shown in Figure 4.47 and 4.48.

![Figure 4.47. The Untrained’ Necessity of Spiritual Healing in Discipleship Training](image)

![Figure 4.48. The Trained’ Necessity of Spiritual Healing in Discipleship Training](image)

**Summary**

Through Chapter four, this paper has looked at the result and analysis of the survey related to the current situation analysis of discipleship training in Korean Presbyterian churches. In summation, there are three things about the current situation of disciple-making in Korean Presbyterian churches: General analysis of current situation of discipleship training in Korean Presbyterian churches, analysis of current situation of the untrained in them, and analysis of current situation of discipleship training in them through the trained.

First, most of Korean Presbyterian churches have a passion toward disciple-making. This is because they are fulfilling discipleship training programs including their own discipleship training programs (85.3%), many churches’ members had an experience the discipleship training programs (66.6%), and most of them knew the biblical definition of Jesus’ disciples (72.5%). Nevertheless, Korean Presbyterian churches are missing the importance and the purpose of
disciple-making. They place more importance into worship, evangelism, and praying as Korean Presbyterian churches’ primary priority traditionally than disciple-making, and many members think the purpose of disciple-making is to build up lay-leadership (52.3%); a wholly biblical purpose of disciple-making is to imitate Jesus like Paul (1 Cor 11:1).

Second, the result of the survey shows that the untrained in Korean Presbyterian churches think discipleship training is strongly necessary in their churches because of the trained’ unchanged lifestyle after training. Thus, many of them do not have a high tendency to participate in discipleship training in the future; however, they are interested in spiritual healing considerably (about 75%). Thus, a new discipleship training embedding spiritual healing by the Holy Spirit can give the untrained good motivation to participate in discipleship training.

Third, the result manifests that discipleship training in Korean Presbyterian churches does not make biblically, obedient disciples well. Nearly half of the trained do not make sure of God’s calling as a disciple. Only 8.2% of the trained recognizes God’s mandating as the motivation of participating in discipleship training. About 10% of Korean disciple-makers emphasize on imitating them to trainees as the biblical process of disciple-making. Regardless, to restore the relationship with God, it is necessary for trainees not only to reveal and repent their sins through God’s presence, but also to learn how to defeat Satan and sins continuously through spiritual healing by the Holy Spirit and His power; however, Korean Presbyterian churches are missing this importance of spiritual healing. The crucial cause is that Korean disciple-makers do not suggest their own role model to make disciples as Jesus’ disciple, and they do not execute discipleship training embedding spiritual healing, even though about 75% of the untrained and about 87.6% of the trained confess the necessity of spiritual healing in discipleship training.
Thus, Korean Presbyterian churches need a new discipleship training to live as His disciples by showing trainers’ own role model as Jesus’ disciple through spiritual healing by the Holy Spirit.

This project will continually suggest a new discipleship training program embedding spiritual healing as an alternative to make biblical disciples to trust and obey Jesus Christ as the Lord in Korean Presbyterian churches.
CHAPTER FIVE
A BIBLICAL AND PRACTICAL DISCIPLE-MAKING MANUAL EMBEDDING
PROCESS OF SPIRITUAL HEALING

The main purpose of chapter five is to suggest a biblical and practical discipleship training manual embedding process of spiritual healing to make biblical and obedient disciples with an intimate and obedient relationship with God. This chapter will deal with the overview of the discipleship training process, pre-disciple-making process, main disciple-making process, and post-disciple-making course.

The Overview of Discipleship Training Process with Spiritual Healing

Discipleship Training Process with Spiritual Healing (henceforth DTPS) is a discipleship training program embedding spiritual healing to restore and make disciples who have an intimate and obedient relationship with God. DTPS is one of several alternatives for the limit of Korean Presbyterian churches who cannot make disciples with an intimate and obedient relationship with God because of their unresolved pain and scars that stem from their sins and misunderstandings about God. The goal of DTPS is to make disciples restore their pain and scars, and to let them know biblically who God is, and furthermore to have an intimate and obedient relationship with God through the discipleship training process embedding spiritual healing. DTPS has a total of five sections: Pre-disciple-making process, Mandating as the first main disciple-making process, Imitating as the second main disciple-making process, Sending as the third main disciple-making process, and Post-disciple-making course.
First, Pre-disciple-making process (henceforth PDMP) is a course to prepare trainees to complete DTPS well before Main disciple-making processes. In PDMP, there are four programs: New Membership Training, New life Training, Bible Overview School, and Spiritual Developed Life. Through PDMP, trainees will have a basic biblical mind and attitude. Second, Mandating as one of main disciple-making processes (henceforth CMDP) is a course that teaches disciples what God’s vision is toward disciples, what God’s mandating is toward disciples, and what they should have as a biblical foundation. Third, Imitating as one of main disciple-making processes (henceforth IMDP) is a program that trains disciples to imitate and follow Jesus like Jesus’ disciples followed Him (Matt 4:19-22). Especially, spiritual healing, a process which let disciples restore pain and scars to follow and obey God fully, will be executed in this process. Forth, Sending as one of main disciple-making processes (henceforth SMDP) is a discipline that breaks in disciples to dispatch them to the world to make disciples of all nations and prepare their obedient lives to Jesus and His words like Jesus did (Matt 28:18-20). Finally, Post-disciple-making course (henceforth PDMC) is a step that teaches how disciple-makers will maintain a spiritual relationship with disciples well and how to develop disciples’ lives to “become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:13). DTPS will produce biblical disciples with intimate and obedient relationship with God through these five steps as shown in Figure 5.1.
Figure 5.1. Discipleship Training Process with Spiritual Healing (DTPS)

**Pre-Disciple-Making Process**

Pre-Disciple-Making Process is a basic process to prepare new church members or lay-believers to complete main disciple-making process effectively. It is too difficult for new church members or lay-believers to take Main Disciple-Making Process without Pre-Disciple-Making Process. Then, the goal of Pre-Disciple-Making Process is to help people to prepare a biblical mind and attitude enough to complete Main Disciple-Making Process well. PDMP has four sessions: New Membership Training, New Life Training, Bible Overview School, and Spiritual Developed Life as shown in Table 5.1.
<table>
<thead>
<tr>
<th>Step</th>
<th>Step Title</th>
<th>Programs</th>
<th>Train Period</th>
<th>Lecture</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Step</td>
<td>Pre-Disciple-Making Process</td>
<td>The glorious beginning</td>
<td>New Membership Training</td>
<td>5 weeks</td>
<td>Jesus Christ, faith, the Bible, church, and small group introduction</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>New Life Training</td>
<td>6 weeks</td>
<td>God, Jesus, the Holy Spirit, sin and corruption, redemption, and new relationship with God</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bible Overview School</td>
<td>12 weeks</td>
<td>Overview of the Old and the New Testament</td>
<td>To let church members understand the contents and overview of the Bible through biblical history and the perspective of the kingdom of heaven, and furthermore to help them read the Bible easily</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Spiritual Developed Life</td>
<td>12 weeks</td>
<td>Making new relationship with God</td>
<td>To help church members not only to have a new relationship with God as a new creation in Jesus Christ, but also to obey God through distinguishing God’s mandating and will on the basis of the relationship, and as a result, to develop spiritual life for church members</td>
</tr>
</tbody>
</table>

**Table 5.1. Programs in Pre-Disciple-Making Process**

How to Execute Pre-Disciple-Making Process

To execute PDMP effectively, the following five steps is necessary as shown in Figure 5.2. First, pray for PDMP in public and private prayer life. God orders His people not only to present request to God in everything by prayer and petition (Phil 4:6), but also to pray in the Spirit on all occasions with all kinds of prayers and requests (Eph 6:18). As the result of obeying God’s command, the priority of praying is the most important to execute PDMP completely. Second, propose clearly a vision related to disciple-making at first. A clear vision and a concrete master plan can give people motivation and participation in PDMP programs (Is 6:8). Share the vision and the master plan at every time, at every meeting in churches. Third, produce advertisement three months before starting PDMP. For three months, churches can give people a
motivation to pray and participate in, and disciple-makers can get enough time to pray for and prepare it. PDMP’s programs are open and flexible to all people, not compulsory comparing to Main Disciple-Making Process. Fourth, present a training list in public a month before starting. Many churches usually delay presenting a training list or do not open the list. When the training list is open, trainees can get a chance to set up their hearts to focus on PDMP, and other people can receive motivation to participate in PDMP next time through seeing other people’s participation (Prov 27:17). Fifth, put into execution to meet trainee a month before starting. Grasp trainees’ personal information and their desire to get through PDMP and suggest the goal of PDMP concretely like Jesus suggested clear future image to His disciples (Matt 4:19).

![Processes of Preparing PDMP (SP)](image)

*Figure 5.2. Preparing List of PDMP*

Also, programs in PDMP are executed according to as follows: Fellowship, Review and confession, Worship and praying, Lecture, and Praising and praying as shown in Table 5.2. Even though PDMP is a basic biblical course, it focuses on applying to everyday lives. Thus, the
Table 5.2. Schedule for Pre-Disciple-Making Process

<table>
<thead>
<tr>
<th>Time</th>
<th>Contents</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 minutes</td>
<td>Fellowship</td>
<td>To open minds to one another</td>
</tr>
<tr>
<td>30 minutes</td>
<td>Review and confession</td>
<td>To remind last lecture and share how trainees apply lecture to their everyday lives (to give trainees motivation to apply lectures to their real lives)</td>
</tr>
<tr>
<td>30 minutes</td>
<td>Worship and praying</td>
<td>To give trainees spiritual motivation and restoration, because God inhabits praise (Ps 22:3) and the Holy Spirit sets people free (2 Cor 3:17)</td>
</tr>
<tr>
<td>60 minutes</td>
<td>Lecture</td>
<td>To teach biblical principles and doctrines to trainees with help of the Holy Spirit (Jn 14:26)</td>
</tr>
<tr>
<td>10 minutes</td>
<td>Praising and praying</td>
<td>To summarize lecture and trust in the Holy Spirit to apply it to practical lives</td>
</tr>
</tbody>
</table>

reason why PDMP needs review, confession, worship and praying in the course is to train practical spiritual lives of people. Depending on churches’ situation, disciple-makers can adjust time and procedure, however, most of all, disciple-makers must trust in the Holy Spirit, because only the Holy Spirit can teach all things and remind people of everything that Jesus said (Jn 14:26), and also only the Holy Spirit knows the thoughts of God (1 Cor 2:11).

Evaluation

The ultimate goal of pre-disciple-making process is to prepare new church members or the untrained to complete DTPS well before the Main disciple-making processes. The evaluation of PDMP is the trained’s aspiration to the next step, Main Disciple-Making Process. If the trained complete PDMP well, as a result, it is natural for them to apply to Main Disciple-Making Process to follow and imitate Jesus Christ. However, disciple-makers should remember that all of applicants cannot be trained in MDMP, because the authority to choose His disciples belongs to Jesus (Mt 28:18). Only Jesus can choose people as His disciples, without by the choice of the
disciple-makers. (Mk 5:19, Jn 15:16). After the Ascension, the Holy Spirit is leading disciples (Rom 8:14), teaching them all things, and reminding them of everything Jesus has said to them (Jn 14:26). Thus, disciple-makers should listen to the Holy Spirit’s guidance during PDMP.

Likewise, people who completed PDMP can get qualification to participate in Main Disciple-Making Process.

**Main Disciple-Making Process**

Main Disciple-Making Process (MDMP) is a program that makes Jesus’ disciples on the basis of biblical principles of disciple-making: Mandating, Imitating, and Sending. The goal of MDMP is to make biblical disciples to imitate Jesus, who are healed and restored through spiritual healing by the Holy Spirit, with an intimate and obedient relationship with God. MDMP has three sections: Mandating (the glorious invitation), Imitating (the glorious change), and Sending (the glorious dispersion) as shown in Table 5.3.

<table>
<thead>
<tr>
<th>Step in MDMP</th>
<th>Biblical Principles</th>
<th>Step Title</th>
<th>Train Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Step</td>
<td>Mandating</td>
<td>The Glorious Invitation</td>
<td>7 weeks</td>
</tr>
<tr>
<td>3rd Step</td>
<td>Imitating</td>
<td>The Glorious Change</td>
<td>21 weeks</td>
</tr>
<tr>
<td>4th Step</td>
<td>Sending</td>
<td>The Glorious Dispersion</td>
<td>9 weeks</td>
</tr>
</tbody>
</table>

**Table 5.3. Steps of Main Disciple-Making Process (MDMP)**

Preparing List for Main Disciple-Making Process

MDMP needs to prepare good soil to make disciples with an intimate and obedient relationship with God (Mt 13:23). To execute MDMP well, it is necessary for a church, a disciple-maker, and trainees to prepare their roles and duties collaboratively. Preparing lists of MDMP are as follows:
Church’s Preparing List for MDMP

Churches should prepare five things (5P) before starting MDMP as shown in Figure 5.3. First, pray for discipleship training programs. Success of all programs in disciple-making is dependent on only the Holy Spirit’s work. Also, the Holy Spirit works through believers’ prayer and spontaneous obedience. Therefore, at every prayer time, share vision and plans to people about disciple-making and ask their prayer for disciple-making for the sake of the Holy Spirit’s work. Second, preach and proclaim the necessity and vision of disciple-making. Preaching is one of the strongest ways to share vision and direction to church members that God’s churches should proceed. Third, pass the vision of discipleship training to small group leaders and let them share it in small group continuously. Leaders of small groups have influence like senior pastors. If pastors can move leaders of small groups, then the leaders will move their members. Fourth, participate in becoming trainees or prayer sponsors. Disciple-making is not a thing related to only disciple-makers and trainees, but the goal of all believers and church members. Finally, prepare posts and placards to notify discipleship training program and its praying list, and attach them on places in churches. People often forget the important things. Frequently remind them of the importance of disciple-making by seeing the placards at any place in church.

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1 Hanhum Ok, *Called to Awaken the Laity* (Seoul, Korea: International Disciple Training Institute, 2011), 154-160.

Disciple-Makers Preparing List for MDMP

Disciple-makers should prepare five things (5P) before starting MDMP to make biblical disciples to imitate Jesus as shown in Figure 5.4. First, put all trust in the Holy Spirit. Jesus started ministries with the Holy Spirit, and ended them with the Holy Spirit. The Holy Spirit is the teacher that can teach everything to His disciples and remind them of what Jesus said (Jn 14:26). The first and the last of disciple-making is the Holy Spirit. Let the Holy Spirit work powerfully through spontaneous and ardent prayer from heart. Second, pursue Jesus and experience the presence of God in advance. The way to make Jesus’ disciples is only by imitating like Paul (1 Cor 11:1). Trainees can follow Jesus as much as disciple-makers follow Jesus. Go off to a solitary place and pray like Jesus (Mk 1:35). Third, put up an unshakable vision related to discipleship training from the Bible. Disciple-making is not one of the tools for church growth, but the core of church ministry. Fourth, pass the vision of disciple-making to

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other people and share it with them. God gives a vision and will do all that He pleases (Is 46:10). The vision of disciple-making comes from God. Thus, trust in God who will complete it and share the vision with other people like Jesus (Mt 4:19). Fifth, pick disciples under the influence of prayer and put permanent love on them like Jesus. Jesus selected His disciples after being filled with the Holy Spirit and praying (Mt 4, Lk 6:12-13), and He gave His disciples the full extent of His love (Jn 13:1). Ultimately, love is patience (1 Cor 13:4). The more patient, the more mature.

**Trainee’s Preparing List for MDMP**

To complete discipleship training, trainees need to prepare five things (5P) as shown in Figure 5.5. First, put your hope in the Holy Spirit. The first and the last of disciple-making is the
Holy Spirit. Trust in the Holy Spirit and learn the Holy Spirit and His work with an open mind during discipleship training (Jn 14:26, Eph 6:18). Second, prepare the discipleship training by praying. Jesus started disciple-making with praying (Lk 6:12-13) and He finished it with praying (Mt 26:36). Third, preparing praying-sponsors. Trainees need others’ praying acutely to complete discipleship training well (Eccl 4:12, Mt 18:20). Trainees require not only family’s praying and support, but also other people as well. Fourth, plan your future image after training. When Jesus called His disciples, He suggested their future images (Mt 4:19). Trainees need to closely examine their weakness and describe their developed future appearance. Finally, persevere in discipleship training persistently. The ultimate goal of discipleship training is to imitate Jesus Christ (1 Cor 11:1). The goal will not be completed instantly. Disciples are people who have a destiny to look like Jesus all their lives. Thus, they have no abandonment. Trainees need to press on toward the goal to win the prize for which God calls them heavenward in Christ Jesus (Phil 3:14).
How to Execute Main Disciple-Making Process

This part will deal with the way to carry out Main Disciple-Making Process (MDMP) practically. Main Disciple-Making Process in DTPS has a total of nine steps to make biblical disciples to imitate Jesus Christ: Goal, Recruitment, Interview, Announcement, Interview, Orientation and Open ceremony, Training MDMP, Spiritual healing, and Completion ceremony.

Step 1. Pray to God

The success of all programs in disciple-making is dependent on praying. The Holy Spirit does not work against or without believers, rather He works through believers’ prayer to make biblical disciples to imitate Jesus Christ.4 Praying to God is to express not only believing in Jesus, but also trusting in the Holy Spirit. Disciple-makers should pray for two things: First, they should pray for revival in Acts (Acts 1:14). Second, they should pray for the help and guide of the Holy Spirit for the sake of trainees’ faith and their spiritual development.

Step 2. Establish a Goal

The first thing that disciple-makers should do is to set up a biblical goal of disciple-making. The biblical goal of disciple-making is to make Jesus’ disciples, not to make church staff or just laity’s leaders. Namely, disciple-making is to make Jesus’ disciples not only who have an intimate and obedient relationship with Jesus, but also who are ready for leaving according to Jesus’ commandment as spiritual self-sufficient disciples. Disciple-makers should focus DTPS on bringing up disciples with not only intimate and obedient relationship with Jesus, but also spiritual self-sufficiency.

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Step 3. Recruit Trainees

The second thing to do is to recruit trainees for disciple-making. Jesus selected His disciples in person unlike other teachers at that time. Disciple-makers need to collect trainees and select some of them as disciples. It is very useful for disciple-makers to observe trainees who are being trained during pre-disciple-making process and to select some of them as trainees for MDMP, because DTPS starts from Pre-Disciple-Making Process. When disciple-makers select trainees, it is necessary to do two things: First, they should receive guidance of the Holy Spirit through praying when they select trainees. Second, they need to visit and persuade them to participate in training in person like Jesus did (Mt 4:18-20).

Step 4. Interview Applicants

The next step is to interview applicants to distinguish qualifications for MDMP. Even though applicants complete PDTP, all of them are not qualified for MDMP. Disciple-makers need to verify applicants through interviewing and select some of them for MDMP under help and guidance of Holy Spirit. The purpose of the interview has two: First, the interview should confirm belief in Jesus Christ as their Savior and Lord. Second, it should reveal passion to follow and learn Jesus Christ regardless of their spiritual level. Disciple-makers should remember that they need to select trainees after praying ardently like Jesus (Lk 6:12-13).

Step 5. Announce Training List

The following step is to choose trainees and report a training list in public. After the interview, disciple-makers need to announce a training list a month before starting MDMP. Usually, a month is necessary for preparing MDMP. This is because there are two purposes. The
one is to let disciple-makers and trainees pray for MDMP in earnestness and the other is to set up at least two prayer-supporters. “A cord of three strands is not quickly broken” (Eccl 4:12).

**Step 6. Reinterview Trainees**

The next thing to do is to reinterview trainees. Disciple-makers need to reinvestigate trainees before MDMP. There are two reasons why disciple-makers reinterview trainees: The first is to investigate trainees’ personal deep information in detail like their profile, family background, personalities, social lives, strong points and weak points, personal pain and scars, and etc. The second is to help trainees to set up their developed images of the future as aforementioned in Step 2. The first interview in Step 4 is to investigate their qualification for MDMP such as their faith and passion, whereas the second one in Step 6 is to look into their personal information in detail. This personal information lets disciple-makers know not only how to train trainees, but also how to do spiritual healing to become biblical disciples to imitate Jesus.

**Step 7. Give Orientations for MDMP**

The following step is to do orientation for MDMP. Orientation for MDMP includes two kinds of ceremonies for trainees and church. The orientation for trainee will be held a week before starting MDMP to introduce trainees to one another, to proclaim the goal of MDMP, to explain how to execute MDMP such as schedule, homework and guidelines, to give training manual and materials, and to pray for MDMP together. The orientation for church is to have a ceremony in church worship service. In the ceremony, disciple-makers need to introduce trainees in front of church members, to proclaim that church will focus on disciple-making in public, and to ask prayer for trainees. The ceremony in church worship service has a meaning that disciple-makers should let all church members focus on and participate in MDMP. Disciple-makers
should make disciple-making the most important ministry in churches by showing and proclaiming disciple-making’s vision and goal in public.

**Step 8. Execute MDMP**

The next step is to execute MDMP. MDMP has largely three sections: Mandating (The glorious invitation), Imitating (The glorious change), and Sending (The glorious Dispersion), and approximate introduction of MDMP is as shown in Table 5.4. In the 2nd Step, Mandating, trainees learn basic biblical foundations that prop spiritual lives as Jesus’ disciples. In the 3rd Step, Imitating, they learn God’s creation and the purpose that show prototype to restore and pursue as Jesus’ disciple. Also, in the Step, trainees have a chance not only to restore pain and

<table>
<thead>
<tr>
<th>Step in DTPS</th>
<th>Biblical Principle</th>
<th>Step Title</th>
<th>Train Period</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2nd Step</strong></td>
<td>Mandating</td>
<td>The Glorious invitation</td>
<td>7 weeks</td>
<td>Beginning course to deal with biblical foundation that trainees get like Bible’s authority, mediation, worship, prayer, discipleship, etc.</td>
</tr>
<tr>
<td><strong>3rd Step</strong></td>
<td>Imitating</td>
<td>The Glorious change</td>
<td>21 weeks</td>
<td>In-depth course to deal with theological things (God’s creation and purpose, Sin and corruption, redemption, and etc.) and training practical lives as Jesus disciples (restoration through spiritual healing, spiritual lives in everyday living, and etc.)</td>
</tr>
<tr>
<td><strong>4th Step</strong></td>
<td>Sending</td>
<td>The Glorious dispersion</td>
<td>9 weeks</td>
<td>Conclusive course to deal with preparing disciples’ lives as Jesus’ dispatched ambassador</td>
</tr>
</tbody>
</table>

Table 5.4. Steps and Contents of Main Disciple-Making Process

scars through spiritual healing, but also to prepare transformed mind and character as Jesus’
disciples. Most of all, in Step 3, trainees learn who God, Jesus, and the Holy Spirit are systematically, because they need to restore distorted knowledge related to God, Jesus and the Holy Spirit, which stems from pain and scars. Through recovered knowledge of the Trinity, trainees can receive spiritual power and guidance to live in the world as God’s strong spiritual soldiers. In Step 4, trainees learn and prepare how to live in the world as Jesus’ disciples with spiritual self-sufficiency after training. Detailed curriculum of MDMP is in Appendix A. In MDMP, disciple-makers execute training once a week for a total of 37 weeks to make disciples, and it takes approximately four hours to train trainees. The time schedule of MDMP is as shown in Table 5.5.

<table>
<thead>
<tr>
<th>Time</th>
<th>Contents</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 minutes</td>
<td>Fellowship</td>
<td>To greet one another with tea and snacks</td>
</tr>
<tr>
<td>30 minutes</td>
<td>Worship and prayer</td>
<td>To give trainees spiritual motivation and restoration, because God inhabits praise (Ps 22:3) and the Holy Spirit sets people free (2 Cor 3:17)</td>
</tr>
<tr>
<td>60 minutes</td>
<td>Checking up assignments, review, and confession</td>
<td>To check up assignments, remind trainees of last lecture, and share how trainees applied lecture to their everyday lives (to give trainees motivation to apply lectures to their real lives)</td>
</tr>
<tr>
<td>15 minutes</td>
<td>Break time</td>
<td>To give trainees a break for a while</td>
</tr>
<tr>
<td>90 minutes</td>
<td>Lecture</td>
<td>To teach biblical principles and doctrines to trainees with help of the Holy Spirit (Jn 14:26) and other people (Prov 27:17)</td>
</tr>
<tr>
<td>15 minutes</td>
<td>Praising and praying</td>
<td>To summarize lecture and trust in the Holy Spirit to apply it to practical lives</td>
</tr>
</tbody>
</table>

Table 5.5. Time Schedule of MDMP

**Step 9. Graduation**

After completing 37 weeks of MDMP, churches will hold graduation ceremony in public. The graduation has two purposes. First, churches can give trainees a chance not only to devote their whole lives to Jesus, but also to decide to follow Jesus as their Lord in public. Second,
churches can give other church members a challenge and a chance to participate in DTPS. The church will prepare some of trainees who will give their testimony, and in the ceremony, trainers explain how to execute MDMP and the result of MDMP with pictures and video clips briefly.

There is an important rule that trainers should remember, which is that the ultimate goal of DTPS is to make disciples with an intimate and obedient relationship with God and spiritual self-sufficiency, not to increase the number of graduates. Trainers need to set up high standards to make such disciples and never lower criteria for graduates. Trainers sometimes need to let trainees, who are poorly qualified, quit MDMP and to recommend them to get MDMP next time.

**Post- Disciple-Making Course**

Post Disciple-Making Course (henceforth PDMC) is a process which supports disciples’ spiritual and practical needs more and continuously after MDMP. After MDMP, disciple-makers should keep interpersonal relationship with their disciples and they should execute programs to give them spiritual and practical help, depending on the situation of their disciples. The keywords of PDMC are lasting interest and love toward disciples like Jesus (Jn 13:1, Mt 28:20).

There are two reasons why endless interest and love toward disciples are necessary.

First, disciples are people who still have indwelling power of sin in them after MDMP. After MDMP, usually disciples become people who have eager passion and holy aspiration toward Jesus Christ and the passion and aspiration let people to pursue spiritual developed lives like Jesus’ disciples with ardent spiritual desire to live for Him (Jn 13:37). As the result of it, they try to make efforts to grow up spiritually as much as they need interpersonal relationship with their masters constantly. Sometimes, however, even though the amounts of eager passion

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and firm decision disciples have, they cannot follow Jesus completely as much as Jesus hopes
with just passion and decision (Jn 13:36). Furthermore, they are prone to commit sins like the
Apostle Peter (Gal 2:11-13). Likewise, even though disciples learn much from Jesus in person
like the Apostles, they are people who need persistent interest and love from interpersonal
relationship with their master like Jesus came to see His disciples and took care of them with
sharing interpersonal fellowship with His disciples in John 20-21. About the importance of those
interpersonal spiritual lives with masters, the Apostle Paul ordered disciples to share all good
things with their instructors (Gal 6:6). The Apostle Paul lived as much as he reminded his
disciples, such as Timothy, to “fan into flame the gift of God” and took care of them (2 Tm 1:3-
8). Likewise, the interpersonal spiritual life with their masters are possible from their masters’
constant interest and love toward disciples like Jesus. These interpersonal spiritual lives are very
necessary to Korean disciples. According to the survey, about 50% of the trained in Korean
Presbyterian churches did not receive persistent spiritual care from their trainers to develop
spiritual maturity, and about 87.7% of them confessed that they aspired to share interpersonal
fellowship with trainers. To satisfy interpersonal relationship between disciple-makers and
disciples, disciple-makers should know the condition of their disciples, and disciple-makers can
get knowledge about their condition through constant interest and love toward them even after
graduation (Prov 27: 23).

Second, disciples are people who have a holy goal to develop spiritual maturity
continuously. Even after MDMP including spiritual healing, the Holy Spirit continuously keeps
on working to let disciples aspire to pursue Jesus and His cross, to mortify indwelling power of
sin in them, and to sanctify themselves (Rom 8:13). Due to the Holy Spirit’s help to realize all

6 See the page 116 in the thesis.
the evil, deceits, evasions, and pretenses, disciples aspire to accomplish continuously the everlasting goal “to reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:13). To satisfy their spiritual aspiration and practical needs for spiritual developed lives as Jesus’ disciples, disciple-makers can supply them with such proper spiritual programs as shown in Table 5.6.

<table>
<thead>
<tr>
<th>Step</th>
<th>Step Title</th>
<th>Lecture Title</th>
<th>Train Period</th>
<th>Lecture</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>5th Step</td>
<td>Main disciple-making process</td>
<td>Post disciple-making course</td>
<td>The glorious spiritual maturity</td>
<td>5 weeks</td>
<td>A world view school</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6 weeks</td>
<td>Communication school</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5 weeks</td>
<td>Father school</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5 weeks</td>
<td>Mother school</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6 weeks</td>
<td>Leadership training school</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4 weeks</td>
<td>Paul and Timothy school</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2 Days</td>
<td>Discipleship refuel conference</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>12 weeks</td>
<td>Doctrine school I (the shorter catechism)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>12 weeks</td>
<td>Doctrine school II (Westminster Confession)</td>
</tr>
</tbody>
</table>

Table 5.6. Programs for Post Disciple-Making Course

These programs are not compulsory nor are they not executed in regular sequence. According to churches’ or disciples’ spiritual levels or situations, disciple-makers can select some of the programs or others. What is more important in PDMC, however, is motive to choose proper spiritual programs, which should come from their endless interest and love not only to take note of their disciples, but also to take care of them like Jesus loved His disciples to the end.

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(Jn 13:1, KJV), because disciple-makers are people who are called as a spiritual father or mother of their disciples (1 Cor 4:14-21). Therefore, disciple-makers should continuously help their disciples to reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Likewise, PDMC is an endless process that not only disciples-makers have interpersonal relationship with their disciples, but also they can execute it to help their disciples to become like Jesus. Even though there are many ways that can help disciples to develop spiritually, the motive of all the ways is only one, which is a loving heart of a father that found the lost son (Lk 15:32, 1 Cor 4:15).

Evaluation

The ultimate goal of disciple-making is to make Jesus’ disciples with spiritual self-sufficiency and making disciples of all nations. The evaluation of PDMC is the trained’s voluntary obedience according to the Holy Spirit’s guidance: to listen to the Holy Spirit, to distinguish His guidance, and to obey to Him, which are criteria of PDMC. Jesus, the role model of His disciples, was led by the Holy Spirit (Mt 4:1, Rom 8:14) and obeyed God voluntarily (Lk 22:42, Heb 5:8,). It is Paul who lived as Jesus’ disciple with spiritual self-sufficiency and making disciples of all nations (Acts 16:6-10). Thus, biblical disciples are people who not only have spiritual self-sufficiency, but also the Holy Spirit’s guidance and furthermore, as the result of it, are making disciples of all nations.

How to Execute Spiritual Healing

Spiritual healing is to restore trainees into an intimate and obedient relationship with God.

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8 King James Version (KJV)
through forgiving people and repenting sins and resolving pain and scars that stem from their sins by His presence, which is God revealing who He is to His people for Himself. In Step 3 of the total curriculum of discipleship training process with spiritual healing, disciple-makers execute spiritual healing. God commanded His people to be holy like He was holy (Lev 11:45), and Jesus asked God to sanctify His disciples (Jn 17:17-19). Also, the Apostles ordered all saints to be holy (Rom 6:19, 1 Cor 3:17, 2 Cor 7:1, Eph 4:24, 1 Pet 1:15-16). It is important for disciples to do their best with all their might for leading to holiness. To obey the commandment, in DTPS, disciple-makers implement spiritual healing three times for three weeks. The first time is a theoretical class. Disciple-makers teach the theory of spiritual healing like biblical principles and its necessity related to spiritual healing to trainees. The second and third time is a practical process and disciple-makers execute spiritual healing ministries with trainees in person. In the second spiritual healing, disciple-makers deal with topics that can be handled in public places like a classroom or a small group meeting place and the topics are mostly general and public pain and scars that people can share and deal with together. In the third time, disciple-makers carry out spiritual healing in a private and intimate place like retreat centers or prayer centers for a day. In this occasion, mostly personal and secret pain and scars will be handled like sexual sins, alcoholism, gambling, abuse, etc. The process of spiritual healing in DTPS is as shown in Table 5.7.

<table>
<thead>
<tr>
<th>Curriculum</th>
<th>Title</th>
<th>Place</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st spiritual healing</td>
<td>Invitation toward real freedom</td>
<td>Public place like a classroom or a small group meeting place</td>
<td>To learn necessity and biblical principles related to spiritual healing</td>
</tr>
<tr>
<td>2nd spiritual healing</td>
<td>One step toward real freedom</td>
<td>Public place like a classroom or a small group meeting place</td>
<td>To deal with general and public pain and scars</td>
</tr>
</tbody>
</table>
One great leap toward real freedom
Private and intimate place like retreat centers or prayer centers
To handle personal and secret pain and scars

<table>
<thead>
<tr>
<th>3rd spiritual healing</th>
<th>One great leap toward real freedom</th>
<th>Private and intimate place like retreat centers or prayer centers</th>
<th>To handle personal and secret pain and scars</th>
</tr>
</thead>
</table>

**Table 5.7. Process of Spiritual Healing**

The keywords of spiritual healing are forgiveness (Mt 18:35, Mk 11:25, Lk 6:37) and confession (Mt 5:8, Jas 5:15-16, 1 Jn 1:9-10). Jesus taught His disciples the importance of forgiveness. Jesus emphasizes the importance of forgiving other people, because disciples are people who were forgiven previously (Mt 18:35). Also, Jesus clearly declares that disciples can receive forgiveness for their sins after forgiving people that disciples hold anything against (Mk 11:25). Disciple-makers should know these principles well and help trainees to forgive other people. God orders to confess sins to each other and pray for each other to be healed (Jas 5:16). Disciples should serve one another like Jesus did (Jn 13:14-15). The way to execute spiritual healing is as follows:9

**Step 1. Trust in Jesus and confess Him as your savior**

Jesus is God who saved believers and becomes the Lord through forgiving our sins and paying debts by His blood. To execute spiritual healing, it is very important to remember Jesus and His works, because believers can forgive other people who hurt them through His eternal forgiveness and love. Even though pain and scars can seem too much, Jesus’ forgiveness and love can overcome them. They are the driving force of executing spiritual healing and restoration (Heb 12:2). Also, Jesus is the Lord who gave Himself not only to redeem believers from all wickedness, but also to sanctify them (Jn 17:12-17). Disciple-makers should help trainees, who are called to follow Jesus as His Lord, to focus on and trust in Jesus Christ continuously.

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9 See Appendix A for scriptures related to each spiritual healing step.
Step 2. Trust in Jesus’ proclamation related to the Holy Spirit

The Holy Spirit is God who can supply disciples with help and power for their freedom and sanctification.\(^{10}\) When he comes, He will not only convict the world of guilt in regard to sin, righteousness and judgment (Jn 16:8), but also set people free (2 Cor 3:17). Also, He can teach disciples all things and remind them of everything that Jesus taught (Jn 14:26). Thus, in Step 2, disciple-makers should help disciples to trust in the Holy Spirit and ask His help.

Step 3. Worship and praise God and Jesus

God is the praise of Israel and His presence comes down among worship and praise (Ps 22:3). Worship and praise is the way to come to God’s presence (Mt 18:20, Acts 16:25-26) and a tool for spiritual warfare (1 Sam 16:23, 2 Chr 20:20-23). Thus, to worship and praise God and Jesus is not only to ask God’s presence to them, but also to declare spiritual warfare against devils. Disciple-makers or worship leaders can help disciples to worship and praise God and Jesus with all their heart, with all their soul, with all their strength, and with all their mind.

Step 4. Pray the Holy Spirit to ask His help

The Holy Spirit is God who helps disciples to teach all things and remind them of everything that Jesus said (Jn 14:26) and sets them free (2 Cor 3:17). He can help disciples not only to realize people to forgive, but also to detect their deep sins.\(^{11}\) Praying is the way that lets the Holy Spirit work for disciples and give them His power and help. Thus, disciple-makers should trust in the Holy Spirit most of all who can help disciples to realize people to forgive and sin to confess, and furthermore they should pray for the Holy Spirit’ works ardently as the result

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\(^{10}\) Owen, *The Works of John Owen*, Kindle Location 16807-16817, Kindle.

\(^{11}\) Ibid., Kindle Location 16816-16817, Kindle.
Step 5. Wait with patience

The Holy Spirit is God who works independently. Even though the Holy Spirit must work through disciples’ prayer, He does not work as they pray. They need to pray and wait for His answering because disciples are people who have a duty and good will to overcome themselves and to fight against sins through the Holy Spirit’s graceful power. Thus, disciples should wait still until the Holy Spirit lets them know people to forgive and sins to confess. In disciple-making, it is one of the hardest time to wait for His response without doing anything. It is sure, however, that the Holy Spirit will answer their prayer (Lk 11:13) and teach all things and remind disciples of everything that Jesus taught (Jn 14:26). Disciple-makers need to encourage trainees to pray to and wait for the Holy Spirit’s answering.

Step 6. Ask the Holy Spirit how to do things known by Him

Disciples are people who should be wise and harmless (Mt 10:16). After the Holy Spirit lets them know people to forgive or sins to forget, they need to ask Him how to do it (1 Cor 2:13), because the Holy Spirit is God who can teach them what to do and how to do it (Jn 14:26) and disciples are people who are led by Him (Rom 8:14). Trainees need to remember that they

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12 The Holy Spirit is expressed in several words such as the Comforter (KJV), the Helper (NASB), the Advocate (NIV), and the Counselor (WEB) in John 14:26.


15 Ibid., 25.
do not have to share all things that the Holy Spirit let them know. They can deal with something alone, and they can open something that the Holy Spirit gives mind to share.

**Step 7. Obey the Holy Spirit**

The Holy Spirit is the Spirit of truth (Jn 16:13) not only who testifies about Jesus (Jn 15:26), but also who sets disciples free (2 Cor 3:17). Trainees must immediately obey the Holy Spirit as He instructed how to deal with people to forgive or sins to repent and confess. If He gives mind to share something to forgive or to confess in public, they must to share it in public and deal with it with disciple-makers and other trainees through forgiving and confessing, because Satan continuously has been deceiving disciples to feel fear (1 Pet 5:8) and to hide themselves into dark areas (Gen 3:8, Ps 32:3-5, Jn 3:20). When, however, disciples focus on and believe in Jesus Christ who forgave them at first and His promises that He would forgive them if they would forgive people (Mk 11:25, Eph 4:32, Heb 12:1-3), they can forgive people who gave hurt and pains to them and furthermore, they can get freedom from sin (Is 1:18, 1 Jn 1:9). If sins are revealed in public, Satan cannot threaten nor deceive disciples any more under sins’ power. Thus, disciple-makers need to encourage trainees to focus on Jesus and His promises by the Holy Spirit’s help to forgive people who gave pain and scars or to confess their hidden sins that captivated them (Gal 6:2).

**Step 8. Worship and praise God and Jesus with thanks and glories**

God and Jesus are the God who is worthy of worship and praise (Rev 7:9-12), because God and Jesus began a good work in disciples and will carry it unto completion until the day of Christ Jesus (Phil 1:6). Disciples are people who are “a chosen people, a royal priesthood, a holy nation, a people belonging to God, that they may declare the praises of him who called them out
of darkness into his wonderful light (1 Pet 2:9). Thus, disciples should give thanks and glory to God for restoring them as God’s children (Lk 17:11-19).

Misunderstanding of the Spiritual Healing

Disciple-makers need to know some misunderstanding of the spiritual healing to evade mistakes and to make intimate and obedient disciples with God. There are three misunderstandings of the spiritual healing.

First, spiritual healing from the Holy Spirit does not happen only in step 3 of the discipleship training process with spiritual healing. It is true that disciple-makers execute and focus on the spiritual healing process for their disciples in Step 3. Spiritual healing from the Holy Spirit, however, happens any steps. Thus, disciple-makers need to keep on “praying in the Spirit on all occasions with all kinds of prayers and requests” for all the trainees (Eph 6:18).

Second, just confession does not guarantee the forgiveness of sins. Sometimes trainees make a mistake to regard confession of guarantee of sin’s forgiveness. It is only Jesus and His precious blood that can set disciples free from sins and the power (1 Pet 1:18-19, 1 Cor 6:20, 7:23). Just Jesus’ faithfulness and justification forgive and purify disciples through their confession (1 Jn 1:9). Also, the Holy Spirit causes indwelling sins in disciples to be destroyed and to set them free (Rom 8:13). It is useless for human beings to assert much effort to be forgiven of sins (Rom 3:23). To disciples who are already forgiven sin by Jesus and His precious blood, however, confession in public has several usefulness, which are to express repentance and hatred toward sins, to prevent Satan from deceiving disciples to commit sins continuously by

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17 Ibid.
revealing sins like David (2 Sam 12:7-15, 1 Jn 1:9), and furthermore to show determination to fight against Satan that keeps on deceiving disciples continuously. Disciple-makers and other trainees should restore the people gently by carrying each other’s burdens, which is in the way that disciples will fulfill the law of Christ (Gal 6:1-2).

Third, forgiveness or confession just one time does not guarantee complete restoration. Even though disciples in Christ are new creations (2 Cor 5:17) and the power of sin has been broken completely (Rom 8:2), sin is still indwelling in disciples and sin is still trying to constantly obtain dominion over disciples’ souls again by using deceit and force. Disciples are people who are called to fight against sin all their lives by repenting sin and mortifying the indwelling power of sin forever (Rom 8:13-14, Gal 5:16, Heb 12:4). Thus, disciples, “who are assuredly freed from the condemning power of sin,” must always remember that they have a duty to mortify the indwelling power of sin and continuously struggle with sin with the help of the Holy Spirit who gives disciples power to mortify sin. However, forgiveness and confession in public in DTPS is a good start of mortifying the indwelling power of sin as Jesus’ disciples.

Finally, no efforts of human beings ever cause the Holy Spirit’s works. Only the Holy Spirit can execute spiritual healing in DTPS to set disciples free (2 Cor 3:17) and be restored (Rom 8:13). It is true that “the Holy Spirit works in disciples and with them, not without them

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20 Ibid., 164.

and against them,”22 through their praying.23 It, however, is wrong for disciple-makers to think that the Holy Spirit works as soon as they pray to Him for spiritual healing. The Holy Spirit works by Him alone.24 In other words, the Holy Spirit works by His ways and in His time. Even though the Holy Spirit works through His people’s prayer and spontaneous obedience, He does not work only as prayers wish. Sometimes, nothing can happen to trainees during spiritual healing. Thus, what disciple-makers and trainees should do during DTPS is to entirely rely on the Holy Spirit with praying to Him on all occasions (Eph 6:18), and also, to submit to the sovereignty of the Holy Spirit through obeying His guidance (Rom 8:13-14), with leaving the result to Him.

**Summary**

Through Chapter five, this paper has suggested a disciple-making training process embedding spiritual healing as one of the alternatives for training disciples who have intimate and obedient relationship with God in Korean Presbyterian Churches. In summation, there are three programs in DTPS: Pre-disciple-making process (PDMP), main disciple-making process (MDMP), and post disciple-making course (PDMC).

First, pre-disciple-making process is a course for preparing MDMP. PDMP is based on biblical foundations: Soteriology, introduction of the Bible’s outline, a beginning life to make a relationship with God, etc. The goal of PDMP is to help and prepare new church members to complete MDMP very well. In PDMP, the keywords are praying and vision. Most of all,

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disciple-makers must pray to the Holy Spirit as the result of trusting Him entirely, and then, they must receive a vision from Him as the result of praying. The beginning of DTPS is only to pray with the Holy Spirit.

Second, main disciple-making process is a course that disciple-makers train trainees in earnestness. MDMP is based on three biblical principles for disciple-making: Mandating, imitating, and sending. The goal of MDMP is to make disciples who obey whatever Jesus says with spiritual self-sufficiency. To complete the Great Commission, MDMP is a course that makes biblical disciples with intimate and obedient relationship with God, which is a reason why disciple-makers execute spiritual healing in MDMP. The keywords of spiritual healing are forgiveness and confession as the result of obeying the Holy Spirit.

Third, post disciple-making course is a process that disciple-makers help their disciples to fulfill spiritual aspiration and to get practical needs for spiritual lives as Jesus’ disciples after MDMP. PDMC is based on situations of churches and disciples. The goal of PDMC is to develop spiritual maturity of disciples which will “reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph 4:13).” The keywords are lasting interest and love toward disciples like Jesus loved His to the end (Jn 13:1). Disciple-makers should let their disciple go to the world with the Holy Spirit who is teaching all things to them and reminding them of what Jesus said (Jn 14:26, 16:13).

This project will continually proceed to the conclusion by summarizing the thesis and suggesting limitations.
CHAPTER SIX
CONCLUSION

Summary

The main purpose of the thesis is to suggest a biblical and practical discipleship training manual embedding spiritual healing that can make biblical disciples with intimate and obedient relationship with God. The Great Commission is the last commandment that Jesus ordered to His disciples and churches in the world and the high priority that churches, which believe in Jesus as their head (Eph 1:22, Col 1:18), must keep completing as the result of obedience to Him (Mt 28:18-20). However, there are many negative opinions related to disciple-making in South Korean churches, because of not only strong criticism and reducing reliability to Korean churches and pastors, but also unchanged lifestyle of Korean disciples after discipleship training, while healing ministries such as counseling are in fashion and receiving attention in South Korean churches. The Great Commission is one of the reasons that churches are in the world, and thus, to fulfill the Great Commission wholly, Korean churches need a biblical discipleship training process embedding spiritual healing that can let disciples get an intimate and obedient relationship with God through healing pain and scars by the Holy Spirit, which stem from sin and prevent disciples from associating with God and Jesus (Is 59:2).

In chapter two, this project investigates the biblical and theological background of disciple-making. Jesus’ disciples are all Christians who believe in Jesus as their Savior and are called to follow Him (Mt 4:19). Discipleship is the process by which disciples grow in Jesus Christ until “attaining to the whole measure of the fullness of Christ (Eph 4:13),” and disciple-making is to go and make disciples of all nations as the result of obeying the Great Commission (Mt 28:18-20). Disciple-making is the way that God took in the Old Testament (Gen 1:27-28,
Gen 12:1-3, Ex 19:6), Jesus took in the Four Gospels (Mt 4:18-22, 28:19-20, Jn 13:15, 17:18), and the Apostles took in the Epistles (Act 2:41, 6:7, 2 Tm 2:2) for the sake of fulfilling God’s will. Also, disciple-making is the biblical way that developed lay-believers’ spiritual maturity and leadership (1 Cor 11:1, Eph 4:13, Col 1:28). The biblical principles of disciple-making are mandating, imitating, and sending. The principles were always applied to Jesus’ churches, which started by the Holy Spirit’s mandating, were sanctified by His holiness, and were sent to the world for making disciples of all nations (Acts 2). Korean Church history shows that Korean churches started and grew up according to the principles through the Holy Spirit’s works. In this sense, Korean churches should focus on disciple-making as the result of obeying the Great Commission and help Korean church members to follow Jesus wholly as His disciples by healing their pain and scars that used to hinder their spiritual growth up to “the whole measure of the fullness of Christ (Eph 4:13).” Thus, Korean churches need a discipleship training process including spiritual healing.

Chapter three examines the biblical background of spiritual healing that restores Jesus’ disciples into an intimate and obedient relationship with God. Spiritual healing is a process that restores disciples into an intimate and obedient relationship with God through forgiving people who gave many pain and scars and confessing sins in public as the result of His presence. Pain and scars are a result of not believing in God and not obeying God. Thus, God’s presence reveals people’s distrust and sins, and furthermore, lets them be restored through forgiving and confessing. Spiritual healing is the way not only that God took in the Old Testament (Gen 3:8-10, 2 Sam 12:1-15, Ps 51:7-12, Is 6:1-4), but also that Jesus took in the New Testament (Mt 4:19, Lk 5:6-11, Mt 14:25-33, Jn 20: 26-29). Also, spiritual healing is the way that the Holy Spirit took in the apostolic age (Acts 2:1-47, 10:38, 16:26-34, 1 Thess 1:6). The reasons why spiritual
healing is necessary in disciple-making are that disciples are people who still have indwelling sin and who sometimes commit sins even though they are new creations (2 Cor 5:17). Disciples must put to death the misdeeds of the body by the Holy Spirit (Rom 8:13), since sins keep trying to separate disciples from God and hide them from His face (Is 59:2). Disciples are people who are led by the Holy Spirit who lets them kill their misdeeds of the body (Rom 8:13-14). The Holy Spirit’s work is a must in disciple-making, including spiritual healing. He opens people’s hearts and lets them believe in Jesus as the Savior (Acts 2), lets believers follow Jesus’ mandating, lets them realize their sins and repent of them (Jn 16), lets them get aspiration to imitate Jesus and His holiness (Rom 15:13), lets them put to death the misdeeds of the body (Rom 8:13-14), teaches them all things and lets them be reminded Jesus’ teaching (Jn 14:26), and lets them go and make disciples of all nations (Mt 28:18-20), restoring all who are under the power of sin (Acts 10: 38). In other words, the Holy lets Jesus’ disciples work as Jesus did (Jn 16:13-15). The Holy Spirit works to help disciples to execute wholly disciple-making principles: mandating, imitating, and sending. Thus, disciple-makers must trust in the Holy Spirit completely and obey Him at first and furthermore fulfill a discipleship training process with spiritual healing (DTPS) into intimate and obedient relationship with the Holy Spirit and His guidance.

Chapter four probes the recent contexts of Korean Christians and evaluates disciple-making in Korean Presbyterian churches through a survey of 108 Korean Presbyterian Christians. The result of the survey shows that many Korean churches are executing discipleship training (85.3%); however, most of the training focuses on worship (88.0%), upon which Korean Presbyterian churches have been putting much importance traditionally. However, the training does not have balance based on biblical disciple-making principles: mandating, imitating, and sending. With regard to calling to discipleship training, a few of the trained know that it came
from God. About imitating, a few of disciple-makers emphasize imitating their lives. Most of Korean disciple-makers do not show their lives as the role model of Jesus’ disciples. In matters of sending, many of the trained do not regard mission as the priority in disciples’ lives. Korean disciples need to learn how to defeat sins in spiritual warfare (Eph 6:11-18). Even though most of Korean believers urgently need spiritual healing, many Korean disciple-makers put an importance into repentance and Bible study. Thus, Korean churches need to teach disciples that calling to discipleship training comes from God, imitating is the way of training disciples, and the ultimate goal of disciple-making is a mission with the Holy Spirit’s guidance. In that sense, the discipleship training process with spiritual healing (DTPS) is a biblical way to make disciples based on such disciple-making principles as mandating, imitating, and sending.

Chapter five suggests a discipleship training program embedding process of spiritual healing to make biblical and obedient disciples with an intimate and obedient relationship with God. DTPS has a total of five steps: Step1. Pre-Disciple-Making Process (PDMP), Step2. Main Disciple-Making Process: Mandating, Step3. Main Disciple-Making Process: Imitating, Step4. Main Disciple-Making Process: Sending, and Step5. Post-Disciple-Making Course (PDMC). PDMP is a basic process to help new church members or the untrained to fulfill MDMP. MDMP is a process based on biblical disciple-making principles: Mandating (the glorious invitation), Imitating (the glorious change), and Sending (the glorious dispersion). Spiritual healing is executed in Step 3. Imitating. Disciple-makers execute spiritual healing to sanctify trainees to imitate Jesus who sanctified Himself for His disciples (Jn 17:19). Most of all, disciple-makers must trust in and obey the Holy Spirit, who can set people free (2 Cor 3:17) and put to death the misdeeds of the body (Rom 8:13), just depending on the Holy Spirit regardless if something happens or not. PDMC is a process which helps the trained to get spiritual and practical needs
after MDMP. MDMP is optional and disciple-makers can select according to disciples’ spiritual maturity. Disciples need to train and grow up spiritually and continuously, because they are people who have a holy goal, which is “to reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:13). To reach the goal, they must “press on toward the goal to win the prize for which God has called them heavenward in Christ Jesus (Phil 3:10-14).” Thus, disciple-makers should help them to get a chance to reach the fullness of Christ through PDMC with endless interest and love.

**Suggestions**

The Holy Spirit is the responsible manager in disciple-making. The completion of three biblical disciple-making principles, which are mandating, imitating and sending, depends only on the Holy Spirit’s works. However, the Holy Spirit works in and with His people who obey Him wholly and spontaneously, not against or without them.¹ Thus, to make biblical disciples with an intimate and obedient relationship with God, disciple-makers must become the Holy Spirit’s people who trust in the Holy Spirit and are led by Him (Rom8:13) through obeying Him completely. To become so, disciple-makers are required to bear the Holy Spirit’s nine fruits in their lives, which are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal 5:22-23).

First, disciple-makers should love disciples like Jesus: “Jesus loved His own who were in the world, He now showed them the full extent of His love (Jn 13:1).” Endless love is an essential requisite in disciple-making. To love disciples continuously, disciple-makers should know God’s endless love at first (Jn 3:16) more and more. They can love their disciples as much

as they realize and know Jesus’ love that He has already given to them (Rom 5:8). The Holy Spirit can let disciples know the thoughts and grace given from God (1 Cor 2:11). Thus, disciple-makers should trust in the Holy Spirit and ask Him that He will let them realize how much God’s love is toward them (Jn 14:26, 16:13).

Second, disciple-makers should share joy with their disciples like Jesus. Jesus was greatly pleased with His disciples (Lk 15:7, Jn 3:29), and wherever He went, many people followed Him and shared fellowship with Him with great joy (Mt 11:19, Lk 7:34, 10-17-20). When disciple-makers are filled by Jesus’ endless love and the Holy Spirit, they will bear fruits of joy as disciples had great joy (Acts 2:46, 8:8, 13:52). Joy is one of the signs to distinguish that disciple-makers are under the effect of Jesus’ love and the Holy Spirit’s works or not (Acts 13:52). Thus, disciple-makers should be joyful at first with the help of the Holy Spirit.

Third, disciple-makers should make their disciples peaceful like Jesus. Jesus used to make a reconciliation for His disciples (Mk 9:33-37, Lk 9:46-48) and He is a mediator who interceded for His disciples (Jn 17, 1 TM 2:5, Heb 12:24). After His ascension, the Holy Spirit “intercedes for the saints with groans that words cannot express like Jesus” (Rom 8:26-27). Disciple-makers, who are led by the Holy Spirit (Rom8:14), can help their disciples by interceding with prayer for them like Jesus only with the Holy Spirit’s help who knows disciples’ hearts (Rom 8:26-27, 1 Cor 2-11). Thus, disciple-makers must play a role of peacemaker as sons of God (Mk 5:9) through “praying in the Holy Spirit on all occasions with all kinds of prayers and requests (Eph 6:18)” with the help of the Holy Spirit.

Fourth, disciple-makers should endure their disciples like Jesus. The first characteristic of love is patience (1 Cor 13:4). Jesus not only loved disciples continuously (Jn 13:1), but also “endured such opposition from sinful men” (Heb 12:3). Endurance is a sign to show how much
disciple-makers love their disciples like Jesus, because disciple-makers have experienced the unchanged and patient love of Jesus Christ at first (Rom 5:8). And also, fixing their eyes on Jesus is a driving force that helps disciple-makers not grow weary and lose their hearts (Heb 12:2). It is the Holy Spirit who helps disciples to remind them of Jesus continuously (Jn 15:26).

Thus, disciple-makers must trust in and ask the Holy Spirit’s help every moment and occasion to be patient toward their disciples (Eph 6:18).

Fifth, disciple-makers should be kind to their disciples like Jesus. Jesus showed kindness as He prayed for little children by placing His hands on them in person without neglecting their parents’ requests (Mt 19:13-15, Mk 10:13-16). Also, Jesus showed similar kindness as He protected His disciples from reproach of the Pharisees (Mk 2:23-28). Disciple-makers are people who are called to welcome even a little child in Jesus’ name, because the value of a little child is the same as that of Jesus (Lk 9:48). When disciple-makers find the value of a soul, they can be kind to them like Jesus dealt with children kindly. Thus, disciple-makers must trust in the Holy Spirit who can help them to realize God’s hope and love toward disciples, and as the result of it, they can be kind to disciples (Rom 5:5, Rom 8:16-18).

Sixth, disciple-makers should be a good role model of lives to disciples like Jesus. Jesus showed His life as a role model through not only doing goodness as He preached the good news of the kingdom and healed every disease and sickness (Mt 9:35), but also sanctifying Himself for His disciples to be truly sanctified (Jn 17:18-19). According to Peter, the driving force of all Jesus’ good deeds and ministries was the Holy Spirit and His power (Act 10:38). Jesus’ disciples, including disciple-makers, are people who are called to do what Jesus had been doing, and even greater things than these (Jn 14:12). Thus, disciple-makers can do good things as a role model of disciples with the help of the Holy Spirit and His power.
Seventh, disciple-makers should be faithful to God and their disciples like Jesus. Jesus was faithful not only to God through completing all things that God ordered to do (Jn 17:4), but also to His disciples through what He had been doing to believe in Himself (Jn 14:11). Disciple-makers are people who are called to do what Jesus had been doing and even greater things than these (Jn 14:12) with the help of the Holy Spirit who is the disciples’ Helper and is always with them, who teaches all things, who reminds them of everything that Jesus taught to His disciples, and who guides disciples into all truth (Jn 14:16, 26, 16:13). Thus, disciple-makers, who have received the Great Commission and are required to be faithful (1 Cor 4:2), must trust in the Holy Spirit (Acts 6:3).

Eighth, disciple-makers should be gentle to their disciples like Jesus. Jesus is gentle and humble in heart and ordered disciples to take His yoke upon them and learn from Him (Mt 11:29). To be gentle and humble, disciple-makers should learn from Jesus. It is the Holy Spirit who testifies about Jesus (Jn 15:26) and reminds disciples of everything Jesus had said to the Apostles (Jn 14:26). Also, the Holy Spirit is as gentle and humble as He brings glory to Jesus by taking from what is Jesus’ and making it known to disciples (Jn 16:14). Disciple-makers can be gentle and humble when they learn from Jesus with the help of the Holy Spirit.

Finally, disciple-makers should have self-control like Jesus and Paul. Jesus showed self-control to disciples through sanctifying Himself to sanctify them (Jn 17:19). Also, the Apostle Paul lived a self-controlled life to get a crown that will last forever (1 Cor 9:25-27). Jesus and Paul, with a self-controlled life, ordered disciples to follow them (Mt 4:19, 1 Cor 11:1). Thus, the characteristic of their lives was a self-controlled life led by the Holy Spirit (Mt 3:16- 4:1, Act 13:2-3). After all, disciple-makers, who are called to follow Jesus Christ, can have self-control

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with the help and guidance of the Holy Spirit.

In conclusion, the discipleship training program with spiritual healing (DTPS) is a very biblical and effective process that can make biblical disciples in Korean Presbyterian churches. This project identifies the discipleship training process with spiritual healing is a process that is on the basis of biblical principles of making disciples (mandating, imitating, and sending). Also, this project examines the whole process of the discipleship training process with spiritual healing, investigating its five steps in detail. DTPS can help Korean churches’ members to overcome “superficiality or the doctrine of instant satisfaction," which are spiritual problems which all contemporary churches, including Korean churches, are facing. Thus, if the leaders of Korean Presbyterian churches start the discipleship training process with spiritual healing through completely and continuously obeying the Holy Spirit with trust in and the help of Holy Spirit, they will make biblical disciples with an intimate and obedient relationship with God.

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## APPENDIX A

### TOTAL CURRICULUM OF DISCIPLESHIP TRAINING PROCESS WITH SPIRITUAL HEALING

<table>
<thead>
<tr>
<th>Step</th>
<th>Step Title</th>
<th>Lecture Title</th>
<th>Train Period</th>
<th>Lecture</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st Step</strong></td>
<td>Pre-disciple-making process</td>
<td>The glorious beginning</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>New Membership Training</td>
<td>New Membership Training</td>
<td>5 weeks</td>
<td>Jesus Christ, faith, the Bible, church, and small group introduction</td>
<td>To help new members to settle into a new church well</td>
</tr>
<tr>
<td></td>
<td>New Life Training</td>
<td>New Life Training</td>
<td>6 weeks</td>
<td>God, Jesus, the Holy Spirit, sin and corruption, redemption, and new relationship with God</td>
<td>To teach new members basic doctrines related to Christianity</td>
</tr>
<tr>
<td></td>
<td>Bible Overview School</td>
<td>Bible Overview School</td>
<td>12 weeks</td>
<td>Overview of the Old and the New Testament</td>
<td>To let church members understand the contents and overview of the Bible</td>
</tr>
<tr>
<td></td>
<td>Spiritual developed life</td>
<td>Spiritual developed life</td>
<td>12 weeks</td>
<td>Making new relationship with God</td>
<td>To develop spiritual life for church members</td>
</tr>
<tr>
<td><strong>2nd Step</strong></td>
<td>Main disciple-making process</td>
<td>Mandating</td>
<td>0 week</td>
<td>Orientation</td>
<td>To suggest information and guidelines related to DTPS</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>1st week</td>
<td>Faithful confession and testimony</td>
<td>To introduce disciples to one another</td>
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<td></td>
<td></td>
<td></td>
<td>2nd week</td>
<td>Bible’s authority</td>
<td>To understand and believe in the Bible’s authority, which is the foundation of DTPS</td>
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<tr>
<td></td>
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<td></td>
<td>3rd week</td>
<td>Mediation(QT)</td>
<td>To train disciples to do QT everyday</td>
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<td></td>
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<td></td>
<td>4th week</td>
<td>Worship</td>
<td>To train disciples to worship God</td>
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<td></td>
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<td></td>
<td>5th week</td>
<td>Praying</td>
<td>To teach how to pray like the Lord’s prayer</td>
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<td></td>
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<td></td>
<td>6th week</td>
<td>Discipleship</td>
<td>To teach what discipleship is and the fact that calling to disciples comes only from God</td>
</tr>
<tr>
<td>Week</td>
<td>Topic</td>
<td>Goal</td>
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<tr>
<td>7th week</td>
<td>God’s creation and the purpose</td>
<td>To learn what God’s creation is and the fact that the purpose matches disciple-making</td>
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<tr>
<td>8th week</td>
<td>Human beings’ sin and corruption</td>
<td>To learn what sin and corruption are and the influence of sin</td>
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<tr>
<td>9th week</td>
<td>Jesus Christ and redemption</td>
<td>To learn the value of Jesus Christ’s redemption</td>
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<tr>
<td>10th week</td>
<td>The authority of God’s children</td>
<td>To learn the power and strength in the authority of God’s children</td>
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<tr>
<td>11th week</td>
<td>Redemption’s prompt and gradual completion</td>
<td>To teach that there are two meanings in redemption in Jesus Christ</td>
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<tr>
<td>12th week</td>
<td>Indwelling sin in believers</td>
<td>To learn influence of sin in believers and reasons to defeat it</td>
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<tr>
<td>13th week</td>
<td>Christian’ sanctification and glorification</td>
<td>To teach that Christians need to do their best to get to glorification through sanctification</td>
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<tr>
<td>14th week</td>
<td>Spiritual healing ministries (1)</td>
<td>To teach spiritual healing and its necessity</td>
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<tr>
<td>15th week</td>
<td>Spiritual healing ministries (2)</td>
<td>To execute spiritual healing for restoring disciples</td>
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<tr>
<td>16th week</td>
<td>Spiritual healing ministries (3)</td>
<td>To deal with deep pain and scars during retreat</td>
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<tr>
<td>17th week</td>
<td>Who God is</td>
<td>To learn God in the Bible</td>
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<tr>
<td>18th week</td>
<td>Who Jesus is</td>
<td>To learn Jesus in the Bible</td>
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<tr>
<td>19th week</td>
<td>Who the Holy Spirit</td>
<td>To learn the Holy Spirit in the Bible</td>
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<tr>
<td>20th week</td>
<td>How to distinguish God’s will</td>
<td>To learn distinguish God’s words among a lot of situation</td>
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<tr>
<td>21th week</td>
<td>Holy life</td>
<td>To train disciples to live divinely like Jesus</td>
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<tr>
<td>22th week</td>
<td>Obedient life</td>
<td>To train disciples’ obedient lives toward Jesus</td>
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<tr>
<td>Week</td>
<td>Topic</td>
<td>Objective</td>
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<tr>
<td>23rd</td>
<td>Life with loving others</td>
<td>To let disciples live with loving others</td>
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<tr>
<td>24th</td>
<td>Life with taking care of words in mouth</td>
<td>To train disciples to control their words and tongues as Jesus’ disciples</td>
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<tr>
<td>25th</td>
<td>Life with serving others</td>
<td>To train disciples to serve and help others like Jesus did</td>
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<tr>
<td>26th</td>
<td>Life with managing money and time</td>
<td>To train how to manage money as Jesus’ disciples</td>
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<tr>
<td>27th</td>
<td>Life with preaching gospel</td>
<td>To train disciples preaching gospel</td>
<td></td>
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<tr>
<td>28th</td>
<td>Jesus’ Lordship</td>
<td>To teach disciples to follow Jesus as their only lord in every area of lives</td>
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<tr>
<td>29th</td>
<td>Disciples under the Holy Spirit’s guidance</td>
<td>To learn to learn under the Holy Spirit’s guidance</td>
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<td>30th</td>
<td>Disciples’ family lives</td>
<td>To learn importance of lives at home as Jesus’ disciples</td>
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<td>31st</td>
<td>Church as Jesus’ body</td>
<td>To learn the importance of lives at church as Jesus’ body</td>
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<td>32nd</td>
<td>Spiritual warfare</td>
<td>To learn how to fight against wicked devils as Jesus’ soldiers</td>
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<tr>
<td>33rd</td>
<td>Disciple-making</td>
<td>To learn how to make disciples</td>
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<tr>
<td>34th</td>
<td>Intercessory prayer</td>
<td>To learn intercessory prayer and to live praying lives for other people</td>
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<tr>
<td>35th</td>
<td>Mission</td>
<td>To understand other cultures and complete the Great Commission</td>
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<tr>
<td>36th</td>
<td>Jesus coming back to the world</td>
<td>To learn almighty Jesus coming back to the world (Eschatology)</td>
<td></td>
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</tr>
</tbody>
</table>

**4th Step**

**Main disciple-making process**

**Sending**

The glorious dispersion

**5th Step**

Post

The glorious 5 weeks A world view school To let disciples have a biblical world view
<table>
<thead>
<tr>
<th>Main disciple-making process</th>
<th>Disciple-making course</th>
<th>spiritual maturity</th>
<th>6 weeks</th>
<th>Communication school</th>
<th>To help disciples to serve and lead their communities well</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 weeks</td>
<td>Father school</td>
<td>To help male disciples to be a role model as Jesus’ disciples at home</td>
<td></td>
<td></td>
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<tr>
<td>5 weeks</td>
<td>Mother school</td>
<td>To help female disciples to be a role model as Jesus’ disciples at home</td>
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<tr>
<td>6 weeks</td>
<td>Leadership training school</td>
<td>To develop disciples’ leadership to lead their communities well</td>
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<tr>
<td>4 weeks</td>
<td>Paul and Timothy school</td>
<td>To develop relationships between disciple-makers and their disciples</td>
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</tr>
<tr>
<td>2 Days</td>
<td>Discipleship refuel conference</td>
<td>To restore and refuel disciples every year</td>
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<tr>
<td>12 weeks</td>
<td>Doctrine school I (the shorter catechism)</td>
<td>To teach doctrines to disciples as faithful lives’ foundation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 weeks</td>
<td>Doctrine school II (Westminster Confession)</td>
<td>To teach doctrines to disciples as faithful lives’ foundation</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Greetings to you in Jesus Christ. The purpose of this survey is to research consciousness of Korean Presbyterian church members about current discipleship training programs to make a biblical discipleship training program that can produce obedient disciples completely to follow Jesus. Please check the appropriate answers honestly. Thank you!

Liberty Baptist Theological Seminary, DMIN, Fall of 2014, Sung In Chang

1. What is your gender?
   1) Female
   2) Male

2. What is your age group?
   1) 19~29
   2) 30~39
   3) 40~49
   4) 50~59
   5) 60 or older
3. How many church members are in your church?
   1) Less than 50
   2) 50-99
   3) 100-299
   4) 300-499
   5) 500-999
   6) 1,000 or more

4. How long have you been attending your church (including previous churches)?
   1) Less 1 year
   2) 1-2
   3) 3-5
   4) 6-10
   5) More than 10 years

5. What is your position in your church?
   1) Pastor
   2) Elder
   3) Senior Deaconess
   4) Deacon or Deaconess
   5) Church members
   6) Young person
   7) Other
6. What does your church consider the most important ministry?

(You can choose up to 3 answers.)

1) Worship
2) Evangelism
3) Education
4) Succor
5) Fellowship
6) Praying
7) Praising
8) Serving
9) Offering
10) Other

7. Who do you think are the disciples in Matt 28:19: “go and make disciples of all nations”?

1) People who received a special calling like pastors, missionaries, and evangelists……)
2) People who have completed special disciple training programs
3) People who are living as Jesus’ disciples
4) Lay leaders who serve their churches faithfully. (elder, senior deaconess, deacon,
5) Deaconess, teacher……
6) All saints who believe in Jesus
7) Other
8. Have you ever participated in disciple training programs? (For example, disciple training program of Sarang church, Two wings-disciple training program of Poongsunghan church, disciple training programs from missionary institutes, local churches’ disciple training programs, and etc.)
   1) Yes
   2) No

9. Does your church provide church members with a disciple training program?
   1) Yes
   2) No

10. If your church has a disciple training program, what is it?
    1) Disciple training program of Sarang church
    2) Two wings-disciple training program of Pungshunghan church
    3) Disciple training programs from missionary institutes (CCC, YWAM, JOY, IVF……)
    4) your church’s own disciple training programs
    5) Other

11. What do you think about the statement that the purpose of a discipleship training program is to train and build up a church’s lay leaders?
    1) Strongly agree
    2) Moderately agree
    3) Neither agree nor disagree
4) Moderately disagree
5) Strongly disagree

☞ If you did not participate in a disciple training program, please go to and answer Question 12.

☞ If you participated in a disciple training program, please go to and answer Question 16.

(For example, disciple-making programs mean disciple training program of Sarang church, Two wings-disciple training program of Poongsunghan church, disciple training programs from missionary institutes, local churches’ disciple training programs, and etc.)

▶ Question 12-15 are for people who did not participate in a disciple training program.

12. You did not participate in a disciple training program; what is the reason?

(You can choose up to 3 answers.)

1) Too busy
2) Unchanged lifestyles of trainees after completing a disciple training program
3) A disciple training program is only for devoted followers
4) Don’t feel the necessity of a disciple training program
5) Feeling some pressure of serving church after finishing a disciple training program
6) There is no one who recommended a disciple training program
7) There is no disciple training program in the church
8) Lack of information about disciple training programs
9) Other
13. Are you willing to participate in a disciple training program in the future?

   1) Yes
   2) No
   3) I don’t know.

14. Rate how necessary a discipleship training program is in South Korean Presbyterian churches?

   1) Strongly necessary
   2) Moderately necessary
   3) Neither necessary nor unnecessary
   4) Moderately unnecessary
   5) Strongly unnecessary

15. How would you rate the necessity of spiritual healing programs in South Korean Presbyterian churches?

   1) Very necessary
   2) Moderately necessary
   3) Neither necessary nor unnecessary
   4) Moderately unnecessary
   5) Strongly unnecessary

►If you didn’t participate in a disciple training program, please go to and answer Question 42.
Only people who participated in a disciple training program can answer Question 16-41.

(For example, disciple-making programs mean disciple training program of Sarang church, Two wings-disciple training program of Poongsunghan church, disciple training programs from missionary institutes, local churches’ disciple training programs, and etc.)

16. What kind of a discipleship training program did you participate in?
   1) Discipleship training program of Sarang church
   2) Two wings-discipline of Pungshunghan church
   3) Discipleship training programs in Missionary institutes (CCC, YWAM, JOY, IVF…)
   4) Your church’s own discipleship training programs
   5) Other

17. Where did you participate in a disciple training program?
   1) Church that you are attending
   2) Other churches
   3) Missionary institutes ((CCC, YWAM, JOY, IVF…)
   4) Other

18. What is your motivation to take a discipleship training program?
   1) Persuasion from others
   2) Knowing God more
   3) To do Church’s ministries more
   4) To follow God’s calling
   5) For the sake of spiritual maturity
6) To live more obedient life toward God’s words

7) Other

19. Who recommended a discipleship training program to you?

1) Senior Pastor
2) Assistant Pastor
3) Elder
4) Senior Deaconess
5) Deacon
6) Small group leader
7) Friend
8) Myself
9) Other

20. During a discipleship training program, how did you feel about God’s calling about a discipleship training program?

1) Strongly felt
2) Moderately felt
3) Neither felt nor unfelt
4) Moderately not felt
5) Strongly unfelt
21. Before the discipleship training program, how much did you feel the necessity of the discipleship training program?

1) Very necessary
2) Moderately necessary
3) Somewhat necessary
4) Slightly necessary
5) Not at all necessary

22. During the discipleship training program, what did your leader emphasize?

(The maximum number of answers is three.)

1) Bible study
2) Quiet time
3) Praying
4) Offering
5) Volunteering
6) Worship
7) Obedience
8) Holiness
9) Imitating a leader’s lifestyle
10) Confidence and love among the participants.
11) Other
23. During a discipleship training program, how much do you think your sins were dealt with?
   1) A great deal
   2) Quite a bit
   3) Somewhat
   4) A little bit
   5) Never

24. During the discipleship training program, how well do you think your pain and scars were healed or addressed?
   1) A great deal
   2) Quite a bit
   3) Somewhat
   4) A little bit
   5) Never

25. During the discipleship training program, how much did you feel the necessity of spiritual healing?
   1) Very necessary
   2) Quite a bit necessary
   3) Somewhat necessary
   4) Slightly necessary
   5) Not at all necessary
26. After the discipleship training program, how much do you feel that you are pursuing a spiritual life to imitate Jesus?
   1) A great deal  
   2) Quite a bit  
   3) Somewhat  
   4) A little bit  
   5) Never

27. How much do you think that you obey the commandment of Jesus to “go and make disciples of all nations” in Matt 28:18-20?
   1) A great deal  
   2) Quite a bit  
   3) Somewhat  
   4) A little bit  
   5) Never

28. After the discipleship training program, which God among the Trinity would you say is related to discipleship training?
   1) God  
   2) Jesus  
   3) the Holy Spirit  
   4) All of the above  
   5) None
29. After the discipleship training program, how much do you think you know about the righteous God who deals with sins?

   1) A great deal
   2) Quite a bit
   3) Somewhat
   4) A little bit
   5) Never

30. After the discipleship training program, how much do you think you improved your intimate relationship with God?

   1) A great deal
   2) Quite a bit
   3) Somewhat
   4) A little bit
   5) Never

31. After the discipleship training program, how much do you think your life changed biblically compared to your life before the disciple program?

   1) A great deal
   2) Quite a bit
   3) Somewhat
   4) A little bit
   5) Never
32. During the discipleship training program, what aspect of sin did you learn more about?

(You can choose up to 3 answers.)

1) Definition of sin
2) Importance of repentance
3) Consciousness of sins
4) Fearing about God’s judging sins
5) Duty to defeat sins
6) How to defeat sins
7) Other
8) None

33. Through the disciple program that you completed, how much do you think it helped you imitate Jesus Christ for the sake of spiritual maturity?

1) A great deal
2) Quite a bit
3) Somewhat
4) A little bit
5) Never

34. After the discipleship training, how much did you feel the necessity of spiritual healing?

1) Very necessary
2) Quite a bit necessary
3) Somewhat necessary
4) Slightly necessary
5) Not at all necessary

35. How important a role do you think the disciple training leaders play in making disciples?
   1) A great deal
   2) Quite a bit
   3) Somewhat
   4) A little bit
   5) Never

36. After the discipleship training, do you still keep interpersonal fellowship or spiritual support from the leader who trained you in order to develop spiritual maturity?
   1) Yes
   2) No
   3) I don’t know.

37. After the discipleship training, do you still keep interpersonal fellowship or spiritual support from other trainees in order to develop spiritual maturity?
   1) Yes
   2) No
   3) I don’t know.
38. After the discipleship training, how much do you feel that the personal fellowship, in Jesus Christ, with a discipleship training leader and other trainees is necessary?

1) A great deal
2) Quite a bit
3) Somewhat
4) A little bit
5) Never

39. How useful would you rate the disciple training program for “disciple-making”?

(“Disciple-making” is to preach the Gospel to unbelievers, make them disciples, and make them disciple-makers.)

1) A great deal
2) Quite a bit
3) Somewhat
4) A little bit
5) Never

40. How would you rate the necessity of disciple-making in South Korean Presbyterian churches?

1) Very necessary
2) Quite a bit necessary
3) Somewhat necessary
4) Slightly necessary
5) Not at all necessary

41. How satisfied are you with the discipleship training program?

1) A great deal
2) Quite a bit
3) Somewhat
4) A little bit
5) Never

▶ Question #42 is for everyone.

42. How do you think that South Korean Presbyterian churches are doing in their discipleship training programs?

1) A great deal
2) Quite a bit
3) Somewhat
4) A little bit
5) Never

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IRB Approval Date: 09-24-2014

I really thank you for giving me your precious time to answer the questions. This survey will be
a valuable resource for developing a disciple training program to train Jesus’ disciples who will obey the Great Commission completely.

Fall, 2014

Sincerely,

Sung In Chang

Graduate Student in Doctor of Ministry Program at Liberty University
주님 안에서 반갑습니다. 본 설문조사의 목적은 예수님을 닮아가는 성경적 제자훈련 프로그램을 위한 연구 논문의 한 과정으로서, 현재 한국 장로교회의 제자훈련에 대한 성도님들의 의식을 조사하고자 합니다. 그러하기에 아래의 질문에 솔직하게 대답해 주시면 감사하겠습니다.

2014년 가을 리버티 침례 신학대학원 목회학 박사과정 장성인 올림

1. 귀하의 성별은 무엇입니까?
   ① 여자
   ② 남자

2. 귀하의 연령은 얼마나입니까?
   ① 19~ 29 세
   ② 30~39 세
   ③ 40~49 세
   ④ 50~ 59 세
   ⑤ 60 세 이상

3. 귀하의 교회의 교인수는 몇 명입니까?
   ① 50 명 미만
   ② 50-99 명
   ③ 100 -299 명
④ 300-499 명
⑤ 500-999 명
⑥ 1000 명 이상

4. 귀하는 현재 교회(이전 교회 포함)에 출석하신지는 얼마나 되셨습니까?
   ① 1 년 미만
   ② 1-2 년
   ③ 3-5 년
   ④ 6-10 년
   ⑤ 11 년 이상

5. 귀하는 교회에서 어떤 직책을 맡고 계십니까?
   ① 목사
   ② 장로
   ③ 권사
   ④ 집사
   ⑤ 성도
   ⑥ 청년
   ⑦ 기타

6. 귀하의 교회가 가장 중요시 여기고 있는 것은 무엇이라고 생각하십니까? (3 가지 선택)
   ① 예배
   ② 복음전도(선교)
   ③ 양육(교육)
   ④ 구제
   ⑤ 성도간의 교제
   ⑥ 기도
   ⑦ 찬양
   ⑧ 봉사
   ⑨ 헌금
7. 귀하는 마 28:19절-너희는 가서 모든 족속으로 제자를 삼아-에서의 “제자”는 누구를 가리키고 있다고 생각하십니까?
   ① 특별한 부르심을 받은 사람(목사, 선교사, 전도사....)
   ② 특별한 제자훈련 프로그램을 이수한 사람
   ③ 제자의 삶을 살아가는 사람
   ④ 교회에 충성되어 섬기는 직분자(장로, 권사, 집사, 교사....)
   ⑤ 예수님을 믿는 모든 성도들
   ⑥ 기타

8. 귀하는 제자훈련을 받아본 적이 있습니까? (예, 서울 사랑의 교회 제자훈련, 부산 풍성한 교회의 두 날개 훈련, 각 교회 자체 제자훈련, 선교단체의 제자훈련 등을 다 포함한 것을 말합니다.)
   ①있다
   ②없다

9. 귀하의 교회에는 제자훈련을 위한 프로그램이 있습니까?
   ①있다
   ②없다

10. 만약에 귀하의 교회에 제자훈련 프로그램이 있다면, 어떤 프로그램이 있습니까?
   ①사랑의 교회 ‘제자훈련’
   ②풍성한 교회 ‘두 날개’
   ③선교단체의 제자훈련(CCC, YWAM, JOY 등)
   ④자체 제자훈련
   ⑤기타

11. 제자훈련의 목적은 ‘교회에 필요한 직분자를 세우기 위한 훈련과정이다’라는 말에 어떻게 생각하십니까?
   ① 매우 동의한다
   ② 조금 동의한다
③ 보통
④ 별로 동의하지 않는다
⑤ 전혀 동의하지 않는다

☞ 제자훈련을 받지 않은분들은 12번 질문에.
☞ 제자훈련을 받은분들은 16번 질문에 응해주시면 감사하겠습니다.
(예로 제자훈련이란 서울 사랑의 교회 제자훈련, 부산 풍성한 교회의 두 날개 훈련, 각 교회 자체
제자훈련, 선교단체의 제자훈련 등을 다 포함한 것을 말합니다)

< 12~15번까지는 제자훈련을 받지 않은분들만 대답해 주십시오 >

12. 귀하께서 만약 제자훈련을 받지 않았다면, 그 이유는 무엇입니까?(3 가지까지 가능합니다)
① 너무 바빠서
② 제자훈련 받은분들의 삶의 변화가 거의 없는 것 같아서
③ 제자훈련은 헌신할 사람만 받아야 한다고 생각해서
④ 제자훈련에 대한 필요성을 못 느껴서
⑤ 제자훈련 후 교회 봉사를 더 해야 할 것 같은 부담감 때문에
⑥ 제자훈련을 권연해 주는 사람이 없어서
⑦ 제자훈련 프로그램이 없어서
⑧ 제자훈련에 대한 정보 부족
⑨ 기타

13. 귀하께서 제자훈련을 받은 적이 없다면, 앞으로 제자훈련을 받을 의사가 있습니까?
① 있다
② 없다
③ 잘 모르겠다

14. 귀하께서는 한국 장로교회에서 제자훈련이 얼마나 필요하다고 생각하십니까?
① 반드시 필요하다
② 어느 정도 필요하다
③ 보통이다
④별로 필요하지 않다
⑤전혀 필요하지 않다

15. 귀하께서는 한국 장로교회에서 영적 치유 프로그램들이 얼마나 필요하다고 생각하십니까?
① 매우 필요하다
② 어느 정도 필요하다
③ 보통이다
④별로 필요하지 않다
⑤매우 필요하지 않다

<제자훈련을 받지 않으신 분들은 문제 42 번으로 가셔서 대답해 주시면 감사하겠습니다.>

< 문제 16~41 번까지는 제자훈련을 받은 분들만 대답해 주십시오. >
(예로 제자훈련이란 서울 사랑의 교회 제자훈련, 부산 중성한 교회의 두 날개 훈련, 각 교회 자체 제자훈련, 선교단체의 제자훈련 등을 다 포함한 것을 말합니다)

16. 귀하께서 제자훈련을 받으셨는데, 어떤 제자훈련을 받으셨습니까?
①제자훈련(사랑의 교회)
②두 날개 훈련(중성한 교회)
③선교단체 자체 훈련들 (CCC,YWAM,JOY,IVF……)
④교회자체 제자훈련
⑤기타

17. 귀하께서는 어디에서 제자훈련을 받으셨습니까?
①본 교회
②타 교회
③선교단체(CCC,IVF,YWAM 등)
④기타
18. 귀하께서는 제자훈련을 하게 된 동기는 무엇입니까?
①다른 사람들의 권유 때문에
②하나님을 더 알고 싶어서
③교회 일에 좀 더 헌신하기 위해서
④하나님의 부르심에 순종하기 위해서
⑤영적 성숙을 위해
⑥하나님의 말씀에 더 순종하는 삶을 살기 위해서
⑦기타

19. 귀하께서 제자훈련을 위해 누구의 권유를 받으셨습니까?
①담임목사님
②부교역자
③장로님
④권사님
⑤집사님
⑥소그룹 리더(구역, 셀 리더 등)
⑦친구
⑧스스로
⑨기타

20. 제자훈련을 시작할 때에, 하나님의 calling에 대해서 어떻게 느끼셨습니까?
①매우 많이 있었다
②어느 정도 있었다
③보통
④별로 없었다
⑤전혀 없었다

21. 제자훈련을 받기 전에 제자훈련에 대한 필요성을 어느 정도 느끼셨습니까?
①매우 많이 있었다
②어느 정도 있었다
③보통
④별로 없었다
전혀 없었다

22. 귀하께서 참가하셨던 제자훈련 프로그램이 강조하던 내용은 어떤 것이었습니까? (최대 3 가지 선택 가능합니다)
①성경공부
②Q.T
③기도
④헌금
⑤교회봉사
⑥예배
⑦순종
⑧거룩
⑨리더의 삶 본받기
⑩멤버들간의 신뢰와 나눔
⑪기타

23. 제자훈련 중에 나의 죄의 문제에 대해 얼마나 다루었다고 생각하십니까?
①아주 깊게 다루었다.
②어느 정도 다루었다.
③보통이다
④거의 다루지 않았다
⑤전혀 다루지 않았다

24. 제자훈련 중 상처에 대한 치유를 얼마나 다루었다고 생각하십니까?
①아주 많이 다루었다.
②어느 정도 다루었다.
③보통이다
④거의 다루지 않았다
⑤전혀 다루지 않았다

25. 제자훈련 동안에, 영적 치유 (내적 치유)에 대해서 얼마나 필요하다고 느꼈습니까?
①아주 많이 필요하다
②어느 정도 필요하다
26. 귀하께서는 제자훈련 후에, ‘예수 그리스도를 닮아가는 삶’을 어느 정도 추구하며 살아가고 있다고 생각하십니까?
① 아주 많이 노력하고 있다
② 어느 정도 노력하고 있다
③ 보통이다
④ 거의 노력하지 않는다
⑤ 전혀 노력하지 않는다

27. 귀하께서는 제자훈련 후에 ‘가서 제자를 삼으라’란 예수님의 명령(마태복음 28:19)에 얼마나 실천하고 있다고 생각하십니까?
① 아주 많이 실천하고 있다
② 어느 정도 실천하고 있다
③ 보통이다
④ 거의 없다
⑤ 전혀 없다

28. 제자훈련 후에, 제자훈련이 삼위일체 하나님의 가운데 어느 하나님의 사역과 밀접한 관계가 있다고 생각이 드셨습니까?
① 성부 하나님
② 성자 하나님
③ 성령 하나님
④ 모두
⑤ 별로 없음

29. 귀하는 제자훈련 후에, 죄를 다루시는 공의의 하나님의에 대해 얼마나 알게 되었다고 생각하십니까?
① 아주 많이 알게 되었다
② 어느 정도 알게 되었다
③ 보통이다
④거의 알게 된 것이 없다
⑤전혀 알게 된 것이 없다

30. 제자훈련 후에, ‘하나님과의 친밀한 관계’가 어느 정도 향상되었다고 생각하십니까?
①아주 많이 향상되었다
②조금 향상되었다
③보통
④거의 없다
⑤전혀 없다

31. 귀하께서는 제자훈련 후의 삶이 제자훈련 전의 삶과 비교해서 예수님의 제자로서 어느 정도 바뀌어 성경적으로 살아가고 있다고 생각하십니까?
①아주 많이 바뀌었다.
②어느 정도 바뀌었다
③보통이다
④별로 바뀐 것이 없다
⑤전혀 바뀐 것이 없다

32. 제자훈련 중 죄에 대해 어떤 부분을 더 알게 되었습니까? (최대 3 가지까지 선택 가능합니다)
①죄에 대한 정의
②죄에 대한 회개의 중요성
③죄에 대한 경각심
④죄의 심판에 대한 두려움
⑤죄와 싸워야 하는 의무감
⑥죄와 싸우는 방법
⑦기타
    ⑦ 없음

33. 귀하는 귀하가 경험한 제자훈련 교육과정을 통해 예수 그리스도를 닮아가는 영적성숙(벧후 3:18)을 하는데, 어느 정도 도움이 되었다고 생각하십니까?
1) 매우 도움이 되었다
2) 어느 정도 도움이 되었다
3) 보통
4) 별로 도움이 되지 않았다
5) 전혀 도움이 되지 않았다

34. 제자훈련 후에, 영적치료(내적치료)에 대해서 얼마나 필요하다고 느꼈습니다?
① 아주 많이 필요하다
② 어느 정도 필요하다
③ 보통이다
④ 별로 필요없다
⑤ 전혀 필요없다

35. 귀하께서는 제자훈련에 있어서 제자훈련을 하는 리더의 역할이 어느 정도 중요하다고 생각하시니까?
① 절대적으로 중요하다
② 어느 정도 중요하다
③ 보통이다
④ 별로 중요하지 않다
⑤ 전혀 중요하지 않다

36. 귀하는 제자훈련 교육과정을 마친 이후에도 귀하의 제자훈련 리더와 계속해서 영적 성숙을 위한 인격적 교재 및 영적 도움을 받고 있습니까?
① 예
② 아니오
③ 잘 모르겠음

37. 귀하는 제자훈련 교육과정을 마친 후, 함께 제자훈련을 받은 동료들과 계속해서 영적 성숙을 위한 인격적 교재 및 영적 도움을 받고 있습니까?
① 예
② 아니오
③ 잘 모르겠음

38. 귀하는 제자훈련 후, 제자훈련 리더와 제자훈련에 함께한 동료들과 인격적 교재가 어느 정도 필요하다고 생각하십니까?
① 매우 필요하다
② 어느 정도 필요하다
③ 보통이다
④ 별로 필요하지 않다
⑤ 전혀 필요하지 않다

39. 귀하는 귀하가 경험한 제자훈련 교육과정이 또 다른 제자를 만드는 것에 어느 정도 도움이 된다고 생각하십니까? (제자삼는 것은 내가 복음을 불신자에게 전하여 전도한 제자를 삼아 또 다른 제자를 낳도록 하는 사람이 되게 하는 것입니다.)
① 매우 도움이 된다
② 어느 정도 도움이 된다
③ 보통이다
④ 별로 도움이 안 된다
⑤ 전혀 도움이 안 된다

40. 귀하는 한국 장로교회에서 제자훈련이 얼마나 필요하다고 생각하십니까?
① 매우 필요하다
② 어느 정도 필요하다
③ 보통이다
④ 별로 필요하지 않다
⑤ 거의 필요하지 않다

41. 귀하는 받으신 제자훈련에 대해 얼마나 만족하고 계십니까?
① 아주 많이 만족한다
② 어느 정도 만족한다
③ 보통이다
④ 별로 만족하지 않는다
⑤ 전혀 만족하지 않는다

< 42 번 문제는 모든 분들께서 대답해 주시면 감사하겠습니다. >

42. 귀하께서는 현재 한국 장로교회가 제자훈련을 얼마나 잘 훈련하고 있다고 생각하십니까?
① 매우 잘 훈련시키고 있다
 설문조사를 위해 시간을 할애해 주셔서 감사합니다. 이 결과는 한국 장로교회가 주님의 지상명령(The Great Commission)에 순종하는 제자를 만들기 위한 제자훈련 프로그램에 귀하게 사용될 것입니다.

귀한 시간을 내 주셔서 너무나 감사합니다.

2014년 가을
장성인 올림
리버티 대학교 목회학 박사과정
APPENDIX D

INSTITUTIONAL REVIEW BOARD RESEARCH APPROVAL

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

September 24, 2014

Sung In Chang
IRB Exemption 1962.092414: Developing an Embedded Process of Spiritual Healing for South Korean Presbyterian Churches

Dear Sung In,

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

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

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

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

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

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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