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AN ANALYSIS OF THE DISCIPLESHIP BIBLE STUDY FOR THE KOREAN  
IMMIGRANT CHURCH GROWTH

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A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
in partial fulfillment of the requirements  
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DOCTOR OF MINISTRY

By

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## ABSTRACT

### AN ANALYSIS OF THE DISCIPLESHIP BIBLE STUDY FOR THE KOREAN IMMIGRANT CHURCH GROWTH

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Liberty Baptist Theological Seminary, 1998

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The purpose of this project is to analyze discipleship training Bible study programs developed or used by successful Korean churches and mission groups. The writer will introduce the best model of discipleship program currently practiced by Sarang Presbyterian Church. The discipleship methods will be evaluated, also biblical basis will be traced, and Jesus' methods of discipleship training and the Korean church Bible study texts will be analyzed. Korean-American churches' Bible study texts, which have been used in successful Korean churches, will be surveyed. The survey will test their methods, weaknesses, and strengths. This thesis will discover methods for successful Korean discipleship Bible studies based on questionnaires sent to pastors in Korean-American churches. The project offers practical advice regarding successful discipleship training methodologies educationally.

## CHAPTER ONE

### INTRODUCTION.

This project will examine the contemporary edification event, discipleship Bible study.<sup>1</sup> The following questions will guide the research, and the answers will become the basis for any conclusions that are reached:

1. What is the meaning of the phrase "making disciples"? what is the meaning of the word "disciple"? What is the history of disciple making in the Bible?
2. What is the current status of the Korean immigrant churches regarding discipleship Bible study?
3. What are the methods of discipleship training in the Korean mission groups?
4. What are the methods of the discipleship Bible study in the Sarang Presbyterian Church?
5. What are the best texts for discipleship Bible study?
6. What are the effective methodologies for discipleship Bible study in accordance with the analysis of previous efforts shown by the mission groups and the Sarang Presbyterian Church?

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<sup>1</sup>Discipleship Bible is a Bible study of what Jesus wants his disciples and the church to be, men are dependent upon one another and their lives are shaped by each other in many ways, sometimes it is through a casual relationship, an interested companion or hanger-on. But it may be more lasting relationship of pupil or discipleship to his master or teacher. In the N.T, the words connected with discipleship are applied chiefly to the followers of Jesus and describe of the life faith. The follower denotes the action of a man answering the call of Jesus whose whole life is redirected in obedience, a disciple is one who has heard the call of Jesus and joins him. Intimacy can be distinguished, in so far as it mainly can mean "teach all nations" or "teach the pupil" or "teach the disciple" therefore it can be said that "an educational relationship between teacher and pupil(disciples), training and teaching are the beginning of discipleship, therefore discipleship is characteristic of the call to follow Jesus(Teacher).



These questions guided the research in the primary areas of concern.

## I. BASIS FOR THE SELECTION OF THE TOPIC.

The title selected for this thesis is "An Analysis of the Discipleship Bible Study for Korean Immigrant church Growth." The reason the writer chose to write on this topic is because the growth of the Korean church is a wonder in the history of Christian missions.<sup>2</sup>

The first and foremost reason for this growth is thought to have come from the use of discipleship training for Bible studies in the beginning of the Korean church. It is no surprise to see the tremendous results today.<sup>3</sup>

The Korean church has a history of 100 years since missionaries Horace N. Allen and H. G. Underwood started their mission in 1884.<sup>4</sup>

By statistical examination, the number of church members increased by six hundred thousand the first year and continued increasing 13-15 percent per year. It has also spread out to immigrant churches.<sup>5</sup>

In his dissertation, Dr. Timothy Choi stated:<sup>6</sup>

God has blessed Korean churches with growth. The growth of the Korean churches started on Easter morning, April 5, 1885. Korean churches have some of the largest churches in the world. Yoido Full Gospel church is the biggest church.

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<sup>2</sup>Young J. Park, "Contemporary Missiology and Ecclesiastical Praxis: An Analysis of Church Growth in Korea" (D. Min. diss., Eastern Baptist Theological Seminary, 1984), 66-67.

<sup>3</sup>Do Ryung Chung, A History of the Korean Immigrant Church Growth through the Bible Study Movement (Seoul, Korea: Que-Jang Press, 1988), 70-71.

<sup>4</sup>Young Kyu Park, A History of Presbyterian Theological Thought in Korea (Seoul, Korea: Chong-Shin Publishing Company, 1992), 49-50.

<sup>5</sup>John H. Ok, Called to Awaken the Layman (Seoul, Korea: Tyrannus Press, 1984), 24.

<sup>6</sup>Timothy Hyun Seo Choi, "An Analysis and Prospectus of Korean Church Growth Based on Functions of the Church" (D. Min. diss., Liberty Baptist Theological Seminary, 1996), 3-4.

This is also true of Methodist and Presbyterian churches. In 1900, there were 216 churches and 21,136 church members. In 1930, the population of Korea was about 20,000,000 with 300,000 Protestant Christians (1.5% of the population). In 1990, there were 10,321,813 Christians (24% of the population) and 35,869 churches. Surely this growth can be described as an explosion. The annual Korean church growth averaged 41.2 percent between 1960 and 1970, and 12.5 percent between 1970 and 1980. However, the annual Korean church growth averaged only 4.4 percent between 1980 and 1990, and it was less than 3 percent in 1991. There were 37,190 churches and 67,393 pastors.

During the period of the Korean War and through the 1960's, Bible study and discipleship training were weakened by the turmoil of denominational divisions and the uprise of the cults. But during the seventies, the Bible study movement picked up it's pace again through outside church movements such as campus mission groups' Bible studies. Also, in the case of churches, it should be noted that there were four great international revival meetings, which were Explore 1, 2, 3, and 4, each with an attendance of hundreds of thousands of people in the seventies. Certainly, these gatherings have boosted the quantitative growth of the Korean church. As the Korean church gets ready to step on to the threshold of another century, it is imperative that the growth patterns of the Korean church during the past one hundred years be evaluated.

Internally, however, there are still many problems which include worship, evangelism, church education, ministry, fellowship and training laymen. Many renewal ideas have tried to overcome these problems. The most successful one of all was Bible study through discipleship training. Through discipleship training, the church has more effective education and is able to renew its strength.

Although sermons are very important elements in church education, hearing sermons only on Sunday is not going to be of much help, neither will it strengthen one's

faith in and of itself. The church should focus not only on preaching but also on discipleship Bible study simultaneously. One of the ways to develop one's faith effectively in Christ is through a well-organized and disciplined Bible study. In this way the Korean church can maintain its responsibility to stewardship growth.

Pastor Park says:

The Korean church is closing on its first century mission and they are facing a new second century. Therefore, the Korean church should grow not only in quantity but also in quality. In order for the church to continue in the right direction, the church should conduct discipleship Bible studies for laymen and solve the laymen education problems through Bible study.<sup>7</sup>

Other problems have diminished the effectiveness of preaching in the Korean American church: differences because of the culture and language, discrimination between races, and responsibilities for church rental payment. In addition, Korean immigrant people have very little free time. Therefore they experience little growth from listening to preaching each week.

This writer thinks that discipleship Bible study is needed. The writer has had seven years of experience with discipleship Bible study and has seen much fruit. Therefore, the writer wants to assist the Korean American church by introducing methodologies and other studies in this dissertation, in order to step up to be one of the primary sources of third-world missions, Bible study through discipleship must be furthered and developed

The reason the writer set the limit in Washington D.C area is because the writer worked at a Korean immigrant church as a pastor and there are so many Korean

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<sup>7</sup>Jong Soon Park, A Study of the Korean Church through the Discipleship Bible Study (Seoul, Korea: Hae-Sun Press, 1984), 1.

immigrant churches there. This writer has been involved with this discipleship program as an education pastor, serving Korean immigrant churches.

With these experiences and this survey, the writer aspires to introduce an adaptable method of discipleship Bible study problem before the well-organized Korean Sarang Presbyterian Church and Korean mission groups, because the Sarang Presbyterian Church first began to do discipleship Bible study and this church is still training many Korean churches' pastors, Korean immigrant churches' pastors and Canada Korean Immigrant churches' pastors, and Korean mission groups first introduced discipleship training in Korea.

## II. STATEMENT OF PROBLEMS

In many cases, however, the church does not train its members, and unbiblical sermons can often be heard in Korean churches. Most of the Korean church do not have training programs for the congregation because they are more interested in increasing their membership and therefore are more focused on quantity rather than quality. However, the more serious problem is that the church has been losing its saltiness. What does this mean? It means that the church did not fulfill Jesus' Great Commission, which requires taking a look at the vision of the church and, perhaps, changing its attire. Romans 13:12 tells us, "The night is almost gone, and the day is at hand, let us therefore lay aside the deeds of darkness and put on the armor of light." It is not important that a church build beautiful buildings. It is more important that a plan for a discipleship program for the members is made, and that it teaches what the Bible says. The church has to return to the early church as described in the Bible. "But we will

devote ourselves to prayer, and to the ministry of the word. And the statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch and they brought before the apostles; and after praying, they laid their hands on them and the world of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith”(Acts 6:4-7).

As can be seen through the studying of the Bible, the early church had discipleship training for its church members.

The Korean-American churches have a history of 94 years, originating in 1903. Until now, the biggest problem of the Korean-American churches has been church education, which has faced two problems. The first problem is the re-education of the pastor and bringing up a second generation. The Korean-American churches' ministry is very special. However, the pastors are not accustomed to the American environment, and they also have different educational backgrounds. Because some of the pastors do not have a good theological background, the relationship between the denomination and pastor is not as good. For this reason, the Korean-American churches cannot expect a good quality pastor, and there is also a concern about the second generation's leader.

Second is the matter of lay training. Over sixty percent of the laymen came from Sunday school in the Korean churches, but in the Korean-American churches, one third of the believers attending church did not come from Sunday school. Therefore, it is necessary for the church to train new believers. As the number of Korean immigrants increases, the churches must decide how to handle these members. The church should

awake from sleep and prepare for these needs. Therefore, the churches should try their best to educate laymen through discipleship Bible study.

Thus, in this thesis the writer has decided to introduce methodologies about discipleship training programs in accordance with biblical principles and strategies for creating a better organized Bible study through an analysis of the mission groups and the well organized Sarang Presbyterian Church discipleship program in Korea.

### III. STATEMENT OF METHODOLOGY

The writer will employ what has been researched in this project. First, theological works have been consulted to examine the theological basis of discipleship evangelism as applied in discipleship programs.

In this chapter, the writer will introduce the thesis, which will include the basis for the selection of the topic, statement of the problems, the limitations of the topic, methodology, and a review of selected literature.

In Chapter two, the writer will discuss the "biblical Basis for Discipleship" and the conception of the word "disciple" from the four Gospels and Acts in the New Testament, as well as what the rest of the Bible tells us about discipleship. Also, the writer will deal with the theological basis of discipleship and study the etymology of the word "disciple" in the Old and New Testaments. The writer will define discipleship training as well as his methods for teaching his disciples.

In Chapter three, the writer will survey discipleship Bible studies of Korean churches in the Washington, D.C. area, and an interpretation of the results will be given along with the current status of discipleship training in the Korean immigrant churches.

The organizational programs and relevant materials of these churches will also be charted.

In Chapter four, the writer will deal with the outside church movement. That is to say, the writer will introduce mission groups and their discipleship methods and curriculums, because the parachurch movement has been used as a discipleship Bible study program in the Korean churches. The writer will deal with discipleship training text books that are now frequently recommended and introduce some of their characteristics. By way of research, the writer will also discover which is the best text for Bible study.

In Chapter five, the writer will introduce the discipleship program model of Sarang Presbyterian Church which this writer considers to be one of that best and introduce its history, programs, senior pastor's pastoral philosophy, and practical discipleship methods. An introduction to this church, which has been training well in Korea, and a methodology for a successful discipleship program by Pastor John H. Ok will be given.

In Chapter six, the writer will introduce practical suggestions and principles for discipleship programs and deal with "The Purpose of Discipleship" and who can lead the discipleship program. The writer will also introduce some methodologies for discipleship and a way to adopt this program in immigrant churches in accordance with the analysis of previous efforts shown by the mission groups and Sarang Presbyterian Church.

#### IV. REVIEW OF SELECTED LITERATURE

The main sources of literature used for this thesis are the thesis of senior pastors of Korean churches and a large amount of material that has been written for other disciplines dealing with the subject on a master and doctoral level. A great deal has been written in the area of behavioral research; however, it is difficult to determine the best materials. Pastor John H. Ok's, Implementing Discipleship Strategy in the Local church,<sup>8</sup> will be the best material because it is comprehensive, yet easily understandable. The author, John H. Ok, was the first to implement discipleship training in Korea, which led to the growth into a large church. He has influenced other local churches with his books, which are very helpful in building discipleship programs for Bible study.

Because there are only a few dissertations on discipleship, the writer wants to introduce some books on Bible study:

Eun Tae Jo. Korean-Americans and Church Growth. Seoul, Korea: Cross-Cultural Ministry Institute, 1994. This book explores the Korean-American church's history and problems of the Korean-American church for the past 20 years. It also deals with the problems in Korean-American churches and the reason for growth in church education.

John Han Hum Ok. "A Discipleship-Making Program for Lay Leadership Development at Sarang Presbyterian Church in Korea" (D. Min. diss., Westminster Theological Seminary), 1996. This thesis is the best thesis for understanding discipleship. Pastor John Ok introduces his experience with discipleship training and his successful and unsuccessful experiences.

Do Ryung Chung. A Study of the Korean Immigrant Church Growth through the

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<sup>8</sup>John H. Ok, op. cit., 1-340.



Bible Study Movement. Seoul, Korea: Que-Jang Publisher, 1988. This book discusses the early Korea church, how immigrant church and believers could overcome difficulties through Bible study, and that the reason the Korean church grew so rapidly was through Bible study.

Paul Taek-Yong Kim. Church Growth Development of the Korean Churches in America. Seoul, Korea: Word of Life Press, 1985. This book was written by a professor of church growth who takes a look at denominational growth in Korean-American churches and the reasons for the growth in the Korean church in America.

Young Kyu Park. A History of Presbyterian Theological Thought in Korea. Seoul, Korea: Chong-shin Publishing Company, 1992. This book explains the early American missionary's mission plan, the authority of the Bible and its power, and the Bible as God's word. The Korean theological school and church maintain the belief that the Bible is inerrant. Because of that, the Korean church has developed.

Christopher B. Adsit. Personal Disciple-Making. San Bernardino, CA: Here's Life Publishers, 1988. This book introduces the educational views on discipleship programs in the church and shows how to lead Bible studies through specific and conversational skills.

## V. LIMITATION OF THE TOPIC

A project of this scope could be as broad as the church's inner development. Therefore, the writer will need to specify the limitations that give focus to the project.

First, the project will introduce discipleship training methods from Sarang Presbyterian church and mission groups in Korea. Second, the project is concerned with evaluating discipleship programs among Korean immigrant churches in the Washington, D.C. area. The writer will also analyze them to see which ones are well- organized and which are not. Third, the project will attempt to point out weaknesses of the discipleship programs in the Washington, D.C. area Korean immigrant churches' discipleship programs. Fourth, the writer will introduce the mission group's purpose and methodologies and the texts that are used for discipleship Bible study in Korea. Fifth, the writer will introduce the Sarang Presbyterian Church who first used discipleship methodologies in the church.

Thus, the focus of this study, as reflected, will be to analyze how discipleship programs can be affective for church member's growth. Therefore, the writer will find the method that will be most effective for Bible study and introduce a better method for immigrant churches.

## CHAPTER TWO

### BIBLICAL BASIS AND ANALYSIS OF DISCIPLESHIP TRAINING

#### I. THE BIBLICAL MEANING OF "DISCIPLE"

The meaning of a disciple is a formulation of an idea from long ago. The Old Testament 28 times uses the word "disciple" (I Kings 25:8, Judges 8:16; 50:4). Disciple always refers to a relationship between a teacher and student; it also means that it contains the learning of the teacher's life style, philosophy of life, and practice of life.

In Walter Bauer's Lexicon, disciple means "to be or to become a pupil" and means "pupil" or "apprentice." Specially, "apprentice" is a learner who is understood to be under an employer in learning the skills of hand craft and trade or profession for a certain number of years, and this is done with the prospect of attaining the craft of the employer.<sup>9</sup>

The word was used widely among Jewish leaders in the New Testament; they called themselves "disciples of Moses" in John 9:28. It is even a more important concept in the New Testament. Both John the Baptist (Matthew 9:14) and Paul (Acts 9:25) had disciples. This writer will now develop the meaning of disciple in the Old Testament and New Testament.

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<sup>9</sup>Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1979), 485.

#### A. The word "disciple" in the Old Testament

In the LXX (Septuagint), the Greek word "disciple" did not appear but, a similar Hebrew word, for "disciple" can be found once in I Kings 25:8 with the word *Talmid* which is derived from the verb *Lamid*, and it means "scholar", "exercise in", "learn", "be accustomed to."<sup>10</sup> The word "disciple" was used 28 times in the Old Testament. This word "disciple" only appeared three times. The reason "disciple" did not appear in the Old Testament is that the Israelite people are the chosen people of God.<sup>11</sup>

In the Old Testament, the word "*Talmid*" appear in I King 25:8. However, the reason it used the similar words "scholar, exercise in", "learn" were because it was influenced by using and translating the word. If this is so, why was the word *Lamid* used instead of the word *Talmid*? The answer is that the word has always been used for revealing God's will in the Old Testament.<sup>12</sup>

God chose his people to serve Him and accomplish His will. In Deuteronomy 4:10, 14, 23, one can see the basic connection between God and His people on the basis of revelation. Therefore, there was no relationship like that of a teacher and pupils in the divine community at that time. In Jeremiah 31:34, " They shall all know God from the least of them to the greatest of them." It means that they know each other in divine community, and they did not teacher.

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<sup>10</sup>K. H. Rengstorf, "Disciple", Theological Dictionary of the New Testament, Vol. IV, (Grand Rapids: Eerdmans, 1976), 426.

<sup>11</sup>Edward. Colin Brown, The New International Dictionary of New Testament Theology (Grand Rapids: Zondervan, 1967), 483.

<sup>12</sup>K. H. Rengstorf, op. cit., 427.

In the Old Testament there was not the relationship between teacher and student, therefore, Moses and Joshua's relationship was that of a leader and a servant.<sup>13</sup> "Moses' servant" appeared in Numbers 27:15-23, and there is no appearance of "disciple" in the Old Testament. As we know, Elijah and Elisha's relationship appeared as that of an assistant and a leader at that time. It was not the relationship of a disciple and a teacher because they were controlled by God's revelations, and their names were "sons of prophets", it meant that Elisha was not called a disciple of Elijah. Elijah called him an assistant or servant, therefore the word "disciple" does not appear in the Old Testament. He was a pupil according to traditional Jewish conception.<sup>14</sup>

#### B. The word "disciple" in the New Testament

The word in the Greek, "disciple" appears in the four Gospels and Acts, but the word represented a new meaning through the relationship between Jesus and His disciples. There are many illustrations of the word

- 1) John's disciples, in Matthew 9:14; 14:12; Mark 2:18; 6:29; Luke 5:33; 7:18; 11:1; John 1:35; 3:25).
- 2) Moses' disciples in John 9:28.
- 3) Pharisee's disciples in Matthew 22:16; Mark 2:18
- 4) Jesus' 12 disciples in Matthew 10:1; 11:1; 28:16
- 5) Followers of Jesus after He was taken up to heaven in Acts 9:1.

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<sup>13</sup>Edward Colin Brown, *op. cit.*, 485

<sup>14</sup>Williams F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and other Early Christian Literature (Chicago: The University of Chicago Press, 1957), 486.

- 6) Become a disciple of Jesus in Matthew 27:57 and if the word
- 7) "Disciple" use passive with active meaning, it was used in Matthew 13:52.
- 8) A disciple of the kingdom of heaven in Matthew 13:52.
- 9) Made many disciples in Acts 14:21
- 10) Paul's disciple in Acts 9:25
- 11) The early church frequently used the word "disciple" to refer to the disciples of Jesus.<sup>15</sup>

In the gospel of Matthew, the word "disciple" was used for the 12 disciples of Jesus except in two cases (Matthew 27:57).

In the Gospel of Mark, it was more narrow in its meaning, it means that "disciple" means the disciple of Jesus at that time, but in Acts, "disciple" had a broader meaning. This means that the word "disciple" was used with two different meanings: one was "all believers", and the other was "12 disciples of Jesus." Luke, John, Acts uses the two meanings, but used for "all believers" disappeared later. It eventually was added to the nickname "Christian" in Acts 11:26.

The four Gospels, with the exception of the Gospel of Mark, used the word "disciple" to mean a believer who has confessed that Jesus is Lord, and a believer who came back to the church. In the epistles, the word "disciple" disappeared and reappeared

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<sup>15</sup>Walter Bauer, *op. cit.*, 485-486

with the word "Saint". Why did the word "disciple" disappear? The word "disciple" had been used as a student who is learning the secular wisdom in the Gentile area, but the philosophers had been using this word as the secular teacher's disciples.<sup>16</sup>

Biblically, Jesus' disciple meant "one who was called by Jesus" or "one who obeys Jesus"<sup>17</sup> One can easily see that all believers were called disciples (John 8:30; 31), and also the people that came to learn from Jesus (Matthew 5:1; 2) were called disciples and also, it is used narrowly in that "disciples" refers to the friends of Jesus, and it is the nickname of the twelve (Matthew 10:1; 11:1; Luke 9:54; John 6:8).

Jesus' disciples wanted to abide in Him and learn (John 8:31; 32). It means that the learners or disciples not only listened to His teaching but also tried to accept His teaching as their life style (Luke 6:40; John 15:7; 8). Jesus' teachings included living with the poor, and the point of His teaching was love. Jesus required his disciples to obey His commandments (John 13:34; 13:35).

Many people listened to Jesus' teaching (Mark 3:13-15). However, many of the disciples gave up (John 6:60; 6:66). Thus, when Jesus talked about His death and resurrection, they did not follow Him.

Discipleship had been practiced by Jesus (Matthew 4:19). It was focused not on His teaching, but on His personality (Mark 2:18; 24). So, the non-Christians treated Jesus' disciples like they were Jesus (Mark 14:27; 50).

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<sup>16</sup>John H. Ok, op. cit., 98.

<sup>17</sup>Robert E. Coleman, The Master Plan of Evangelism (Old Tappan, NJ: Fleming H. Revill Co., 1976), 15.

Jesus said to the disciples "Follow me!" This phrase is mentioned three times in Matthew 4:19; Mark 1:17; and Mark 1:20.<sup>18</sup> It means, strictly speaking, that in order to follow Jesus, sometimes one must give up job (Mark 1:18), parents (Mark 10:29), or everything (Mark 10:28). One has to bear the cross, even at the risk of death (Matthew 10:38). Why? Because Jesus did so Himself, and the disciples should do just as He did (Luke 6:40). There is no word like the word "disciples" in the Bible except in the four Gospels and Acts.<sup>19</sup> Later, the term "disciples" was used by the early Apostles, but during Ignatius' age, the word "disciple" was used for indicating a martyr.<sup>20</sup>

## II. THE BIBLICAL CONCEPT OF DISCIPLESHIP TRAINING

### A. Definition of "disciple."

One, who reads the Bible carefully, can see that biblical writers understood the conception of the word "disciple". In the New Testament, the word "disciple" appears in the four Gospels and Acts where it is used 250 times.<sup>21</sup> An analysis of the word "disciples" in the Bible can help one know and understand its use.

In Matthew, the word is used to refer to the twelve disciples of Jesus, except in Matthew 27:57; 28:19. This means that Matthew did not use the word "disciple" to just talk about the twelve disciples of Jesus. Rather, He used it to refer to all the people who

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<sup>18</sup>Samuel J. Andrews, The Life of Our Lord (Grand Rapids: Zondervan, 1954), 128.

<sup>19</sup>John H. Ok, op. cit., 97.

<sup>20</sup>Won Ho Kim, "Biblical Conception of the Discipleship" (M. Div. diss., Chong-Shin University, 1985), 20.

<sup>21</sup>Pierson Parker, "Disciple", The Interpreter's Dictionary of the Bible (Nashville: Abingdon, 1962), 845.



would become disciples of God. In other words, Matthew has a wide conception of "disciple" as he taught that the disciples' Master should be only Jesus. No matter who is a pastor or Bible teacher and leader of a church, are a disciple of Jesus. Anyone can not be the master <sup>22</sup>

On the other hand, Mark did not use the word "disciple" to refer to others; he only used the word to refer to the twelve disciples of Jesus. John used the word "disciple" widely. He not only called the twelve disciples of Jesus "disciples" but also used it to refer to other followers of Jesus in John 6:66. John showed people that to become a disciple, they needed to "abide in my word, then you are truly disciples of mine" (John 8:31). So, John's concept of the word "disciple" was a broad.<sup>23</sup>

Luke also used the word "disciple" broadly. In Acts, Luke called those who believed in Jesus Christ "disciples" with two exceptions in Acts 19:1 and 9:25. At that time Luke called those who had not seen Jesus, "disciples".

In the first chapters of Acts, Luke used the two words "disciples" and "believers" simultaneously, but in time the word "believer" disappeared and the word "disciples" remained (Acts 2:44; 4:32). After some time, the early church began a mission to the Gentiles, and the Antioch disciples were labeled with a new name, "Christians" (Acts 11:26).

In the Epistles, the word "disciples" disappears and later the concept reappears as "saints", meaning "people who believe in Jesus." <sup>24</sup>

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<sup>22</sup>Mark Sheridan, "Disciple & Discipleship," *Biblical Theology Bulletin*, Vol III 03 October 1973, 255.

<sup>23</sup>John H. Ok, *op. cit.*, 98-99.

<sup>24</sup>*Ibid.*, 50.

The reason for the name change is, perhaps, because disciple was already used by secular schools in the Greek culture and philosophy for disciples of a philosopher.<sup>25</sup>

To conclude, the writers of the four Gospels, with the exception of Mark, used the word "disciples" for believers who were coming to Jesus and believing in Him. One thing to note is that before the believers gained the name "Christian", they had already gained the name "disciple". This means that "if any believer does not have the qualifications of a disciple, then he cannot become a true disciple."<sup>26</sup>

In the Antioch Church, the name "Christian" meant "small Jesus", and "Christ-like."<sup>27</sup> So if anyone were to see a Christian, they would be reminded of Christ. The main task of a Christian is to become a disciple. The early church members were called disciples and how surprised they were .

As Christians, it is difficult to become disciples; we should know it. When Jesus was taken up into heaven, he commanded us not to make believers but to make disciples. The reason he did this is to make us become like Jesus in the New Kingdom of heaven.<sup>28</sup>

"The concept of a disciple contains four important factors: personality, commitment, witness, and servant."<sup>29</sup> The word "discipleship" does not appear in the Bible, but in Acts there are many illustrations of discipleship.

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<sup>25</sup>Carl Wilson, Ministry & Discipleship. (Seoul, Korea: Voice Press, 1981), 87.

<sup>26</sup>Ibid., 50.

<sup>27</sup>John H. Ok, op. cit., 97.

<sup>28</sup>Boys Smith, "Discipleship" in A Dictionary of Christ & the Gospels. (New York: J. Hastings, Charles Scriber's Son, 1953), 459.

<sup>29</sup>John H. Ok, op. cit., 102.

Discipleship cannot exist without having the personal commitment, desire to witness, and the servanthood that Jesus had. These three factors are absolutely crucial.

## B. What is Biblical Discipleship ?

In order to understand discipleship, one must study what Jesus taught his disciples to see how Jesus made disciples and how he related to His disciples.

And He went up to the mountain and summoned those whom He himself wanted and they came to Him and He appointed twelve, that they might be with Him, and that He might send them out to preach and to have authority to cast out the demons. And He appointed the Twelve (Mark 3:13-15).

When Jesus began his public ministry, He first called twelve men to be His disciples. "Unlike the traditional Jewish leaders who had been waiting for disciples, He went searching for His disciples, actively taking the initiative, the reason He was seeking His disciples was the need of missionary activities. Jesus wanted His disciples to evangelize the world by his disciples' missions."<sup>30</sup>

The twelve disciples were selected persons who were called to specifically evangelize the world. Luke 6:13 says, "And when the day came, He called his disciples to Him; and chose twelve of them whom he also named as disciples."

Twelve members were specially selected by Jesus. Luke 6:13 mentions that Jesus called them his disciples.

Jesus gave them the authority to live with Him in Mark 3:14. Jesus wanted them to know Him before they went to do anything as shown in John 17:6. Because the twelve

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<sup>30</sup>William Barclay, The Thought and Life of Jesus. (Seoul, Korea: Sung-Moon Press, 1972), 89.

members were given by God to Jesus, the disciples had to learn what He said and did.<sup>31</sup> Through listening to God's Word, they could learn to be holy. Jesus taught and preached to the disciples by telling parables as He interpreted to them about the Kingdom of Heaven.

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

Jesus also developed the disciples' talents and wanted them to grow spiritually day by day. He knew that they did not completely follow Him now, but He knew that someday they would follow Him and die as He did (John 13:36). Jesus was assured that his disciples would die for God and devote themselves to evangelism as mentioned (John 14:12).

Before Jesus ascended to heaven, He knew the disciples were weak. Jesus said to them, "As the Father has sent me, I also send you" as seen in the Gospel of John 20:21. And Jesus came up and spoke to them saying,

All authority has been given to me in heaven and on earth. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teaching them to observe all that I commanded you; and I am with you always, even to the end of the age (Matthew 28:18-20).

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<sup>31</sup>Ibid., 92.

He did not leave them an inheritance in the world, He just left them. Why? Because he wanted to show the importance of having disciples who would be able to follow in His footsteps and not rely on material possessions.

After all, Jesus commanded the disciples and the church in Matthew 28:19-20, which is also a final commandment to all believers. Why did Jesus command this? The reason is that His whole life was about making disciples. First of all, in order to understand this discipleship, we should first understand what it means to make disciples.

In the four gospels, one can see the various people whom Jesus taught. Jesus' training could be divided into three groups as well. They can be classified as shown below by J. L. Sherrill.

1) The first group includes the religious leaders, scribes, and Romans. 2) The second group includes the audiences that had been following Jesus. 3) The third group includes the disciples of Jesus.<sup>32</sup>

Jesus trained the three groups (disciples, audiences and religious leaders), but He used different methods in doing so. According to Walyon B. Moore, Jesus' life had a double ministry. One ministry was the ministry for the salvation of mankind, and the other ministry was a ministry for making disciples.<sup>33</sup>

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<sup>32</sup>J. L. Sherrill, The Rise of Christian Education. (New York: Macmillan Co., 1944), 5-30.

<sup>33</sup>Waylon B. Moore, Biblical Principles and Methods for New Believer's Growth. (Seoul, Korea: Jordan Press, 1982), 38.

In examining the Greek text, four important verbs in the Great Commission can be found.

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

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

Hendriksen commented:

Mere mental understanding does not as yet make one a disciple. The truth learned must be practiced. It must be appropriated by heart, mind, and will, so that one remains or abides in the truth. Only then is one truly Christ's disciple.<sup>34</sup>

3. Baptizing: "Baptizing them" includes their confession that they have been born again in Christ. Through baptism they declare they are Christians before God and the world and that they are separated from the flesh, the world, and other religions, and that they are united with Jesus. And, thus, baptism is a sign.

Hendriksen said:

The one who is baptized is proclaiming that he has broken with the world and has been brought into union with the Triune God, to whom he intends to devote his life because baptism is the sign that God the Father adopted him as His son and heir: that God the Son washes his sins away by His precious blood: and that God the Holy Spirit dwells in him, and will sanctify him.<sup>35</sup>

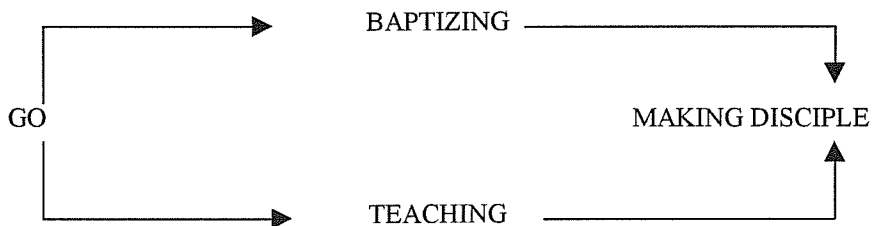
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<sup>34</sup>Walter A. Hendriksen, New Testament Commentary, Matthew (Grand Rapids: Eerdmans, 1975), 1000

<sup>35</sup>*Ibid.*, 1001.

4. Teaching: "Teaching them to observe all things that I have commanded you" will result in improving the quality of the church. All Christians must grow toward spiritual maturity by teaching, Teaching is sure enough to reach the world for Christ, therefore teaching is important in facts, people cannot hear without a preacher, or educator, therefore they cannot hear the truth without a teacher. While a person is baptized once, he continues throughout his life to be taught.

In fact, the words "disciple" and "discipline" were derived from the same Latin roots.<sup>36</sup> These two words are related to each other. One thing that should be understood is that there are possibilities to make disciples through training. Walter A. Hendrichsen said, "disciples are made not born."<sup>37</sup> because Jesus made his disciples by training. Among these main verbs, the main verb is (make disciples), while the other three verbs are modifying participles. Therefore, the purpose of the words "going", "teaching", and "baptizing" is for the purpose of making disciples.<sup>38</sup>

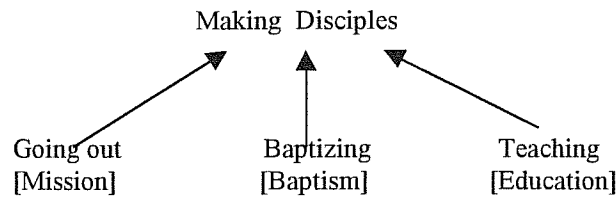


<sup>36</sup>William F. Arndt and F. Wilbur Gingrich, op. cit., 486.

<sup>37</sup>Walter A. Hendrichsen, Disciples are Made not Born (Wheaton: Victor Books, 1976), 3-18.

<sup>38</sup>Joseph Jung Yol Chang, Mission and Church Growth (Seoul, Korea: Sung-Kwang Press, 1978), 247.

Pastor Joseph Chang's explanation of this is shown below:



### III. THE REQUIRMENTS FOR DISCIPLE

In order to become a disciple, some elements are required which the writer will introduce as shown below:

#### A. Requirement of Dedication and Obedience

In the gospels of Matthew and Mark, it is written that it is good for disciples to trust God fully. Matthew 10:37 says, "He who loves his father or mother more than me is not worthy of me; and he who loves his son or daughters more than me is not worthy of me." Matthew 16:24 also says, "Then Jesus said to his disciples, 'If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me'." In Mark 8:34; Luke 14: 26, 27, 33, "He cannot be My disciple." Why do the writers of the Gospels say it differently? We do not know; perhaps Jesus did not say His message just one time. It is true that He sometimes taught using different methods and expressions in order to make His meaning clear. Therefore, it is a good possibility that the writers of the Gospels chose the best expression through their favorite expressions as it was written through the Holy Spirit. Rudolf Bultmann tried to compare "It is not worthy of me" in Matthew 10: 37, and



“He cannot be my disciple” in Luke 14:26, in order to find out which are the purer words of Jesus. He concluded that the Gospel of Luke is the purer Gospel than Matthew, this is very important theologically.”<sup>39</sup>

Total commitment is the first element for following Christ whether or not one agrees with Him. One must clearly realize that the fundamental factor is following Jesus and being totally committed to Him, taking up His cross and following Him.

Therefore, as a believer, one must totally trust in God in order to follow Him. Why? Because it is said again, “Follow me!” (Matthew 4:19; Mark 1:17, 20). If we follow Him, we will be giving up ourselves; no exceptions for following Jesus (Luke 18:18-30).<sup>40</sup> In Mark 8:34, it says, “If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.” These words “to come” (Present, Active Infinitive), “deny” (Aorist Imperative) and “take up” (Aorist imperative), in original Greek conceptional sentence means “Anyone who wants to follow Jesus.” At some time, for once and for all, people have to decide and act on your death for Christ. “The verb ‘follow’ in Greek appears in the present tense and active imperative; it means that the disciples followed him continuously to the end, until death, because Christianity was a religion of the cross”. This is the right attitude of a disciple and the mission of a

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<sup>39</sup>Rudolf Bultmann, The History of the Synoptic Tradition (Oxford: Basil Blackwell, 1963), 160.

<sup>40</sup>John Calvin, Commentary on a Harmony of the Evangelism, Vol. I (Grand Rapids: Baker Book House, 1979), 471-472.

disciple.<sup>41</sup>

We can summarize the attitudes of disciples as the following:

- 1) A disciple of Jesus should not be ashamed of his work for God (Matthew 10:32-33; Mark 8:38).
- 2) A disciple should be able to fight with oppositions or barriers for his work (Matthew 10:34-36).
- 3) A disciple should be able to decide his dedication to Him (Matthew 10:37).
- 4) A disciple should be able to take up his cross for Him (Matthew 10:38; Romans 8:17).
- 5) A disciple should be able to dedicate his life for Him (Matthew 10:39; Acts 20:24; I John 3:16).

Luke said in Luke 14:26-27, "If anyone comes to me, and does not hate his own father and mother and wife and children and brothers and sisters, yes and even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple." There is no reason why we have to do this, but the Bible says so, we need to follow His words.

#### B. Requirement of Witnessing

What is the Great Commission of a disciple? Strictly speaking, the disciples should obey Jesus' commission in becoming a witness for Him (Acts 1:8; Luke 24:48). He called disciples to witness about Himself. Thus, Luke and Acts used the words

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"evidence" and "witness". Luke used the word "witness" in two ways. First, it refers to the Apostles who had seen the death of Jesus and the Resurrection, and secondly, it refers to the people who had heard the Gospel through the Apostles.

When these two groups preach the Gospel, we can call them "Witnesses."<sup>42</sup>

Before Jesus was raised up, He gave his disciples the commandment to spread the Gospel, and these disciples attempted to do, and He said to them, "Thus it is written that the Christ should suffer and rise again from the dead the third day, and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem, they are all my witnesses, you are witnesses of these things" (Luke 24:48).

He said again, "I am sending forth the promise of my Father upon you." Jesus also foretold that when the Holy Spirit came, "You will be witnesses of Me" (Acts 1:8). The receiving of the power of the Holy Spirit movement began in Jerusalem and spread to all nations. Jesus said to them, the disciples of the early church began congregations of witnesses who had received the promise and had been born again through Jesus. (Acts 1:22; 2:3:15; 5:32)

However, the ministry of witnessing is not limited to the apostles only; it includes all believers. The Bible says clearly, "You are the witnesses of Jesus." (Luke 24:48). At that time, there were not just the twelve Apostles, but there were other disciples. One can see in Luke 24:33, "And they arose that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them."

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<sup>41</sup>William Barclay, The Gospel of Matthew, Vol. I (Philadelphia: Westminster Press, 1958), 408.

That means that the commandment of Jesus to witness was given to Mark and John and others with them in Mark's upper room. Deacon Stephen was also one of the witnesses. Whether he saw Jesus or not we do not know, but he was called a witness by others; he was a martyr. One must keep in mind that the words "martyr" and "witness" are derived from the same roots.<sup>43</sup> It means that in order to become a disciple, one has to be prepared to die anytime and anywhere.

In looking at the words "disciple" and "witness" in the four Gospels and Acts, "*Apostello*" and "*pempo*" are used simultaneously. The word "*Apostello*" is mentioned 215 times after the apostles were sent to be witnesses.

Also, Luke uses the word "disciple" to name the "Witness of Jesus" (Luke 24:48).<sup>44</sup> It means that disciples are witnesses. This evidence also means that disciples are witnesses of Jesus. "Apostle" means a person who has been sent by Jesus. An apostle is not a sender but the person who is being sent by a sender. In the Bible, there is no evidence of using the word "apostles" in regard to sending.

### C. Requirement of Motivation by the Holy Spirit

It is not difficult to find out that many people were witnesses. However, they did not receive any motivation from others. Peter and John said that they could not stop speaking what they had seen and heard in Acts 4:20. In other words, they had a stretching motivation. They were controlled by the Holy Spirit and given an inner

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<sup>42</sup>John H. Ok, op. cit., 111.

<sup>43</sup>Ibid., 112.

motivation by the Holy Spirit.<sup>45</sup> They were full of the Holy Spirit. God wanted to show that He was with them and the Holy Spirit was still working for you now, as can be seen in the following scriptures: Acts 4:8; 31; 6:8; 55; 13:9.

God can give to one who is called (Acts 2:39). When the Holy Spirit comes, anyone can receive the power of the Holy Spirit and be witnesses. In Acts 1:8, it says "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest parts of the earth." The Holy Spirit is a gift from God (I Cor. 12:11), so anyone who believes in Jesus can receive the power of the Holy Spirit to witness. This is not restricted to those who are pastors but includes laymen.<sup>46</sup> Carl Kromminga said, "All disciples always were spreading the Gospel to people with whom they came in contact. They preached the Gospel by talking bravely with powerful words and authority (Acts 4:20; 4:31; 8:4)."<sup>47</sup>

#### D. Requirement of Servanthood

Jesus said "I am among you as the one who serves" (Luke 22:27). In the New Testament, Jesus is seen as a servant of men. "We should know that the noun 'servant'

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<sup>44</sup>K. H. Rengstorf, "Disciple" Theological Dictionary of the New Testament Vol. IV, (Grand Rapids: Eerdmans, 1976), 421.

<sup>45</sup>H. Boer, Pentecost and Mission (Grand Rapids: Eerdmans, 1975), 118-130.

<sup>46</sup>Edmund P. Clowney, Called to the Ministry (Philadelphia: Presbyterian & Reformed Pub. Co., 1976), 30.

<sup>47</sup>Carl Kromminga, Bring God's News to Neighbors (Nutley, NJ: Presbyterian & Reformed Press, 1976), 1.

and the verb 'service' have the same roots."<sup>48</sup> These two words appeared in the Bible at the same time (Matthew 20:27-28; Mark 10:44-45; Luke 12:37). The word "service or servant" is a function. It means that as disciples, they should be serving with their whole lives.

A disciple of Jesus should become a serving person; it is an essential factor for disciples. Jesus lived as a servant, and Jesus came to the world as a servant (Phil 2:7-8). He lived as a servant, His whole life was a process of serving and loving others. He had humility, as seen in John 13:14-15. "If I, then, the Lord and the teacher, washed your feet, you also ought to wash one another's feet for I gave you an example that you also should do as I did to you." Jesus also said, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45).

As seen from above, Jesus' role was not that of a master but of a servant. Thus, a disciple should follow what Jesus did and serve. Disciples are servants. If they sacrifice something, they ought to not be proud of it. Just as Luke 17:10 says, "So you too, when you do all the things which are commanded you say, We are unworthy slaves. We have done only that which we ought to have done." Jesus desires that a person have humility to be like Him. Jesus will give His disciples many rewards. "His master said to him, 'Well done, good and faithful servant; you were faithful with a few things, I will put you in charge of many things'" (Matthew 25:21).

When discipleship is joined with servanthood, the disciple should know and expect to suffer someday. A disciple has to be prepared for death, anytime and anywhere.

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<sup>48</sup>T. F. Torrance, Service in Jesus Christ (Grand Rapids: Eerdmans Press, 1975), 1-2.

Deitrich Nachfolge Bonhoeffer said, "It is true that you have to be dead when you are called by God."<sup>49</sup> Jesus said, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24-25).

However, one should realize that the servant is not a slave. The servant should try to always work with joy, and he leads with a willing mind. His mouth should always pour forth the words that Jesus is the Lord and Master (Mark 1:1) and Jesus loves the world<sup>50</sup> "But the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might love through Him " (I John 4:9). "The servant should live for the glory of God" (I Corinthians. 15:24). "A good servant lives according to God's will" (Matthew 7:21).

The meaning of discipleship has been considered: following Jesus, obeying his commandments, being loyal to God, as well as being a servant who serves with love. Discipleship programs in the church are teaching people to live a life that follows Jesus' footsteps as well as His character and His love. One thing to note is that Jesus did not teach by words alone but also with actions. The theological word "incarnation" means to support words with actions. His love revealed this through incarnation. Paul clearly said, "Be imitators of me, just as I also am of Christ" (I Cor. 11:1). New creations must be made through discipleship programs in order to develop a mirror image and be more like Jesus.

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<sup>49</sup>Deitrich Nachfolge Bonhoeffer, The Cost of Discipleship (New York: Macmillan Co., 1975), 79.

<sup>50</sup>John Stott, The Epistles of John (Grand Rapids: Eerdmans, 1975), 143.

#### IV. THE PRINCIPLES OF JESUS

1. Jesus' ministry began with the calling of others (John 1:35-51). <sup>51</sup>Jesus called few people from the multitudes.

2. The second principle is the principle of concentration. Why did Jesus choose just twelve disciples? Because Jesus wanted to educate them effectively. In order to concentrate well, Jesus chose only twelve disciples and concentrated on their training. He chose 12 disciples, but He did not ignore the multitudes. He specifically trained Peter, James, and John which is shown many times in the Bible. In order to train disciples, one cannot use principles of concentration for a long period, because Jesus did not use principles of concentration for a long period, He did so in three years, so the pastor has to train disciples by some other method than the concentration principle. Jesus only used it for the elect.

3. The third principle is the example or model of Jesus. Jesus did not teach His disciples theologically. Instead, He lived what He preached. The disciples learned from Jesus' life itself. This is a general theory and there are no more powerful education methods. Matthew 23:3-4 mentions the wrong behavior of the scribes and the Pharisees. "Therefore, all that they tell you, is to do and observe, but do not do according to their deeds; for they say things, and do not do them. And they tie up heavy loads, and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger."

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<sup>51</sup>Ibid., 166.



But Jesus taught unlike the Pharisees and the Scribes. John 13:15 says "For I gave you an example that you also should do as I did to you". Jesus' methods of teaching were more than just preaching. His whole life was a model to others. Jesus lived with the disciples, proving to them that He did as He said. Disciples can learn what Jesus did and identify with it. In this way, Jesus' training was an open education program.

What did Jesus show and model for His disciples? Jesus showed what a total commitment and a life of obedience is. John 8:29, says "And he who sent me is with me; he has not left me alone for I always do the things that are pleasing to him.

Jesus never talked about praying, but His disciples wanted to learn how to pray. Luke 11:1 says. "And it came about that while He was praying in a certain place, after he had finished, one of his disciples said to him, 'teach us to pray just as John also taught his disciples."

Jesus did not teach missions theologically, but Jesus was seen as an evangelist by His disciples. He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose" (Luke 4:43-44).

In John 13:4-17, Jesus showed that He Himself was a servant in John 13:5 "Jesus began to wash the disciples' feet". This is a model for leaders to follow. In fact, in the four Gospels, there is little evidence for discipleship by teaching only. Jesus taught discipleship by doing.

If the disciples did not see Jesus doing, they would not have been disciplined by Him; their character could not change into a new creature. Jesus trained His disciples by teaching and doing, which is the best model. The leader of disciples cannot help modeling to their church congregations. Leaders are models, and leaders should train

disciples by living as examples. "Brothers, join in following my example, and observe those who walk according to the pattern you have in us." (Phil 3:17).

The principle of modeling is a very important thing for a disciple-training program. Hearts can be changed to be like the model of Jesus. The principle of example is the best key for successful discipleship programs.

4. For three years in His public ministry, Jesus used small groups, He even created a small group. Jesus called twelve apostles. The early Jerusalem church had small groups. Acts 2:42 says, "And they were continuously devoting themselves to the apostles teaching and to fellowship, to the breaking of bread and to prayer." We do not know how many small groups existed in the early church, but we do know the groups' role was very important for that age.

The congregation of the early church was spread out physically, but when there was worship, they could gather for Bible study by themselves quickly. They could make a small group for a meeting, and they could spread the gospel from man to man.

A small group has flexibility but is not disorderly. In the 20th century, the small group movement spread out into the whole world, not only in the church, but also in secular society. For example, mental hospitals, jails and the Education Department used small group methodology.<sup>52</sup>

Today, the church needs small groups like the early church. Modern churches need small groups in order to develop discipleship programs and to keep the loving relationship between each other. The church needs to take on the small group

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<sup>52</sup>John H. Ok, op. cit., 118.

methodology.

5. Depending on the Holy Spirit in Acts 1:4-8; Luke 24:49. During Jesus' time, all His discipleship training was not understood by the disciples. After He rose up into heaven, He sent the Holy Spirit to the disciples for reproduction. He asked them to depend on the Holy Spirit. Understanding the meaning of that, Campus Crusade for Christ approached has been very successful. They have emphasized evangelizing through Jesus with the Holy Spirit and being dependent on God.

After Pentecost, the disciples were changed into more spiritual men as they received power. Jesus said "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and even to the end of the earth"(Acts 1:8)

If we divide discipleship training into periods, there can be three parts. The first period was Jesus performing public ministry; the second was from the resurrection to the ascension, and the third period is from the ascension until now. Discipleship training has been taking place since by the Holy Spirit.

6. Preparing Well in Matthew 4:1-11; Luke 6:12-13. Any disciple-training leader and teacher should not do anything without teaching spiritual truth. They should not expect any spiritual transformation to take place in believers without depending on the Holy Spirit. These principles are introduced by Robert E. Coleman,<sup>53</sup> and Carl Wilson.<sup>54</sup>

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<sup>53</sup>Robert E. Coleman, The Master Plan for Evangelism (Old Tappan, NJ: Fleming H, Revill Co, 1976), 21.

This principle is very important. They said that the first method for making disciples is selection, then repentance and faith. In fact, Jesus had thirty years to prepare for His public life. He prepared with silence. Before He started His public life He fasted and prayed for 40 days. What does this really mean? We should be training ourselves before we train others. Jesus prepared by prayer before He chose the 12 disciples (Luke 6:12-13).<sup>55</sup>

7. Teaching with purpose, in Mark 3:13-15, Jesus explained the purpose of his discipleship training. Jesus gathered his disciples for a mission to cast out demons, and He wanted to give His authority to his disciples and He wanted them to spread the Gospel.

8. Living like Jesus, as Robert E. Coleman suggested, the purpose of choosing the twelve disciples, was to choose the ones who would "live like Jesus".<sup>56</sup> This is a simple principle, but it has become the peak of discipleship training. Jesus tried to contact the disciples, and the multitudes, and He tried to make that a point. He wanted to make good disciples out of them and have them believe in Him. He wanted to see the disciples become His witnesses after He returned to heaven.

Jesus' education and message focused on proclaiming the Kingdom of God,

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<sup>54</sup>Carl Wilson, With Christ in the School of Disciple Building (Grand Rapids: Zondervan, 1979), 12-14.

<sup>55</sup>Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody Press, 1980), 28.

<sup>56</sup>Robert E. Coleman, op. cit., 75.

accomplishing it, and reproducing the main method for evangelizing the whole world. Through this method of reproduction, He would be able to establish the kingdom of Heaven in the world more quickly.<sup>57</sup>

9. Using questions and conversation as pointed out by Eun, Joon Kwan, "Jesus also taught disciples by conversation and question."<sup>58</sup> He demonstrated the teaching of prayer, mission and obedience by question and conversation(Matthew 7:11). In the four Gospels, there are 66 conversations that took place between Jesus and His disciples.<sup>59</sup> As He quoted the Old Testament, Jesus used various methods for making disciples. In one of them, He showed the meaning of prayer, as has been mentioned 20 times in the four Gospels. We can see the best modeling of prayer at Gethsemane in Matthew 26:39. Jesus wanted to show his teaching to the others naturally by conversation and questions, which can be seen in the Bible.

In John 7:8, one can see a sincere conversation of Jesus characterized with humility. As Jesus liked to hear and listen to others. In Luke 13:4, there is a representative conversation of his intellectual sensation. He always tried to solve problems by conversation. In Mark 10: 12-13 one can see the characteristics of His conversation.

- 1) The conversation of Jesus is brief (Matthew 4:4; 9:29; John 5:6; Mark 8:2).
- 2) The conversation of Jesus has a purpose.
- 3) His conversation is direct, pointed, and not evasive.
- 4) His conversation is personal.
- 5) His conversation makes a difference to the interlocutor.
- 6) His conversation is instructive and

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<sup>57</sup>Ibid., 80.

<sup>58</sup>Joon Kwan Eun, Education Theology (Seoul, Korea: Korean Christian Book Association, 1976), 100.

<sup>59</sup>Waylon B. More, Principles for Discipleship (Seoul, Korea: Navigator Press, 1986), 21.

communicative. 7) His conversation with the use of His eyes (Mark 10:27). 8) His conversation is responsive. 9) His conversation is marvelous (Mark 12:17). 10) His conversation can give pleasure and pain (Mark 12:37).<sup>60</sup>

Jesus also used questions (Luke 2:49; John 1:38; John 2:4; Luke 5:22).

Characteristics of His questions are shown below. He always used the question with a purpose in mind:

1. His questions secure information for Himself (Luke 8:30).
2. His questions express emotion (John 3:10; Luke 5:22, 23; Matthew 12:34).
3. His questions introduce a story.
4. His questions follow up a story (Mark 2:26).
5. His questions awaken conscience (Matthew 23:17).
6. His questions elicit faith (Mark 8:29).
7. His questions clarify the situation (Mark 10:3).
8. His questions rebuke criticism (Mark 2:25,26).
9. His questions put one in a dilemma (Mark 3:4).<sup>61</sup>

Dr. Horne says, the purpose of His coming to the world is that "he came not to answer questions, but to ask them; not to settle men's souls, but to provoke them",<sup>62</sup> this is how Jesus used questions in his ministry.

The origin of disciples began in the New Testament, specifically in the four Gospels and Acts. However, there is some trace of disciples in the Old Testament, but it

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<sup>60</sup>Herman Harrel Horne, Teaching Techniques of Jesus (Grand Rapids: Michigan Kregel Publishing, 1871), 80.

<sup>61</sup>Ibid., 85.

<sup>62</sup>Herman Harrell Horne, op. cit., 77.

is not clear. True discipleship began with Jesus and it distinguishes between secular disciples and Jesus' disciples. Jesus introduced the real meaning of disciples through His use of the word "Disciple" in the four Gospels and Acts. Making disciple is also Jesus' final commandment to all believers. Jesus was an example to the disciples; therefore, one should follow what He did. A disciple is not born but made. It comes through discipleship training. The purpose of discipleship is "for the equipping of the saints for the work of service, to the building up of the body of Christ"(Eph. 4:12). Therefore, discipleship should contain the dedication and obedience of the disciple, a witness controlled by the Holy Spirit, and servanthood like Jesus. Without having these things, it is difficult to make a disciple of Jesus.

## CHAPTER THREE

### SURVEY AND RESULTS OF THE KOREAN-AMERICAN CHURCH'S DISCIPLESHIP BIBLE STUDY

#### 1. THE CURRENT STATUS OF DISCIPLESHIP TRAINING IN THE KOREAN IMMIGRANT CHURCH.

In order to understand the Korean Immigrant church, one needs to study the history. Pastor Chung quotes from Paul Kim's book.

The immigrant Korean church began in May of 1902. With the 1968 "Kennedy Immigration Acts" and the arrival of twenty thousand Koreans per year, a new era of immigrants surged. According to the Korean Foreign Ministry, the number of immigrants totaled 976,128 in June of 1985, which included fifty-six thousand in Canada. According to a thirty thousand increase in immigration and a natural growth rate of two percent per year and the number of illegal aliens, Rev. T. Y. Kim has predicted the number of total Korean immigrants to be 1.74 million by the year 2000.<sup>63</sup>

By September of 1996, there were 110 Korean Immigrant churches in Northern Virginia.<sup>64</sup> However, the Korean church has many problems. The Rev. Taek Young Kim states five areas of problems "too many churches, lack of management of individual church problems, education of pastors, second generation, and congregation, pastoral ethic and challenge from the cults."<sup>65</sup>

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<sup>63</sup>Do Ryung Chung, *op. cit.*, 102.

<sup>64</sup>The writer does not want to treat extensively the history of the Korean Immigrant Church in this paper, it is too long. If you are interested in Korean immigrant church for 1902-1996, the book: Taek Young Kim, Twenty Years' History: Korean Presbyterian Church of Washington (Seoul, Korea: Dong-Aha Press, 1986), is recommended.

<sup>65</sup>Paul Taek Young Kim, Development of the Korean Churches in America (Seoul, Korea: Word of Life Press), 6.



Studies of early immigration show that the early Korean immigrants were exiles from their country. Those who immigrated were some of the most patriotic and hoped to recover the nation from the annexation by Japan.

Rev. Y. S. Chang presents the characteristics of modern immigration and some of the problems of the 920,000 immigrants in the U.S.<sup>66</sup>

1) Fast growing immigration 2) Immigration of a younger generation 3) Immigration of a highly educated class 4) Economically sound immigration 5) Widely-scattered immigration 6) Numerous immigrant churches<sup>67</sup>

Presently, there are 38,198 Korean immigrants in Virginia.<sup>68</sup> According to the Korean directory, Washington had there were 250 churches in the Washington, D.C. area in 1995.<sup>69</sup> There were three pastor and there were six churches in 1977. There were 28 churches at the end of 1980 there were 50 churches in 1984 there were 100 churches; and now, there are 250 churches.<sup>70</sup>

Pastor Taek Young Kim, senior pastor in United Korean American church in Northern Virginia and Professor of Church Growth in Washington Theological Seminary in Virginia, says, "The biggest problem of Korean immigrant churches is that they lack church education and laymen discipleship"<sup>71</sup> programs. He also says that in Korean

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<sup>66</sup>Young Sung Chang, The Church and Family of the Korean Immigrant Society (Seoul, Korea: Yangseuh-Gak Press, 1986), 32.

<sup>67</sup>Ibid., 32.

<sup>68</sup>Ibid., 35.

<sup>69</sup>The SAENURI Korean News Paper, 13 April 1997.

<sup>70</sup>Korean Immigrant Association, The Korean Directory of Greater Washington Area (Virginia: Giant Press, 1995), 245-257.

<sup>71</sup>Taek Young Kim, Twenty Year's History: Korean Presbyterian Church of Washington (Seoul, Korea: Dong-Aha Press, 1986), 7.

immigrant church surveys, 60 percent of laymen were Sunday School students.<sup>72</sup> However, in the Korean Immigrant Churches, a third of the members are new believers. Therefore, Korean immigrant churches need to make discipleship training program for laymen. They need to establish laymen through Bible schools in churches and Bible institutes for laymen. The writer did survey 50 churches<sup>73</sup> among Korean Immigrant churches and their problems with training.

## II. THE RESULTS AND ANALYSIS OF THE SURVEY, IN REGARDING TO THE REALTIONSHIP BETWEEN PASTORS AND DISCIPLESHP TRAINING

### Pastors and Discipleship Training

The survey included twenty-two questions, which were directly answered by the pastors of various Korean immigrant churches. These questions were directed in four different areas. They were discipleship Bible study issues in general, leadership issues, the purpose of Bible study, and Bible study methods. An analysis was done on the discipleship Bible study movement's direction. A comparison was also made between the immigrant churches of the Washington, D.C. area, and the churches of Northern Virginia. These questions were asked of 50 immigrant church pastors of the Washington, D.C. area by this writer at the United Pastor's Conference at the Sae-Han Presbyterian Church in Washington, D.C.

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<sup>72</sup>Ibid., 8.

<sup>73</sup>The Writer did not survey 250 churches, it is impossible for me, but the writer chose 50 churches voluntarily.

## 1. General Issues of Discipleship Training Bible Study

Question #1) On what do you put the emphasis of your ministry?

Education.....	70 %
Evangelism.....	8 %
Prayer.....	20 %
Fellowship.....	12 %
Serving.....	6 %
Other.....	6 %

It can be seen that 70 percent (more than 1/2) of the pastors surveyed are putting emphasis on church education and evangelism was 8%. From this, it can be said that most of the churches are moving towards the right goal.

Question #2) what percentage of your yearly budget is allocated for church education?

Between 5 to 10%.....	20%
Between 11 to 15%.....	50%
Between 16 to 20%.....	14%
More than 20%.....	8%
Other.....	8%

70% of Korean-American churches have been using 15% or less of their budget for education. Only 8% of the churches use over 20%. This is not enough. Many of the Korean-American churches are renting from American churches. Therefore, the church does not invest in its education. The writer does not know the budget ratio for education

in American churches and Korean churches. However, one can see the Korean-American church's pastor's salary is 30-50% of the church budget. Therefore 15% or less of the budget for Korean-American church education is not enough.<sup>74</sup>

Question #3) Do you have discipleship Bible studies for laymen?

Yes .....	76%
No .....	24%

76 % of the churches are conducting Bible studies. However, whether it is effective or even biblical, No body knows. It does show that churches already recognize the importance of Bible study which is a very good tendency.

Question #4) Where do you conduct these discipleship Bible studies?

Education Building .....	70%
Church sanctuary .....	16%
Homes of the members .....	8%
Other .....	6%

From the above, it can be seen that Korean immigrant churches have difficulties utilizing church facilities. sixteen percent of them cannot study in a classroom setting

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<sup>74</sup>There was no information about the percentage of the Korean Church's yearly budget allocated for church education. But the writer tried to call some churches in Korea about it. Therefore, the average education budget is 10.6%. When the writer asked Dr. Frank J. Schmitt "What do you think is the best education budget is in America?", he replied that is is probably 15%. However, the writer wants to insist that the Korean American Church should allocated over 15% for a church education budget. Dr. Chung, Do Ryung said in his book, "A Study of the Korean Immigrant Church Growth through the Bible Study Movement" that church's pastoral salary is 30-50% of the yearly church budgets but he also recommended the best budget is 15-29%. The writer agrees with his suggestion.

but must settle for other places. Thankfully, at least 70 percent of churches are using a room for their discipleship Bible studies.

Question #5) What educational equipment/ facilities do you own?

Overhead projector .....	80%
Tape recorder .....	32%
Slide projector .....	20%
Musical instruments .....	24%
Chalk boards .....	8%
Movie projector .....	2%
Library .....	14%
Other (TV, Video).....	24%

These are necessities for effective education. Yet, most of the churches do not have good equipment. The Korean-American church educates with just the basic education equipment.

Question #6) What would be the reason for the difficulties you might have in your discipleship Bible study?

Lack of participation .....	68%
Lack of concern among leaders .....	18%
Lack of facilities .....	10%
Lack of effective methods.....	4%
Lack of materials .....	0%

Other ..... 4%

Effective education comes from a good mixture of students' yearning to learn and teachers carrying out their responsibilities. But as shown, there is a lack of participation from the laymen, and this creates difficulties in conducting Bible studies.

## 2. Leadership Issues

Question #7) Who is in charge of your church-education (Teaching)?

Pastor .....	82%
Assistant Pastor.....	10%
Elder .....	8%
Ordained Deacon .....	4%
Deacon .....	0%
Other (Pastor's wife) .....	6%

Ninety-two percent of the churches have the pastor in charge of church education.

Pastors can get exhausted easily, when only he is in charge in church education.

Question #8) Which element of the pastor most influences learners?

Pastor's personality.....	62%
Pastor's academic level.....	10%
Pastor's trained qualifications.....	20%
Pastor's spirituality.....	34%
Other.....	2%

These are answer from church members. This also shows that church education is not just intellectual but is also the learning of good characteristics and the pastor's personality. These results show us that a pastor should have good leadership and that the pastor's personality can be an influence on learners. Even if the pastor teaches knowledge of the Bible and his personality is not good, the discipleship may not be effective.

Question #9) What do you think is the most important element of church education?

Laymen's cooperation and responsibility .....	88%
Well-organized education system .....	14%
Good materials .....	2%
Useful facilities and equipment .....	4%

In order to better educate the members, it is essential to train and encourage teachers. The pastor pointed out only the laymen's faith and responsibility. This is not a good practice since the pastor should also consider the problem with himself.

Question #10) What gives you the most difficulty in preparing for Discipleship Bible study?

Lack of time .....	48%
Lack of diligence .....	22%
Lack of education facility .....	10%
Lack of assistant leaders .....	20%

Lack of Bible knowledge .....	8%
Other .....	6%

Korean-American churches always lack the time to study because almost all the churches' laymen have to work, and the pastor cannot meet at a time that is convenient to everyone. The pastor himself cannot always meet when each of the laymen wants to meet. Therefore, the most effective time should be decided through discussion between the pastor and laymen. This is one of the biggest tasks of the Korean-American church today.

Question #11) How often do you attend a leadership training seminar for discipleship

Bible study group leaders in past?

Always.....	58%
Very often .....	24%
Sometimes .....	20%
Never.....	4%

Over 96 percent of the pastors surveyed do have an interest and concern for the continuation of their learning experience. Two-thirds of them participate quite often in leadership training.

### 3. Purpose of Bible Study

The ultimate purpose of any discipleship Bible study must be to lead individuals to Christ so that they may become new creations and to follow-up on their Christian duties,



learning to become more and more like Christ. The following are the questions that were asked of each pastor.

Question #12) Why do you think Bible studies are necessary in the church?

- To imitate Christ's characteristics and to live a changed life... 84%
- To train leaders only..... 8%
- To become knowledgeable of the Bible ..... 2%
- To encourage church growth..... 6%

Ninety-two percent of them had the right purpose of having discipleship Bible studies. They have a positive tendency towards the right goals. Most pastors want to expect a changed life, which is a good thing. However the 8% that indicated "to train leaders only", suggests that the Korean-American churches does not care about the next generation leader following it up.

Question #13) What do you think is the ultimate purpose of having Bible studies?

- To aid believers to meet with Christ and make disciples of Jesus.....92%
- To become knowledgeable of the Bible ..... 2%
- To encourage members to participate in worship services and activities-----4%
- To provide a fellowship hour..... 2%

Question 13 is an addition to question 1. 92% of pastors think that the ultimate purpose is to aid believers to meet with Christ and to make disciples of Jesus. But, still

8% of pastor answered otherwise. This shows that pastors still need to develop a right purpose of church education and Bible study.

#### 4. Methodology of Bible Study

Question #14) What type of discipleship Bible study do you have?

Lecture .....	58%
Dialogue .....	38%
Question & Answer .....	20%
Audio & Video .....	2%
Group Discussion .....	18%
Other .....	0%

Many of the churches have lecture type discipleship Bible studies. The reason for this is that traditionally Korea's education followed the Confucianistic method. This method involves lots of memorization and straight infusion of knowledge. Another reason is that Koreans, under the influence of strong politics, have been very passive. Discussions or question and answer sessions are not very familiar to them.

Question #15) Do you use illustrations during the Discipleship Bible study?

A little .....	80%
Quite a lot .....	18%
Not at all .....	2%

Korean-American pastors use illustrations for effective Bible study. Just as Jesus also used parables and illustrations. The key point however, is the use of God's word and using the illustrations effectively.

Question #16) Why do you use illustrations?

- For better understanding of the Word ..... 86%
- In order to lead their thoughts ..... 12%
- To make it interesting ..... 0%

Jesus used many parables. The reason Jesus used illustration was to help His disciples to understand well and to teach effectively. Whether the illustrations are biblical or not, is not known, but using illustrations is one of the methods of effective education.

Question #17) What do you think is the right number of people for an effective

Discipleship Bible study?

- 5 to 8.....78%
- 10 to 15.....28%
- 20 to 25 ..... 0%
- More than 30 ..... 0%

One hundred percent of them think that the number must not exceed 15 in order for individuals to participate actively.

Question #18) For a Discipleship Bible study, what do you think is the right amount of time?

- Once a week for more than a year .....50%
- Once a week for six months ..... 32%
- Once a week for three months ..... 6%
- Once a week continually ..... 10%

Two thirds of them replied by recommending once a week meetings for six months to a year. However, a believer must learn from the Bible continually.

Question #19) On what day of the week is having the discipleship Bible study most appropriate?

- Most convenient weekday evening ..... 70%
- At the Cell group meeting ..... 4%
- Before the Sunday worship service ..... 8%
- Sunday evening ..... 0%
- After the Wednesday night meeting ..... 6%

The writer does not know about Americans, but for Korean-Americans, it is very difficult to set aside a regular time during the weekdays for a Bible study because Korean-American church members are so busy trying to make a living. It is difficult to make time during the weekend even on a Sunday. This problem has still not been resolved among the Korean-American churches.

Question #20) What is the most needed condition for an effective Discipleship Bible study?

Well-trained leader .....	72%
Participants' enthusiasm .....	32%
Educational environment .....	2%
Other .....	0%

There are not enough Korean-American, well-trained pastors in the Korean-American churches. Laymen want good leaders, and they think having a well-trained pastor is the number one condition for an effective Bible study.

Question #21) What is the most important element in leading an effective Discipleship Bible study?

Powerful work of the Holy Spirit .....	72%
Broad knowledge of the Bible .....	20%
Warm fellowship .....	4%
Good environment and facility .....	2%
Other.....	2%

The majority of the pastors acknowledged the powerful work of the Holy Spirit as their prime element for a successful discipleship Bible study. This shows that the discipleship Bible studies are not just for acquiring knowledge or professional training; rather, they involve individuals' characters and spiritual well beings.

5. Survey of Bible Study Text

Question #22) What is your discipleship Bible study program?

Bethel Bible Series .....	34 %
Navigator Series .....	50 %
10 Step Series .....	4 %
Women's Bible Workshop .....	2 %
New believers Bible study .....	8 %
New member family Bible study .....	6 %
Own publication .....	40 %
Own weekly study .....	4 %
Denomination text .....	12 %
Expository sermon .....	12 %
Tyrannus Bible series.....	2 %
Bible .....	12 %
Tyrannus man to man Bible study.....	8 %
Trinity Bible study.....	16 %
Through the Bible in one year.....	4 %
The 2:7 Series.....	16 %
Sarang church's Bible study series.....	10 %
Mission Explode.....	10 %
Four Spiritual Laws.....	4 %
Gospel's Life.....	11 %

Korean Inter-Varsity Christian Fellowship.....	18 %
Korean Campus Crusade for Christ.....	14 %
Cross Way Bible study .....	38 %
JOY Mission Bible series.....	12 %
Others(Total Bible Curriculum).....	9 %

Most of the pastors have used two or more programs, and it shows that 50 percent of them are using Navigator's Bible series in their discipleship programs. This is believed to be the result of having an outside church movement since 1960-70. The aim of this particular question was to find out what material is being used the most, so that the author may review and analyze it. In this way, he hopes to aid the immigrant churches. The top materials being used are those of the Navigator Series, Bethel Bible Series, 10 Step Series from Korean Campus Crusade for Christ (C. C. C.), Korean Inter-Varsity Christian Fellowship (I. V. F.) Bible series, Cross Way Bible study, Trinity, and Gospel's Life.

### III. THE RESULTS OF THE SURVEY IN RELATIONSHIP BETWEEN LAYMEN AND DISCIPLESHIP TRAINING.

The survey included twelve questions that were answered by the laymen of various churches for the understanding of the laymen's views of discipleship programs. The Washington D.C. area's immigrant churches were surveyed.

A. Results of the Questionnaire for Laymen's Conception

Question #1) How did you come to believe in Jesus?

Through discipleship Bible Study.....	8%
Through reading the Bible.....	6.4%
Through the witness of someone.....	25.6%
Through spiritual experience.....	16%
Through a sermon .....	9.6%
Born in a Christian family.....	35.2%

It can be seen that only a few laymen believed in Jesus as a result of discipleship Bible study. From this, it can be said that the purpose of discipleship training is not to produce "believing in Jesus" but to train disciples and witnesses for Jesus. One who is trained in a discipleship program can later produce fruit for missions. Over 25 % believed through the witness of someone. Therefore, the immigrant church should continuously train the laymen. Also, it can be said that the church did not move toward the right goal.

Question #2) Besides evangelism, what is the most essential mission of the church?

Training laymen.....	74.4%
Assisting the poor.....	7.2%
Serving.....	4.8%
Managing church members .....	13.6%

This result is quite remarkable when considering that most of these laymen want and need quality training. Some 74.4 percent of the laymen wanted training.



Question #3) Is your church training disciples?

Yes, it is .....	47.6%
No, it is not .....	21.6%
Not training disciples but Bible study.....	18.4%
I don't know .....	8%
Other.....	1.6%

Looking at the results above, it can be seen that the Korean immigrant church is trying to use discipleship Bible study. However, 21.6 percent are not using it. The majority of churches are headed the right way, but this does not guarantee that the laymen are satisfied.

Question #4) What do you think the membership of a discipleship Bible study group should be?

1 .....	6.4%
1-5 .....	44.8%
5-10 .....	44%
10-15 .....	6.8%
15-20 .....	1.6%

Among the ones surveyed, 88.8 percent think that the membership size must not exceed 10 for the purpose of having active individual participation. Most laymen want to learn through a small numbers.

Question #5) Do you think discipleship Bible study is necessary in your church?

It is necessary .....	93.6%
It is not necessary .....	0%
I don't know .....	2.4%
It does not matter whether it is or not .....	2.4%

Of the laymen, 93.6 percent believe that discipleship Bible studies are necessary. Therefore, the church should be sensitive to the 93.6 % of laymen who need to learn God's word.

Question #6) What do you expect to change about your life through the discipleship Bible study?

Assurance of regeneration .....	9.6%
Prayer life .....	4%
Growth of biblical knowledge.....	15.2%
Changing of spiritual life .....	72.8%
Emphasis on mission .....	8%

People should expect a change in their spiritual life due to discipleship Bible Study. Of the laymen surveyed, 72.8 percent are expecting transformation. This is what God intends to do. This result shows that many laymen want to grow and that they already expect to grow spiritually.

Question #7) Who do you think should lead and conduct the discipleship Bible study?

Pastor .....	31.2%
Assistant Pastor.....	15.2%
Leader of the church group member.....	20 %
Lay Leader .....	34.4%
Missionary .....	17.6%

A remarkable 34.4 percent of the laymen wanted a lay leader. Also 34.4% of the pastors replied that the pastor should lead and conduct the Bible study. Although this is a good tendency, one should consider the time limitation of the pastor. 33.4 % of the laymen want to make laymen leaders. This desire of the laymen is good, but the laymen should be trained by the pastor and managed by the pastor in order to be more effective.

This shows that the immigrant church wanted to be led by lay leaders. Therefore, the church should be training lay leaders by the pastor.

Question #8) Which method do you think is good for discipleship Bible study?

Conversation .....	65.6%
Question and Answer .....	26.4%
One-Side Lecture Style .....	3.2%
Representative Lecture.....	6.4%

Korean churches traditionally have a lecture-type Bible study. However, laymen need conversational methods. Of the laymen surveyed, 91.9 percent of them want to communicate with the pastor. This is a good tendency, because Jesus used this method.

Question #9) What are the essential factors for discipleship Bible study?

Educational facility .....	6.4%
Environments of Bible Study .....	4.8%
Leadership.....	86.4%
Bible Texts .....	8%

Of the people surveyed, 86.4 % percent of them through that the essential factor for discipleship was leadership. The reason for this is, perhaps, those traditionally Korean pastors have had a sense of spiritual superiority. church members want a leader who understands them and cares for them like a spiritual father. Therefore, the pastor should learn what biblical leadership is, and should treat them as his children.

Question #10) Who do you think needs discipleship Bible study?

Pastors .....	4.8%
Elders .....	10.4%
Stewards .....	24.8%
Laymen .....	66.4%
New believers .....	13.6%
Others .....	2.4%

As many as 66.4 percent think that discipleship Bible study is needed for laymen. This means that when the church trains those laymen, the desire to be trained will be even greater. This is a good tendency. However, the leader and pastor should try to improve themselves day by day, because the laymen always follow their pastors.

## B. Comparison of Pastor and Laymen

In Survey I, Question 1, "On what do you put the emphasis of your ministry?" 70% answered they put the emphasis on Bible study. However, in Survey II, question 2, "What is the most essential mission of the church?", 74.4% of laymen replied that it is training laymen. This means that discipleship is a very essential task between pastor and laymen. But in Question 3 for laymen, "Is your church training disciples?", 47.6% of laymen replied with a positive answer. It means that less than 50% are conducting Bible studies. While pastors and laymen have recognized this need, they have not conducted Bible studies. As a result many churches have not conducted discipleship Bible study in spite of knowing its importance.

In the writer's analysis of the response between the pastor and laymen in Survey I question 2, "What do you think is the right number of people for an effective discipleship study?", 78% of the pastors replied 5-8 is best and 44.8% of the laymen replied that 1-5 is good. This means that laymen want small groups.

In Survey II, Question 7, "Who do you think should lead and conduct discipleship Bible study?", 34.4% of the laymen replied that it was lay leaders. In reality, 82% of Korean-American church pastors have been teaching Bible study. It is right for the pastor to teach but the church should train leaders for the next generation and let them lead small groups.

In considering methodology, 58% of the Korean-American churches used lecture style Bible study. However, 66.5 % of the laymen want the conversational method. In the next chapter, the writer will introduce the best methods.

In Survey I, Question 20, "What is the most needed condition for an effective discipleship Bible study?" 72% of the laymen replied that it is a well-trained leader. In Survey II, Question 9, "What are the essential factors for discipleship Bible study?", 86.4% of the laymen replied that it is leadership. This indicates the importance of the leadership in the church and the pastor's personality. In Survey I, Question 8, regarding texts, "What is your discipleship Bible study texts?", all of the answers had to do with the campus mission group's text books which are Bethel and Navigator, I.V.F. and C.C.C and Cross Way, Joy Mission Bible series. The writer will later examine the positive and negative characteristics of these texts.

Lastly, in regard to the question, "What do you think is the ultimate purpose of having Bible studies?" 92% of the pastors replied that it is to aid believers to meet Christ and to make disciples, 72.8% of laymen replied they are expecting a change in spiritual life. This means that laymen need to grow spiritually, a good response. The writer will explain the purpose of discipleship Bible study in the last chapter.

## CHAPTER FOUR

### INTRODUCTION AND ANALYSIS OF THE DISCIPLESHIP-TRAINING PROGRAMS OF MISSION GROUPS

#### I. WHAT IS A PARACHURCH MOVEMENT?

After 1960, the parachurch movement started with college students on college campuses. During the 1960's, the church did not use discipleship Bible study, but college students did use this method. Then, in the 1980's, the church began to accept these methods for church growth.<sup>75</sup>

The beginning of the discipleship program took place in 1970. At that time, there was no church in Korea that used discipleship programs. Some of the biggest churches were Chung-Hyun Presbyterian Church, Kwang Rim Methodist Church, Yeudo Pentacostal Church, Youg Rak Presbyterian Church, and Sung-Do Presbyterian Church. Sung-Do Presbyterian Church had 600 adult members but only one college member. The college students were not interested in church. They liked to join the campus mission association discipleship Bible study. The reason they liked to join the campus mission group was because they had their own special principles and methods.

These groups did not argue and fight about theological doctrine, but instead, they tried to avoid it. They trained their members to become changed creatures and grow spiritually by God's Word. They did not train through lecture and preaching, but they trained one-on-one and in small groups. They did not teach their members theory but

they taught practical behavior. They encouraged unofficial meetings so they could focus on fellowship between members in official meetings. The members were led by a "Soon" leader who check on their members' spirituality. Naturally, this was attractive to the students.

Pastor Ok explains that he became interested in their methods and principles in the 1970's from the perspective of the church. He explains in a 1970's Korean church statement:

Among the 192 churches that have been surveyed in Korea, then, only 85 percent of them had college student members, and only 20-50 members at that. The 20-50 students were involved only in the largest churches, which were only about 20 churches out of the 192 in 1975.<sup>76</sup>

The churches of the 1970's did not know about discipleship Bible study until after the college mission groups introduced it. Recently, Korean churches have started fashioning new leadership in the church. These leaders range from 30-40 years of age. These are the adults who were trained on college campus mission fields. They are called "the 70's disciplined generations" as they were trained by mission groups during that time. This writer surveyed the method of discipleship Bible study in order to survey famous campus missions groups.

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<sup>75</sup>Il Kyu Moon, "A Study of the Discipleship Training Dynamically" (M. A. diss. , Chong-Shin Univeristy, 1988), 52.

<sup>76</sup>John H. Ok, op. cit., 256.



## II. AN INTRODUCTION OF MISSION GROUPS' DISCIPLESHIP-TRAINING PROGRAMS

College mission groups had a history of 38 years of existence in Korea. For example, I.V.F., C.C.C., JOY MISSION, U.B.F., and NAVIGATOR, among others, existed for 20-40 years. The mission groups had been working in various ways until May 20, 1995.

Jam-Shil Stadium held a big meeting. The name of this meeting was "Student Mission 2000". At that time, one hundred thousand dedications toward missionary service were made. The pure college student number was between fifty and sixty thousand. The alumni of the mission groups are working somewhere in Korea now. They have had a lot of influence on Korean churches.<sup>77</sup>

There were western missionaries in the background of mission groups.

I.V.F. consisted of students who had studied in England including Stacy Wood and David Adney who were the strongest supporters of the group. The Bethel Bible Research Association began in 1970. This study started at Bethel Lutheran Church in Madison, Wisconsin in 1959. Since November 1987, two million have been trained by this program in ten different nations.<sup>78</sup>

### A. Joy Mission Group

The name of the mission is unique. JOY stands for Jesus first, Others second, and Yourself, last. If all three are kept in proper sequence there will be real joy in Christ. JOY chose to retain this acrostic, which is still regarded by JOYers as the unchangeable order for Christian fellowship.

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<sup>77</sup>Ibid., 257.

<sup>78</sup>Do Ryung Chung., op. cit., 182.

Joy Mission began when U.S. Army officer Richard Foster constructed mission groups. The name was Joy Bible Class at first, but later it became Joy Mission.<sup>79</sup>

### 1. The philosophy

No other scripture passage has influenced the mission more in shaping its philosophy of ministry than where Paul says, "Now we are ambassadors for Christ." (2 Corinthians. 5:20) This is the theme of the mission. To help His people carry out this mission God gave to his churches "apostles, prophets, evangelist, pastors and teachers for the equipping of saints, for the work of service, for the building up of the body of Christ" (Eph. 4:10-12).<sup>80</sup> Following this pattern, JOY Mission is committed to the task of training all its members to be disciples for Christ, and to develop their God-given gifts in the service of the churches.

### 2. The purpose

Five basic purposes are given for JOY mission groups

To bring about a friendly relationship and selfless cooperation among its member (2) To provide opportunities in which members may develop the ability to express their thoughts in well-spoken English. (3) To make Christ known, presenting Him as the only means of salvation,

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<sup>79</sup>In 1955, Richard Foster Jr. who was serving in Korea with the U.S. army, started to teach the scriptures in what was then called the JOY Bible class. Within a couple of years, several members of the JOY Bible class had graduated from high school and enrolled in college. This change in status led them to propose a post-high school group. On the 18th of May 1958, at the Salvation Army Hall, ten collegians who belonged to the JOY Bible class, met together to draft the constitution and to designate a new name for the group, namely the JOY Youth Club. Joining in the founding meeting as charter members were Sang Kwon Shim, Heung Su Kim and Mi Ja Lee. Margie Farley, a missionary, attended as an observer and served as the advisor. Through the efforts of these three founding members, JOY Mission took its first step toward becoming an English-speaking, evangelistic student movement. Year after year, the numbers of JOY Mission increased, and in the fall of 1965, Dae Jeon JOY Club was founded. Since then, three more have been founded: Inchoen (1966), Kangneung (1967), and Kongju (1967). Young K. Reiw, "The Theology of Mission Structure and Its Relation to Korea's Indigenous Student Movement" (D. Miss. diss., Fuller Theological Seminary, 1985), 461.

<sup>80</sup>Young K. Reiw, op. cit., 460.

challenging the unconverted to receive Him as their personal Lord and Savior, and helping Christians to know the Word of God more deeply. (4) To help bring about better Christian leadership in the churches and in non-congregational Christian activities. (5) To train and send Christian workers into the worldwide service of Christ.<sup>81</sup>

### 3. The procedures

In the earlier years of JOY Mission, there were four basic steps whereby aspirants entered into the fullness of its mission: (1) basic follow-up; (2) personal evangelism; (3) counselor training; and (4) leadership training (ministerial training).

From 1979 onward, the four steps developed into seven steps: (1) evangelistic Bible study to win the lost; (2) follow-up training; (3) basic doctrines and Bible study methods; (4) ministerial training with the focus on personality development and the adoption of a meaningful life-style by all workers; (5) leadership training: spiritual gifts and offices; (6) leadership training: Old and New Testament surveys along with a grasp of the scripture as a whole; (7) leadership training: missionary vision for the world and leadership development for independent discipleship training activities.

JOY Mission group has various basic steps in its training courses. It's focus is on "how to win as a new believer by training" with steps for leader-training courses which train spiritual leaders to grow by studying the four Gospels.

### 4. Discipleship methods

JOY Mission goal is to train "victorious Christians" through the four Gospels. The main methodologies are one-to-one teaching and small group Bible study.<sup>82</sup> The

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mission headquarters suggest three months as one term with the whole period lasting almost a year. The mission group focuses on pious training and tries to produce high quality Christians by using discipleship Bible study.

This group invented its training courses in Korea. They want to lead people to be dedicated to God as missionaries for world missions.

## 5. Evaluation

JOY Mission was born in Korea. They invented their own discipleship training methods to produce a Christian who will be dedicated to world missions through a relationship between society and church. This mission group tries to deliver God's word through questions and one-to-one Bible study. They focus on producing good quality Christians and place an emphasis on prayer. They work at writing books and they emphasize confession of sin and encourage church attendance. This is the only mission group that has a good relationship with the church.

### B. Campus Crusade for Christ

Campus Crusade for Christ (C.C.C.) was started in 1951 by Bill Bright. "He started his campus ministry at the University of California, Los Angeles."<sup>83</sup> . While Bill

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<sup>81</sup>Ibid., 462.

<sup>82</sup>Gik Hwan Gho, "Discipleship", *Ministry and Theology Magazine*, July 1995, 60.

<sup>83</sup>Eun Gon Kim, "A Study of the Laymen through the Biblical Education" (D. Min. diss., ACTS and Fuller Theological Seminary, 1983), 95.

Bright was studying at Fuller Theological Seminary, he met a Korean Fullerite, Joon Gon Kim. The two shared a vision for campus evangelization all around the world. When Kim returned to Korea in 1958, he established Korea Campus Crusade for Christ (K.C.C.C.) after serving with American Campus Crusade for Christ for several years. By the 1960's, the K.C.C.C. has ministry had expanded all over Korea. There are all Korean staff.<sup>84</sup>

In these particular years, the Korean directors of district centers were Joon Gon Kim, Korea Director; Seoul; Nam Chin Cha, Executive Secretary; Suk Hong Choi, Chunju area; Nam Choong Yoon, Kwangju area; Dong Hyuck & Jewel Shin, Pusan area, and Ken Kremer, missionary associate.<sup>85</sup>

### 1. Philosophy

Campus crusade for Christ group ministry focuses on God's words in Matthew 28:19-20 to accomplish His Great Commission. It can be divided into three parts: winning, building and sending.

For the three steps, C.C.C. uses individual Bible study and group Bible study. Campus crusade places a strong and wholesome emphasis on the great historic truths of the Christian faith. Particularly, it focuses on the deity of Jesus Christ, His atoning death for our sins, and the inspiration and authority of the Bible. The reason is that after World War II, America universities fell into Nihilism and experienced a destruction of moral sense. Therefore this mission group proclaimed a message of God's love,

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<sup>84</sup>Bill Bright, Come, Help, Change Our World (Seoul, Korea: Word of Life Press, 1980), 4.

repentance from sins, and turning back to one's home. They felt stimulated to break out into a spiritual movement to show the love of Jesus to college students in need of Jesus' love. Campus Crusade makes personal evangelism, the local church, and Christian discipleship its prime focuses in its ministry. It follows the Great Commission in faithful obedience to the Lordship of Jesus Christ. It also stresses total dependence on the Holy Spirit. It seeks cooperation with all Christian men and women, all Christian organizations and all local churches wherever possible.

## 2. Training Methods

In addition to the nationwide and worldwide crusades, K.C.C.C. has held summer conferences as part of its training at Dae Jeon, a southern island off the coast of Korea, since 1977.

K.C.C.C. forms small group meetings through "Soon" meetings. Chin Hwang Chung explained about "Soon" saying:

An important practical method of multiplication is the Korean concept of Soon; the literal meaning of "Soon" is "rod" or "shoot" as found in Isaiah 11:1. The word "Soon" is a genuine Korean word which contains some vital hints regarding the principles of spiritual multiplication; that is, the word connotes the possibility of sprouting leaves, flowers, and of bearing fruit. The sprouted rods have the ability to bud other rods which will have the same potential. Soon leaders on campuses form active Soon groups for the purpose of training other Soon leaders to carry on the multiplication process.<sup>86</sup>

Through personal evangelism, K.C.C.C. members gain new Christians called infants. They accomplish this in four stages: (1) contact; (2) testimony; (3) presentation

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<sup>85</sup>Ibid., 7.

<sup>86</sup>Chin Hwang Chung, Bible Studies and Laymen's Witness (Seoul, Korea: Korean Church Explosion, 1983), 326.

of the gospel; (4) persuasion. After the infants are born, they are put into Soon training. The Soon leader keeps a record of the progress of the members to check the maturity of its members as follows. 1. Unborn baby, one who is in contact with a Soon leader. 2. Infants, born as a result of making the decision; following the presentation of the four spiritual laws. 3. Child, Seven appointments and messages needed to be finished. 4. Young Christian. 5. Adult, potential "Soon" leader.<sup>87</sup>

Infants, children and young Christians in the five steps of Soon training are requested to take the Institute of Bible Study (Individual Bible Study) training program. The Leadership Training Institute programs then follows. Among Leadership Training Institutes graduates, the K.C.C.C. leadership body selects staff candidates. Once staff candidates are appointed, they receive further training at the Great Commission Training Center where in order to become official staff members. K.C.C.C. relates its evangelism to its leadership training program through these procedures.

For the campus, as well as the churches, K.C.C.C. has the following ministries:

(a) Evangelism through the Four Spiritual Laws. (b) Mobilization Evangelism Movement (win men/ build men/ send men) and the Pilgrim Journey Evangelism (faith/ adventure) (c) "Here Is Life" Movement (lay-adult evangelism) (d) Film Ministry (e) Group Sound: newspaper, radio, and television ministries. (f) Satellite Evangelism in planning. (g) C.C.C Movement for High Schools (H.C.C.C.) (h) Army Evangelism (i) Ministry in House Churches (small group movement) (j) World Mission and Ministry of East Asia Headquarters.<sup>88</sup>

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<sup>87</sup>Kyung Bae Min, The History of Korean Christianity (Seoul, Korea: Dae-Han Christian Literature Society, 1983), 326.

<sup>88</sup>Do Ryung Chung, op. cit., 64.

### 3. Courses of Discipleship

K.C.C.C tries to have the point of context by the gathering and training of members and making Soon leaders of them by studying the Bible. Then the group sends a member into the world.

This mission group is trained by contacts, achievement, basic growing up steps, especially the four spiritual laws, which are well used in this mission group. They work and train by this small group and all night prayer and fasting.<sup>89</sup>

The courses of training can be shown below:

First, the basic purpose of the Soon meeting: faithful men and disciple and connection to Soon leaders. Second, mission connection (individual mission and group mission); Achievement (accepting and assurance, following up); basic following up (individual following up and basic Soon meeting for 1-6 weeks); discipleship training first and second (Purpose: faithful men for six steps); leader's training (advance class and middle class); sending (multiplied growing).<sup>90</sup>

### 4. The methods of training

K.C.C.C trains with three steps for accomplishing Jesus' commandment: mission, growing up, and sending. "These courses are conducted by one-on-one Bible study, conversational methods and small groups."<sup>91</sup>

A small book, "Four Spiritual Laws", has been used during small member group

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<sup>89</sup>Gik Hwan Gho, op. cit., 64.

<sup>90</sup>Korea Campus Crusade for Christ, Life for Knowing Christ (Seoul, Korea: Soon Press, 1985), 6.

<sup>91</sup>Il Ryul Chung, op. cit., 454.



led by Soon leaders. They have had Friday evening services where they fasted and prayed. The mission group had been focused on four absolute things: absolute faith, absolute dedication, absolute training, and absolute behaviors. A major characteristic of the groups was their strong prayer training.

K.C.C.C. focused on mission on the basis of its 10 Basic Step Bible series.

They train Soon leaders and members to go to the campuses for reproducing. They also emphasize five great commissions of God's Word: prayer, mission, love, cooperation, and the four "absolutes". Consistently, they have a more powerful prayer training than any other mission group.

#### 5. Evaluation

This mission group has three great principles and puts emphasis on three absolute aspects which are absolute faith, absolute dedication, absolute training. This group trains the membership and they focus on making missionaries. Their training methods are one-to-one Bible study and small group Bible study. But their weak points are that there is no mention of stewardship training of church doctrine.

#### C. Navigator group

Korea Navigators are well known by their systematic discipleship training program and through their materials. However, church leaders are usually critical of their exclusiveness and withdrawal from the churches. This movement has been long regarded as a closed student society. Due to its exclusiveness, it is very difficult to get

information concerning its personnel and statistics on finance and membership.

However, it gradually began to open toward the churches from 1965 onward through the ministry of its 2.7 Series Discipleship Training Course.

### 1. A Brief History

" The Navigators was founded in 1933 in America by Dawson E. Trotman. At present, its work has spread to 34 countries. Dr. Billie Hanks says the father of discipleship training is Dawson E. Trotman."<sup>92</sup> After inviting Jesus Christ to be his Savior, Dawson E. Trotman established the purpose for his training which for 30 years has been "Let them know Christ" until his death in 1956. <sup>93</sup> Presently, the main office is located in Colorado Springs, CO. They have 1,000 professional staff members in 30 different countries, and they have been in charge of counseling and following up of new believers in Dr. Billy Graham's crusades.

The Korea Navigators began their ministry in 1963 through Paul (Kang Sik) Yoo, who had been converted in August, 1959. According to Yoo's report, in December 1961, he met Ron York, a missionary to Korea with the 8th Army of U.S. soldiers and a representative of the American Navigators. Paul Yoo decided to work with the Navigators. He then trained Jin-Seung Hah, the present director of Korea Navigators. After that, Paul Yoo was assigned by the headquarters to be trained by the first Navigator missionary to Singapore.<sup>94</sup>

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<sup>92</sup>Do Ryung Chung, *op. cit.*, 172.

<sup>93</sup>*Ibid.*, 172.

<sup>94</sup>Kang Shik Yoo, *The History of Korean Navigators*, excerpts read by the author, 1984, cassette.

As a result, he and his family went to Singapore for training from 1964 to 1965. On his way back home, he stopped by Japan to meet the Japan Navigator's director. In interviewing him, Paul Yoo shared his ministerial philosophy with him under three headings: (1) Making and multiplying disciples; (2) Contributing to the quality development of the Korean church; and (3) Working for the spiritual enrichment of Christian homes.

Yoo's evangelistic work was so successful that many came to gather with him at his residence. However, soon afterwards, many left the Navigators because a Korean pastor started to speak against the Navigators as a heresy. At any rate, the work continued to expand steadily.<sup>95</sup>

## 2. Purpose and Emphasis

Chin Hwang Chung has pointed out the purpose, emphasis and influence of the Navigators on the Korean churches in the following fashion:

The aim of the Navigators is to make disciples all around the world, thus helping to fulfill the Great Commission, which the Lord gave in Matthew 28: 19-20.

This organization is convinced that the multiplicative process shown in II Timothy 2:2 is the only way the Great Commission of the Lord can ultimately be fulfilled. Disciple-making is central to its ministry. The Navigators emphasize the spiritual quality of every member. The group is well known for its carefully prepared Bible study materials, such as *Studies in Christian Living* (ten volumes in booklet form) and *Design for Discipleship* (six volumes). In addition, the Topical Memory System is quite valuable in helping laymen memorize Scripture. This mission has awakened Korean churches to the imperative of studying the Bible and spiritual reproduction through the ministry of laymen.<sup>96</sup>

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<sup>95</sup>Ibid., same cassette.

<sup>96</sup>Chin Hwang Chung, *op. cit.*, 327-328.

The Navigators' Five Basic Beliefs and two theological bases also reflect its purpose and philosophy. The Five Basic Beliefs are ;

- a) The Great Commission (Matt. 28:19-20)
- b) Multiplying laborers (Matt. 9:37)
- c) The importance of an individual (2 Tim. 2:2)
- d) Servanthood is an attitude (Mark 10:45)
- e) A standard of excellence (Col. 3:23)

Two theological bases:

- a) Jesus Christ is the Son of God and the Savior of the world.
- b) The Scripture is the Word of God.

### 3. Ministries

Korea Navigators have not had until recently any definite ministry for the churches. However, they have recently created a Two-Seven Series Department to apply their methodology to churches. The other many ministries include:

a) Personal Evangelism: The Navigators emphasize this more than any other method of evangelism. Its leaders even seem to show reluctance in so far as participating in mass evangelistic crusade under the auspices of the Navigators.

b) Apartment Fellowship and Training: This is a unique ministry. Two or three members live together in the same house to train themselves in cultivating a fruitful devotional life and studying the Bible. They also seek deep communication and intimate Christian fellowship with one another.

c) Conference and Camps: These are of a five-day duration. The first three or four days are devoted to discipleship training and the last one or two days to disciple making. Since the last day invariably falls on Sunday, this causes conflict between the Navigators and the churches.<sup>97</sup>

d) Publishing of Bible study materials.

e) Promoting foreign missions.

#### 4. The contents of the materials and texts

Mostly, the text deals with topical Bible Study. It is simple and spiritual. Its aim is to help believers in maturity. The following are the materials:<sup>98</sup>

1. Bridge, 2. Beginning with Christ, 3. Lessons on Christian living, 4. S.C.L. Study in Christian Living (10 books) 5. Design for Discipleship (6 books), 6. 2:7 Series ( 6 books), 7. Equipping the Saints (10 books).

The above materials have four main ingredients: Building study experiences based on God's Word, application, individual training and reproduction.

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<sup>97</sup>Yong Ho Kim, "The Present Status of and Suggestions for Discipleship Training of Para-Church Mission Organization in Korea" (M.A. diss. , Rutherford Theological Seminary, 1981), 37.

<sup>98</sup>Il Ho Moon, "An Analysis for Better Training the Laymen Discipleship Program" (M. A. diss. , Chong-Shin University, 1987), 56.

Chart 1

Example of Navigator Texts <sup>99</sup>

What is a disciple?

The simplest meaning of a disciple is that he is a "learner" or "follower". Socrates had disciples, John the Baptist had disciples, and Gandhi had disciples. But to be a disciple of Jesus Christ involves much more than following any human leader.

Jesus' definition of a disciple

1. Read Luke 14:25-33.

a. According to these verses, what characterizes a disciple?

Verse 26 \_\_\_\_\_

Verse 27 \_\_\_\_\_

Verse 33 \_\_\_\_\_

(In order to more fully understand the use of the word hate, read Matthew 10:37.)

b. Do you think these characteristics in Luke 14 are external actions, internal attitudes, or both? Explain your answer.

2. From the following verse, what actions does Jesus say should characterize the lives of his disciples? (After your answer, record a cross-reference for each verse.)

	Action	Cross-reference
John 8:31	_____	_____
John 13:34-35	_____	_____
John 15:8	_____	_____

3. Using the Scriptures in questions 1 and 2, write a brief definition of a disciple

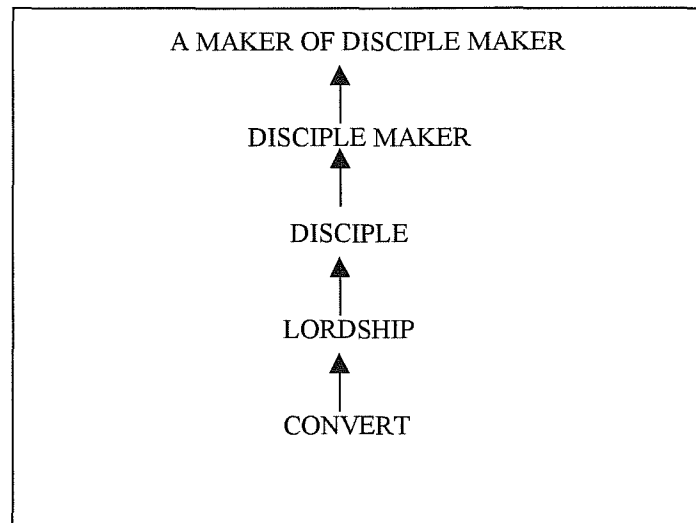
4. Jesus' standards for his disciples are high. Why do you think this is so?

<sup>99</sup>The Navigator, Growing in Discipleship (Colorado Springs, Colorado: A Ministry of the Navigator, 1992), 5.

## 5. Method of Discipleship Training

A strict one-to-one program is emphasized.<sup>100</sup> Based on Christ's last and greatest commission, the goal is to make disciples of all nations. However, the weaker point of the studies is that they have either omitted or only briefly mentioned the praise and worship service and the holy communion. This causes great concern. The group requires the learner's ability of memorizing verses, and they act out II Timothy 2:2 literally. They train for three years.

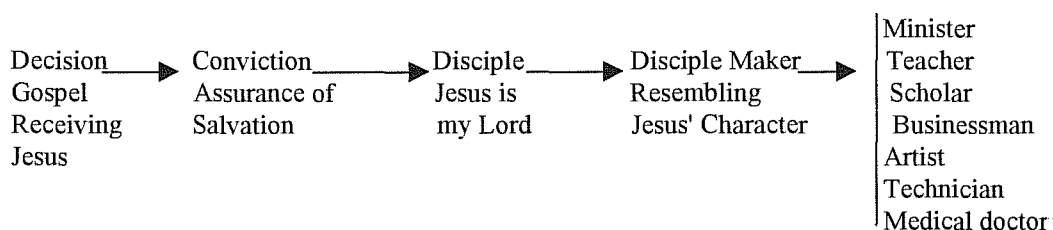
Navigator Bible study wants to train people the way it was portrayed in Matthew 28:19. Their focus is on the "reproduction of spirituality."



This Bible study is thoroughly a person-to-person style Bible study, and they emphasize spiritual reproduction. They train other campus mission groups and focus on follow-up. The first step suggested is in Matthew 28:19-20, making disciples. They divide and classify their members according to their level of spirituality: the repenters,

the disciples, the worker, and the leader. The Navigators have four steps of training. The first is the Basic Course, the second is Follow-Up, and the third is Long Term Follow-Up, and the fourth is the Building Process.

These steps as a decision making step, are summarized as follows:<sup>101</sup>



Navigator Bible Study is not just a Bible study, but it is a reproductive Bible study. The Navigators emphasizes the reproducing of disciples, and they suggest actual actions. For example, they suggest having a daily quiet time, practice reading Bible verses, listening to sermons, memorizing Bible verses, obeying God, praying, attention to individual missions and follow up.

Navigators sometimes holds meetings for communal living, and they call it “Apartment.” However, this communal living cannot meet the standards of the church.<sup>102</sup>

## 6. Navigators' Discipleship Training

Navigators has been training people through their special training program for two years on the first Steps. They have follow-up programs for leaders for the three years

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<sup>100</sup>Do Ryung Chung, op. cit., 173.

<sup>101</sup>Jong Soon Park, Church Growth and Bible Study (Seoul, Korea: Hye-Sun Press, 1988), 90.

<sup>102</sup>Jung Ho Oh, “Strategy for Campus Evangelism” (M. Div. Diss. , Chong-Shin University, 1982), 62.



following training and "strong-worker" training courses, also for three years. One who has been dedicated should make another worker dedicated to Christ; therefore, they are making disciples continuously in fulfillment of the Great Commission.

## 7. Evaluation

Navigators has organized their training programs well. They have trained for long periods and have focused on "high-quality devotional training." They emphasize a one-to-one relationship, between a leader and a disciple. They need to exhibit obedience, dedication, and a good relationship with each other. Also, this group dedicates itself to deliver God's message to non-Christians and lead them to be dedicated through continuous follow-up.

The negative side is that this group does not deliver just biblical knowledge but they do quiet time and Bible verse memorizing training. They put an emphasis on personal silent prayer, but they do not mention hymnal life and serving the church life. If this navigator text is used, it will cause trouble with church leaders. Therefore, a text that adds ecclesiology would be great.

### D. Korean Inter-Varsity Christians' fellowship group

Korean Inter-Varsity Christians' fellowship group originated in the Cambridge Inter-Collegiate Christian Union in England. I.V.F. was introduced to Korea in 1957,

and it was actually organized in 1970. Its focus was campus ministry.<sup>103</sup>

This chief director, Kim, Duk Young had 17 Managers and 20 Associate Professors who's large staff started the training in Korea, and this mission group has been supported by the International Fellowship of Evangelical Students.<sup>104</sup>

### 1. Bible Study Texts.

There are many kinds of text books of I.V.F., and we can classify them as follows:<sup>105</sup>

(1) The texts for mission: Invitation to Happiness, One-to-One. (2) The texts for New believers: The Way of New Life, Aim for the Purposes, This is a Christian Life. The texts for Discipleship Training: Be Ready to Suffer for the Gospel, One Who is Hired by God. (4) The Texts for subjective Bible Study: Love your God, Love yourself, Love your Neighbor: Fruit of the Holy Spirit, Good Image, World Mission.

I.V.F has additional text books: nine Bible study series, 16 published books, a small book series, and 15 more books. Disciples can study through personal Bible study material.<sup>106</sup>

The methodology is such that after finishing the basic courses, the learner should study the Bible on his or her own. It is called "Personal Bible Study", and the learners may reference the biblical interpretation notes, New Bible Dictionary, Bible Handbook, and the General commentary.

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<sup>103</sup>Korean I.V.F. 29<sup>th</sup> Anniversary Report (1985)

<sup>104</sup>Ibid., 29<sup>th</sup> Anniversary Report (1985)

<sup>105</sup>I.V.F Book List, (Seoul, Korea: Korean Christian Fellowship Association Press, 1987), 20.

<sup>106</sup>Jong Soon Park, *op. cit.*, 95.

One studies the Bible alone, and the process of Bible study takes place through Observation, Interpretation, and Application. The inductive method for Bible Study is used. The I.V.F's text is rather unorganized and is not a text which can be easily chosen. The I.V.F. has the purpose of "evangelizing the social community and college campuses." The I.V.F. focuses on the following: Evangelism, Discipleship, and Mission-  
-it is called E. D. M.

## Chart 2

### Example of Inter-Varsity Texts

(1). The Ministry of the Pre-incarnate King (John 1:1-2)

(a). What would John's first readers have understood by his use of the Greek word Logos? How does John's understanding of this word depart from that of the Greek Philosophers ?

(b). What three things does John tell us about Jesus as the Word of God in these opening verse ?

(c). Why is the fact that "God is always Jesus-Like" important for the way we read the Old Testament? Is this how you approach it?

(d). In the Phrase "the word was God" in verse 1. 'God' does not have a definite article in the original Greek text. To what controversial claims has this led? How may they be answered ?

(e) In what ways are you tempted to 'compromise the uniqueness of the revelation of Jesus Christ'? How can we avoid this without being bigoted ?<sup>107</sup>

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<sup>107</sup>Bruce Milne, The Message of John (Downres Grove, IL: Inter-Varsity Press), 324.

The Bible study books use inductive methods and have many volumes; in fact, these books are used also for quiet times, making them a transcendental book. The reason for writing in an inductive way is so that the learner can find the truth himself through verse-by-verse analysis. Through the I.V.F. texts, one can easily find that the Bible is truly the Word of God. This is a good text for college level students.

The leader of the group should always understand what the Bible says and to share various experiences for the purpose of teaching group members. The I.V.F. recommends the Tyndale Commentary for interpreting the Bible.<sup>108</sup> The I.V.F. wants every member to join a local church in worship because it does not have Sunday worship services.

### 3. Methods for Bible study

The purpose of methodology is that after finishing the basic courses, the learner should be able to study the Bible by himself. They call it Personal Bible Study, and the disciples may reference biblical interpretation notes (New Bible Dictionary, Bible Handbook and Commentary). "Inductive Bible study invites the students to discover for themselves the meaning of the Scripture"<sup>109</sup> Of the methods, 99% were inductive.<sup>110</sup>

I.V.F. has trained by small groups and by inductive methods for discipleship training. They have trained during vacations and have focused on the mission of training and the disciple's whole personality. They have also tried to establish their community

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<sup>108</sup>Do Ryung Chung, op. cit., 95.

<sup>109</sup>Charles E. Hummel, Campus Christian Witness (Chicago, IL: Inter-Varsity Press, 1958), 133.

<sup>110</sup>Do Ryung Chung, op. cit., 183.

on campus and have focused on the intellectual parts while trying to harmonize society and Christianity.

#### 4. Characteristics

This group has tried to accomplish Romans 12:3, "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think, but to think so as to have sound judgment, as God has allotted to each a measure of faith." This group used "Tyndale Commentary for a correct interpretation of the Bible"<sup>111</sup>

This mission group has published many books on discipleship. They conduct Bible study by inductive method and small group ministry; they focus on reading Christian books; and they are very dynamic with their use of small groups. They do not meet on Sunday because they want to serve the church. This group is in harmony with and cooperates with the church.

#### 5. Evaluation

This mission group does not want any conflicts with the local church, they encourage their members to attend Sunday worship service on Sunday, therefore there is no meeting on Sunday . The focus of training is on intelligent laymen, therefore, those who do not have college degrees find it difficult to join into this group. They recommended the Tyndale commentary, but this can be bring limitation to interpreting the Bible.

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<sup>111</sup>Ibid., 184.

## E. University Bible Fellowship Group

Universal Bible Fellowship(U.B.F) began in 1961 in Kwangju, a southern provincial city of Korea. It began through the joint activity of Samuel Chang Hoo Lee and Sara Berry, missionaries associated with the Southern Presbyterian church.

This group's purpose is to evangelize college campuses on the basis of God's Word. This movement spread out to each and every college campus in the 1960's and spread to Germany and other countries in the 70's. U.B.F. did not begin in a foreign country but from native Korea, which makes Koreans proud of U.B.F.<sup>112</sup>

### 1. Purpose.

To be a member of this group one must pledge the substance of 2 Timothy 2:16. The actual pledge reads, "I as an unshameful laborer of Jesus Christ, will rightly handle the Word of Truth, agree with the purpose of U.B.F and pledge that I will do my best for evangelizing the campus and achieving world mission." This declaration reflects the purpose of U.B.F. There are three major points:

- (1) It aims to produce good Bible teachers.
- (2) It aims to evangelize campuses.
- (3) It aims to achieve world mission.

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<sup>112</sup>Martin L. Nelson, The How and Why of Third World Missions (Pasadena, CA: William Carey Library, 1976), 60.

## 2. Ministries.

There are various and somewhat unique ministries of U.B.F. Its two major activities are "Korean Bible" and "World Mission." In other words, its two main objectives are teaching the Bible in order to win Koreans to Christ and evangelizing the world. Briefly, its distinctive ministries are:

(1) One-to-One Bible Study: This unique method is a kind of inductive Bible study which necessitates the writing of one's personal understanding of Scripture passages called "Sogam," after the sheep (learner) has learned from his shepherd (teacher, disciple-maker, full-time professional staff).<sup>113</sup>

(2) Various Conferences and Symposiums.

Weekend conference, summer conferences and leadership conferences are also a part of U.B.F.'s total range of activities.

(3) Chapter Ministry.

The chapter is like a local church in its outward appearance. The "Shepherds" are in charge of these groups.

(4) Day meeting ministry

There are five to seven day meetings in each chapter. Every day, a different group of students meets at the chapter center. The procedure includes: prayer, preaching, Bible study through Daily Bread and sharing one's "feeling" with others.

(5) Leadership Training

The two types of leadership training are shepherd training and missionary



training. Shepherd training includes informal theological training, preaching training and music training. Missionary training courses are Bible Study and Language Learning.<sup>114</sup>

### 3. Text

U.B.F's representative text is called Daily Bread,<sup>115</sup> which is published every three months. It had first been published in June 1968. This text provides help with a daily quiet Bible study and helps one in Bible Study. Daily Bread contains texts from Genesis, Exodus, Luke, John, Acts, Romans, I and II Corinthians, Philippians, II Timothy, Hebrews, and I and II John.

The texts have a part requesting feed-back. The texts can be used to improve the individual learner's impression of the Bible study, and most books are dedicated to missions and mission goals.

### 4. Methods of Bible Study.

"Daily Bread" has been used for small group Bible study. The discipleship training meeting is led in a one-on-one style Bible study, group Bible study, campus prayer, Sunday worship service, Bible school, summer retreat, and World mission reports.<sup>116</sup>

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<sup>113</sup>Ibid., 22.

<sup>114</sup>Ibid., 30

<sup>115</sup>Daily Bread, Seoul, Korea: U.B.F. Fall, 1982.

<sup>116</sup>Jung Ho Oh, op. cit., 59.

The methodology of the Bible study is good for small groups and one-on-one Bible study groups, U.B.F. has trained students according to their college status. During a student's freshman year, they train them by seven steps which is "the Gospel, Genesis and John's study."

In their Sophomore year, they are called a "small shepherd". Steps for learning what a disciple's life is all about are taught. During their junior year, they begin shepherd training, and then during their senior year, important mission training is done.

U.B.F. also uses methods which include one-to-one study, quiet time training, spiritual diary writing, and small group leadership training. They also hold retreat, symposium and a seminar for teaching spiritual "fishing" methods during summer and winter vacations.

#### 5. Characteristics

There is no big characteristics but this mission group focuses on the mission of the school and they want to evangelize the world by college campus mission. They train for a long period of time and they make student ministers feel like family to each other. They send missionaries as self-supporting.

#### 6. Evaluation

The writer will introduce both positive and negative aspects of the mission group. First, their one- to-one Bible study method, which uses the principle of each person being interested in one another, has contributed to the life of the students. This method is being

used in some churches today. Second, their tent-making policy has made a significant impact on the progress of pioneering new nations with the gospel.

Third, the sacrificial stewardship of time and money by U.B.F. members has been a rebuke and a challenge to many.

Also the mission group has some negative aspects: First, U.B.F's inadequate concept of the missionary task has resulted in considerable lay involvement but few permanent achievements.

Second, U.B.F's lack of historical perspective results in the tendency to identify God's purpose almost exclusively with its program.<sup>117</sup> Third, U.B.F does not emphasize personal conversion experience, contrary to all other student movements. Fourth, U.B.F's negative view of ecclesiology is well known to Korean churches and to other student movements. Fifth, U.B.F. members often seem to be too legalistic, separate and fundamental. Their ardent and subjective Bible study which are devoid of any evident concern for a dynamic and personal conversion experience may lead its members to spiritual Pharisaism.

### III. AN EVALUATION OF THE MISSION GROUPS' DISCIPLESHIP-TRAINING PROGRAM.

#### A. Positive Evaluation.

One positive thing is that they understand the Gospel clearly, and the mission group presents the meaning of the Gospel and introduce soteriology in the church. Pastor

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<sup>117</sup>Yeol Soo Eim, "University Bible Fellowship-A Case Study of the Indigenous Mission Structure in Korea" (Th. M. diss., Fuller School of World Mission, 1983), 35-36.

Hong, Jung Gil of Nam Seoul Presbyterian Church mentions three possible directions for the outside church movement: the outside church movement could increase the assurance of salvation; the outside church movement could reduce the influence of the pentecostal movement and open a way for Bible study, and finally, the outside church movement could start inner-church movement.<sup>118</sup> His evaluations help the church to realize one's self-identity and the line between what is church life and what is the Christian life. Also, the writer thinks that the mission group presents the know-how for growing spiritually, systematic methodology, and motivates the church for educational development. Pastor Kim, Kwang Yul said that the outside church movement could inspire the spirit of mission in the hearts of believers.<sup>119</sup> They could try to use various methods for training, as they were mainly concerned with leadership development. The C.C.C. and Navigator have experts, and they could train members to attain practical experiences. They could also observe someone whom they have trained.<sup>120</sup>

They could develop various steps for training and train them not only for knowledge, but for practical application. Also, the writer thinks that the Korean church was in a patriarchal system at that time. Therefore, they did not care about education. But the church has realized what is the important methodology for education. For example, they can be interested in small group Bible study, inductive Bible method, conversation and question style Bible study, and one-on-one Bible study. The mission

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<sup>118</sup>Jung Gil Hong, "The Chart of Bible Study Movement" (Seoul, Korea: The Friend of Teacher Magazine, 01 Feb, 1982), 18.

<sup>119</sup>Kwang Yul Kim, "Leadership Development for Campus Mission," (Christianity Thought Magazine, Ideas Vol. 27, March, 1983), 22.

<sup>120</sup>Ibid., 24-25.

members can help each other and they can act in brotherhood. They train their members strictly and the members get involved as church members and dedicate themselves to contribute to church growth.

Kim, Kwang Yul says,

The outside church movement uses conversation style and the thought training and discussion style. Most churches do not use these methods. The outside church movement tries to solve fellowship problems, which churches did not do. Outside church leaders had their members trained first, then they joined the Bible study. In fact, the environment of the group was smooth and fun.<sup>121</sup>

Pastor Kim, Young Ho mentions the good things of the outside church movement,

1. They could realize the true meaning of the Gospel.
2. They could be focused on evangelism and missions.
3. They could emphasize lay development.
4. They could find younger generations who are separated from the church.<sup>122</sup>

This writer also evaluated and summarize the positive aspects of the outside church movement:

1. They could have the assurance of salvation.
2. They could have a clear purpose of training and Bible study.
3. They could use small groups, and they could use inductive Bible study methods.
4. They could consider the steps for training and awakening the laymen.
5. They could prepare a good environment for Bible study and stimulate discipleship training for the church.

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<sup>121</sup>Ibid., 46.

<sup>122</sup>Young Ho Kim, "The Status of and Suggestions for Campus Mission Group's Discipleship Program in Korea" (Th. M. diss., Luther Rice Seminary, 1981), 46-53.

After all, mission groups can present the possibility and methodology to the church about how to multiply by personal mission, how to reproduce another disciple and build a personal relationship with others, and how to develop their spirituality day by day. The writer's summary is shown below:

1. The mission groups are clear on the theology of regeneration; therefore, they could form a group called a salvation group and another called an un-salvation group. This will enable their group members to have assurance of salvation. This is the great contribution they have made to Korea.
2. The mission groups could challenge systematic discipleship education so Korean churches could be transformed into individual, self-growth congregations and train disciples.
3. The Korean church was a patriarchal system at that time. However, the church could gain good information about discipleship methods and mentorship from college mission groups. Methods to help minister to laymen could be developed by college groups. churches could transfer from task to relationship.
4. The group could supply the possibility and methods doubling growth through the person-to-person mission. One who was disciplined well could breed another.
5. The college mission group stimulated the church's interest in Bible study. They supplied the methodology for Bible study and introduced good Bible texts and biblical Christian books.

## B. Negative Evaluation

The concern of the mission group is that they lack the theological basis and qualified leaders. It can be dangerous when an unqualified leader tries to interpret the Bible. They could be controlled only by their emotions. Therefore, they need to learn and be trained in seminary. Pastor Kim, Kwang Ryul pointed out some negative things.

1. After training, the members were able to "take on my people and my team concept." They could not compromise with others of different groups, especially with the Navigators. 2. When they were trained through a person-to-person process, they were very much involved with each other. Therefore, the learner could not see the trainer's weakness, and as a result, the learner may have been following the leader's weakness without being aware. 3. When they unsuccessfully trained members, the group members did not understand the Bible and what the Bible really said.<sup>123</sup>

They emphasize regeneration without connection to the church; therefore, their members came away from the church. The writer thinks the main matter is not that of ecclesiology, but of how the mission controls their members who have graduated from college and how they used what they learned. Then they have the option of not getting involved in the church and remaining separate.

Pastor Han, Kyung Chul pointed out five problems.

1. They have the wrong concept of the church. If they are just concerned about college groups, they would not be taking care of children, adults, the elderly and the general population. This is not only a biblical principle but also a social concern. 2. They have a one-sided concept. They ignore traditional church customs, and they do not try to find the real truth. They have the tendency to look at the Bible in order to fit their frames of application. 3. Their leaders and trainers lack knowledge of the Bible and theological theory because they did

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<sup>123</sup>Kwang Yul Kim, op. cit., 164-165.

not learn theology. 4. Campus mission groups lack financial support. 5. The members who graduated from college do not care for the mission groups anymore.<sup>124</sup>

The writer thinks that there are some negative aspects to the outside church movements:

1. They do not train the members according to their talents and gifts. They just train the members according to the mission group's will.
2. They train the members to be separated from the church.
3. They have a superior mind-set that thinks their group is among the best.
4. They have a wrong concept of church. They insist that they are the church, but they do not take care of senior adults and children. They are only concerned about the college group.
5. They use foreign methods and do not develop a Korean-style Bible study.

They did not get used to Korean cultures

Also, discipleship cannot happen just through small group and one-to-one meetings. Good preaching and messages help to make good disciples. In this point of view, the weak point of the mission group is that they have a tendency to ignore the role of preaching. In Acts of the New Testament, the early church grew through strong preaching and the proclamation of the Gospel. Ignoring the church service is a weak point of the mission groups.

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<sup>124</sup>Kyung Chul Han, "Outside Church Movement" (Chong-Shin University Magazine, 11 Nov. 1982, 6.



Although the methodologies are different in each group, they share the main focuses which are making disciples and training laymen. The characteristics of discipleship training can be summarized like this:

1. For self-training, the groups focus on quiet time, individual discipleship Bible study, and the reading of Christian books.
2. Through one-on-one discipleship training, the leader trains learners in equal positions, like Barnabas and Paul. They always use the Bible and text books.
3. It focuses on group relationships through small groups and by breeding new members.
4. The mission groups supply training of the Word and special lectures during retreats and large meeting activities.

In summarizing, the mission groups have two shortcomings:

1. It lacks a universal ecclesiology.

The college groups do not focus on making church members but on raising God's children alone, so the people who are trained by campus groups do not join churches. The trained people are educated only on a college level, but the church is composed of various levels of people. This means there are some people who did not go to college or get doctoral degrees. If the church does not have a discipleship program, it will be difficult to handle these people. As a result, the people who were trained by college mission groups will not be able to serve all levels of people in the church.

2. Discipleship training lacks preaching and service.

Discipleship training is not accomplished by a person-to-person process only. Sometimes it can be established by good preaching in a church. The weakness of

college mission groups is that it is composed of theologically uneducated teachers. According to them, the learner cannot hear the strong, spiritual message in a church, so college groups have a tendency to avoid the church's worship service and preaching. The leader of the college group member should remember that without a Kerygmatic message, they cannot become real disciples. They cannot become disciples by just having quiet times, memorizing verses, and having Bible study

The other thing is that college groups tend to ignore the responsibility of serving in a church. Discipleship training is not just studying. It involves action, so anyone who was trained by a college mission group should serve in a church.

#### IV. SUMMARY

The writer has discussed how to develop discipleship programs, through college mission groups. The good things and bad things have been discussed as well. The thing we should remember is that it is not mission group methods or texts that are so important, but the leader's attitude and mind. The leader of a discipleship program has to achieve biblical goals and be prepared with prayer as a leader.

Usually, the mission groups are dealing with four elements:

1. The groups are dealing with regeneration and assurance of salvation.
2. The groups are dealing with a new creature's dedication.
3. The groups are dealing with the method for raising disciples.
4. The groups are dealing with making disciples and their world mission dedication.

This section has looked at how the first discipleship Bible study was used in Korea using small group and inductive Bible studies and setting a training period. Through this, they have been successfully training campus members. But positive and negative things were also discussed. One positive aspect is their Bible study methods which are inductive methods, small groups methods, question and answer methods, and texts. It was also seen that the church and campus mission group need to be cooperative with each other. They should not fight each other but establish good relationships with each other.

#### V. AN ANALYSIS OF THE DISCIPLESHIP-TRAINING TEXTS USED BY MISSION AND KOREAN IMMIGRANT CHURCHES

In researching the question "What are your Discipleship Bible study texts?", the writer found that the most used text was the Navigator Bible. It was selected by 50% of those surveyed.. forty percent selected their own publication, which could not be researched by the writer, because each text is different. Third (38%) was Bethel Bible series; fourth (34%) was Cross Way, 18% selected I.V.F., and 11% chose Gospel's Life. Among these, the writer will examine and describe the five most popular texts according to the results of the survey below:

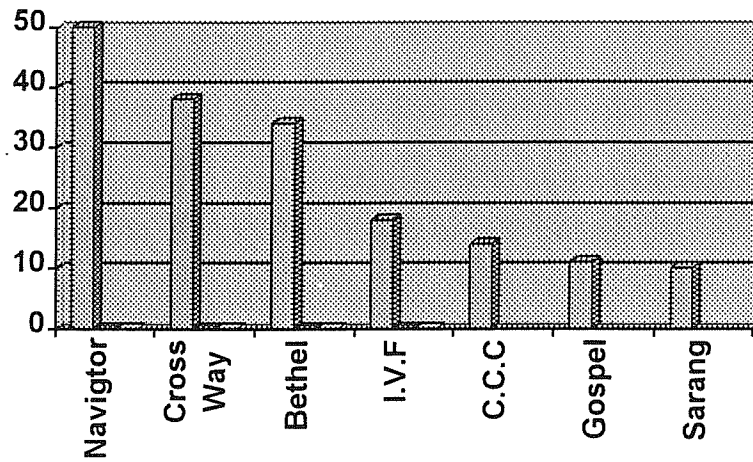
##### Question #22) What is your Discipleship Bible study Texts?

Navigator Series .....	50 %
Cross Way Bible study .....	38 %
Bethel Bible Series .....	34 %
I.V.F. Bible series.....	18 %

Trinity Bible study.....	16 %
C.C.C. Bible series.....	14 %
Gospel's Life.....	11 %
Sarang Church's Bible study series.....	10 %
Women's Bible Workshop .....	2 %

Chart 3

Diagram of Discipleship Bible Study Texts



On the basis of the above results, the writer would like to introduce the most-used discipleship texts.

#### A. Cross way Bible study <sup>125</sup>

This text was published in 1983. His purpose for writing the texts was strictly for Bible studies. There is a note on the first page of the book that challenges the user to understand the Bible thoroughly.

##### 1. Negative aspects

This book has a weakness: It is the fact that the learner can only learn a little part of the Bible. The whole Bible will be learned later but it will take a long time to learn about the whole Bible. In the first steps, the learner learns a part of Bible, therefore learner can not see the whole picture of the Bible. The book also lacks systematic theological doctrines, and it distinguishes between the Bible and living it. Chapter 5 contains debates from different theological backgrounds although the book represents a particular theological opinion. It has a misconception about how Abraham's faith is portrayed; it is opposite of what the Bethel Bible Series states.

##### 2. Positive Aspects

One of the positive things is that this book tries to change the learner's life, which is also the purpose of the book. Before the Bible study begins, the learner can learn about experiences and what the Bible says through pictures. Pictures are always used by the instructor, and the instructor begins with a lot of questions. There are no best

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<sup>125</sup>Cross Way was developed and written by Rev. Harry Wendts, S.T.M., Indianapolis, Indiana, U.S.A and Illustrated by Knarelle Beard, Adelaide, South Australia. Cross Way is published and distributed by Shekinah Foundation, Inc. 633 Cayone Road Indianapolis, Indiana 46217.

answers for the questions; it stimulates the learner's curiosity. The instructor tries to share a subject with each learner.

This text book focuses on a part of the Bible to learn easily. The Old Testament is followed through biblical events; the New Testament follows in a chronological order. The text book focuses on God's Salvation and living a humble life. This book requires the learner's individual participation.

It has a story-telling style which increases the learner's imagination. It has deep insights, which after all the Bible study have been processed, will bring about an understanding of Old Testament history.

It also teaches various ethical doctrines. The more unique characteristic of the book deals with the Korean Church History in Chapter 16. This is one of the most positive things of this excellent Bible Study text.<sup>126</sup>

There are various methods of teaching: a presentation style, a dramatic style, open questions, practical exercise of facts, and a portrayal of the exciting history of Israel. All the lectures can stimulate the learner's right side of the brain. The more noticeable teaching methods are the use of color pictures on screens, although this sometimes confuses the learners. Cross Way Bible Study does not distinguish between the role of instructor and the role of learner. Both the instructor and learner can incorporate each other, and the instructor knows about what he or she will teach. He or she can use

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<sup>126</sup>Won Ho Park, "The Korean Church's Bible Study Texts" (Ministry and Theology Magazine, July, 1995), 69.

various methods for studying.<sup>127</sup>

### 3. Evaluation

Cross Way's emphasis is on practical exercise and applicable things rather than other Bible study texts. Through the practical exercise, the learner can grow deeper. This Bible study uses various questions and directly connects learning to practical living.<sup>128</sup>

### B. Gospel Life<sup>129</sup>

The Presbyterian Conference produced this text written by Korean biblical scholars. It has forty four chapters and it requires Bible reading and prayer. It also has methods for studying the Bible directly; There is homework for the next meeting in each chapter.

Each section has four parts: Section One is "To the Gospel", Section Two is "Into the Gospel", Section Three is "With the Gospel", Section four is "Life of the Gospel"<sup>130</sup>

In the introduction section of the texts, the learner can look at the whole structure and find key verses. The learner can interpret this and apply it to his/her life.

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<sup>127</sup>Ibid., 71.

<sup>128</sup>Ibid., 73.

<sup>129</sup>Korean Assembly Education Department of Presbyterian Denomination published two volumes, Old and New Testament, with Pastor Park, Jong Soon and eight other pastors in 1991.

<sup>130</sup>Ibid., 79.

## 1. Negative Aspects

1. It can be dependent on texts and be received passively.
2. Its purpose is living with the Word of God strictly.
3. It can educate a learner individually. It can be a dangerous relationship between males and females
4. The contents deal with too many central conceptions.
5. It lacks focus on a changed life.
6. It is focused on human intelligence.
7. It is not focused on changing.
8. This is only for small groups.

## 2. Positive Aspects

1. This text requires making question and discussion lists as well as making prayer lists.
2. This text made for church members.
3. This text has prayer request charts and hymns
4. The leader has to have knowledge about the Bible.
5. The leader has to have the ability of leadership to control members.
6. The leader always needs to stimulate the members through creative methods.
7. The learner has to be responsible for his/her own education.
8. The learner has to prepare the interpretation of Bible verses for the next meeting.



9. The learner can learn the nature of a church community.
10. There are many subjects in one chapter.

### C. Trinity Bible study<sup>131</sup>

This text was written by Dr. Leighton Farrel in Dallas, Texas. Dr. Farrel worked at Highland Park United Methodist Church, and during that time, he wrote the text, Trinity, to help a person understand the Bible systematically. This text was used in Seoul's biggest Methodist Church, Kwangrim Church. The text was composed for three purposes: daily Bible reading, inductive questioning and answering, and classroom application.

#### 1. Characteristics

Trinity is not made for only reading the Bible, but also for recording and living according to God's word. Trinity also has two volumes including five training steps and a plan for 50 weeks in each Testament. It uses special methods including the inductive method and the systematic method. It deals with the entire scripture.

#### 2. Evaluation

Trinity has introductions for its chapters and tries to see the whole scripture through one particular view. Each chapter contains comments to aid understanding, but it is so abstract that it cannot help a learner understand. It has so many small subjects

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<sup>131</sup>This text, which sells in the book store can be purchased by contacting Kwang Rim Methodist Church in Korea or Kwang Rim Publication in Korea. The first text in Korea was printed by the Korea Ministry Association in 1982.

under the main themes. For example, Ephesians has six small subjects. Chapter one includes: church in heaven, church on earth, and the working church. It also contains a summary of each section titles. For example, II Corinthians is "Paul's Individual Debate", Galatians is the "Freedom of Christianity", and Ephesians is "The church".

Its weakness is that the learners' creative realization and discovery may be restricted by the outlined summaries. It has three parts to its learning steps: observation, interpretation, and application. Interpretation is so simple that the learner can be confused. It has a study review, but it is also very simple.

In this writer's opinion, Trinity is not a good text for Bible Study; it is just like a lecture text book. The learner has to totally depend on the instructor, which means it can be decided depending on how well or not the instructor uses the text and it is difficult for the individual learner to realize what the Bible has said on his or her own. One can easily get too far away from the Bible's original intention.

#### D. Bethel Bible series<sup>132</sup>

##### 1. The History

The Bethel series was written by Dr. Harely Swiggam in 1959. He was a part of the Bethel Lutheran Denomination and wrote this book for church members. This study started at Bethel Lutheran Church in Madison, Wisconsin in 1959. The texts were written by Rev. Hareley Swiggam. He wanted to educate illiterate church members on

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<sup>132</sup>This book's author is Pastor Gi, Won Sang, and the publisher is Concordia. It was first printed in 1973. The Korean Luther Bible Research Association is distributing these books. The address is 2 Ga 86 Yong san Gu , Seoul, 514323.

the Bible and to awaken them through the texts. The series was written to review the New Testament and the Old Testament for memorizing; it also includes pictures. It has 20 chapters about the Old Testament and 20 chapters about the New Testament; it also includes 20 pictures in Korean text book. Rev. Swiggam selected 20 members in his church and trained them for two years. People who were trained by him became wonderful discipleship leaders, and they taught 20 discipleship groups. The text has been translated into other languages. Two million people have been trained by this program in ten different nations. Now this program center is handling the Adult Christian Education Foundation in Wisconsin.

## 2. Bethel Bible Series Center in Korea

In 1970, Koreans organized the Bethel Research Association and soon afterwards held the first conference in Korea in 1974. Korean Lutherans organized the Bethel Bible Research Association after Dr. Harley Swiggam decided to organize the Bethel Association in Korea in 1974, when he first visited Korea. During his second visit to Korea, he met missionary Paul Bartring, and he began to collect donations for publishing his books. As a result, Bethel held the first seminar for pastors at Christians Academy on January 27, 1974, and has continued to conduct seminar ever since. Over 3,000 clergymen and 216,000 laymen from 3,290 churches of 28 different denominations have participated.

### 3. Characteristics of Bethel Bible Series

This study concentrates on the Bible as a whole. The general themes are taken from the Bible, including God's providence and His work of salvation for man. The purposes of the study are to help believers stand on a firm biblical foundation; to survey the whole Bible; to help believers remember the teachings of the Bible through pictorial illustrations; and to help them begin to correctly interpret the Word. Because the Bible was written from a Jewish cultural background, it must be read and interpreted with that background in mind.

Bethel is a study of the 66 books of the Bible. The learner can learn about God's providence and salvation in history. The text has several purposes. One of the purpose is for church members to have knowledge of the Bible and to understand it thoroughly. The other purpose is to give the church members a vivid picture of the 66 books of the Bible, so the writer uses pictures for effective teaching. The new edition of Bethel in 1992 includes chapter portraying practical life as a Christian, such as, "Happiness of Marriage Life", "Wisdom of Human Relationships", "What is a church" and "Knowing Christian Ethics".

### 4. Organization and contents of the Bethel series.

There are four parts to this series. First is the learning of the institution of marriage. Second is the study of Proverbs. Third is the study of the Ten Commandments. Fourth is the study of the church's meaning and duty.

### 5. Problems

1. This text makes it difficult for those members with lower academic backgrounds to learn the Bible.

2. It gives a lot of homework.
3. It does not deal with "mission", "service", and "dedication".

#### E. Summary

This writer has been discussing Bible text books which are widely-used and well-known. Each text book has its own characteristics and purposes. The text book also have weaknesses and positive aspects, Criticism is just an opinion of a critic; it does not necessarily have absolute meaning. Sometimes weaknesses can turn into a positive thing.

Although there are positives and negatives, every church should consider using a discipleship Bible study text book. For example, the text book of the mission group may be translated from foreign text books. Although all the text books are for inductive methods, the doctrines are not always taught clearly, therefore, it is easy to fall into heresy. Upon the consideration of these facts, the pastor should be the one to adapt the text-book. When the writer has used the JOY Mission and Navigator texts, he found the application parts to be better than other Bible text books. However, the writer wants to recommend the I. V. F. Bible study texts. The reason is that this group does not want to have training programs on Sunday, therefore the church can use this text books. They especially like the use of inductive Bible study and have published over a hundred books in Korea. This group has already committed to a writing mission in Korea. The exclusive use of their text books are not recommended but rather the use of additional texts is recommended for effectiveness.

Finally, the writer will make some suggestions for using them.

1. A church should consider the learners. What do the learners need to know and

what should the church teach them? The pastor should choose the texts according to basic, middle, and advanced, ministry groups. He should also check how to explain biblical discipleship and ecclesiology.

2. A church should expect to change learners. The church cannot give them just knowledge but something more to change their personality. One who is trained should grow. The learner should develop spiritually through intelligence, emotion and will. The pastor should lead their growth by depending on the Holy Spirit and prayer.
3. A church should consider the situation of Korea; foreign texts are not always best for the Korean church. Some texts do not fit the Korean situation, and the leader and church pastor should consider this. There are some Bible texts which were written by Korean scholars, such as "Gospel Life", written by a Korean biblical Professor, which should be considered.
4. A church should develop various methods for Bible Study, and also use them for the biblical life. Jesus also used various ways for discipleship training. He sometimes used questions selected for small groups and conversation methods. Therefore, the church should consider and invent various methods through prayer and depending on the Holy Spirit.
5. A church has to realize that all Bible study texts are made for Bible study. These are additional materials to the Bible. In order to understand the Bible well, there should be Bible texts. Without the Bible there cannot be Bible Texts. Therefore, in this writer's opinion a text written without the interpretation of the Bible is useless. The Bible is the master of our lives and has to join the ministry

of the Holy Spirit.

6. The text should be focused only on the Bible and all people as priests; however, the Bible is the objective resource for mainly pastors and scholars.

A layman can study the Bible by his methods, but the modern church ignores the interpretations of laymen. Laymen have been following the interpretation of scholars and pastors; they do not try to overcome that interpretation. Thus, laymen can study the Bible in order to understand the Bible text and interpret it themselves.

## CHAPTER FIVE

### AN INTRODUCTION OF THE FIRST KOREAN CHURCH WHICH UTILIZED DISCIPLESHIP TRAINING AND AN ANALYSIS OF THE METHODOLOGY USED

The writer knows about Sarang Presbyterian church. This church is the first church to begin discipleship Bible study, since that time, the church has been growing up wonderfully. Most of Korean churches would like to learn Sarang Presbyterian church's discipleship methods. Therefore, the writer will introduce this church's discipleship Bible study methods.

#### I. THE HISTORY OF SARANG PRESBYTERIAN CHURCH

Pastor Ok explains the beginning of Sarang Presbyterian Church's history.

On the final week of July 1978, Pastor Ok started Sarang Presbyterian church with only nine church members. They started the Bible study sitting together at a small desk. The first worship service started with the nine adults and the pastor's wife. After two months, eight members and the pastor formed a discipleship Bible study group. As he started the training, he also formed a women's discipleship Bible study group, which after some time died out because the members changed and quit. Only the pastor's wife was left as a member of the group.<sup>133</sup>

In spite of this, Pastor Ok emphasizes discipleship training for church growth. Even after some failure, he continued to implement discipleship training, and as a result, he helped 11 members graduate from the discipleship training program after one year and four months. During the final months of 1979, he formed a disciple group for men and two groups for women. He tried to train at least three groups in the church while he

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<sup>133</sup>John H. Ok, *op. cit.*, 260-261.



worked one-on-one in disciple training until 1983.<sup>134</sup>

The members who graduated from the discipleship program were 120 males and 141 females. He continued to train more members, and the numbers grew to 500 males and 1200 females in 1986. In 1996, Sarang Presbyterian Church had 11,000 members, divided into four worship services. The church had 32 associate pastors, five youth pastors, 16 male missionaries, 18 female missionaries, two cooperative missionaries, and one cooperative young pastor.

The church has 32 cell divisions with 400 female Soon leaders and 160 male Soon leaders. There are also 24 men's cell divisions, and there are a total of 560 Soon leaders. The church is still growing rapidly.<sup>135</sup>

Pastor Ok emphasized lay discipleship training because the church has so many members. Pastor Kim taught the Soon leaders, and the Soon leaders held meetings and received additional training under the senior pastor every Friday.

The church requires lay leaders. called Soon leaders or "small pastors". The discipleship program has three groups. They are called "discipleship training", the "Upper Room Bible study", and the "training of Soon leaders".

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<sup>134</sup>If one is interested in the history of Sarang Presbyterian Church, please see Pastor John H. Ok's book on reclaiming church in 19 years. "Stories that I want to share" Sarang Church Publishers.

<sup>135</sup>John H. Ok, op.cit., 251.

## A. The Pastoral Biography

John Han Hum Ok was born in Dec. 5, 1938 at Kung Sang Province Guhejae Do in South Korea. He graduated from the University of Sung Kyun Kwan in Seoul, Korea (1968) and Chong Shin Theological Seminary in Seoul, Korea (1970). He came to America and studied the degree Th. M. at Calvin Theological Seminary in Grand Rapids, Michigan (1977), and he received a Master's degree in Theology and a Doctoral degree in Ministry at Westminster Theological Seminary in Philadelphia (1996).<sup>136</sup>

He wrote many books including:

Call to Awaken the Laity (1984, 37th Printing) Japanese Edition (1994) Chinese Edition (in Progress); Curriculum for "Called to Awaken the Laity" (3 Volumes); Upper Room Bible Study Curriculum-11 Volumes; God's Touch in the Midst of Suffering; Without Trial, There are no Christian Families; How Should One Live in the World?; My Wonderful Salvation 8. Unsinkable Salvation; Living the Redeemed Life I; Living the Redeemed Life II, III. Who is to Blame for my Suffering?<sup>137</sup>

## B. The Pastoral Philosophy

Pastor Ok's philosophy of ministry is to become a church which can please God.<sup>138</sup> He wants to make this quotation the theme of his church. It means that he wants to make disciples of Christ and disciples like Christ. He has not changed his theme for 18 years.

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<sup>136</sup>John H. Ok, op.cit., 517.

<sup>137</sup>John H. Ok, "A Discipleship-Making Program for Lay Leadership Development at Sarang Presbyterian Church in Korea III" (D. Min. diss., Westminster Theological Seminary, 1996), 517.

<sup>138</sup>Eun Sang Han, "Outside Church's Discipleship Training" Ministry and Theology Magazine, July 1995, 101.

His philosophy of ministry begins with Ecclesiology; he says that the church is a calling of people from the voice of God (Matthew 22:1-14). Jesus' disciples were trained by the One who was sent to the world (II Timothy 3:16-17, Corinthians 1:28-29), and the commission of Acts 1:8. The church is the meeting of its redeemed people and the Holy Spirit. Therefore, a church should be worshipping God and testifying God's Word to the world. A church should train its church members, and thus, the pastor and the laymen are equal in the church. On the basis of his philosophy of ministry, which is motivated to implement discipleship training, he wants to make witnesses, that are committed, servants, and will produce other disciples who can admit to God's sovereignty and obey God's Word. Pastor Ok has recognized the importance of discipleship training and Bible study in church growth. The more educated the church members are the more interested they are in Bible study. The church has been training local church pastors and immigrant church pastors as well.<sup>139</sup>

## II. THE CHURCH'S DISCIPLESHIP TRAINING PROGRAMS

Sarang Presbyterian Church not only has discipleship groups but also has many programs for training. There are new family groups for both males and females which hold their meetings once a week for five weeks. If new believers join the church body, they must pass the courses. It was decided that when a member is selected to be involved, he or she trains for one year and concentrates on that training. Since the year

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<sup>139</sup>Eun Sang Han, *op. cit.*, 101-102.

1982, the associate pastor has conducted training for selected church members. The training includes three parts: the beginning class, practical ministry training, and Soon leadership training. Sarang Presbyterian Church has various programs for beginners. Any laymen who registers must first be trained through a New Family Group Training program for five weeks. At that time, the church leaders will introduce the gospel and give information about how they can worship and live a life of faith in their church. As soon as this course is finished, the new members are connected to a discipleship program group. They call it the Upper Room group as was mentioned before.

#### A. New Believers' Discipleship Training

On the basis of this philosophy of ministry, Sarang Presbyterian Church's process of election of disciples became very strict. In other words, the church selected people who already were well prepared-applicants who were already strong and competitive. After selections, the assistant pastors would visit each of the members who were elected and ask them whether they would join the discipleship program or not. If one decided to join the program, he or she had to spend about two to three hours a week participating in the program, and be required to give his or her best effort. The elected people should have a quiet time, read at least five chapters of the Bible daily, and memorize at least three Bible verses per week. Furthermore, they have to apply God's Word in their general lives, and they should obey what God says, living a spirit-filled, Godly life. The discipleship program is not only a Bible study; it is a tool for developing the Christian life.<sup>140</sup>

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<sup>140</sup>John Han Hum Ok, "A Discipleship-Making Program for Lay Leadership Development at Sarang Presbyterian Church in Korea (II)" (D. Min. diss., Westminster Theological Seminary, 1996), 517.

## Chart 4

### Example of New Believer Text

#### My Confession of Faith and Testimony

Christians have a responsibility to give a testimony of their faith wherever they go. Of course, it might be more appropriate to say that they would want to do it from their heart rather than out of responsibility. However, a testimony is not given just for the purpose of witnessing. Understand, love and services toward one another are the ingredients for beautiful fellowship. This environment allows one to share one's faith and experience God's grace in life. At this moment, we have all gathered together for the first time to receive discipleship training. It is very important that we open our hearts and accept one another. Let us be honest in sharing our faith and let us listen attentively to each other. Our hearts will be blessed as we experience the joy that only comes from fellowship with the children of God.

- (1) Paul sometimes enjoyed sharing his faith in testimonial fashion. Review his confession and testimony by reflecting on Acts 22:3-16.
  - 1) Paraphrase the text in your own words.
  - 2) Divide and summarize Paul's testimony into two general parts.
  - 3) What seems to be missing from his testimony? Find the reason for the omission from the text.
  - 4) What is the most moving portion of Paul's testimony?
  - 5) Is there something that a person who has not had such a dramatic conversion experience as Paul ought to do?
  
- (2) How did Peter confess his faith?  
Matthew 16:16-17
  - 1) What is the meaning of Christ?
  - 2) What is meant when one confesses that "He is the Son of God?"
  - 3) Do you believe that Peter's confession of faith is complete? State your reason.
  - 4) Discuss the difference between confession and testimony.

Chart 5

A sample of discipleship programs for new believers <sup>141</sup>

WEEK'S CONTENT	PERIOD	HOMEWORK	
1. Confession of faith	1-8 months	Read the N.T and the O.T one time	
2. Assurance of Salvation			
3. A daily meeting with God.			
4. The authority of the Bible			
5. Living the dynamic Word of God			
6. Pray without ceasing			
7. An answer to prayer			
8. Who is God?			
9. Who is Jesus Christ?			
10. Human depravity and results			
11. The death of Jesus			
12. The resurrection of Jesus.			
13. Holy Spirit: according to Jesus' promise Theme Verses			
14. Born-again Christians			Memorize 60
15. Holy Spirit within our minds			
16. What is faith?			
17. The grace which is righteousness			
18. Life of obedience			
19. The responsibility of service.			
20. Witnessing life of Christians			Quiet Time
21. Spiritual growth Notes			
22. Training of personality			
23. Speaking Righteousness			
24. Godly Life			
25. Christian family life One Testimony			
26. Mastership of Christ			
27. Spiritual battles			One Reading Paper
28. Stewardship of Christians.			

<sup>141</sup>John H. Ok, op.cit., 284.

## B. The Upper Room Discipleship Training

"Upper Room" is a small group designed for loving fellowship.<sup>142</sup>

The group is educated on missions and disciplined through the Bible study, which is led by Soon leaders in each cell division of the church. This meeting focuses on Christian fellowship and Bible studies using inductive methods. Soon leaders are like "small ministers".

The organization of Upper Room Bible Study began in 1980. The Soon leader took in 18 persons the first time. The leader led two Upper Rooms and soon male Upper Rooms and female Upper Rooms were created. The first text used was C.C.C. Ten Basic Step Bible study series, but its usage ceased after some days. Now they are using the Bible, all 66 volumes, and a text designed by subjects.

In order to transform a member, the Soon leaders must take good care of them. Without having a calling from God, Soon leaders could not serve as a leader or take up the cross like a senior pastor. This course involves one who has already finished the discipleship training. The pastor appoints members who are experts to be leaders and conductors of the Upper Room Bible study.

The texts that are used in the Upper Room are different from the texts that are used in discipleship training; however, the principles are the same.

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<sup>142</sup>Ibid., 286.

## Chart 6

### Examples of Upper Room Texts <sup>143</sup>

#### Study of Exodus (Exodus 18:13-27)

##### <Introduction>

Jethro, the priest of Midian and Moses's father-in-law, is a special person who was called by God; he was not Israel. However, he advised Moses about the future of Israel's organization and administration. In short, he was working as God's fellow worker. The text explains how important it is for God's fellow Workers to have wisdom. Let us study the meaning and focus of Jethro's advice.

##### <Study Questions>

- 1) What did Moses do in the morning ? (v. 13)
- 2) Why did the Judge explain that people came to Moses to inquire of God ? (v. 15-16)
- 3) How do I inquire of God when I have problems? (Job 42:4, II Thessalonians 5:12, Roman 15:14)
- 4) Why did Jethro deny Moses' doings? (v. 17-18)
- 5) What two things did Jethro advise? (v. 19-20, 21-22)
- 6) Why do you think Jethro's opinions were good?
- 7) What can I gain through what God said through Jethro?
- 8) Explain Moses' mind of humility (v. 24, Philippian 2:1-3)
- 9) Why do I have to share God's Word with others in the church? (I Cor. 12:25-27, Ephesian 4:7)
- 10) Give your feedback after you read Ecclesiastics 4:9-12.
- 11) What kinds of talents and abilities do you have, and how can you do your share in the church?

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<sup>143</sup>Ibid., 292-230.



## 1. Analysis of the Upper Room Texts used at Sarang Presbyterian Church

### a) Characteristics of this Text:

- 1) The text was designed by Pastor Ok to be used in each discipleship group in his church.
- 2) The text was designed so that after leaders learned, the leader can teach about the text. The writer clearly said in the foreword that it is effective to use, after the leader prepares and learns the text.
- 3) The text is not for pastors, but it is for discipleship training laymen leaders.
- 3) The methodology used in the text is inductive. Each lesson has three parts: introduction, discussion, and adaptation and self-examination. Discussion parts have 11-13 questions which contain an analysis of the text, an individual self-examination of contents, and one last closing prayer and hymn. In the introduction, it states the objective and what the learner should learn.<sup>144</sup>

## 2. Evaluation of Upper Room Bible study texts.

- a) This text was written by one writer only for the purpose of discipleship Bible studies.
- b) This text reviews each chapter of the Bible, which is focused on introduction in one chapter. However, this writer does not know what the criteria is for dividing each chapter. Whether it is the writer's theological judgment or time

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<sup>144</sup>Ha Joon Lee, Gun Joo Kim, Young Ho Park, Young Joon Chai, "An Analysis of Adult Bible Study and Perspective," (Ministry and Theology Magazine, July 1995), 85-86.

sequence, it is not clear. The relationship between chapters and the total outline is not clear. In order to systematically organize, the writer should decide on the main topics and combine some chapters in one theme. The weakness of the inductive method also appears in this textbook. This means that the learner cannot see the outline of the Bible.

- c) The text is too short, it is just one page but there is not enough explanation in the introduction. Sometimes the learner can conclude what the text says before finishing the chapter. However, it is enough to explain the background of the Bible verses and key points well.
- d) Questions will be asked for the learners to answer with suggested Bible verses. It means that the Bible can be interpreted by the text in context. This is good; however, it is not good to try to connect similar words together without considering the context.
- e) Sometimes the question can be answered with a "Yes" or "No". These questions do not allow for additional explanations or encourage a learner's self-discovery.
- f) It has a tendency to interpret the Bible by spiritual interpretations.
- g) This text is produced by its own church and is written only for discipleship Bible study training. This gives a high evaluation of its effects; nevertheless, it has some limitations.

### III. DISCIPLESHIP BIBLE STUDY FOR SOON LEADER

A Soon leader's education is going on for a life long-process by supplying the spiritual needs and intellectual needs of male and female leaders. The Upper Room group members should remain with the Soon leaders until the end of their lives. Each male and female Soon leader meets every Monday and every male and female Soon leader meets every Tuesday, from 8 to 11 P.M. At this time, they are trained by the senior pastor. Once the Soon leaders' Bible study begins, they must concentrate on the Bible. The method of message delivery is lecture style, and the Soon leader should be understood well without any questions. They attend their own groups to share information with each other.<sup>145</sup>

This is a program for Soon Leaders and Pastors who are biblical knowledgable to get what they need in order to meet their spiritual needs and gain knowledge. They are scheduled to meet regularly on Monday, and they conduct the Upper Room on Tuesday or Friday. This program is a life-long program and it is called "Soon Leader Discipleship Training".

Individual leader training is conducted once a week and the Upper Room Soon leaders report to the pastor at least two times. Soon leaders should meet individually with the minister at least two times a year. After the laymen have finished the whole course work, the leader should help them enter the next training steps which will be connected with training for Mission Explosion

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<sup>145</sup>Eun Sang Han, op. cit., 285.

Chart 7

A sample of discipleship programs for the advanced class leaders: <sup>146</sup>

MONTH'S	CONTENTS (1-20 MONTHS)	HOMEWORK
1.	Self-examination	Read one time
2.	Sanctification of Christians	N.T. All
3.	New commandments	
4.	God the Trinity.	
5.	The Holy Spirit and being filled with the Holy Spirit.	O.T. All
6.	Living the dynamic Word of God	Jeremiah
7.	The return of Jesus	Malachi
8.	Qualifications of Disciples:	Commitment Life/Leviticus-Isaiah
9.	Qualifications of Disciples: Witnessing life.	Memorize 60 verses in a year
10.	Qualifications of Disciples: Servant life.	Quiet Time Note
11.	What is a church?	
12.	The reason for church existence	Reading Paper
13.	The pastor and laymen	
14.	The body of Christ and talents	
15.	You are the priest-like king.	
16.	Small group's circumstances	
17.	Leadership of small groups	
18.	Small group Bible study (I)	
19.	Small group Bible study (II)	
20.	Introduction of the N.T. (1) (II)	

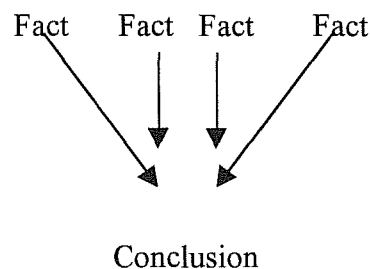
<sup>146</sup>John H. Ok, op. cit., 285.

#### IV. AN ANALYSIS OF THE DISCIPLSHIP TRAINING METHODOLOGIES USED IN SARANG PRESYTERAICN CHRUCH

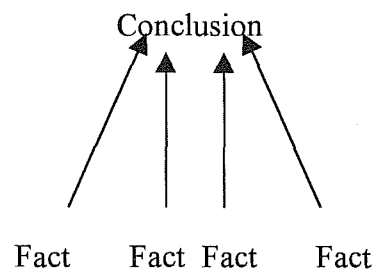
Most of the methods in the Sarang Presbyterian Church include small group and inductive methods. Previously, the church used a lecture style and large group Bible studies and deductive Bible study methods because the church had so many members. Since then, Pastor Ok has recognized the importance of discipleship training for church growth. He was the first to adopt mission groups methodologies into the church which produced a lot of fruit through discipleship Bible study. This writer will introduce an educator's opinion of inductive Bible study and then Pastor Ok's theory on the advantages of inductive Bible study.<sup>147</sup>

##### A. Definition of Inductive Bible Study

The inductive method is a method gained through observational approaching, this is a method generally used by scientists.<sup>148</sup> First, inductive Bible study begins with the biblical texts; second, it studies biblical terminology; and third, the inductive Bible study is a very good method of other interpretational methods for the Bible



[Inductive methodology]



[Deductive methodology]

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<sup>147</sup>Ibid., 81-91.

<sup>148</sup>Liticia A. Magalit, An Effective Bible Study (Seoul, Korea: Korean Student Press, 1985), 12

As shown above, inductive Bible study does not fit God's concepts into a person's conclusions, but it is God's Word shining into one's thoughts and concepts. It is composed of three parts: an observation, an interpretation, and an application. When members in a small group use this method for studying the Bible, they will reach the conclusion about what God is saying through the verses. This is a fun and stimulating way to study the Bible, and anyone who has not experienced the Bible will experience God's Word in their lives through this method. Kay Arther said the purpose of inductive Bible study is to lead the student directly into the Bible texts so they can interpret the Bible correctly, understand it well, and try to attain good faith on the basis of biblical doctrine. As a result, the student will carry out what she or he believes into one's life because without having the behavior, one's faith is useless.<sup>149</sup>

Walter Wink said, "You do not have to do without the expectation of transformation." If you have any doubt about transformation through Bible study, you should try to proceed without transformation, because Bible study prepares a person for transformation.<sup>150</sup>

## B. How to do Inductive Bible Study

The steps of inductive Bible study are as follows:

1. The first step is observation (What is the meaning of the verses?)

It is looking for repeated words in the verse and finding the subject of the

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<sup>149</sup>Kay Arther, A Methodology of Inductive Studying (Seoul, Korea: Jordan Press, 1987), 9.

<sup>150</sup>Walter Wink, Transforming Bible Study (Nashville: Abingdon Press, 1980), 13.

sentence in the Bible. It asks, "What is the subclause in the sentence?" and

"What supporting materials are there for group discussion?"

Pastor Ok offers his opinion on observation:

First, let's examine the observation stage. Observation is the most important and primary function of a Bible study. He cannot stress enough its importance. What do they see exactly when they read the text? Psalm 119:18 says, "Open my eyes that I may see wonderful things in your law" (NIV). What is the main interest of prayer? How can a prayer to have one's "eyes open to see the wonderful things in your law" be a prayer concerning observation? The prayer is asking for the ability to observe. Each member in the Bible study is different. Each member has the same Bible to study from and the same study materials to peruse over. The difference is who can observe more out of the given text.

Observation is not merely seeing. One can look without any aim. One must have an intention when observing. Asians generally have a different pattern of thought than Westerners. The strength of an Asian is the ability to see things as a whole. Therefore, they are better at approaching situations deductively. In comparison, Westerners are ahead of Asians when it comes to analysis and observation.

In scientific studies, observation is essential. What do the scientists observe? They observe the universe. They look at it to see if any changes have occurred. This is observation.

He thinks there are a couple of steps that need to be taken in order to observe well. Be attentive to the words. Read the Bible first and read it well. The Bible must be read as if it is being read for the first time. People are already experts of the Bible because we have read it so much and when we read it we underline the verses. When we read, where do our eyes go? Does it go to the portions that are not underlined? No, it usually spots verses that are underlined. What does this mean? It shows that we're comfortable with old experiences, the well-known and the past grace. Our thinking is limited in this way. We are stuck if we only remember the impact that a particular verse had on our lives at one time and do not make an effort to try to learn new things or experience a new grace from it. Some pastors even suggest getting a new Bible every time a discipleship training is done. Without any underlined verses, the Bible can be read with a fresh look and thus we can train ourselves to observe again. Secondly, the Bible must be read as it were a love letter. We must read the Bible with the same intensity as reading a love letter. Thirdly, the Bible must be read while being mindful of the five W's. Who are the characters? What is happening in the conclusion? Where is this taking place? What did this happen? Why was this incident recorded in

the Bible? These are the five W's. Then analyze what change it will bring to your life. Fourthly, the Bible must be read with telescopic vision. The Bible can be read as a whole, in sections or in detail. The Old and New Testaments are divided into books, chapters and verses. All those parts ought to be read with a telescopic viewpoint, abridging from the outside to the inside.

There are five key points to observe effectively. First, pay attention to the points that are being emphasized. The Bible has many. For instance, in Genesis chapter 1 through 11 which includes the story of creation and the fall of man, there is no mention of circumcision. But from chapter 12 to 50 which includes the stories about Abraham, Isaac, Jacob and Joseph, circumcision is mentioned throughout the text. These passages indicate the importance of God's people and their inception.

Second, notice the portions that are repeated. Repetition is a powerful educational resource. We repeat important information and so does God. One will find repetition particularly in the Psalms, for example, "His love endures forever."

Third, note the things that are related. In Matthew 6:1, it says not to do "Acts of righteousness" in front of others so as to receive a reward. In this example, rewards, whether they are earthly or heavenly and although they come from different sources, must be heeded.

Fourth, be attentive to contradictory terminology such as, "however" and "but".

Finally, pay attention to the things that will help people in their daily lives. Compare and relate oneself to the biblical characters.<sup>151</sup>

## 2. The second step is interpretation

The purpose of interpretation is to find the meaning that the author wants to deliver through his message. The steps of interpretations are prayer, quiet time, catching the meaning, comparing, studying, referencing, comparing materials, and summarizing.

What Pastor John Ok says about interpretation:

There are five things needed in interpreting. First of all, it is the content. The second is coherence. What comes first and last in the Bible? If it is confused, then it becomes heresy. The third is comparison. Scripture is compared against Scripture and there is no need to go outside the Bible to understand what is in the Bible. The Bible can be understood within the context of the Bible. Fourth is the literature. The literary genre must be understood.

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<sup>151</sup>John Han Hum Ok, op. cit., 90.



For example, when reading the book of Ruth, the literary background of the book must be understood. Ruth was recorded right after the end of the period of judges, during Israel's most difficult and darkest period in their history. Under such dark conditions, like a lily blossoming, the book of Ruth is a story that describes a beautiful process in worshipping the Lord. The last item is references or reference documents. It is advisable to use accumulated materials.<sup>152</sup>

### 3. The third step is response

The third stage is the response. Pastor Ok emphasizes this stage highly in his church. This is the stage where the biblical content that is learned through the observation process and the meaning of it is confirmed through the interpretation procedure. Meditating on all the essential elements and principles discovered and assessing how the learner feels about this are done at this stage. Questions such as, "How do I feel about it?" and "What do I feel?" are probed and recorded. Until now, only the stories of the Bible were discussed, but at this stage, personal opinions are shared. Expressions such as, "Yes, that's right!", "Aha", "I feel this way" and "I really didn't know I could overcome trials with prayer" will be forthcoming.<sup>153</sup>

### 4. The fourth step is application

It is finding the meaning for "me." This last step is the most difficult step. Why? Because the layperson can meet God and God's message through application. This is not the time for understanding; it is the time for obedience. Prayer and faith of laypersons and learners are needed. If it is accomplished, the learner's life will be changed.

What Pastor Ok says about Application:

The fourth stage is the application. Many end with interpretation but the application must not be lost. If the Bible study were to finish with observation and response, then it is like being childless, or like laying the foundation of a

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<sup>152</sup>Ibid., 93.

<sup>153</sup>Ibid., 95.

building but never finishing the construction.

Therefore, after studying the Bible, it must be appraised to see how it could help our lives. There are several problems in the application stage. Many assume that the application takes place automatically. This is a great illusion. The instructor must clear the way in order for transformation to take place in their daily lives. Transformation occurs because of the understanding gained through observation and interpretation. Generally, people are not tolerable to applications. The way must be cleared. It is not easy to apply the faith of biblical characters to our lives.

The second problem crops up because some believe that only those who hear the biblical truth can apply it and only the Holy Spirit can apply it into people's hearts. It sounds very biblical but it is a narrow-minded view. It is not right to expect the Holy Spirit to do all the work in the application stage when we are teaching the Bible.

The third problem is teaching the Bible and losing hope in the application. This happens a lot in Sunday Schools. Although there may not be change at first, if the application is diligently planted, then someday it will blossom. A child bears fruit after the child grows up.

II Timothy 3:16 states that teaching, rebuking, correcting and training in righteousness should occur. The application challenges others so that these four processes take place in a tangible manner<sup>154</sup>

The opposite of the inductive method is the deductive method. The inductive method observes various facts and reaches conclusions. The deductive method is one in which the results already are out and people are searching for facts to see if the results are good or not. This writer will now introduce an inductive Bible study.

5. An evaluation of inductive methodologies
  - a) The positive things about inductive methods
    - 1) It admits to the authority of the Bible

When we investigate the strengths of an inductive Bible study, the foremost thing is the recognition of the authority of the Bible. These days, the greatest value in church education is attached to pastoral teaching. Sometimes the pastor's words have more authority than the Bible. Inductive Bible studies lead one to view the Bible and what the text says as the object

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<sup>154</sup>Ibid., 96-97.

of interest. Consequently, the authority of the Bible is recognized and an attitude of Wanting to follow the Bible is formed. The "church must overcome passivity toward the Word of God" and the primary responsibility of the church is to produce men and women of the Word. So many believers read the Bible with a passive attitude. The believer must be helped to read the Word with more aggressiveness.<sup>155</sup>

2) Layperson and learners can accept God's word without doubts

Pastor Ok says:

The other advantage is that accepting the Word becomes easy. The main core of the inductive Bible study is learning by discovering and participation. One participates by sharing what he or she has learned, which in turn enhances comprehension. It is a way of accepting and receiving the Word as one's own.

3) Faith can be strengthened quickly.

Pastor Ok says.<sup>156</sup>

The advantage is that it expedites the experience of spiritual renewal. Educators acknowledge that there are six stages to transforming a person's behavior. A sermon does not bring much change to a person. In fact, about 80 percent of the listeners forget the sermon as they leave the pew. A sermon is an educational tool used to inspire people. Educational methodology is a use of lecture and mass media. People are moved when hearing a lecture. In a certain sense, a sermon can be considered a lecture. It moves people, although not much transformation takes place. The mass media inspires people. People shed tears but is there a change in their behavior? Not at all! The method of expressionism induces people to divulge themselves. Whether it is communication, discussion, drama, theater, or even writing a paper, they express their thoughts and feelings. When a person is talking or writing, his/her thoughts become consolidated, hence, he or she notices one's weak spots. In this way, an inductive Bible study uses the method of expressionism to draw out what is inside the people. Therefore, an inductive method is the most efficient and useful way in bringing about not only a change in behavior but also transformation in the spirit.<sup>157</sup>

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<sup>155</sup>John Han Hum Ok, op. cit., 86.

<sup>156</sup>Ibid., 89.

<sup>157</sup>Ibid., 88.

- 4) It can appear to motivate self-confidence because a layperson can study by oneself.

Pastor Ok says:

The other advantage in doing an inductive Bible study is how it plants confidence in people to personally study the Bible. There is nothing more important, and also nothing more difficult than teaching believers to do it on their own. I have taught many discipleship classes and ministry classes. He asks the learners to bring in their written testimonies which is their homework. It is just writing down what they have already shared in class. Someone always inevitably asks the question, "Do I have to do this? Again? How many pages should I write?" Whether it is at school or at church, their main interest is always, how many pages? He tells them it is their decision but many are not ready to make that decision. This is reality. People have become experts in indecisiveness. Most people are not disciplined well enough in the areas of self-direction and self-initiation in their studies. Educators and instructors should always focus on helping the students to become independent in learning, even after the training has ended. In an inductive Bible study, he sees the believers learning the techniques of an independent study method. Creating these conditions gives them the conviction that they can do it.<sup>158</sup>

- 5) It is a way for developing small group leaders. Laypersons can learn methods for leading groups.

Pastor Ok says:

The advantage is that it allows for an important means of training. Becoming more like Christ is the most prominent aspect of discipleship training and the inductive Bible study acts as a stimulant for the training. In an inductive Bible study, one must sometimes express oneself and develop logical ideas. There is a need for those who are slow in speech to speak succinctly. This process is a significant means of training to become more independent in learning.<sup>159</sup>

- 6) Laypersons can learn God's word through living words.

Another advantage to the inductive Bible study method is the diversity of

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<sup>158</sup>Ibid., 87

<sup>159</sup>Ibid., 88.

materials needed in teaching.<sup>160</sup>

b) The negative things about inductive methods:

- 1) It costs much time. If there is not enough time in the group, the observation and interpretation steps could be given as homework.
- 2) It needs the mind of humility.
- 3) The inductive method cannot "see the forest because of the trees."

#### V. THE FRUIT OF DISCIPLESHIP TRAINING IN SARANG PRESBYTERIAN CHURCH

In order to train through discipleship programs, the pastor should always be studying the Bible thoroughly and taking care of all the members including: their family relationships, life styles, languages, and relationship with children. The pastor should lead them until everyone is complete in Christ in II Corinthians. 1:28-29).

The pastor should not irritate members and cause barriers between himself and members; if the pastor does this, it will be easy to fail in discipleship training. The pastor should only care for them with love and be led by the Holy Spirit in doing so. The pastor will live the best lifestyle because of it, and it can wonderfully change them and help them grow in Jesus. The trained people will like it because it will be more than just a year of training. They will learn love toward missions, and they will live as true disciples of Christ who live in conjunction with God's Word in their practical lives.

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<sup>160</sup>Ibid., 89

There are so many fruits that are gained from discipleship training through inductive Bible methods which can be summarized as follows:

1. The church can have dedicated laymen leaders called "small pastors" who will have a mind like the senior pastor to take care of the church members. Sarang Presbyterian Church had 1,500 lay leader in 1997, because they were already disciplined by pastor Ok.

2. Church members can learn to love each other and to practice what God says. During the discipleship programs, they learn obedience, and they can experience a fullness of joy through obedience.

3. Church leaders have great attitudes toward laymen, lay Soon leaders will always have humility of mind.

4. church members are experts as witnesses, church members like to be together with each other, and they like to invite non-Christians to their special revival meetings. They like to prepare with prayer for any kind of meeting. Sarang Presbyterian Church gains 800 members every year.

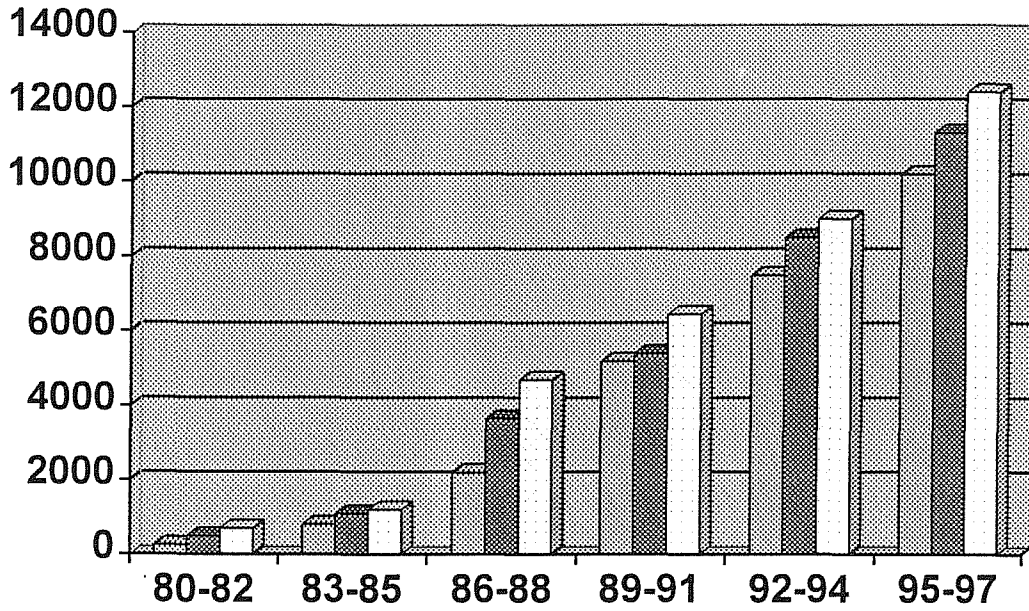
5. The pastor can be helped by church members. Pastors can seek the congregation's opinions and observe closely the members' living situations and struggles. The pastor can plan his preaching to meet their needs.

6. Members can be led by the Holy Spirit since discipleship training is founded on the basis of biblical concepts. Untrained members can be challenged by trained members. Sarang Presbyterian Church bears much fruit of discipleship training. Why? Because the discipleship training program is a biblical ministry and works with the Holy Spirit.

Chart 8

Diagram of the Growth of Discipleship Training Members

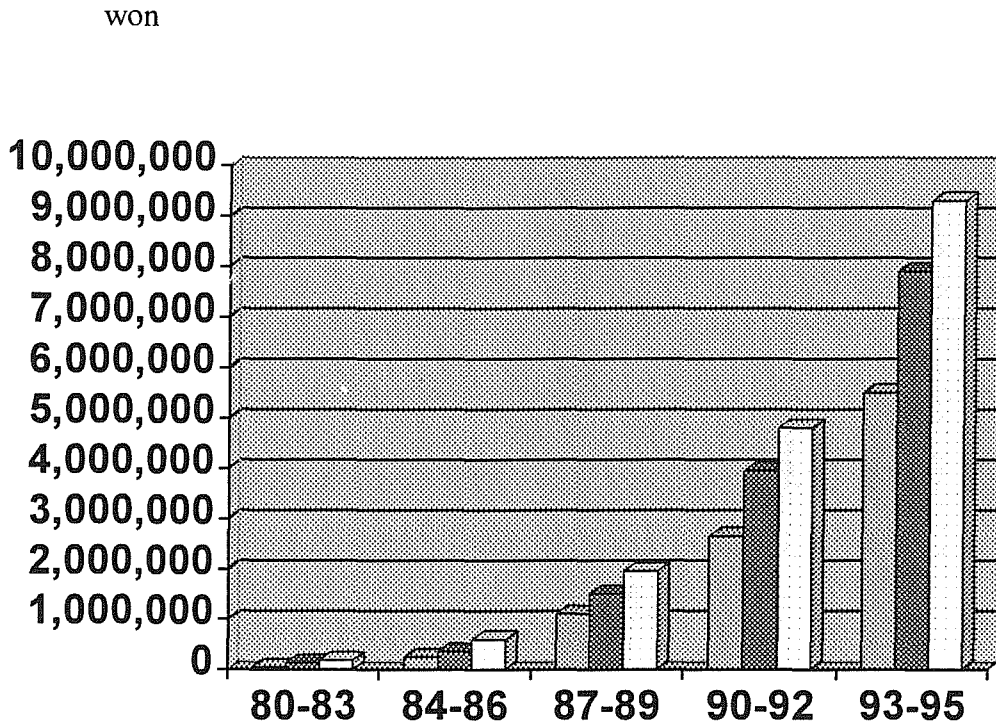
(Sunday Worship Members/Just Adults)



(On the basis of every December of each year)

Chart 9

Diagram of the Growing Rate of Church Budget





## VI. THE PROBLEMS WHICH AROSE WITH DISCIPLESHIP PROGRAM AT SARANG PRESBYTERIAN CHURCH

Pastor Ok says that "many problems occurred when I led a discipleship program, but the thing leaders should remember is that discipleship programs sometimes had leader's matters and the pastor's continual growth problems."<sup>161</sup> Some of these matters can be summarized:

### A. The Pastor's Time Management and the Continual Growth of Co-pastors

The most significant problem is the problem of lacking time. The more the membership increases, the more leaders are needed. Pastors should be a discipleship leader. When Sarang Presbyterian Church had 800 members, almost 300 members of them joined the Upper Room discipleship program. In order to take care of them, the church needed at least 60 Soon leaders every year. If the pastor has pastor assistants, the pastor has to take care of the assistants and the Soon leaders. He also has to prepare the sermon and take care of the administration of the church. He has to make special visitations of congregation members, and has to study. There is not enough time for a pastor.

Another problem is the laymen's lack of intellectual knowledge. Their biblical knowledge is growing so they need to gain more intelligent biblical knowledge from the pastor. The pastor should study everyday and grow day by day. If he does not, the pastor would be ignored by the Soon leaders. The biggest problem is lack of time, so, the pastor should make a solid decision about discipleship training and the problems

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<sup>161</sup>Eun Sang Han, "Our Church's Discipleship Training Program," (Ministry and Theology Magazine, 01 July 1995), 103.

related to the continual growth of the co-pastors. The pastor is always busy and tired, yet they still have to grow. The senior pastor should help them, but the senior pastor is also busy. The discipleship program in the church should help take up this cross.

#### B. The Laymen's Inability

Among the congregation, there are members who have time. Some can join a discipleship program while other members do not have enough time. Some are too old or have to work during the study time. This could produce a feeling of alienation among the members. They are faithful members, but because many do not have enough time, they cannot join the study.

Upper Room people focus on Bible study rather than prayer. However, without prayer, it is not easy to make disciples. The early Jerusalem church focused on prayer, and the more they loved God's Word, the more they loved prayer. In fact, discipleship training means training in prayer, but Sarang Presbyterian Church lacked prayer meetings. The discipleship members want to have Bibles study in church, but when the church has a revival meeting, the members do not like it.

They did not accept another preacher's preaching or guest speakers; they only liked the senior pastor's style of preaching. If they are real disciples, they should accept other preacher's preaching. This can be summarized as follows:

1. Discipleship training should be focused on knowledge without will and emotion.
2. Sarang Presbyterian Church lacks the ability to have meetings and annual church revival meetings.

3. Members who failed the training are easily disappointed.
4. Members who were trained by Sarang Presbyterian Church were not  
Accustomed to other churches.
5. It is easy to fall with self-pity and separatism like the Pharisees.
6. The members produce the same disciples as the church desires them to.

The disciplined member often neglects attending and joining annual church meetings, like revival meetings and adult Sunday School. As a result, the Sarang Presbyterian church needed to reduce its annual church meetings.

Discipleship programs experience pain in separating from the groups. The leaders have to take care of them inside and outside the groups, they are not to be a part of the group for life.

Thirdly, the Trained church members in the discipleship program cannot adapt themselves to other churches when they moved to another area. David Watson said that the trained congregation take a pious attitude, as being different from others. They might feel superior in another church, so the church has the task of teaching servanthood and humility. Discipleship training is a process of making disciples of Jesus. They will be sent as witnesses of Jesus; and they must serve each other for Jesus Christ. This cannot be forgotten.

Finally, the writer would like to introduce Sarang Presbyterian Church's in-church survey and the results in order to understand discipleship training in Sarang Presbyterian Church. The Sarang Presbyterian Church has been researched by the pastor, Dr Ok as part of his thesis. The writer can see what the laymen need through the survey.

The first question is "What did you think about Discipleship Training before entering the Discipleship programs?" 30 percent replied that it was a very necessary program for laymen; however, 54 percent answered that they think it is a necessary program for social persons. This means that they do not care about it. They were surveyed once more and 93.5 percent indicated they needed it. This means that the church is successful in training them.

The second question to ask those who are finished with the training is "Did you think the discipleship program could be a positive influence to you? Of those who replied 70.2 percent said, "Yes, it would be a very good influence", and 20 percent said, "Yes, it would be a good influence." This shows that the entire congregation thinks that discipleship programs are very good programs for laymen.

The third question is "What is your impression of the methodology?" 82 percent replied that they like the inductive Bible methods. Members like the dialogue method rather than one-sided lecture. In fact, the Korean church has a weak point about using inductive method and dialogue methods.

The fourth question is "Have you ever experienced spiritual transformation through the discipleship program?" 86.4 percent replied that they had experienced spiritual transformation individually through discipleship programs. This means that the Upper Room Groups are an activation with the Holy Spirit and the Soon leader is always awakened spiritually. The level of the Soon leader is also very high.

The fifth question is "Do you think that the Soon leaders must be trained under the senior pastor?" 54.6 percent replied that all Soon leaders must be trained by the senior pastor, and 33.8 percent replied that the Soon leaders may be trained by the senior pastor. The Soon leaders need to be trained by someone. In fact, the need for training is required more for leaders. Anyone who is a leader needs self-examination by systematical training programs. Unless they are trained systematically, they will not become good leaders in the church. The church needs to train leaders, train talents, and train personalities for the growth of the church.<sup>162</sup>

Pastor Ok has set up discipleship programs for eight years. The pastor has experienced a miracle in bearing fruit through the discipleship program. Pastor Ok thinks that laymen must be awakened through discipleship programs. It is not a difficult thing; it is necessary for the church to be the church. At least 10 percent of registered church members must be discipleship members, and They also need to have Upper

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<sup>162</sup>John H. Ok, op. cit., 328-333.

Room Groups which should accept 30 percent of all church members and add Soon leaders. 40 percent of the members can make the church what Jesus wants it to be. Now this church has 8,000 members and there are 1,900 discipleship members. Church growth, pastor Ok assures, will be helped by discipleship programs.

### C. Problems Related to Soon-leader's Guidance

The church can easily recognize members who have different personalities. Sometimes, the member can cause pain for the Soon leaders; after the member is spiritually grown up, the member can ignore the leader's ability, because the leader already taught about all knowledgements that the leader had Soon leaders can fall into a slump, lose their joy, and be punished.

Only the senior pastor can encourage, understand, and pray for group leaders for continued spiritual growth. It is a problem, but the pastor should help Soon leader's grow spiritually. In fact, there is not enough talent for teaching among leaders. After discipleship training, only 70 percent become Soon leaders. The other problem is a power struggle between Soon leaders. Some Soon leaders will pretend to teach better than others. Instead they should have a yielding mind and a mind of humility.

An imbalance of male Upper Room groups and female Upper Room groups is another problem. Just 20 percent of the groups are male. There are not enough male Soon leaders because they have jobs and they do not join because of their lack of time.

## VIII. SUMMARY

The Sarang Presbyterian Church in Korea has held seminars for church leaders 25 times since 1986. 2,700 Korean pastors, 320 Japanese pastors, 80 Chinese pastors, 230 Korean-American Church pastors have attended the seminars and have learned the theory of discipleship programs.<sup>163</sup> The church has done much in the way of discipleship programs and will continue to train until Jesus returns.

There are unresolved problems in Sarang Presbyterian Church, but they will be fixed. Sarang Presbyterian Church has seen much fruit because of discipleship programs. Because Sarang Presbyterian Church is the first church of discipleship Bible study in Korea, John H. Ok had experienced C.C.C. members in the Korean campus movement. He first applied it to Korean churches and has seen so much fruit since. Now, this church also uses inductive Bible methodology and small church groups, They have produced Bible texts and have set a period of time for discipleship training for beginners, disciples, and leaders.

Positive things about the Sarang Presbyterian Church's are that many trained church members can join voluntarily<sup>164</sup> and actively, trained laymen recognize the position of the priesthood of all believer's (I Peter 2:9), trained laymen can experience quality and study the Bible by various angles, trained laymen can try to implement God's word into their lives, laymen can awake from their sleep and contribute to the church's educational

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<sup>163</sup>Ibid., 89.

<sup>164</sup>Many peoples had training , even among the 2, 675 ministers 1,439 answered the Question "Have you started a Discipleship Training Program at your Church after attending the Discipleship Training Seminar ? " 258 (18%) ministers had stopped Discipleship Training Program. 339(24%) pastor did not use Discipleship Training Program in their churches.

development. However, negative things can also happen. Pastor John H. Ok said there is not enough time for preparing sermons. The pastor must manage and visit believers, study and prepare sermons, and direct the discipleship programs. This is very difficult, especially since the pastor is very tired, yet the pastor still has to be a model to all believers. Another concern for the pastor is that as laymen are better trained, they didn't like to join in worship service. As laymen gain more authority, the authority of the pastor decreases. As the position of laymen is emphasized, there is less direction given to discipleship programs in the church. The senior pastor should train the assistant pastors continuously, but this too, is very difficult. However, discipleship training is Jesus' method, therefore, even though it is difficult, these programs should be conducted. The reason the church has developed is because the discipleship program is biblical, and it is what Jesus wants to happen.

## CHAPTER SIX

### INTRODUCTION TO THE BEST METHODOLOGIES FOR DISCIPLESHIP TRAINING ON THE BASIS OF THE ANALYSIS AND RESULTS OF PREVIOUS EFFORTS SHOWN BY THE MISSION GROUPS AND SARANG PRESBYTERIAN CHURCH

So far, the writer has introduced the status of the present Korean American church and its problems and has introduced the mission groups and their methodologies as well as Sarang Presbyterian Church's discipleship methods. This writer has discovered special methods from the above groups and church which the writer wants to introduce to the Korean American church. The writer will also discuss the effectiveness of those methods and introduce the scholar's opinion and theory of the methods. The writer will then end this dissertation with a conclusion.

#### I. SET CLEAR FOR DISCIPLESHIP TRAINING

##### A. Produce Witnesses of Christ Jesus

In order to become a witness of Jesus, it is not enough just to watch and listen to Jesus. In Jesus' age, there were many who saw and listened to God's message; however, they did not become true witnesses of Jesus Christ. They did not die for Christ; they did not reveal Jesus to others. The true witness's works include following Jesus. The important reason the disciples could be true witnesses is that they had received the Holy Spirit. Acts 1:8 says, "But you shall receive the power when the Holy Spirit has come upon you." Thus, the disciples received the Holy Spirit, and they could die for Christ. They could reveal Jesus Christ in their lives, and they could be true witnesses of Jesus Christ.



## B. Provide Assurance of Salvation and Eternal Life

Making disciples does not mean to go teach in a big group or a community, but it means to go to each individual's soul. Jesus also said, "Go and make disciples to all nations." All nations means discipline all individuals.<sup>165</sup>

Jesus focused on saving one soul. Jesus gained six souls through individual meetings. They were the Pharisee named Nicodemus, the woman of Samaria, the adulterous woman, a tax collector named Matthew, a little boy, and Zacchaeus. These people were important parts in Jesus' ministry. John 3:1-14, 4:1-42, 8:1-11, 19:16-22.

## C. Enlarge the Kingdom of God

Jesus wanted to accomplish the kingdom of God on earth. He was interested not only in individual souls but also the salvation of all humankind. His salvation covers the salvation from the human body, salvation from a human agony and salvation from spiritual agony. It also incorporates salvation of the individual soul and salvation for eternal peace. God wanted to rule His people and invited them into His eternal kingdom of God. Jesus pointed out that the maximization of the kingdom of God could take place through discipleship training. Although the twelve disciples could be the cornerstone for evangelizing the whole world, the early church could be developed by

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<sup>165</sup>Harld Dhrenshell, World Mission (Seoul, Korea: Word of God, 1977), 120.

discipleship methods in order to maximize the kingdom of God.

#### D. Reproduce.

The ultimate purpose of Jesus acquiring disciples was to reproduce disciples and in that way, He could make lots of disciples. He wanted to show and teach reproduction, and He dedicated Himself to the reproduction of disciples.

Jesus always looked forward to his disciples' reproducing (Matthew 13:31). In His last preaching, he mentioned reproducing. "By this is my Father glorified, that you bear much fruit, and so prove to be my disciples." (John 15:8)

He also said in John 15:16, "You did not choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in my name He may give to you." And before He went up to heaven, He gathered His disciples and gave them instructions for reproducing disciples by stating the Great Commission in Matthew 28:18-20. "And Jesus came up and spoke to them, saying, 'all authority has been given to me in heaven and on earth. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.'" It mentions in Acts 1:8 that Jesus showed His strategy for conquering the whole world through discipleship's reproductiveness. Waylon B. Moore said, "The gospel was spread out to the whole world after Jesus was resurrected for 33 years".<sup>166</sup>

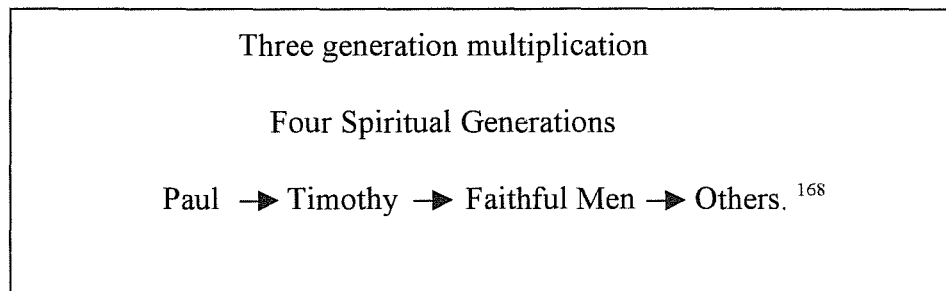
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<sup>166</sup>Waylon B. Moore, Principle for Double Growth of Disciple (Seoul, Korea: Navigator Press, 1982), 45.

If it is so, the people who lived in the early church ages were educated in small groups. However, they spread the gospel to the whole world. How could they spread the gospel at that time? They were faithful, and they were trained by Jesus. They tried to die like Jesus, as well. Therefore, discipleship training's purposes are for reproducing other disciples.

Gary W. Kuhne says in his book, "The Motive Power of New Believer's Following Up", "Discipleship training should bring about spiritual growth in a Christian's life and should be a reproducing ministry."<sup>167</sup> Even the Apostle Paul told his spiritual brother, Timothy, in II Timothy 2:2, "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also." This sequence is illustrated below:

Chart 10



Discipleship training means that the one who learns from a teacher should teach others. One mature Christian spreads the gospel to unbelievers, and then he or she makes

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<sup>167</sup>Gary W. Kuhne, The Motive Power of New Believer's Following Up (Seoul, Korea: Jordan Press, 1980), 26.

<sup>168</sup>Keith Phillips, The Making of a Disciple (Old Tappan, NJ: Fleming H. Revill Co. , 1981), 27.

disciples of others. This is the purpose of discipleship Bible study.

#### E. Bring Spiritual Maturity

The first reason for discipleship Bible study must be that through it a believer may learn the characteristics and attitudes of Jesus Christ. The author researched question 12 which asks, "Why do you think Bible studies are necessary?" Eighty-four percent answered "To imitate Christ's character and to live a changed life." Question #13) "What do you think is the purpose of having Bible studies?" Ninety-two percent answered "It is to aid believers to meet with Christ."

We can clearly see the purpose of Bible study. Discipleship Bible study is meeting with Christ. Almost all immigrant church members could be discipled through meetings and these meetings are very important. People should meet with Jesus Christ through discipleship Bible study and learn Jesus' character and attitudes.

Discipleship Bible study is not a tool for church growth; it is the best method for making disciples. The church leaders and the pastor should teach it thoroughly to help people attain the character of Christ.

#### F. Help the church grow

Any active church must have growth, but the growth of the church must not be the only goal. Just the same, church growth must be a goal of Bible studies, because Bible studies may bring about church growth.

Church growth is how the good news of salvation through Jesus Christ is to be communicated to the lost. Donald McGavran said in his book titled Understanding

Church Growth, "Church growth is God's will".<sup>169</sup> It doesn't that Jesus Himself is not doing it, nor will He; He has chosen to delegate that responsibility to His followers. At one point, he compared the lost people of the world to a harvest and illustrated the need to send out laborers into his harvest (Matthew 9:38). "God is the one who ripens the harvest", as the Apostle Paul acknowledges: "I have planted, Apollos watered, but God gave the increase" (I Corinthians 3:6). But while God ripens the harvest, He does not reap the harvest.

He expects us to be His agents in reaping. One thing is clear. If we human beings do not carry the gospel message to the lost, they will remain lost. As Romans says, "How shall they hear without a preacher? How beautiful are the feet of those who preach the Gospel of peace." (Romans 10:14-15).

It is with this in mind that Jesus gave his very last command to his followers. The last thing he said before he was taken up into the clouds was, "You shall receive power when the Holy Spirit has come upon you; and you will be my witnesses to the end of the earth" (Acts 1:8). If we fail to take seriously this Great Commission, we have missed the central point of historic Christianity.

Obviously, it is a person who has turned from an old way of life and acknowledged Jesus as Lord and Savior. But just a verbal affirmation of faith is not enough. Jesus said, "You will know them by their fruits" (Matthew 7:16). There are many fruits that are born in the life of a true Christian through the Holy Spirit. However, the fruit that the church growth movement has selected as the validating criterion for discipleship is

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<sup>169</sup>Donald McGavran, Understanding Church Growth (Dae-Gu, Korea: Nachimpan Press, 1983), 83.

responsible church membership. This choice may be somewhat arbitrary, but not entirely. Jesus at another point in his ministry announced the purpose of His coming by declaring, "I will build my church" (Matthew 16:18). The church is called the body of Christ. It is the bride of Christ. It is near and dear to the heart of God. Commitment to Christ is somehow incomplete without a simultaneous commitment to the Body of Christ, the church. Evangelism is not only reaching people with the Gospel message and bringing them to a decision for Christ. It is making them disciples. The writer's favorite definition of evangelism is the one developed by an unknown writer "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men and women shall come to put their trust in God through Him, to accept Him as their king in the fellowship of His church." This ties commitment to Christ with commitment to the church.

God's will is clear. He does not desire that "any should perish but all should come to repentance" (II Pet 3:9). He wants men and women everywhere to come to Him and into the church of Jesus Christ. In short, it is God's will that churches grow.

A model church in the New Testament is the one in Jerusalem, which was founded on the Day of Pentecost. On that one day, the nucleus of 120 added 3,000 new members. They were baptized, they grew in their understanding of Christian doctrine, and they worshipped together regularly. They also developed fellowship groups, shared their material goods with one another, and they exercised their spiritual gifts. As a result, the church continued to grow and "the Lord added to the church daily those who were being saved" (Acts 2:47). This was a healthy church, and one characteristic of

healthy churches is that they must grow.<sup>170</sup>

We can discuss church growth in three parts. The first is that it is quality growth. In Romans 12, disciples should aim to reach perfect spiritual growth. Each Christian should utilize his or her gifts and roles for serving God.

Quality growth should bring quantitative growth, which is also God's will. The second is that it is quantitative church growth. If the writer evangelized one person everyday and brought him or her to church in 16 years, the fruit gained would be 5840 disciples. However, if the writer trained through discipleship training, the writer will train one person for six months. By doing this, after six months, we will gain two people. However, after two people have trained two more people for the next six months, then after one year, we will have gained four disciples. Through this method, disciples would increase at the rate described below:

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<sup>170</sup>Yun Take Kim, Understanding Church Growth (Seoul, Korea: Chong-Shin University Press, 1992), 19-22.

Chart 11

Diagram of the Growing of Trained Disciples I

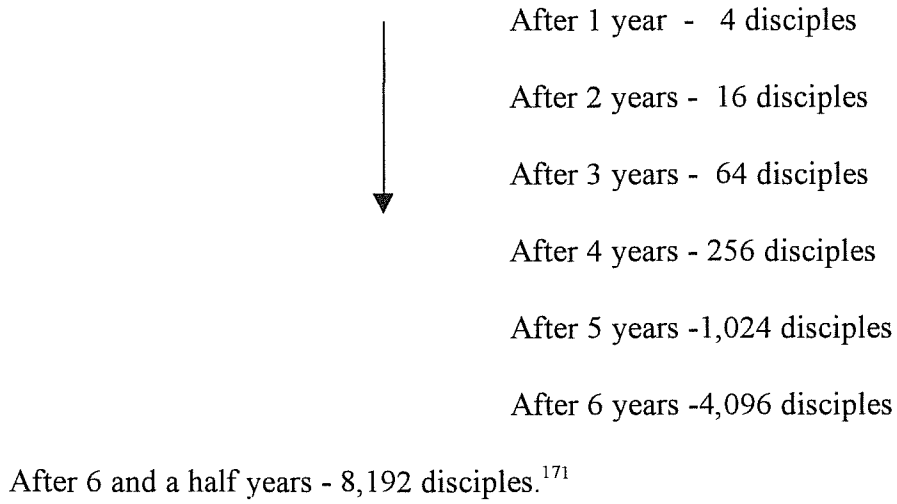
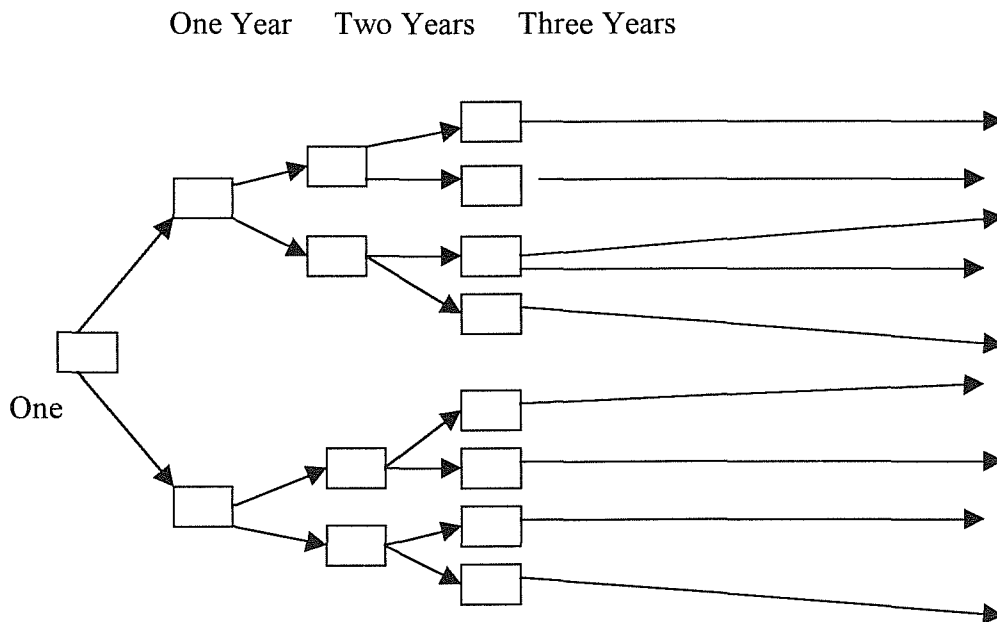


Chart 12

Diagram of the Growing of Trained Disciples II



<sup>171</sup>Billie Hanks & William A. Shell, Discipleship (Seoul, Korea: Nachimpan Press, 1983), 83.



As a result, there would be more growth than with one person evangelizing one person every day . Therefore, after 16 years, there would be a growth of 4,294,967,293 disciples. This number is much bigger than the whole world's population.<sup>172</sup>

Of course, this principle will vary depending on the situation and individual ability; however, we cannot ignore this principle as Christians. This means that one person who has made a disciple is very important, and Satan is always trying to prohibit this at all times. The quality of growth should bring a quantitative growth. Making one disciple is the best way for church growth.

## II. IMPROVE DISCIPLESHIP TRAINING METHODOLOGIES

As the writer studied mission groups and the Sarang Presbyterian Church, he discovered their use of small groups, Upper Room Bible studies and small cell group Bible studies. Because mission groups are using small groups led by Soon leaders; therefore, the Korean-American church began to use the small group methodology. Because of the results of the survey in chapter 3, which indicate laymen want small groups, this writer would like to recommend the small group.

At first the Korean-American church did not conduct Bible study by small groups but later changed their plan and used small groups. First of all we need to know what is a small group, D.W. Johnson says, "A small group is a group, which has at least two

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<sup>172</sup>Ibid., 84.

members.”<sup>173</sup> It means that it is a group in which members can depend on each other, influence each other, and work together for one purpose. The best number for small groups, scholar Leypoldt said, is less than 15.<sup>174</sup> Michael Wiebe said, “that it is from two to eight members.”<sup>175</sup> However, the author's survey results show that five to six members are best. Usually chosen by a layperson, with the second choice being 10-15 members. The purpose of Bible study is to make one like Christ, and so Bible study should be a time of sharing personalities and establishing right relationships with each other. Relationships will be difficult if there are too many members in one group. Discipleship training programs need small groups. If there are too many members, they cannot share their personalities and relationships with each other. The diagram below shows that the more members there are, the greater the possibility that personal relationships will be reduced.<sup>176</sup> The author wants to recommend that the ideal number of people for small groups is between two and ten people per group. The methods for dividing small group members are by the same job styles, same interests, same sex, same age, same education level and same spiritual growth.

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<sup>173</sup>D. W. Johnson and F. P. Johnson, Joining Together, Group Theory and Group Skills (New Jersey: Princtice-Hall Inc. , 1980), 27.

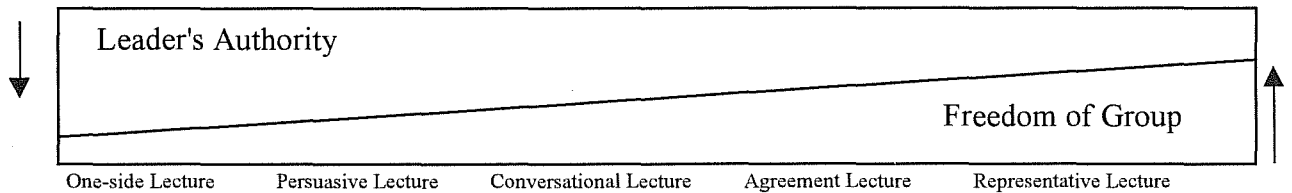
<sup>174</sup>Martha M. Leypoldt, Forty Teaching Methods through Group Activity (Seoul, Korea: General Asseby Press, 1986), 24-25.

<sup>175</sup>Yo Sup Jun, Human Relationship Training (Seoul, Korea: Bak-Hab Press, 1987), 30.

<sup>176</sup> Clyde Reid, Groups Alive-Church Alive (New York: Harper and Row, 1969), 82.

Chart 13

Relationship between Leadership and Freedom <sup>177</sup>



Small groups were not used first by Jesus. The small group was born after God's creation. God sometimes used the small group, like a family, for accomplishing His purposes. For example, God used Noah's family of eight members. After the Exodus, God told Moses to divide the people into small groups of five to fifty members. God accomplished His purpose through small groups.<sup>178</sup>

In the New Testament, Jesus used a small group of 12 disciples and educated them. Jesus gave His authority to that small group and met personally with them. Later, the Apostles also followed this method, preaching and managing the small groups. For three years in His public ministry, Jesus used small groups. The early Jerusalem church

<sup>177</sup> Ibid. ,82.

also had small groups. We do not know how many small groups existed in the early church, but we do know the group's role was very important during that time, when we see Jesus and Apostle Paul's small group ministry.

The congregation of the early church was spread out physically, but when there was worship, they could gather themselves quickly. They had flexibility for meeting, and they could spread the gospel from person to person. "Small group has flexibility but it is not disorder. In the 20th century, the small group movement spread out into the whole world. It was not only in the church, but also in secular society. For example mental hospitals, the jail and the education department used small group methodology".<sup>179</sup>

Other reasons for small groups Clyde Reid pointed out<sup>180</sup> was that those who cannot overcome their loneliness like to seek out small groups.

Today, the church needs small groups like the early church. Modern churches need small groups in order to train through discipleship programs and to help foster loving relationships between each other. The church needs to utilize this small group methodology.

Acts 2:46 shows some of the results of Peter spreading the Gospel. In the Jerusalem church, at least two things happened in small groups. One group continued with one mind in the temple, breaking bread from house to house; the other group took their meals together with gladness and a sincerity of heart.

The Apostle Paul also led small groups rather than large groups as was stated before. The small group movement is based on biblical methods, which should be

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<sup>178</sup> Ibid.,83.

<sup>179</sup> R. Rogers Carl, On Encounter Groups (New York: Harper & Row, 1969), 1.

<sup>180</sup> Clyde Reid, Group Alive-Church Alive (New York: Harper & Row, 1969), 16

applied in Christian education, especially through discipleship training.<sup>181</sup>

Albert J. Wollen says about the importance of a small group, "Small group is a spiritual movement for today."<sup>182</sup> This small group movement will spread more widely, especially through the entire world. Ernest W. Southcott says and emphasized that "I believe that a great theological discovery is the discovery of the small group".<sup>183</sup> If it is so, why is the small group important in the church?

1. A small group can be good educationally. 2. A small group can express the same views. 3. A small group can aid spiritual growth. 4. A small group can set someone free from spiritual loneliness. 5. A small group can grow leaders. 6. A small group can motivate through the positive power of the Holy Spirit.<sup>184</sup>

On the other hand:

- a) A big group can lack love for each other.
- b) A big group cannot provide an opportunity to practice God's word in one's life.
- c) A big group cannot communicate well each with other.

James F. Nyquist says these good things about small groups:

- a) A small group can provide Bible study method.
- b) A small group can help the members to examine and understand by oneself.
- c) A small group can help with insight on life experience.
- d) Small group members can trust each other.
- e) A small group can respect each other.
- f) A small group can give responsibility to each other.
- g) A small group can help with decision-making<sup>185</sup>

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<sup>181</sup> Robert Arthur Dow, Learning through Encounter (Valley Forge, PA: Judson, 1971), 125.

<sup>182</sup> Albert J. Woolen, Do Bible Study like This (Seoul, Korea: Word of Life, 1983), 12.

<sup>183</sup> Ernest W. Southcott, The Parish Comes Alive, in the Lee, Young-Gil's Dissertation "Small group's theory and practice" (Seoul, Korea: General Assembly Educational Press, 1983), 39.

<sup>184</sup> *Ibid.*, 43.

<sup>185</sup> James F. Nyquist, This is all Bible Study (Seoul, Korea: Korean Student Press, 1983), 10-12.

Above all, small groups are the one of the important thing in education. Good education is not accomplished in big groups; a small group is an excellent teaching method, especially in modern society. Society needs to have good relationships with each other and give people a feeling of belonging. People need to be in good relationships, and the church should provide small group education and discipleship Bible study to help them be personally involved.

Small group methods are more dynamic when depending on the works of the Holy Spirit and praying to God about it. Roy B. Zuck said that the essential three elements in Christian education are God's Word as the center, the need of salvation, and spiritual work. Three elements for the Christian are the Holy Spirit, God's Word, the teacher and the students.<sup>186</sup>

This means that when using any Christian education method, one should depend on the Holy Spirit's power and works. He can change one's mind, one's thoughts, and make one a disciple.

A good sized group is between five to seven members. It can allow up to 13 members maximum in a small group for discipleship programs. In fact, there are already many small groups in the church. Sunday school for Adult, Upper Room Groups, and Youth Groups are all small groups. But these groups exist independently. Each small group should meet to change personalities and create opportunities for spiritual growth.

It is important to have not only a right relationship with God but also a right relationship with others. There are many barriers among church members. These

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<sup>186</sup> Roy B. Zuck, The Holy Spirit and Education (Seoul, Korea: Seoul Wisdom Press, 1987), 98.

barriers between each other should be broken. The church should provide a good environment for good relationships. Some churches are communities which raise members, but they do not always communicate with each other. Church leaders should wake up and establish an environment in which to grow loving relationships.

Small groups have specific characteristics. The first function is an individual function. The members who are in small groups know what the other members' needs are and the group leader can help provide this individual need for spiritual growth.

The second function of a small group is so that the small group can develop (*koinonia*) relationships with God. It is wrong for a member to value the small group above God. Group members might become idols to the church. Small groups should emphasize relationships between God and the members.

The third function of small groups is the working function. Small groups can encourage each other to follow God's will, and members can help each other to obey God's commandment. They can spread the Gospel and lead each other to live dynamic lives in Christ.

### III. LEAD DISCIPLESHIP TRAINING THROUGH INDUCTIVE METHODS

The writer already introduced the inductive Bible method in chapter five, a method used by the mission groups. Sarang Presbyterian Church was the first church to use the discipleship program in Korea. The church has been using the inductive Bible study successfully. This method was formed by Wilber W. White, who also founded the biblical Seminary in New York. The purpose of inductive Bible study is to search and decide what the Bible verse says and how it influences the Christian's life. Fortunately, the Sarang Presbyterian Church also used inductive methods, therefore, the Korean-American church should also choose this method for discipleship Bible study.

Finally, the writer will introduce an illustration from the Bible using inductive methodology. Consider the inductive Bible study process on a practical level. It must be approached through four stages: observation, interpretation, response and application.



Chart 14

Example of Bible Text<sup>187</sup>

Ephesians 2:1

Theme: "Made alive in Christ while you were dead in your trespasses and sins"

A. OBSERVATION: Who was dead? You were dead.

They were dead in their trespasses and sins.

B. INTERPRETATION: The church members are not alive.

The text said that the Ephesian church members were dead. This means that they were separated from God. They did not have a relationship with God. This is like the dead being separated from the living.

C. RESPONSE: "Hha!" We are the people of God, Let us be thankful to God.

D. APPLICATION: This word of God conveys the idea that we are alive, so we should give thanks and love to God, having good Relationships with humans who had been separated from God by their sins but who are no longer controlled by sin. Our lives should always be dependent on Christ.

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<sup>187</sup> Il Do Moon, "A Study of Discipleship Training Program" (M. Div. diss., Chong-Shin University, 1994), 117.

Therefore, transformation begins with the cognitive, but without having observation, we cannot cognitively understand the word of God. One can also make an interpretation, but it needs to be concentrated on the Word of God.

The last step is that of the layperson's and the learner's reactions. This is the beginning of transformation and change as the learner can finally apply this truth to his or her life. The application should be practical. The Korean-American church utilizes this method so laymen will enjoy studying God's word and be able to study God's word by themselves.

#### IV. LEAD DISCIPLESHIP TRAINING THROUGH LEADERSHIP

To the question, "What are the essential things for discipleship Bible study? ", 45.6 percent think that the most important criteria is the leadership of the leader. Therefore, this writer will introduce some leadership skill methodology.

##### A. Discipleship Leadership

Christian leadership is different than general leadership. Lawrence, O. Richard in his book "Church Leader's Theology" says, "A leader's task is to build up the body's good health, and a leader's position is always as a slave, to show himself as a model through his teaching."<sup>188</sup> Doug Whallon Nicholas introduces Jesus' leadership by

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<sup>188</sup> Richard O. Lawrence, Church Leader's Theology (Seoul, Korea: Canon Press, 1983), 101-103.

stating two principles: the first is to serve by leading, and the second is to lead by serving.<sup>189</sup>

Gene A. Getz states that there are leadership principles in the New Testament.

1. The church's leadership is always to be measured by Spiritual Qualifications. Therefore, the church was not focused on leaders' talents and possibilities, but power and spiritual gifts. 2. The true evaluation of church is not quantity but quality. It means that church growth is equal with the quality of growth, and the biblical standard is growth with quality and quantity. 3. Church leadership is always multiple leadership in the New Testament. Only one leader cannot lead the church. This is against this theory. The Bible emphasizes the relationship to each other. 4. Church leaders in local churches should be responsible for leaders such as a pastor and teacher. 5. The spiritual leader in a church should set up the first priority in his ministry. 6. The Bible provides thinking ability and principles for work with 20th century leadership. 7. Believers should not go by their church title or name when they try to describe the church leaders.<sup>190</sup>

J. Oswald Sanders explains the differences between natural leadership and spiritual leadership.<sup>191</sup>

General Leader	Spiritual Leader
Self - Satisfaction knows the men Makes decisions by himself Ambitious Creative by himself Manage or tell them imperatively what to do is motivated by personal reasons  Independent a God Justifies himself	Satisfaction in God Knows God Tries to seek God's will Not self-representative Follows God's methods Seeks to obey God.  Motivated on the basis of God's love Trusts God. Leads by God's word.

<sup>189</sup>Doug Wallon Nicholas, Small Group and Church Growth (Seoul, Korea: Korean Students Press, 1988), 52-55.

<sup>190</sup>Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moday Press, 1980), 118-129.

<sup>191</sup>J. Oswald Sanders, Spiritual Leader (Seoul, Korea: Jordan Press, 1987), 41.

As mentioned in the chart, the small group leader is a person who depends on God and obeys God. The leaders are as servants.

#### B. Small Group Leader's Qualifications and Roles for Leadership

As spiritual leaders, spiritual qualifications are more important than one's natural-born talents. J. Oswald Sanders says that the church leader's qualifications are discipline, vision, wisdom, decision-making, courage, humility, humor, anger, patience, friendship, tact and diplomacy, inspirational power, executive ability, the therapy of listening, the art of letter-writing. These things should be done by the Holy Spirit.<sup>192</sup> LeRoy Eimes says that leadership comes from a pure life, humility and faith.

Pastor Won, Woo Yeon recognizes the four qualifications of a small group leader in the church.

1. One who has assurance of salvation.
2. One who has an ability to teach.
3. One who has a mind like a slave and servant.
4. One who has sincerity.<sup>193</sup>

Doug Whallon Nicholas says a church leader should have at least three essential qualifications among many qualifications.

1. For growing in Christ, the leader should dedicate himself to self-growth.
2. The leader should dedicate himself to be concerned for others' lives.
3. The leader should dedicate himself to influencing to others.<sup>194</sup>

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<sup>192</sup>Ibid., 77-120.

<sup>193</sup>LeRoy Eimes, Techniques for Making Disciple (Seoul, Korea: Navigator Press, 1988), 39.

<sup>194</sup>Doug Wallon Nicholas, op. cit., 57-58.

With the above qualifications in mind, the author wants to present his qualifications for discipleship. First, the leader is a trained person who has assurance of salvation. Just as a blind man cannot lead other blind men, one who does not have assurance of salvation, cannot he extend the assurance of salvation. Also, one who has been trained in small groups can train another in God's word, mission, and quiet time.

Second, a leader is one who can teach by his example. A leader should live like a real disciple before he seeks to teach others. The leader needs to have a perfect personality and character. However, who can have a perfect personality? Even though a leader may be weak, he can share and admit his weaknesses with the group members, and he can be restored by members with humility of mind.

Third, as a spiritual parent, the leader is one who can give rather than receive care and love to group members.

Fourth, the leader is one who can recognize that without the help of the Holy Spirit, church education cannot be accomplished.

Fifth, the church leader must be passionate and think positively.

Sixth, the church leader should value one's soul, have a reproductive vision, and make an investment in that soul.

Clyde Reid asked, and replied:

"What are the greatest leadership characteristics in the church ?"

- (1) The leader has to have tolerance, as if in a relationship between a parent and a child. Sometimes the leader should use words of praise and words of encouragement.
- (2) The leader has to show authority to the members. If members ignore the leader's authority, the small group cannot go on discipling.
- (3) The leader has to admire and acknowledge the members' worthiness and authority. Members' authority is more important than the programs; the leader must keep this in mind.
- (4) The leader has to consider that the group

members cannot help but meet on the leader's level. (5) The role of the leader is to establish fellowship with each member. The leader has to know the member's background and problems and has to be careful to keep his identity as a leader under a leader's authority. (6) The leader has to discover the talent of each member as soon as possible in order to utilize the member's gift for God<sup>195</sup>

Many educators place great emphasis on the role of the leader in small groups. This is how Doug Whallon describes the role of the leader in small groups:

a. Small group leaders should have a clear purpose and vision. b. Small group leaders should give motivation for changing behaviors. c. Small group leaders should encourage group members to join group activities. d. Small group leaders should create an environment for expectation. e. Small group leaders should give and deliver information about the place, time and preparations<sup>196</sup>

The small group leader is the guide for discussions and the motivation for thinking and group harmony. As an encourager, the leader should not be a ruler but a helper to each member. No one should leave without having a chance to say something. The leader should be an effective facilitator by guiding them so they may share their opinions, talk with each other, and learn from one another. Rev. Chung says, usually, if the leader speaks 30-40 percent of the time, the remaining time is "grace conversation."<sup>197</sup>

Leaders are to become like a Christ. Coaches of sports seek good athletes and they train those people. Just like a coach, a team leader should select good spiritual "athletes" and the leader also should meet the members' needs and lead them wisely. They should take care of the members with kindness, and the leader should stimulate the members'

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<sup>195</sup>Clyde Reid, Groups Alive-Church Alive (New York: Harper & Row, 1969), 82.

<sup>196</sup>*Ibid.*, 53.

<sup>197</sup>Sam Ji Chung, A Method of Discipleship (Seoul, Korea: Friend of Teacher Press, 1983), 37.

minds during disciple training. In order to grow up spiritually, they cannot help but serve each other.

### C. Things the Leader should Remember

The best place for disciples is in small and quiet rooms which have small doors and windows. This can vary depending on the environment and the place. When the leader is leading a Bible study, it will be bother some if the telephone rings or some visitor disturbs the discipling process.

Another thing that the leader has to have in mind is the worship session for the discipling program. Members will gain godly attitudes and not become proud of their authority as they share God's word and receive grace from God through the pastor. Dr. John MacArthur Jr. said that a church leader should consider seven points for discipleship training.

1. Teaching must be focused on the learners.
2. Teaching must be done with big expectations.
3. Teaching needs to be applied.
4. Teaching must be contemplated and the learner should remember it.
5. Teaching must fit the learner's needs.
6. Teaching must prepare the learner for ministry.
7. Teaching must be done for church growth.<sup>198</sup>

Teaching should always be flexible depending on the situations. However, the basic idea of having simple and direct Bible study that focuses on the needs of the believers must not be abandoned.

The leader should expect to change lives.<sup>199</sup> One must look at the "reality of education" as author Lawrence, O. Richard puts it, and the "concept of life", "The

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<sup>198</sup>John MacArthur, Jr., Seminar Handbook for Pastors (Seoul, Korea: Tyrannus Press, 1986), 47

<sup>199</sup>Lawrance O Richard, Reality of Education (Seoul, Korea: Canon Press, 1983), 101-163

difference between Christian education and secular education is that Christian education can change lives and supply eternal life to everyone."<sup>200</sup>

Life is God's Word when it abides in our bodies. Our bodies will grow up day by day to be like Christ. It means that making disciples is nothing but becoming more like Jesus.

In order to grow up, one has to recognize real truth. Everyone must consider humans beings who have various personalities which are composed of will, emotion, and intellect. Making disciples can help change their personalities.

#### V. LEAD DISCIPLESHIP TRAINING THROUGH QUESTIONS-AND-ANSWERS BY DIALOGUE PROCESS

The teaching style this writer wants to recommend is the dialogue approach. This is the most effective method. In order to use this method, the leader and pastor should consider some of the following:

1. The teaching and content of the discipleship Bible study.
2. The student's level and needs.
3. The leader's ability and attitude.
4. The educational environment.

The most simple and direct method which focuses on the needs of the learner should be recommended. Jesus used many parables to teach about the Kingdom of God under Question and Answer. He was as flexible as possible, depending on the situation and the

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<sup>200</sup> Ibid., 50.



groups' characteristics.

When the writer asked in the survey, "What method do you think is good for discipleship Bible study?", 65.6% of the laymen said conversation and 26.4 % indicated the question and answer style. But in survey question 14, "What type of discipleship Bible study do you use?" 58% of the pastors still use lecture style. On the basis of these results, the writer will introduce and suggest the best teaching style. Lawrence, O. Richard in his book entitled "69 Ways to Start a Study Group and Keep it Growing" suggested various teaching methods.<sup>201</sup> Lecture, story-telling, question-and-answer, brainstorming, and buzz group styles were mentioned. One thing a leader should remember, before teaching groups is that they need to know what kind of group they will be teaching. There are five kinds of leadership styles in discipling small groups. The best method for a discipleship programs is the conversational and discussion style. The reason for this is because the leader has to have an opportunity to hear the groups' opinion. It is not easy to respect the member's opinion, but the leader has to have patience and the ability to accept it.

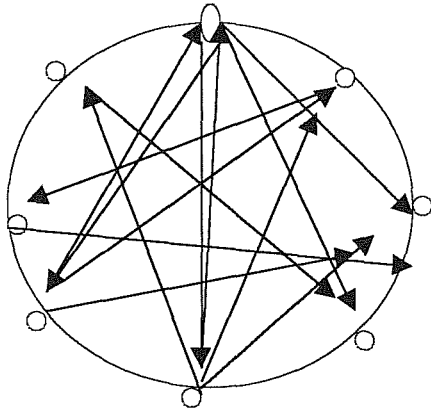
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<sup>201</sup>Richard O. Lawrence, 69 Ways to Start a Study Group and Keep it Growing (Grand Rapids: Zondervan, 1978), 70.

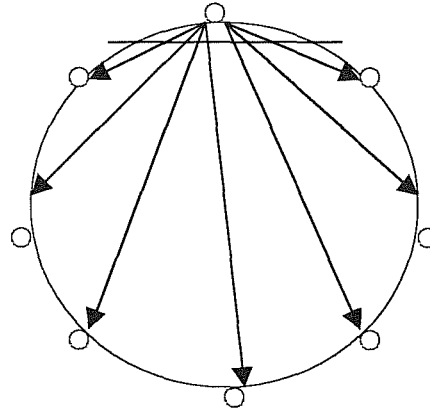
Table 15

Comparison between Inductive and Deductive Bible Studies.

An Effective Bible Study Group



An Uneffective Bible study group<sup>202</sup>



A. Jesus' Education through Questions

1. Jesus used leading questions. In the Four Gospels, there were 100 questions that Jesus used. Jesus' character was that of one who used leading questions which suggested that an answer was desired. For instance: "But if the salt has lost its savor, where with shall it be salted?" (Matt. 5:13). The purpose of this question was to consider a believer's saltiness in the world. It is called the Socrates' method, because he regularly used a long series of leading questions to bring an idea to birth in the mind of his interlocutor.<sup>203</sup>

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<sup>202</sup>Il Do Moon, op. Cit., 112

<sup>203</sup>Herman Harrell Horne, Teaching Techniques of Jesus (Grand Rapids: Michigan Kregel Pub. , 1871), 71.

2. Some characteristics in Jesus' questions.<sup>204</sup>

Jesus' questions were original, practical, personal, rhetorical, stimulating, searching, adapted to the individual, silencing, clear, and brief

3. Jesus used questions to make one think.

Jesus used questions to secure information for himself (Luke 8:30)

Jesus used questions to express an emotion (John 3:10, Luke 5:22, 23, Matt. 12:34)

Jesus used questions to recall the known (Mark 2:25, 26)

Jesus used questions to awaken the conscience (Matt. 23:17)

Jesus used questions to elicit faith (Mark 8:20)

Jesus used questions to clarify the situation (Mark 10:3)

Jesus used questions to rebuke criticism (Mark 2:25, 26)

Jesus used questions to put one in a dilemma (Mark 3:4)

4. Jesus used questions as a teacher (Matthew 21:25-27, Luke 14:3-6)

W. P. Merrill said, "His aim, as the Great Teacher of men, that is to say, He came not to answer questions, but to ask them; not to settle men's souls, but to provoke them."<sup>205</sup> In conclusion, the purpose of Jesus' questions include: one, to help those members find out the truth by themselves; and two, help members reach their own conclusions. On the basis of the above, a leader should give members time to think about the answers to the questions.

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<sup>204</sup>Ibid., 30-12

<sup>205</sup>W. P. Merrill, Christian Internationalism (New York: The Macmillan Co., 1955), 42-43.

## B. What is an Effective Question?

It is very important to use questions in small groups, C. B. Eavey said there are 10 principles of using questions:

1. Questions discover whether members already know or not. 2. Questions can help reveal God's word on member's past experience. 3. Questions can stimulate curiosity and inquiry. 4. Questions can help thinking. 5. Questions can help distinguish what is important and what is not. 6. Questions can establish a good relationship between the leader and Members. 7. Questions can establish growth through the self-expression. 8. Questions can develop an appreciative power. 9. Questions are a tool for discipline and respect. 10. Questions can be used for educational accomplishment.<sup>206</sup>

In summary, effective questions can motivate lives and, in fact, motivate members for their educational accomplishments which can influence their behavior and change their lives.

If used properly, effective questions can influence a dynamic discipleship Bible study. An effective question can measure a member's accomplishments. Therefore, questions are very important tools for discipleship Bible study.

## C. Examples of Using Questions:

This writer wants to suggest how to lead with and use an effective question.

1. Do not use a leading question with an easy answer. For example; "Do you agree?" "Yes, I agree", is of no use.
2. Do not use restricted and closed questions. For example, "Did Jesus die on

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<sup>206</sup>C. B. Eavey, Principle of Christian Education (Seoul, Korea: Christian Literature Crusade, 1984), 217-218.

the cross for our sins?" "Yes", or "No", is also of no use.

3. Use open questions. For example, "Why, do you think Jesus died on the cross?" This is more effective, because it provides an opportunity to express one's opinion.
4. Distinguish between direct and indirect questions.

A direct question is "Are you a Christian?" An indirect question is "What do you think about Christianity? Would you explain it?" A direct question means it is requesting an opinion of the one asked. In a direct question, the question is for general opinion.

Therefore, the leader should use these questions in balance.

#### D. Using Questions for Inductive Bible Study

The writer has already mentioned inductive methods in Chapter Five. Almost all Korean-American churches use deductive or lecture style methods which are not effective methods. Therefore, the writer wants to suggest the inductive question.

As the writer mentioned before, inductive Bible study utilizes three elements: observation, interpretation, and application. These three are used to stimulate creative questions. Before using inductive questions, one should remember several things.

- (1) One should depend on the Holy Spirit because the question itself cannot change the human being. The question is a tool of the Holy Spirit for realizing the truth.
- (2) The purpose of studying must be clear, and the question should introduce the purpose. James F. Nyquist said, "You cannot hit the mark without

having the aim."<sup>207</sup> Therefore, the leader should consider the purpose of the question and use it well.

- (3) The question should be evaluated by clear interrelation and response. These will determine whether it is a good question or not.

## E. Three kinds of Questions for Inductive Bible Study

### 1. Observation Questions

An observation question asks what the Bible says in order to find the truth and the facts. This is generally what? who? when? where? explain and list. For example, Who are the persons in these verses? What is the key in this verse? When did it happen? Where did it happen? Why did Jesus does that? Did Jesus heal the people?<sup>208</sup>

### 2. Interpretation Questions

An interpretation question tries to find out the meaning of a verse. These generally ask: How? Why? Explain the meaning of this? What is meant by that? Definition: "Redemption" What is the meaning of redemption? Reason and Purpose: Do you think that Peter's behavior is reasonable or not? If it is, What is his intention? Why is Paul writing about general lives after the lesson of the resurrection? Importance of meaning: Why is it so important? What is the meaning of the teaching? What is the

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<sup>207</sup>James F. Nyquist, This is all Bible Study (Seoul, Korea: Korean Student Press, 1983), 38.

<sup>208</sup>Il Ryul Moon, *op. cit.*, 123.

influence of the entire situation? Meaning of results: What do the results mean?  
Accommodational Position: Why is this word used there? Double meaning: What  
is the meaning of that time? What is the meaning of that? Relationship between God and  
Humans: What is the meaning of a Relationship between God and human beings?<sup>209</sup>

### 3. Application Questions

An application question's purpose is to relate the application to our lives through observation and interpretation. What does God want to do about it? One should find out how the application fits into ones' life, but it must stand on the basis of observation and interpretation. This question will be useful in the last part of the Bible study when the group considers its application to their lives; whether it is personal, practical, and possible.<sup>210</sup> Tell me why you complain rather than being thankful? What is an obstacle for thanksgiving? How does one give thanks to God?

Jesus used questions as a discipleship method. Jesus came not just for answering, but also for questioning.

- (1) "What does the next verse represent?"
- (2) "How do you interpret the verses."
- (3) "Could you practice what Jesus said? What God said?"
- (4) "Why do you think this is important for you?"

The leader has to use these questions with a loving attitude and with humor. The leader also has to make the members feel comfortable when answering the questions.

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<sup>209</sup>Il Do Moon, op. cit., 132.

The leader has to stimulate them to answer. When one of the group members is answering, the leader has to listen carefully.

#### F. How to Lead and Guide Conversations Through Questions

When this writer surveyed methodologies for Bible studies, 65.5 percent of those who were surveyed said that they preferred the conversational style. To understand this, the writer will quote some appropriate examples from the book on conversation as shown below:

##### 1. Example of Conversation

Leader: You all read the first chapter of "Let's Live", and I'm sure you noted that it's a very important chapter to understand regarding our walk with Christ. It basically emphasized the type of relationship we are to have with Christ and how we can build such a relationship. First of all, Mitchell states that, to most people, Christianity is a very negative philosophy. What does he mean by that?

Tom: He means that people see the Christian life in light of what they can't do or what shouldn't be done.

Leader: Does anyone have any examples, maybe from your own life or people you know?

Frank: One friend of mine says that if you . . .

Find the first reference with your disciple, have him read it aloud and discuss it with him.

Taking Psalm 16:11, your conversation might go something like this.

Leader: Let's see what the Bible says God's got in store for us. Why don't you read this verse out loud, Ringo.

Disciple: OK. It says, "Thou wilt make known to me the path of life; in Thy presence is fullness of joy; in Thy right hand there are pleasures forever."

Leader: King David wrote this. You know, the guy who killed Goliath, and later became the king of Israel? What do you think he was trying to get across here? What plans did he say God has in store for us?

Disciple: Well, that He'll show us the path of life, that we'll have joy, and pleasures. Hey, I like those ideas!

Leader: Who wouldn't? What do you think he meant by "path of life"?

Disciple: I guess he meant the opposite of the path of death. Probably the way to

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<sup>210</sup>Ibid., 137.



heaven or something.

Leader: I think so, too. Do you think that "path" will be some kind of rose-strewn, pink-tinted journey filled with sunshine and blue birds?

Disciple: Uh, I'm not sure. Will it?

Leader: Well, how much do you remember about David's life?

Disciple: Not much.

Leader: His life wouldn't be characterized as a life of ease by any means. He had to fight wars; the previous king was always trying to murder him; he fell into sin; his favorite son led a rebellion against him; another son died in infancy; one of his wives turned on him. Once even God himself unleashed a terrible plague on Israel because of something David did. So what does this tell you about David's path of life?

Disciple: I guess it's not always fun 'n' games.

Leader: Right. But in the end, where does the path lead?

Disciple: I'd say heaven.

Leader: I'd say so, too. God will help us in real ways to experience the abundant life throughout our time here on earth even in the midst of tremendous adversity. But when it's all said and done, and they lay us in our graves, our lives are really just beginning!

Disciple: I never thought of that before!

Leader: Notice something else here. It says that we will experience "fullness of joy." Where does it say we'll experience it?

Disciple: In His presence.

Leader: What do you think is happening when we are not experiencing fullness of joy?

[When I say, "Look up the following verses with your disciple," it's so you and your disciple can delve into the Word together, giving him a chance to think it through under your guidance, and giving the Holy Spirit an opportunity to illuminate the Scriptures for the both of you as you discuss them. Without even knowing it, he will be learning some important principles of hermeneutics (Bible interpretation) and how to extract practical, applicable truth from the Scriptures.]

From time to time, your disciple may have some really off-the-wall observation. It's inevitable. When it happens, avoid reactions such as, "WHAT?! Have you gone MAD? Of all the hair-brained, knuckle-headed..." Instead, focus on the positive. Say something like, "Well, that's an interesting point of view"; or, "Interesting. . . what makes you think that?" or, "Maybe. What do you think of this idea . . .?" or, "I hadn't thought of it that way before. Here's how someone once explained it to me . . ." <sup>211</sup>

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<sup>211</sup>Christopher B. Adsit, Personal Disciple Making (San Bernardino, CA: Here's life Publishers, 1988), 105.

Sometimes your disciple will ask you a question you do not know the answer to. At those times, do not try to fake it. Just say, "I don't know. I'll find out for you this coming week and get back to you on it." Then write down the question (so you will not forget), and be ready to report back to him next time.

## VI. LEAD DISCIPLESHIP TRAINING THROUGH A STEP PROCESS, SEPARATING NEW BELIEVERS AND LAY LEADERS

The writer studied the methodologies on mission groups and the Sarang Presbyterian Church. One thing the writer found out is that the mission groups have steps for processing discipleship Bible study. Sarang Presbyterian Church also has new believer and Upper Room Bible studies and lay leader Bible studies. Therefore, the writer would like to offer suggestions on how to lead these groups.

### A. Steps in a Discipleship Program

The discipleship curriculum should be composed of three parts: the first for new believers; the second, for disciples; the third, for workers.

#### 1. Step for new believers

The first thing one needs who has been invited to the church by a church member needs is salvation and then assurance. One should know whether or not one is born again, and one should also experience love and forgiveness. The believer should feel the love and forgiveness from God. More of their needs are included below:

a) The need for protection

The new believer should be protected from living the wrong life and a temptation-filled life. A child needs caring, because Satan will try to tempt and catch him or her. The believer should also be armed with the Word of God.

b) The need for fellowship

The beginner is born into Christ's family and the church family and needs to fellowship with brothers and sisters in Christ so that one can feel a part of the body of Christ.

c) The need for bread

The new believer should eat spiritual foods daily, just as a baby should eat food daily. The spiritual food is the Word of God.

d) The need for Christian life.

The new believer's training should focus on "How to". One needs to learn the methods of "How to live a Christian Life".

2. Step for Disciples

There are elements that should be contained in a Discipleship Program. These steps should deal with growth. Christians should grow into disciples so the church can take care of them as revealed below.

a) The Part of Faith

This part is to serve the purpose of training as Christ did in their lives.<sup>212</sup>

This part contains salvation, assurance of salvation, quiet time, prayer, memorizing Bible verses, Bible study confession, overcoming the testing, Holy Spirit, obedience, training, habits, stewardship, and the church. These are not all steps for new believer but these are necessary in part of assurance.

b) The part of Doctrine

This part is for training in doctrines and biblical concepts. It is a basic need for growing as a disciples.

- (1) Bible Doctrine
- (2) Systematic biblical Knowledge
- (3) Apologetics

These above ideas will help to accomplish discipleship's purposes. It is not perfect, but this process should be and will be effective. All steps center on Jesus Christ, and if Jesus is centered in the disciples' hearts, their lives will be effected and balanced.

One important thing is the relationship of each member in the group, and when they should be trained in the groups:

- (a) Members should encourage each other and give each other mutual respect.
- (b) Members should harmonize with each other.
- (c) The situation and mood should be refreshing

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<sup>212</sup>Edmund P. Clowney, The Dynamic of Discipleship Training (Grand Rapids: Zondervan, 1982), 76.

- (d) Members should compromise with each other.
- (e) Members should try to communicate with each other with open minds.
- (f) Members should always observe the groups.
- (g) Members should apply what they have learned in class.

### 3. Step for the leader (worker).

We call this step an advanced training course. This is a step for mature Christians as well as growing Christians. This program is for those who have completed the two basic programs. It lasts about six months. The direction of the program is aimed at a spiritual basis, and at the same time understands the Christian's calling to sacrificially serve the body of God and the church. It also trains the lay leadership to carry out the role of being a good small group leader.

The purposes of training include self-denying, taking up the cross of life, loving souls, reproductive witnessing, interest in unbelievers and others, vision, self-growth, cooperation, community spirit and living the best life--all goals the advanced program should develop. The one who graduates from the whole course should live like a servant of God, bring glory to God through his life, and obey the will of God.

As a church leader, he or she is a co-worker for God, who manages and handles the groups with a praying mind. And, if lay people work for the leader in a discipleship group, there is a need to examine what that will mean. The leader should keep in mind that the lay people who graduated from the basic course need self-examination. The leader should have these convictions:

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- a) The Leader should have the assurance of salvation. One basic element for the leader is that he or she should be saved. He or she should be a new creature (II Corinthians. 5:17) and have the assurance that he or she is a child of God who has a citizenship in heaven (Philippians. 3:20).
- b) The Leader should confess faith. Romans 10:10 says, "For with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." If the leader has inner assurance, he or she should confess with his mouth the confession of faith. It is accomplished by meeting with God personally. They are related to salvation. One should have faith and one's body should evangelize the Gospel to the world.
- c) Confessional Life. The priority in the leader's individual life is admitting that Jesus is Lord. The leader's plan should depend on God's providence. The leader's mind should always be controlled by God's hand and with Jesus in mind. The second is family life. The leader's family should be led by Jesus, and his family should have a daily family worship time.
- d) Assurance of Calling. God saved human beings and planned a way for sinners to be called as workers for His ministry. Now God is calling people for the ministry.

The purpose of His calling is:

- (1) He has called us by Grace.
- (2) God has called us for spiritual freedom against sin.
- (3) God has called us to him for holiness.

Therefore, the assurance of calling is very necessary for leaders. Members also learn leadership in small groups, therefore this writer wants to suggest what a small group leader should have in mind for discipleship training.

- (1) Don't answer questions quickly or conclude easily.
- (2) Understand the member's behavior and expression of feelings.
- (3) Don't be afraid while discussing and debating.
- (4) Use polite and spiritual words in the group.

One thing that should be remembered is that God established the church to be run by His people. Jesus, through three and a half years of training his disciples, first established the church. Through many years, the church has grown and spread throughout the world. The success of many great churches in Korea and America from this survey, was mostly based on the discipleship leader's leadership and the pastor's leadership, and the work of dedicated laypersons.

## B. Essential Steps for Discipleship Bible Study

Although there are many types of Bible study groups and small groups, each should contain eight elements:

### 1. Selection

Jesus trained the disciples He selected, and the church should select and choose people who have learning hearts who want to follow God, ones who will cooperate with the church organization, and ones who have dedicated minds.

### 2. Relationship

After Jesus chose and selected his disciples, Jesus had a good and deep

relationship with them. It does not mean that the relationships have to be organized or functional. Jesus Himself showed His good and best behavior to the disciples through His example. In order to understand His ministry, He had to be an example. He did not ignore the multitudes but He also chose small groups and taught them to make disciples.

### 3. Follow-Up

The follow-up can be divided into various steps. It is not standard, but it should set the steps according to the member's characteristics. There is a follow-up for: Repentance Fellows Ministry as Disciples Education of Leaders

### 4. Training

The development of Christians' personalities should begin from early on through patient training. It should reflect the model of Christian's life.

### 5. Sharing

Christians should recognize that they have received a lot of things from God. Therefore, Christians should share His love and take care of each other in groups.

### 6. Supervising

The leader and the pastor should take care of discipleship members, supervise them and help them to share their experiences. The program should be applied and critiqued by members.

### 7. Reproduction

Disciples should bear fruit in their lives, and they should make another disciples.



## VII. IMPROVE EDUCATIONAL FACILITIES, PUBLISH EFFECTIVE TEXTS, AND SETTING FOR DISCIPLESHIP TRAINING

### A. Choosing Bible Study Texts

Recently, many kinds of discipleship Bible studies appeared in the Korean church and the Korean-American church. If one wants to train through a discipleship program, he will have a hard time in choosing the best text. There are many interpreted texts from American religious book and college mission group's texts. However, Interpreted Bible text lacks the text which can effect church members directly.

There are some church developed texts, but they did not want to reveal their texts and principles of Bible study. This is a problem. The Korean church needs to make a text and utilize the text book. The universal church needs to try to apply every text and choose the best for their church. "Who is it for?" Is another important question. Also choosing the right materials for the right group is important. Good material helps learners understand the Bible.

Jesus taught two things: One being Jesus Himself and the other being the Old Testament. Jesus is the last Revelation of God (Hebrew 1:2) "In these Last days He has spoken to us in his son." Jesus is the eternal word of God (John 8:31) "If you abide in my word, then you are truly disciples of mine.

The Bible is a text book for training. Jesus taught the Bible to his disciples (John 17:8). "For the words which thou gave me, I have given to them".

All Scripture is inspired by God and profitable for teaching, for reproof, Professor Young Jin Kim has surveyed and studied Bible study texts. The result of his

study follows. First of all, the texts which were used for proof are Navaigator Bible Series, and The Ways to Disciple, C.C.C. texts and Ten Steps for Growth of Faith. Bethel also has good books for Bible study.<sup>213</sup> But he said using any kind of texts is fine, but the one thing the church leader should remember is that it is better to avoid choosing books that lack a theological basis and are separate from Bible study. These text books, which are not related to the Bible and theology, will confuse laymen. The immigrant churches are using the texts which already have been used successfully in Korean churches. This is a good thing, but immigrant church leaders should test the text to see whether it is good or not to use in an immigrant church. The problem in the immigrant church is with the purpose of the Bible study. The pastor should decide on the purpose. The pastor should consider the objectives and the title of the discipleship Bible study, even if the text has some weaknesses. The church leader or pastor should supply what is lacking in its texts from the Bible.

The pastor should decide if this text book is for new believers, church leader, discipleship or missions groups. This writer has been educated for four years in Korea, and four years in an immigrant church. On the basis of his experiences, he found that any text has good things and bad things. However, the pastor should pray a lot, study, and supplement the weakness of the texts.

The writer mentioned the best texts in Korea is the I.V.F and their negative aspects and positive aspects in chapter four. What the writer would like to stress is that the

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<sup>213</sup> Young Jin Min, "The Practical Bible Study for Laymen" read by the author, 16, July 1982, cassette.

Korean church and Korean immigrant church should concentrate on publishing good texts for various kinds of Bible studies.

#### B. How to Establish a Time-Setting for Discipleship Training

The teaching period must be set and the length of the studying period needs to be set. The author surveyed with the question, "What do you think is the right amount of time?" 50 percent replied that it is good once a week for more than a year, and 32 percent replied that it is a good once a week for six months. It is important to establish the learning periods for discipleship Bible study.

The set period is necessary for discipleship programs. Sarang Presbyterian Church trained for over one year, but the membership qualification needed to be more than three years of church life experience. It is not as good as a new believer's basic course. The Navigator had trained once a week for six months, Bethel had trained once a week for one year, and C.C.C had trained for one year also. However, three months to six months is a good length for the new believer's basic course.

A well-organized and efficient training period helps laymen to better understand the subject. Lawrence, O. Richard states that the best way to disciple is through periodic steps.<sup>214</sup> When laymen know where they are headed and are able to measure themselves against it, that is when they learn with most interest. Therefore, it is very recommendable to set a goal for a given period of time and encourage the students to meet this goal, so that they will in turn gain confidence by accomplishing it.

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<sup>214</sup>Richard O. Lawrence, Creative Bible Teaching (Chicago: Moody Press, 1972), 156

### C. Improve Educational Facilities

In order to have a good education program, it is necessary to have a good facility for discipleship for small group members. It is true that a good educator and texts are needed; however, the church needs a good facility for education.

The more professional the teacher, the more there needs to be a good educational facility. This means that the church first needs a worship sanctuary, and then it needs an education building with classrooms, seminar classes, a fellowship room, group discussion rooms, counseling room, a V.T.R education room, prayer room, church library, music rooms, recording rooms, printing room, dining room, and a practical learning room. If all this is well supplied by the church, it will be more effective for discipleship training. Earlier questionnaires indicated: 16 percent of churches are educating in the church sanctuary, 70 percent of churches are meeting in education buildings, and 8 percent of churches are meeting at a church member's house.

Almost all Korean-American churches are renting and meeting in American churches; however, they use the education building in the American church. This is positive. 16 percent of churches, however, are using the main sanctuary in American churches, which this presents a problem. The sanctuary is a good place for worship, but it is not good for a small group. This is a problem for discipleship Bible study.

Eight percent of churches are using a place at a church member's house for discipleship Bible study. This is a substituting method, but it is not good. One thing to know is that in order to educate effectively for discipleship Bible Study, good facilities

are needed. When the Korean church contracts with an American church, this matter should be addressed. Another alternative is that the church can rent a special place or a building especially for discipleship Bible Study. The writer has heard from one pastor who said that he has been using his garage for discipleship Bible study. Korean churches in Korea do not contract with American churches, because Korean churches already got their own buildings, but small churches also need to contract with a building owner.

Christian education scholar Howard, P. Colson said, "Modern churches and church's leaders have poor education, not because of the lack of his potential ability but from the lack of using good educational tools for discipleship Bible Study."<sup>215</sup>

Clarence H. Benson said, "Successful Bible education can depend on what kinds of educational methods are used."<sup>216</sup> Even if a lot of fish are in the water, without having the tools, the fisherman cannot catch a fish, just as the church needs to use good educational tools for discipleship Bible study. Korean immigrant churches lacked good education tools, as revealed in Survey I.

Question #5) What educational equipping facilities do you own?

Overhead Projector .....80%

Tape Recorder .....32%

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<sup>215</sup> Colson P. Howard, Preparing to Teach the Bible (Nashville, Tennessee: Convention Press, 1959), 93.

<sup>216</sup> Clarence H. Benson, Teaching Techniques (Wheaton: Evangelical Teacher Training Convention Association, 1963), 37.

Slide Projector .....	20%
Musical Instruments.....	24%
Chalk Boards .....	8%
Movie Projectors.....	2%
Library .....	14%
Others .....	24%
(T.V. and Video, Computer and Screen)	

The writer thinks the reason churches do not have good educational tools is that churches do not have enough budgets for educational tools; however, the pastor and the leaders of the church did not have these needs in mind.

Therefore, the writer wants to point out this lack of knowledge to the church leaders. Korean immigrant churches should try their best to buy and acquire educational tools for discipleship Bible study.

## CONCLUSION.

The growth of the Korean church is a very special case in the history of Christian missions, because it has grown to be the largest. However, those who have known about the rise and fall of the European church will not have an optimistic expectation of the growth of the Korean church. In fact, the European church declined after its growth. Therefore, the Korean church and the Immigrant church, which have learned from the rise and fall of the European church, should be preparing methods or solutions to ensure steady church growth.

The writer served as a minister for four years in Seoul, Korea and has been working as a minister in an immigrant church in America for four years. One way the writer can suggest having a successful immigrant church, is to adapt the discipleship program's from Korea and apply it to immigrant churches. Therefore, the writer has analyzed the discipleship program by examining biblical texts and the best methods for vital discipleship Bible study. In the second chapter, discipleship training during Jesus Christ's public ministry was studied. Jesus' discipleship consisted of Jesus choosing 12 disciples and training them to be productive. biblical theory was at the root of training the disciples, because even if the biggest and most wonderful building is built on a sandy foundation, it will be soon destroyed. And the method of discipleship training is good, even if the program can transform someone into a spiritual person, while stimulating church growth, it will still be useless if it is not built on a biblical foundation. Therefore, the writer traced the discipleship program's history and reviewed Jesus' methods. The

results of the survey were that discipleship training clearly is Jesus' final requests to believers and the great commission.

The concept of discipleship in the Old Testament is rarely mentioned. The word "disciple" is mentioned many times in the four Gospels and Acts. The word "disciples" is used for the 12 disciples of Jesus in the Gospel of Mark; however, in the rest of the Gospels of Luke, John, and Acts, the word is used for one who confesses the Lord as Savior and returns to the church against Satan and the world. This means that if one does not become a disciple, one cannot become a Christian. Therefore, Christians should be disciples. Discipleship Bible studies can help Christians grow into maturity and help them make other disciples through the principle of reproduction.

Also, the writer introduced factors in discipleship as well as the etymology of the word "disciple" in Greek and Hebrew. Disciples came from a word "discipline", it means that disciple can be made through training. In order to become a disciple, a person needs to be obedient to God and become a witness of Jesus. He said clearly, in Mark 8:34 "If anyone would come after me, he must deny himself and take up his cross and follow me, for whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it" and the writer introduced that disciples need to be controlled by the Holy Spirit, because Jesus promised His disciples that He would send the Holy Spirit who would be with them until death. This meant that discipleship should be conducted with prayer. Also Disciples need to enter into servanthood, which means that disciples must follow Jesus' mind and humble heart. Jesus said that He came to serve, and Jesus did just what He said He would do. Jesus introduced the concept of discipleship training, which are God's final commandments. Therefore, anyone who



believes in Jesus as his or her savior should obey God's commandment. By using Jesus methods of training in small groups, using questions and answers and conversational methods, Jesus elected twelve disciples and used himself as a model for them. In this way we can disciple to others as Jesus did.

Chapter 3 presented a survey and subsequent results of discipleship training in the Korean-American church. It can be easily seen that the Bible studies are being conducted in 50 percent of Korean-American churches and that most Korean churches spend between 11 to 15 percent of their budget on education. This is very hard to believe when 85 to 90 percent of these churches rent from other churches. The writer would suggest that the Korean-American church should spend at least 20 percent on their educational budget.

Some problems of the Korean-American church include that discipleship Bible studies use places other than classrooms. Even under bad conditions, the Korean-American churches strive to learn God's word. Although this is a positive sign, many negative points were discovered through questionnaires, such as the lack of good facilities and equipment. The study also showed that most pastors and clergy conduct discipleship Bible studies in a lecture style. Still Korean-American churches were conducting these Bible studies in large groups and the purpose of the Bible study was not clear, therefore the writer surely can suggest that discipleship training should be conducted by small groups which's numbers are 1-5 using small room and using the questions and answers and conversational styles of Jesus. Korean-American church should prepare good facilities and good environments for training. The Pastor should learn the Christians leadership and train the leadership to the layperson. This leadership

is not secular leadership but Christian leadership. The Christian leader should always be thinking what God would and How to please God. Without having the right purpose, the Discipleship can not be accomplished. Jesus made the disciples with purpose, His purposes was to enlarge the kingdom of God, and to assure his or her salvation and to reproduce, and to bring spiritual maturity and to produce witness of Christ. Another problem is that lay persons want to have a good pastor with good leadership, therefore the Korean-American pastors need to learn what is good Christian leadership.

Chapter 4 dealt with parachurch movements and student discipleship Bible study movements such as JOY Mission, Korean Campus Crusade for Christ (K.C.C.C.), Navigators, Korean Inter-Varsity Christians Fellowship (K.I.V.F.) and University Bible Fellowship (U.B.F.). These movements used discipleship Bible study rather than the normal church's teachings. They also had a good curriculum. They knew good methodologies, they used small groups, conversation style and inductive Bible study. However, they did not keep in touch with and communicate with the church, and they lacked leadership abilities, which means that leaders did not educated by theological study in Seminary. However, the parachurch movement stimulated and forced the church to be involved in the discipleship programs. The writer studied the negative and positive aspects of the outside church movement. The good things of the mission groups are inductive Bible study method. And the mission used a small group, which had 1-5 members and they were doing step processing for discipleship training groups being separated into new beginners and basic and advance and leaders within one year of their education programs and they had a clear purposes of the discipleship training. They

used conversational style and question and answer. The writer can recommended these methods for discipleship Bible study.

The writer surveyed discipleship Bible study texts used by most Korean and immigrant churches. These texts included Cross Way; Gospel's Life, Trinity Bible Study, I.V.F. and the Bethel series. The writer would like to suggest using the I.V.F style of texts book for discipleship training, because it was explained why church is important, and it tried to associate with the churches and composed by inductive Bible study.

The writer would also suggest the church using mission texts books but realizing it is also important to know how the text should be used and for whom. But the most important thing is that the texts include a clear, theological basis as well as a discipleship training strategy through Bible study.

In Chapter 5, the writer studied the Korean church, which has the best model discipleship programs. This church's name is Sarang Presbyterian Church. This church was the first church to begin a discipleship program in Korea. The senior pastor's philosophy was to make a church that God desires to see made. Pastor Ok had been the leader in campus student movements, and he was the first to introduce the discipleship program into the church. The writer found out that it's church's discipleship program used small group discipleship Bible studies and inductive Bible studies such as same mission groups. They made their own Upper Room Bible texts, and by doing inductive methods, Sarang Presbyterian Church is growing rapidly. It is well known as the epitome among Korean and immigrant churches. This church is bearing lots of fruit. On the basis of Sarang Presbyterian Church's experiences with the discipleship program,

many surrounding churches have tried to develop discipleship programs. It is evident that many churches which use discipleship programs are bearing much fruit.

Despite the problems in the Sarang Presbyterian Church, one of the greatest problems of the discipleship program in Sarang Presbyterian Church is that the members who were trained by Sarang Presbyterian Church and moved to another location, were not accustomed to the style of other churches. For example, the members did not like the revival meetings in other churches or the lack of discipleship training. Therefore, the Korean-American church should do training with supplementary programs and seminars like "Why is the church important" and "How to worship to God."

In Chapter 6, practical suggestions were recommended for the growth of the Korean-American church. The main purpose of discipleship Bible study is to discover right attitudes and goals for those believers, so they can imitate Christ's characteristics. Mature Christians who are witnesses of Jesus and who have received salvation for their individual souls must reproduce disciples and maximize the kingdom of God and church growth. The mission group and Sarang Presbyterian church already had these purposes. The Korean-American church must reproduce like the early Christians. The writer wants to suggest that Korean American churches should work with small groups and inductive methods, developing Christian leadership, question and answer style, dialogue, step processing, improving educational facilities, publishing good texts, and setting aside time for discipleship training. All these will help disciples grow and mature in Christ effectively.

The above items are essential for an effective discipleship Bible study. The number of people for the group should not exceed 5, and there must be a set time limit,

not more than one year for the completion of a discipleship Bible study. Teaching skills should do an inductive Bible study with small groups under the layperson, leaders should be used. The leaders should be selected, and they should design a curriculum that includes basic and advanced courses and leaders.

Through the above information, it is evident that the discipleship Bible study program is God's commission to the Korean church and the Korean-American church. To emphasize it again, without the reformation of educational methods, true disciples cannot be made. Discipleship Bible study focuses on the needs of the believers, therefore, Disciples cannot be made through a one-sided lecture style of Bible study, Large group Bible study and deductive Bible methods or without having a purposes, the discipleship can not be done effectively. Bad facilities should be fixed up, should be done through small groups with the help of good facilities, inductive methods, discussion question and answer styles and under a good example of Christian leadership and through step processing there must be a set period for completion of Discipleship Bible study and good discipleship Bible texts should be chosen, and prepared with prayer. The writer clearly can suggest that this research was carried out to prevent the secularization of Korean-American churches and if it is believed that the Bible is the living Word of God, then it must be applied to our daily living. Furthermore, if better methods and facilities and environments are prepared, the Word of God will be more effectively applied to our daily living. Through the best methods of the discipleship training, the writer assures that the believer can receive power and wisdom to evangelize the world. church will stimulate growth and accomplish Jesus' Great Commission of evangelizing the world.

Finally, on the basis of this thesis, the writer would like to introduce effective texts, size of class and ideal room and number of class periods and length of class time and 10 suggestions for your discipleship Bible study.

First of all, the writer like to recommend a text, the Cross Way Texts is good. The reason the writer chose this text, is this texts is using many pictures like Bethel Bible study, therefore it is easy to understand as a learner. This text mentioned theological debates, but this text explains their theological opinion and among theological issues this texts try to use conversational methods, and specially through the questions, the texts can stimulate learner's curiosity. This texts also is using story telling, therefore the learner can use their imagination, and can have deep insight. Church leaders can use various teaching styles on Cross Way. The writer used these texts, many church members liked this text.

For size of class: after the writer surveyed, 78% of peoples answered, they think the right number of people for effective Discipleship Bible study is 5-8, the writer also agreed with this opinion. Therefore, the writer like to recommend these size to be at least 5 and no more than 12 members. The reason the writer set the number at 12 is, most of educational scholars said 5-8 but Jesus trained 12 disciples, therefore, the writer suggest that the effective numbers for discipleship is 5-12.

The writer would like to say that all Korean-American church's should make a small, Korean-American church. And that the main sanctuary are not be used for discipleship Bible study. Churches should make small room which can be occupied by a maximum of 15 peoples and does not need any windows, and should be painted a mild

color, yellow or pink, or blue, and then the room needs are over head projector and blackboard, and Sound system, and small table and chairs.

When Korean-American church's make a stage of discipleship, it is good to make three classes, one is the new beginner class and discipleship class which members who finished beginner's course, and the last is the leader class, each length of class should be one year, because, Jesus did his public ministry for three years. Therefore, once all those who finish 3 courses, can begin actually to make disciples. And each class should meet one time in a week. The writer recommend day or time is Sunday afternoon 6:00 P.M. For better discipleship Bible study the writer would like to offer 10 suggestions. The writer believes that these things will help the Korean-American church discipleship Bible study.

## 10 Suggestions for Discipleship Bible Study

1. The Korean-American church should produce laymen leaders.
2. The church should try to develop the best inductive texts for discipleship training.
3. The church should supply a good facility and better environment for discipleship training
4. It should invent the best discipleship curriculum for Immigrant churches.
5. The Pastor should have a vision for discipleship training.
6. The church and campus mission group should cooperate with each other.
7. Discipleship Bible study should be accompanied by prayer life.
8. Discipleship training should be focused on balancing each other's will, emotion, and knowledge.
9. The ultimate purpose of discipleship training should be aiming to maximize God's kingdom, and evangelizing the whole world.
10. Discipleship groups should train with each member's spiritual gifts in mind.



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APPENDIX A. Results of the Questionnaire for Pastor I

1. General Issues of Discipleship Training Bible Study

Question #1) On what do you put the emphasis of your ministry?

Education

Evangelism

Prayer

Fellowship

Serving

Other

Question #2) what percentage of your yearly budget is allocated for church education?

Between 5 to 10%

Between 11 to 15%

Between 16 to 20%

More than 20%

Other

Question #3) Do you have discipleship Bible studies for laymen?

Yes

No

Question #4) Where do you conduct these discipleship Bible studies?

Education Building

Church sanctuary

Homes of the members

Other

Question #5) What educational equipment/ facilities do you own?

Overhead projector

Tape recorder

Slide projector

Musical instruments

Chalk boards



Movie projector

Library

Other (TV, Video)

Question #6) What would be the reason for the difficulties you might have in your discipleship Bible study?

Lack of participation

Lack of concern among leaders

Lack of facilities

Lack of effective methods

Lack of materials

Other

## 2. Leadership Issues

Question #7) Who is in charge of your church-education (Teaching)?

Pastor

Assistant Pastor

Elder

Ordained Deacon

Deacon

Other (Pastor's wife)

Question #8) Which element of the pastor most influences learners?

Pastor's personality

Pastor's academic level

Pastor's trained qualifications

Pastor's spirituality

Other

Question #9) What do you think is the most important element of church education?

Laymen's cooperation and responsibility

Well-organized education system

Good materials

Useful facilities and equipment

Question #10) What gives you the most difficulty in preparing for Discipleship Bible study?

Lack of time

Lack of diligence

Lack of education facility

Lack of assistant leaders

Lack of Bible knowledge

Other

Question #11) How often do you attend a leadership training seminar for discipleship

Bible study group

leaders in past?

Always

Very often

Sometimes

Never

### 3. Purpose of Bible Study

Question #12) Why do you think Bible studies are necessary in the church?

To imitate Christ's characteristics and to live a changed life

To train leaders only

To become knowledgeable of the Bible

To encourage church growth

Question #13) What do you think is the ultimate purpose of having Bible studies?

To aid believers to meet with Christ and make disciples of Jesus

To become knowledgeable of the Bible

To encourage members to participate in worship services and activities

To provide a fellowship hour

#### 4. Methodology of Bible Study

Question #14) What type of discipleship Bible study do you have?

- Lecture
- Dialogue
- Question & Answer
- Audio & Video
- Group Discussion
- Other

Question #15) Do you use illustrations during the Discipleship Bible study?

- A little
- Quite a lot
- Not at all

Question #16) Why do you use illustrations?

- For better understanding of the Word
- In order to lead their thoughts
- To make it interesting

Question #17) What do you think is the right number of people for an effective Discipleship Bible study?

- 5 to 8
- 10 to 15
- 20 to 25
- More than 30

Question #18) For a Discipleship Bible study, what do you think is the right amount of time?

- Once a week for more than a year
- Once a week for six months
- Once a week for three months
- Once a week continually

Question #19) On what day of the week is having the discipleship Bible study most appropriate?

Most convenient weekday evening

At the Cell group meeting

Before the Sunday worship service

Sunday evening

After the Wednesday night meeting

Question #20) What is the most needed condition for an effective Discipleship Bible study?

Well-trained leader

Participants' enthusiasm

Educational environment

Other

Question #21) What is the most important element in leading an effective Discipleship Bible study?

Powerful work of the Holy Spirit

Broad knowledge of the Bible

Warm fellowship

Good environment and facility

Other

## 5. Survey of Bible Study Text

Question #22) What is your discipleship Bible study program?

Bethel Bible Series

Navigator Series

10 Step Series

Women's Bible Workshop

New believers Bible study

New member family Bible study

Own publication

Own weekly study  
Denomination text  
Expository sermon  
Tyrannus Bible series  
Bible  
Tyrannus man to man Bible study  
Trinity Bible study  
Through the Bible in one year  
The 2:7 Series  
Sarang church's Bible study series  
Mission Explode  
Four Spiritual Laws  
Gospel's Life  
Korean Inter-Varsity Christian Fellowship  
Korean Campus Crusade for Christ  
Cross Way Bible study  
JOY Mission Bible series  
Others(Total Bible Curriculum)

APPENDIX B. The Results of the Survey, in Regard to the Relationship between Laymen and Discipleship Training II.

A. Results of the Questionnaire for Laymen's Conception (II)

Question #1) How did you come to believe in Jesus?

Through discipleship Bible Study

Through reading the Bible

Through the witness of someone

Through spiritual experience

Through a sermon

Born in a Christian family

Question #2) Besides evangelism, what is the most essential mission of the church?

Training laymen

Assisting the poor

Serving

Managing church members

Question #3) Is your church training disciples?

Yes, it is

No, it is not

Not training disciples but Bible study

I don't know

Other

Question #4) What do you think the membership of a discipleship Bible study group should be?

1

1-5

5-10

10-15

15-20

Question #5) Do you think discipleship Bible study is necessary in your church?

It is necessary

It is not necessary

I don't know

It does not matter whether it is or not

Question #6) What do you expect to change about your life through the discipleship Bible study?

Assurance of regeneration

Prayer life

Growth of biblical knowledge

Changing of spiritual life

Emphasis on mission

Question #7) Who do you think should lead and conduct the discipleship Bible study?

Pastor

Assistant Pastor

Leader of the church group member

Lay Leader

Missionary

Question #8) Which method do you think is good for discipleship Bible study?

Conversation

Question and Answer

One-Side Lecture Style

Representative Lecture

Question #9) What are the essential factors for discipleship Bible study?

Educational facility

Environments of Bible Study

Leadership

Bible Texts

Question #10) Who do you think needs discipleship Bible study?

Pastors

Elders

Stewards

Laymen

New believers

Others

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