

Andrews University

Digital Commons @ Andrews University

Professional Dissertations DMin

Graduate Research

1993

A Discipleship Strategy for the Local Seventh-day Adventist Churches in Korea

Un Bae Kim
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>



Part of the [Missions and World Christianity Commons](#)

Recommended Citation

Kim, Un Bae, "A Discipleship Strategy for the Local Seventh-day Adventist Churches in Korea" (1993).
Professional Dissertations DMin. 186.

<https://dx.doi.org/10.32597/dmin/186/>

<https://digitalcommons.andrews.edu/dmin/186>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Professional Dissertations DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library
of Dissertations and Theses.**

*Please honor the copyright of this document by
not duplicating or distributing additional copies
in any form without the author's express written
permission. Thanks for your cooperation.*

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

ProQuest Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600

UMI[®]

ABSTRACT

**A DISCIPLESHIP STRATEGY FOR THE LOCAL
SEVENTH-DAY ADVENTIST
CHURCHES IN KOREA**

by

Un Bae Kim

Chair: Robert M. Johnston

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: A DISCIPLESHIP STRATEGY FOR THE LOCAL SEVENTH-DAY
ADVENTIST CHURCHES IN KOREA

Name of researcher: Un Bae Kim

Name and degree of faculty chair: Robert M. Johnston, Ph.D.

Date completed: February 1993

Problem

An evaluation of my past ministry in Korea revealed that there is a tremendous need for change in the role of the laity in fulfillment of the gospel commission. The issue of the layperson is emerging as an important matter of concern for the church in Korea today. This project was to examine the significance of the layperson's role in the church and to study the importance of discipleship training from the biblical perspective with the purpose of devising a strategy for implementing discipleship through small groups in the local Seventh-day Adventist church in Korea.

Method

The project consisted of two parts: a theological paper and a

professional paper. The first paper provided a theological basis for the ministry of the laity and deals with discipleship as the ideal model for the training of the laypersons in the church. The second paper presented the small-group strategy as the most effective way to implement discipleship and provided a practical method to implement it through small groups in the local church.

Results

It was determined that the best hope for the Korean Seventh-day Adventist church is the ministry of discipleship. It was also pointed out that there is no difference in status or rank between a layperson and a clergy. Discipleship was presented as the ideal model for the laity and as the desirable direction and standard of lay training. It was emphasized that small groups not only are the most effective vehicle for discipleship training, but also provide situations in which the cooperative ministry of the laity and clergy can be developed. The practical steps were designed to implement discipleship training through small groups in the local church.

Conclusions

It is important to remember that what was presented in this project is only *a* method, not *the* method. However, I am convinced that if the Korean church adopts the discipleship strategy presented in this project it will bring church renewal and revitalization. The discipleship training is not a special strategy for a certain specific target group, but a biblical ministerial method that must be practiced in every local church. In this sense, the church should become an equipping center where the people of God can be trained.

Andrews University
Seventh-day Adventist Theological Seminary

A DISCIPLESHIP STRATEGY FOR THE LOCAL
SEVENTH-DAY ADVENTIST
CHURCHES IN KOREA

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Un Bae Kim
February 1993

UMI Number: 3096464

UMI[®]

UMI Microform 3096464

Copyright 2003 by ProQuest Information and Learning Company.
All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

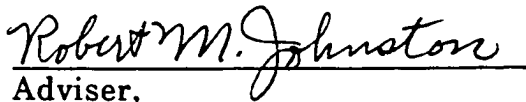
A DISCIPLESHIP STRATEGY FOR THE LOCAL
SEVENTH-DAY ADVENTIST
CHURCHES IN KOREA

A project report
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

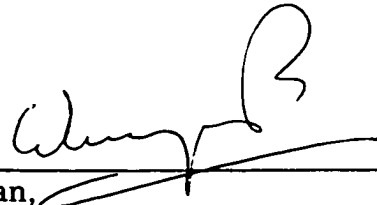
by

Un Bae Kim

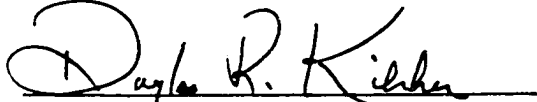
APPROVAL BY THE COMMITTEE:



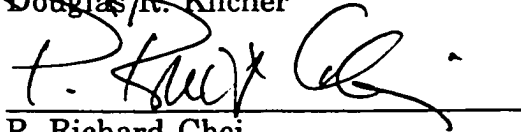
Adviser,
Robert M. Johnston



Dean,
SDA Theological Seminary



Douglas R. Kilcher



P. Richard Choi

February 24, 1993
Date approved

DEDICATION

I would like to express deep gratitude and affection to my parents and my wife for the numerous personal sacrifices they have made, and for their love and prayer through the many months of researching and writing this project. I, therefore, dedicate this Project Report to them.

TABLE OF CONTENTS

INTRODUCTION	1
Purpose of the Project	1
Justification for the Project	2
Definition of Terms	3
Description of the Project	4

PART ONE

BIBLICAL BASIS FOR THE IMPORTANCE OF DISCIPLESHIP TRAINING OF THE LAYPERSONS

Chapter

I. THE CONTEMPORARY SEVENTH-DAY ADVENTIST CHURCH IN KOREA	7
Problem	7
Challenge	10
II. THE MINISTRY OF THE LAITY	13
Traditional Distinction between Clergy and Laity	14
Who Is the Laity in the Church?	18
The Position and the Role of the Laity	24
Priesthood of All Believers	25
The Ministerial Call of the Laity	29
The Relationship between Pastor and Laity	31
The Pastor as a Person Called	33
The Authority of the Pastor	36
The Role of the Pastor	38
III. DISCIPLESHIP	44
Jesus and His Disciples	47
The Concept of the Term <i>Mathêtês</i> (Disciple) in the New Testament	49
The Aspect of Personal Commission	57
Unique Personal Relationship	57
Total Consecration and Obedience: The Cost of Discipleship	59

The Aspect of Witness	63
The Meaning of <i>Martus</i> (Witness)	64
The Ultimate Mission of Disciple	65
The Intrinsic Urge of the Holy Spirit	67
The Aspect of Servanthood	68
The Meaning of <i>Diakonia</i> (Service)	69
Example of Jesus Christ	71
Some Basic Principles of <i>Diakonia</i>	72

PART TWO

A SUGGESTED STRATEGY FOR DISCIPLESHIP TRAINING OF THE LAYPERSONS

IV. SMALL-GROUP STRATEGY FOR DISCIPLESHIP TRAINING	76
Description of Small Groups	78
Definition of Small Groups	79
Characteristics of Effective Small Groups in the Church	83
Advantages of Small-Group Strategy	87
Biblical Support	87
Interpersonal Relationship	89
Attitudinal and Behavioral Change	91
Leadership of Small Groups	93
The Characteristics of the Leaders in the Bible	93
Tasks of Leadership	95
Styles of Leadership	97
Dynamic Leadership Principles	99
V. THE IMPLEMENTATION OF DISCIPLESHIP TRAINING THROUGH SMALL GROUPS IN THE LOCAL CHURCH ..	102
Primary Steps for Discipleship Training through Small Groups	102
Introducing the Ministry of Discipleship into the Church	103
Beginning Discipleship Groups	105
Selection of Small-Group Leaders	108
Beginning Small Groups for Discipleship Training	111
Training of Group Leaders	115
Basic Suggestions for the Effective Discipleship Training through Small Groups	116
Long-Term Process	117
Suggestions for the First Meeting of Small Groups ..	117
Expecting a Change of Life	119
The Leader-Coach	122

Sharing of the Word and Experience	124
The Use of Questions for Effective Bible Study	127
VI. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	131
APPENDIXES	136
A. A Teaching Course Outline for Discipleship Groups	137
B. Ten Examples of Inductive Bible Studies for Small Groups	140
SELECTED BIBLIOGRAPHY	161
VITA	173

INTRODUCTION

Purpose of the Project

The purpose of the project was to examine the significance of the layperson's¹ role in the church and to study the importance of discipleship training² from the biblical perspective with the purpose of devising a strategy for implementing discipleship through small groups in the local Seventh-day Adventist church in Korea.

This project was designed to create for the members of the Seventh-day Adventist church in Korea a biblical philosophy of ministry so that they can be effective disciples and witnesses for Christ. Furthermore, it was to serve as a catalyst for implementing ideas in the field. These in turn may prepare the local pastors to have a more effective approach to ministry.

Finally, this project was to provide a theological framework which not only educates the pastors concerning the significance of the laity and its role in the church but also trains laypersons regarding their responsibility for meaningful service in the church and duty to utilize their talent in carrying out the work of the Lord. The ideas suggested may be practical guidelines and methods for the training of the laity, which the local pastors can use.

¹The term "layperson" is used here to designate the ordinary members of the church as opposed to the professionally trained "clergy." A fuller discussion about the laity is provided in chapter 2.

²See "Discipleship Training" as defined in the section "Definition of Terms" in the Introduction.

Justification for the Project

Justification for the project and the incentive for its undertaking were based upon the following points:

1. An evaluation of my past ministry in Korea revealed that there is a tremendous need for change in the role of the laity in fulfillment of the gospel commission. Through my own personal ministerial experience, I became convinced of the competency and effectiveness of the ministering laity.

2. The issue of the layperson is emerging as an important matter of concern for the church in Korea today. In the positive perspective, laypersons are a great potential upon whom the church can put the greatest hope and expectation.¹ But, in the negative perspective, they pose a serious challenge to the church today.²

3. Numerically, laypersons comprise more than 99 percent of the church, but most of them are largely inactive.

4. In general, in Korea the laypersons have not been consistently taught who they are, what kind of calling they have received, how they have to prepare for their calling, and how they are to serve the Lord in the church.

5. The ministry of discipleship training is an effective method of Christian ministry that stands on firm scriptural foundations and is

¹From a practical point of view, the church will not be able to accomplish its mission of making disciples of all nations which Christ commanded apart from the cooperative service and witness of the laypersons.

²Some may conclude that the high estimate of the meaning of the laity or lay ministry means that professional church workers will somehow become unnecessary.

capable of bringing church renewal and revitalization to the Korean Seventh-day Adventist church.

6. The discipleship training can best be implemented through small-group strategy. Many scholars affirm the value of small groups and provide the rationale for pursuing the small-group approach in the church.

7. The small group functions as the key for discipleship training and it engenders a more meaningful participation of the laity in the mission of the church. Furthermore, it provides situations in which the cooperative ministry of the laity and clergy can be developed.

Definition of Terms

Terms used within the project report and definitions as they apply to this report are as follows:

Clericalism means the clerical domination of the laity favoring the maintenance or increase of power over religious matters by an ecclesiastical hierarchy or clergy.

Disciple is a person who is in the process of growing into a mature Christian through whom God may be glorified in the world. He/she is required to be committed and obedient to God and to be God's witness to the world.

Discipleship Group is a technical term used to designate the group for training potential leaders.

Discipleship Training is to train the laypersons to imitate the character of Christ so they can play an important role in the fulfillment of the church's ministry. It is understood in terms of *process*, not *program*.

Discipleship Strategy means an intentional discipleship training

plan (method) for the laypersons to effectively carry out the church's mission of making disciples of all nations.

Small Group for Discipleship Training is a technical term used to designate the basic group (usually from five to twelve people) in the local church setting actively engaged in discipleship training process.

Description of the Project

The project consists of two parts: a theological paper and a professional paper.

The first paper provides a theological basis for the ministry of the laity and deals with discipleship as the ideal model for the training of the laypersons in the church. The entire study is informed by the New Testament and relevant current literature.

Chapter 1 deals with current problems and challenges the churches in Korea are facing. In this chapter it is pointed out that the best hope for the Korean church, in spite of its problems, is the ministry of discipleship training.

Chapter 2 discusses the traditional distinction between the clergy and the laity and examines the definition of the laity from the New Testament perspective. The rightful position and role of the laity in the church and secular society are also discussed. The concept of the priesthood of all believers is presented to show the responsibility of all members to be ministers.

In chapter 3, the concept signified by the term *mathētēs* in the New Testament in connection with the characteristics and implications of discipleship is discussed. Its main purpose is to present discipleship as the ideal model for the laity as shown by Christ Himself and to present the

discipleship model as the desirable direction and standard of lay training.

The second paper presents the small-group strategy as the most effective way to implement discipleship and provides a practical method to implement it through small groups in the local church.

In chapter 4, the theory of small groups as articulated by some recent authors and the reasons they gave as to why the small group provides the best environment for discipleship training are discussed.

Chapter 5 presents a practical method that a pastor can use for discipleship training and some basic suggestions for effective implementation. The practical steps are designed to implement discipleship training through small groups in the local church.

The project concludes with summary, conclusions, and recommendations.

PART ONE

BIBLICAL BASIS FOR THE IMPORTANCE OF
DISCIPLESHIP TRAINING
OF THE LAYPERSONS

CHAPTER I
THE CONTEMPORARY SEVENTH-DAY ADVENTIST
CHURCH IN KOREA

Problem

One common phenomenon in the Christian church today is the lack of personal involvement by many of its members. Seldom does any church find more than 30 to 40 percent of its attending membership actively involved in the life and ministry of the church.¹ Elton Trueblood aptly says:

Perhaps the greatest single weakness of the contemporary Christian church is that millions of supposed members are not really involved at all and, what is worse, do not think it strange that they are not. . . . Most alleged Christians do not now understand that loyalty to Christ means sharing personally in His ministry, going or staying as the situation requires.²

In this respect, it appears that the Korean church is not an exception.

Numerically, laypersons comprise more than 99 percent of the church. Therefore, the image of the church might be defined not by the institutional hierarchy or a privileged clerical caste, but by the laypersons³

¹A. Wayne Owen, "An Approach to Motivation for Volunteer Church Ministries" (D.Min. project report, Andrews University, 1988), 1.

²Elton Trueblood, The Company of the Committed (New York: Harper & Row, 1961), 38.

³John Stott says: "I do not hesitate to say that to interpret the church in terms of privileged clerical caste or hierarchical structure is to destroy the New Testament doctrine of the church." John Stott, One People

themselves. The laity should be the backbone of the church. However, unfortunately most of the lay members in the church are largely inactive, and those few active members are serving to maintain status quo at best. Moreover, they have been reduced to an incompetent group who need the church only for worship and its self-centered spiritual needs. The mission of the church has become an exclusive possession for a select group of people.

It is widely believed that the churches in Korea including the Seventh-day Adventist church have been growing rapidly. Their numerical growth is phenomenal by any estimation. No conscious Christian could be unhappy or unthankful for such a growth. Quantitative church growth is an indispensable requirement for such countries as Korea where the majority of the population is still unevangelized. However, such success blinds us to the real issues. Are the Christians spiritually healthy? Are they honest in business? Is spiritual reproduction taking place? Are people being trained to be disciple makers? Do they know the Bible? Are they penetrating their workplaces, their neighborhoods, and reaching friends and associates for Christ? Are they making a difference in the world for Christ as He expects? It seems that the Seventh-day Adventist church in Korea has lost the will to ask the right questions and the courage to face the answers. My own experience as a pastor substantiates this belief. The Christians' use of money, lifestyles, attitudes about work and leisure, and divorce and remarriage increasingly reflect the cultural or social atmosphere rather than Scripture.¹

(Old Tappan, NJ: Fleming H. Revell Company, 1982), 26.

¹Cf. Bill Hull, The Disciple Making Pastor (Tarrytown, NY: Fleming H. Revell Company, 1988), 13, 21-22.

Therefore, the church is weak in skill and character. I believe that the Korean church should humbly recognize the fact that “numbers themselves do not indicate greatness.”¹

When Christians were a small minority, every single believer was precious. This is still the case with many small churches, especially in frontier churches and in the countryside. But, in congregations with more than several hundred members, a growing number of people are becoming anonymous, unnoticed, uncared for, and uncommitted. They float from church to church searching for sermons, services, and pastors of their liking. They hide themselves in the crowd to avoid having to make a commitment. Tragically, the number of such uncommitted believers is increasing in our church. Too many church members are committed halfheartedly to an institutionally oriented religion. Apathy and lukewarmness have replaced the single-minded zeal of the early church in Korea.

Many laypersons hold a false theology of the remnant church.² They tend to highlight the privilege of being the remnant people but not the

¹Ibid., 13.

²The term “remnant” came from John’s description of the dragon’s battle with the woman and her descendants in Rev 12:17. He used the expression “the rest of her offspring,” which means the “remaining ones” or “remnant” (Rev 12:17, KJV). The Bible portrays the remnant as a small group of God’s people who, through calamities, wars, and apostasy, remain loyal to God. This faithful remnant was the rootstock God used to propagate His visible church on earth (2 Chr 30:6; Ezra 9:14, 15; Isa 10:20-22; Jer 42:2; Ezek 6:8; 14:22). The Seventh-day Adventist church has understood Rev 12:17 as a description of the last remnant in God’s chosen line of loyal believers--His loyal witnesses in the last days before Christ’s second coming. Furthermore, she has identified herself as the remnant church of God. See Ministerial Association General Conference of Seventh-day Adventists, Seventh-day Adventists Believe . . . : A Biblical Exposition of 27 Fundamental Doctrines (Washington, DC: Review and Herald Publishing Association, 1988), 161-168.

responsibility of their special status. Their potential remains largely untapped, for they do not fully realize the great commission that lies in their path. In other words, their situation can metaphorically be described as “a sleeping giant.” Corollary to this is the problem of secularization, for it is much easier for the uncommitted to fall prey to the lure of the sinful world. Many laypersons remain, at best, nominal Christians. So naturally many of them end up misusing their God-given potential for satisfying their worldly desires.

It is also believed that Korean church leaders have been satisfied with large congregations made up of people who are merely occupying the pews. They have not given much thought concerning the necessity for disciple-making. If they had carefully noted the biblical teaching, they would have realized the urgent necessity for disciple-making. The satisfaction of outward growth blinds them to this principle. In general, it is a pitiful situation because the laypersons have not been consistently taught who they are, what kind of calling they have received, how they are to prepare for their calling, and how they are to serve the Lord in the church. Thus, given the church’s cultural bondage, confusion of purpose, clericalism, institutionalism and ritualism, the lack of commitment is not surprising. Without clear, commonly held expectations, identity, and purpose, a revival and reformation cannot take place in the church. I believe that the lack of a better theology of the laity is a fatal weakness in the Korean church.

Challenge

I have pointed out some problems in the Korean church. It would be easy to become pessimistic or cynical, but there is no need to do so.

Through the eyes of human beings, we tend to be pessimistic; but through God's eyes, we may be optimistic. We can see hope in God who never fails. God never wants His church in Korea to perish. He still has a remnant people who are good and faithful servants. As the remnant church of God, what should we do? Something must be done about the sickness of the church, and I think the solution is obvious. We must upgrade our product; we must produce healthy, reproducing believers who impact their world for Christ. An evaluation of my past ministry in Korea reveals that there is a tremendous need for changing the ministerial concept of the laity and its role in the fulfillment of the gospel commission and for awakening the laity in the local church. It seems that such a change of the ministerial philosophy is not only an urgent demand in the church of Christ, but also God's will.

For a number of years I have had a strong interest in developing the talent and capability of lay people for meaningful service in the church. My pastoral experiences have increasingly impressed upon me the realization that the work of God on earth will never be carried out, as Christ wished, unless all of Christ's modern disciples discover, develop, and put to use their God-given talents. Personal experience also convinced me of the competency and effectiveness of the ministering laity.

The issue of the layperson is emerging as an important matter of concern for the church in Korea today. It is quite an encouraging phenomenon that pastors and leaders of the church who recognize the importance of the laity and its role in the church are increasing in the Seventh-day Adventist church in Korea. There is a growing recognition of the laity's true place in the church. The new recognition of the layperson could pose a threat to some leaders of the church because it is a force which

could change their ministerial direction. However, it appears that an attempt to end the traditional authoritarian philosophy of ministry in Korea is in urgent demand in the Korean church. Furthermore, it is imperative for the church to awaken the laypersons, training and equipping them to imitate the character of Christ and to complement the task of the ministers in the church, because they have a great potential upon whom the church can place its greatest hopes and expectations.

It is my personal conviction that one of the hopes for the Korean church, in spite of its problems, is the ministry of discipleship. Through a ministry of building disciples that is admonishing and teaching everyone with all wisdom, we may present everyone as mature in Christ. This ministry will not only strengthen the Korean Christians but will also bring strong growth to the Korean church in quality and quantity. Such a ministry will also bring a Christian influence into the lifestyle of Koreans.

At the same time, however, we must recognize that the ministry of making disciples is not an easy task, and it will not immediately bring great success in the views of people today. The pastor who wants to rapidly build a large congregation should not begin a disciple-making ministry. It is the pastor who is faithful in this ministry and is patient enough to build slowly who will see the great result of it. Unfortunately, this does not satisfy the ambitious pursuits of most Korean pastors. A ministry of discipleship may give us disappointment, shatter our dreams, and initially decrease the church membership; but, whatever may happen, we must have a vision for discipleship training and a deep-seated belief that it is biblical and can be accomplished with the help of the Holy Spirit.

CHAPTER II

THE MINISTRY OF THE LAITY

One of the most dramatic shifts taking place in the church today is the movement of the responsibility of ministry away from just a monopoly of a few ordained, professionally trained, full-time, paid ministers commonly called the “clergy,” to a ministry that is the responsibility of all the people of God, presently called the “laity.” The layman’s place and function in the church have become the objects of intense theological reflection. Moltmann says, in addressing the task of church and theology in our time, “Christian theology . . . will no longer be simply a theology for priests and pastors, but also a theology for the laity in their callings in the world.”¹

In recent years, many church leaders have expressed a growing conviction that the division between laymen and clergymen must be approached with a renewed sense of urgency if Christianity is to speak to the present secular world with power.² It is also my conviction that a rediscovery of the biblical message on the nature and role of the laity is not

¹Jürgen Moltmann, The Experiment Hope (London: SCM Press, 1975), 11; quoted in David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll, NY: Orbis Books, 1992), 467.

²Kenneth B. Stout, “Developing, Implementing, and Testing a Training Program for Lay Pastoral Ministry in Selected Churches of the Columbia Union Conference of Seventh-day Adventists” (D.Min. project report, Andrews University, 1983), 8.

only essential to the revival and reformation we seek in the Seventh-day Adventist church in Korea today, but it is also indispensable for the success of God's mission in the world. Gottfried Oosterwal remarks:

[The biblical concept of the laity] will bring about a revival of the gifts with which God has endowed His people, and stir up a reformation that will affect the whole structure and organization of the church, its worship services and its ministry in all the world.¹

This chapter (1) looks at the traditional distinction between the clergy and the laity which has been developed over the centuries, (2) discusses traditionally misused terms in order to correctly understand their meanings and help defuse current tensions, and (3) suggests new prospects of laymen and clergymen working together.

Traditional Distinction between Clergy and Laity

There is a certain amount of confusion surrounding the concept of the terms "clergy" and "laity," popularized through the centuries, which has developed an unfortunate dichotomy between members of the church and agitating division between leaders and fellow members. The biblical concept and intent of the Greek words *laos* and *klêros* are quite different from the meanings which "laity" and "clergy" have historically acquired.² "They have been used to lend support to the development of hierarchical levels never intended by the early Christians or by Jesus Christ."³ This development has stymied the effectiveness of the church's corporate

¹Gottfried Oosterwal, "The Role of the Laity," Andrews University Focus, Supplement #23, (July-August 1973), 2.

²Hendrick Kraemer, A Theology of the Laity (Philadelphia: Westminster Press, 1958), 52.

³Stout, 9.

ministry and negated team spirit.¹

The changes that have taken place regarding the usages of such Greek words as *klêros* and *laos* are unfortunate and in need of being corrected in the present. But since some of these distortions of meaning have been with us for many centuries it is not easy to bring about change.² As Hendrik Kraemer said, “The seeds that led to the separation of the laity from the organized, ordained, and professionally trained clergy were sown as early as the end of the first century A.D.”³ It is true that by the time Christianity had separated itself from Judaism around A.D. 80 the terminology used by adherents of the new faith was increasingly understood strictly in a religious sense.⁴ The church had to cope with heresy, false teaching, and paganism. In these circumstances one of the most reliable antidotes appeared to have been encouraging believers to follow the directives of the clergy who soon came to be seen as the sole guarantors of apostolic tradition and the ones endowed with full authority in ecclesiastical matters. Consequently, the clericalizing of the church went hand in hand with the sacerdotalizing of the clergy.⁵ This separation between the members of the church and their full-time leaders subtly and slowly continued over the centuries. Stephen C. Neill and Hans-Ruedi

¹Ibid., 6.

²Ibid., 14.

³See Kraemer, 50; quoted in Stout, 14.

⁴In early Christianity the terminology used for the movement and its members was borrowed neither from Jewish nor from Greek religious culture. The main word for the community, for example, *ekklesia*, was a term from the secular sphere. See Bosch, 468.

⁵Ibid.

Weber aptly describe the move toward separation: "A process of gradual differentiation took place between the clergy and the laity of the *laos* of God."¹ At last, the church consisted of two clearly distinct categories of people: the clergy and the laity, the latter understood as immature, not yet come of age, and utterly dependent on the clergy in religious matters.² The Dictionary of Doctrinal and Historical Theology states:

It has never indeed been denied that in the third century there was a distinction between clergy and laity, clearly marked, and firmly established, though it is asserted that it was then new, and brought in by the increasing worldly ambition of the church. In the first place, however, the tone of all the passages of Scripture in which the ministers of the church are spoken of is one which conveys the idea, not of equality, but of godly authority.³

It is true, indeed, that looking back across the centuries, Christian churches have come in many instances to distinguish sharply between the clergy and laity, between religious and secular vocations.⁴ Today the term

¹Stephen C. Neill and Hans-Ruedi Weber, eds., The Layman in Christian History (Philadelphia: Westminster Press, 1963), 29.

²Bosch, 468-469.

³Dictionary of Doctrinal and Historical Theology (1872), s.v. "Clergy."

⁴Raoul Dederen, "A Theology of Ordination," Ministry, February 1978, Special Supplement, 24L. For a brief study of this development, see Kraemer, 48-73. Clement of Rome was the first Christian writer to use "lay man." Clement in his letter to the Corinthians, written about A.D. 95, used the term *laikos* (related to *laos*) as referring to the ordinary membership of the church as opposed to the clergy. See Neill and Weber, 30. Especially during the Middle Ages the idea of separation was institutionalized with the exaltation of priests, bishops, cardinals, etc., within the Catholic church. It was rooted in the same Greek philosophy that also gave rise to the division between a mortal body and an immortal soul. Furthermore, the ordained minister would hold a dominant and undisputed position in church life, a situation that was further bolstered by the doctrines of apostolic succession, the "indelible character" conferred on priests in the rite of ordination, and the infallibility of the pope. Cf. Stout, 15; see also Oosterwal, 2; Bosch, 468.

“clergy” has come to be synonymous with “a distinct, separate, exalted group of leaders within the church who are primarily responsible for the operation and outreach of the church.”¹ The term “laity” is defined as “the body of the people not in orders, as opposed to the clergy” or “members of the Christian churches who do not belong to the clergy.”²

However, the biblical meaning of the Greek word *klêros*, from which the term “clergy” stems,³ is quite different from the meaning which it has historically acquired.⁴ The term *klêros* occurs a few times in the New Testament.⁵ Literally it means “lot” or “inheritance,”⁶ perhaps by allusion to the Levites (Deut 18:2) who “shall have no inheritance among their brethren; the Lord is their inheritance.” In the New Testament *klêros* is used for the “portion allotted to someone.” It is something which is given, rather than won or earned;⁷ it denotes the heavenly gift which God has allotted to each called believer in fellowship with all saints, not so much as a “lot,” but as a present benefit which God apportions to each, thus giving him/her an individual share, in that which is prepared for the

¹Stout, 10.

²Stott, 51.

³Kraemer, 51.

⁴Ibid., 52.

⁵Mark 15:24; Acts 1:17, 26; 8:21; 26:18; Col 1:12; 1 Pet 5:2, 3.

⁶W. Foerster, “κληρος,” Theological Dictionary of the New Testament (Grand Rapids, MI: Eerdmans Publishing Company, 1965), 3:758.

⁷Ibid., 3:763.

community.¹ It is an important fact that in the New Testament the inheritance is for all believers, without distinction.²

Quite plainly, the New Testament word *klêros* is used to refer not to a special group or people among Christians but to all of them. Raoul Dederen supports this: “While it is used in 1 Peter with reference to the church as a portion allotted to the elders, it never means a church official as distinct from the body of believers.”³

Therefore, the clergy is not an order of men and women different from those who are “laypeople” in any religiously significant way. It is not even a special group of people within the church, but the whole body of the Christian church.⁴ There is no class of individuals mentioned with an exclusive claim to spiritual privileges. Unfortunately, most Protestant churches in Korea still maintain certain clergy/laity barriers in their ecclesiastical systems. Needless to say, this reflects an unhealthy attitude about relationships among members. The clergy is not a separate class from the laity; they are “ministers of the people” because they themselves belong to the people they are called to serve. The whole body of believers is to be conceived as the “lot,” or “inheritance,” of the Lord.

Who Is the Laity in the Church?

“Laity” is a term that has emerged in Western religious and theological traditions to refer to

¹Ibid., 3:764.

²Cf. Acts 26:18; Eph 1:11.

³Dederen, 24K-24P.

⁴Ibid., 24L.

those members of a religious community who, as a group, do not have the responsibilities of fulfilling the priestly functions appropriate to the offices of the clergy or ordained ministers.¹

The Greek word *laikos*, from which the term “laity” is derived, does not occur anywhere in the New Testament. It means “uneducated masses,” “a person who is not a specialist,” “a person who knows little about the subject matter,”² and in the Jewish sense “a man who was neither priest nor Levite.”³ But, the word *laikos* is the adjective of *laos* which is found frequently in the Bible. The New Testament uses this term over 140 times, and in the LXX it occurs no less than 2,000 times.⁴ It simply means “people,” “crowd,” “population,” with no implication of a separate group distinct from another group. In this sense, *laos* is always used in the singular form.⁵ This points to a very important characteristic of the biblical view of the laity: It is not an individual, but one single and indivisible unit.⁶ As it was used in the LXX, however, it acquired a somewhat different meaning. Here it translates the Hebrew *am* and does

¹The Encyclopedia of Religion, 1987 ed., s.v. “Laity.”

²Harold K. Moulton, The Analytical Greek Lexicon, rev. ed. (Grand Rapids, MI: Zondervan Publishing House, 1979), 247. See also James L. Garlow, Partners in Ministry: Laity and Pastors Working Together (Kansas City, MO: Beacon Hill Press of Kansas City, 1981), 55.

³Hans Küng, The Church (New York: Sheed and Ward, 1967), 386.

⁴Oosterwal, 2. See also H. Bietenhard, “People (λαος),” The New International Dictionary of New Testament Theology (Grand Rapids, MI: Zondervan Publishing House, 1976), 2:796.

⁵H. Strathmann, “λαος,” Theological Dictionary of the New Testament (Grand Rapids, MI: Eerdmans Publishing Company, 1965), 4:51.

⁶Oosterwal, 2.

not now mean “people” in the sense of “crowd” or “population,” but “people” in the sense of “the people of Israel as a union, as a national community.”¹ The distinctive feature of the LXX is “the careful restriction of the use of the term to Israel.”² As there is a tendency to use *laos* when referring to Israel, so there is a tendency to use *ethnos* when referring to the Gentiles.³ The word *laos* means not just any people, but the people of God: Israel.⁴ The term *laos* in the Old Testament was used to indicate the unique relationship that existed between Yahweh and His people. H. Strathmann says, “What counts is not the word *laos* as such, but the continual recurrence of the phrase *laos theou*.”⁵ Earlier he stated:

[In the Old Testament] the word is now a specific term for a specific people, namely, Israel, and it serves to emphasize the special and privileged religious position of this people as the people of God.⁶

And Hendrik Kraemer says, “The word *laos* is, in the sense of people of God, applied to Israel in order to express God’s special relation to this people.”⁷ It is a title of honor and is evidence of divine grace.

In the New Testament the term *laos* has the meaning of the people of God applied to the Christian community, composed of Gentiles and Jews. Thus it was an inclusive word and indicated all the members of a

¹Strathmann, 4:33.

²Ibid., 4:34.

³Ibid., 4:32-33.

⁴Küng, 116. The main passages are Exod 19:4-7; Deut 4; 7:6-12. See Kraemer, 156.

⁵Strathmann, 4:35.

⁶Ibid., 4:32.

⁷Kraemer, 155.

certain people. The Christian community is also seen in the New Testament as the true Israel. George Ladd says:

While God has not finally and irrevocably cast away his people Israel, the church consisting of both Jews and Gentiles has become the branches of the olive tree--the people of God--the true Israel. Not only faithful Jews, but all believers, including Gentiles, are the true circumcision who worship God in spirit and glory in Christ Jesus (Phil 3:3).¹

Just as in the Old Testament, God chose His people with a special call, so His church in the New Testament is a community “called” out of the world.² In his epistle, Peter wrote a classical passage in this respect: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light” (1 Pet 2:9).³

We are forced to conclude that when Scripture refers to the *laos* it refers to the entire believing community, the whole body of Christians saved from the world for service in the kingdom of God, not just a small group within the body.⁴ It represents the redeemed people who belong to

¹George E. Ladd, A Theology of the New Testament (Grand Rapids, MI: Eerdmans Publishing Company, 1974), 538.

²Kraemer, 156.

³Unless otherwise indicated, all biblical quotations are from the Revised Standard Version of the Bible.

⁴The idea of the totality of the church is met in the New Testament picture of the congregation of the redeemed in Rev 5:9 and 7:9. In Heb 4:9 the term “people of God” is used for the total group. The term “my people” occurs in 2 Cor 6:16, and of the Gentile converts, in Rom 9:25. In Rom 15:9-14, Gentiles are incorporated in the people of God with participant responsibility (vs. 14). Furthermore, 1 Pet 2:9-10 binds all this together in a specific all-inclusive community to be known as the people of God. See Neil Braun, Laité Mobilized: Reflections on Church Growth in Japan and Other Lands (Grand Rapids, MI: Eerdmans Publishing Company, 1971), 200.

God's kingdom. It is a group, not an individual. The Bible never uses the term *laos* to refer to a single person.

It should be particularly noted that the biblical word for laity is nowhere used in contrast with other believers in the church, but with those who are outside the church.¹ That is, it was never used as a title for general church members distinguished from the leaders of the church or from the ordained ministers who are professionally trained. In other words, all of the members of the New Testament church were considered to belong to the laity for they were all people of God. Therefore, it is impossible to defend from the New Testament such a division of clergy and laity which was unknown in biblical times. There are no first-class members (clergy) and second-class members (laity) in the church as seen in the New Testament.

Many scholars conclude from a study of the biblical usage of the words *klêros* and *laos* that the two words or terms apply to the same people--to that portion of all humanity that walks with God, not to two classes of people.² In other words, the church is laity and clergy. James Garlow puts it this way: "As a follower of Christ you can say, 'I am a part of the *laos* (the people of God), and I'm a part of the *klêros* (those especially set aside for service to God).'"³ Oscar Feucht also says: "All Christians are God's laity (*laos*) and all are God's clergy (*klêros*)."⁴ Mark Gibbs and

¹Oosterwal, 2.

²Stout, 13. See also Garlow, 54.

³Garlow, 55.

⁴Oscar E. Feucht, Everyone a Minister: A Guide to Churchmanship for Laity and Clergy (St. Louis: Concordia Publishing House, 1976), 58.

T. Ralph Morton adds: "It is literally correct, therefore, to say that all clergy--of any type--are part of the laity, the *laos*, the people of God."¹ According to these statements, it is clear that there is no distinction between laity and clergy for they are of one status, equally important in the eyes of God. No theological difference exists between the clergy and the laity. They are one and the same people. Both are ordained by God to minister to others, and neither is exalted over the other. The only difference between them exists in the area of function, not essence. John Stott states: "Within the undifferentiated unity of the people of God differences do exist--differences which relate not to their standing before God but to their function in the community."² James Garlow also says:

We can look at the difference between clergy and laity one other way. There is a legitimate distinction between clergy and laity today, but it is functional; it is based upon *what one does*. It is not ontological, that is, based upon *what one is* or *one's essence*.³

Now when we talk about the laity we are talking about the whole church. When we discuss worship, theology, or evangelism we are of course also discussing the church, but only one aspect of it. The laity is not just another aspect of the church which has been rather neglected. Nor is it just a part of the church--the underdeveloped, underprivileged part of the ecclesiastical world, now stirring with awkward demands. The laity, strictly, is not a part of the church at all. It is all the members of the

¹Mark Gibbs and T. Ralph Morton, God's Frozen People (Philadelphia: Westminster Press, 1965), 16.

²Stott, 33. See also Rom 12:4-6.

³Garlow, 57.

church, the whole people of God.¹ Therefore, the laity cannot be the object of the church. It is not good people who regularly attend the public services of the sanctuary, or who give money in support of the church's program. Besides, it is not a subordinate class who reluctantly obeys the leaders of the church. The laity is the body of the church. In the matter of status and privilege, God's people (*laos*) are one and undifferentiated. "The offering of worship to God and the bearing of witness to the world are the inalienable right and duty of this one people, the whole church, clergy and laity together."² Therefore, "laity stands for the status of God's people, ministry is their function."³ The terms "ministry" and "laity" cannot be separated, if we desire to use them biblically.⁴

The Position and the Role of the Laity

It is inevitable that the laity will only find their rightful place in the church when the simple biblical truth is recognized that the clergy and the laity are called to one service, and all are God's people. In order to gain recognition for this truth, we must recover the biblical doctrine of the priesthood of all believers and, in particular, these truths that the Christian vocation cannot be equated with any clergy or professional group; no hierarchical/structural difference exists between the clergy and the laity. "The great need of the church today is for laymen to take their vocation as seriously as ministers traditionally have taken theirs, in

¹Gibbs and Morton, 24.

²Stott, 31.

³Oosterwal, 3.

⁴Garlow, 46.

relation to the kingdom of God and their specific role in the local church.”¹

Priesthood of All Believers

The doctrine of the priesthood of all believers rests on a solid biblical base, both in the New Testament and in the Old Testament. Unfortunately, however, it is often completely bypassed in Christian instruction or treated so slightly that the new believer does not get a clear grasp of it or understand its practical implications. Elton Trueblood points out:

Most Protestants pay lip service to the Reformation doctrine of the priesthood of every believer, but they do not thereby mean to say that every Christian is a minister. Many hasten to add that all they mean by the familiar doctrine is that nobody needs to confess to a priest, since each can confess directly to God. The notion that this doctrine erases the distinctions between layman and ministers is seldom presented seriously and would to some be shocking, but it does not take much study of the New Testament to realize that the early Christians actually operated on this revolutionary basis.²

The priesthood of all believers was one of the major doctrines magnified during the Reformation. It was emphasized in opposition to the prevailing view of the clergy and of the church.³ It is true that Luther was

¹Franklin M. Segler, A Theology of Church and Ministry (Nashville, TN: Broadman Press, 1960), 79.

²Elton Trueblood, Your Other Vocation (New York: Harper & Brothers, 1952), 30.

³The Roman Catholic church held that the laymen must approach God through the mediation of a priest. The Reformers insisted that every Christian is a priest and has the right of direct access to God on his/her own without the necessity of any priestly mediator. The “right of direct access to God” has become a central part of the life of Protestant churches. However, this is only a fraction of the meaning of this great doctrine. The priesthood of all believers also means that since every Christian is a priest, every Christian also is called to be a minister and has a ministry which must be performed. F. B. Edge, The Greening of the Church (Waco, TX: Word Books, 1971), 38.

largely responsible in bringing back the notion of the priesthood of all believers. In doing this, he most certainly broke with the dominant paradigm. However, when his theology of the church came under assault from Anabaptists and Catholics alike, Luther reverted back to the inherited paradigm. In the end, he ended up keeping the clergyman at the center of the church with considerable authority. The other Reformers and their heirs followed Luther in this regard.¹ Therefore, as Oscar Feucht said, “this basic doctrine must be rediscovered by every new generation of Christians.”²

For the primitive church, as well as Luther and the Anabaptists, the priesthood of all believers does not mean that each person is his or her own priest. Rather it does mean mutual priesthood, in which any and all may minister as priest to one another.³ Furthermore, the priesthood is not based upon privilege, but upon service.⁴ The concept of the priesthood of all believers also implies that “all believers, and not just ‘professional’ church leaders and ordained ministers, are priests, intermediaries, and representatives between God and humankind.”⁵ Findley Edge says:

In the doctrine of the priesthood of all believers and God’s call to ministry we find the key to understanding the plan which God

¹Bosch, 469.

²Feucht, 36.

³Cf. Howard Grimes, The Church Redemptive (New York: Abingdon Press, 1958), 40; Garlow, 70; Andrew J. Boettcher, “Clarifying the Nature and Mission of the Church: A Study Manual for Church Leaders” (D.Min. thesis project, Eastern Baptist Theological Seminary, 1986), 78.

⁴Garlow, 70.

⁵Boettcher, 78.

ordained to accomplish his redemptive purpose in the world. Namely, he is calling a people to be the ministers through whom he may work his work of redemption in the world. Here is the key. This means that the primary responsibility for God's ministry in the world is the responsibility of the laity and not the clergy.¹

The priesthood of all believers teaches that every Christian is a priest or a minister and thus has a ministry to perform. It also provides meaning and significance to the tasks of ministry of the laity. These ministerial tasks include evangelism, visitation, Bible studies, spiritual counseling, and intercessory prayer. All these activities are not only for the clergy but also for all believers. They are a privilege of every believer. It means that every Christian is a priest to every other person both within and without the church.²

There is no biblical evidence for separate orders. The difference, then, between pastors and laity should be considered as a difference of function and not of dignity or status in hierarchical structure. All believers are "royal priests," chosen by God for a most wonderful mission--to declare the glories of God's grace.³ Therefore, the believer, who is the priest in this new order of the *laos* that includes every Christian whether man or woman,⁴ not only has a direct access to God but is now a part of a special priesthood that has a new concern and a new mission:

¹Edge, 39.

²Miled Modad, "Developing and Implementing a Training Program in Public Evangelism for Lay Members of the Hispanic Seventh-day Adventist Churches of the Wisconsin Conference" (D.Min. project report, Andrews University, 1989), 14.

³Ibid., 15.

⁴Cf. Gal 3:28, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are one in Christ Jesus."

maintaining holiness and finishing God's work. This concept of the priesthood--the believer-priest-minister--allows the church to become a powerful force that is equipped to take the gospel to the whole world. Furthermore, it has special qualities as indicated in 1 Pet 2: 5, 9--holy priesthood, holy nation, special treasure set apart for a particular ministry.

The service of this priesthood is a ministry to one another and to the world. This active, functional church-priesthood of believers can fulfill its mission, "that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (1 Pet 2:9).¹ W. Carl Ketcherside points out:

God's laity are not those to whom messages of God are brought. They are themselves bringers of the message. The laity are not those who listen to a clergy declare the wonderful works of God; they are the clergy who do the declaring.²

This viewpoint, then, clearly legitimizes the believer-priest whose function is ministry. It also removes the conception that the ministry is something different from the laity. However, it appears that this picture can hardly be considered clearly among existing clergy and laity. "As long as we maintain a distinction, where there is a special class and all the rest are laity, we will be far from the biblical picture."³

Now we may conclude that it is vital for the church to have a

¹Eliezer Castanon, "The Training of Laypersons for Caregiving Ministry Among Hispanics" (D.Min. project report, Andrews University, 1988), 26.

²W. Carl Ketcherside, The Royal Priesthood (St. Louis: Mission Messenger, 1956), 98.

³Castanon, 27.

correct understanding of the role of the priesthood of all believers, because it consists in the calling of the faithful to witness to God and His will before the world, and to offer up their lives in the service of God to the world. It is God who creates this priesthood, thereby creating fellowship among believers. Each one knows that he/she appears before God on one's own behalf. Each is responsible for one's fellow human beings, called to share in their struggles and difficulties. The priesthood of all believers is a fellowship in which each Christian, instead of living for self, lives for others and is in turn supported by others.¹ Paul writes in his epistle, "Bear one another's burdens, and so fulfill the law of Christ" (Gal 6:2).

The Ministerial Call of the Laity

For almost nineteen centuries and in virtually all ecclesiastical traditions, ministry has been understood almost exclusively in terms of the service of ordained ministries.² However, the concept that all believers are priests or ministers and that there is no difference in status or rank between a layperson or a clergy provides a solid theological foundation for the ministry of the laity.³

The doctrine of the priesthood of all believers implies that the

¹Küng, 381.

²Bosch, 467.

³The emphasis on the ministry of all believers, of the *laos* of God, can be found throughout the whole New Testament. Paul's letters were addressed to the churches, to all members, not just to the apostles. He reminds them of their "high calling" (Phil 3:14), and their "ministry" (2 Cor 5:18; Eph 4:12). The New Testament is replete with expressions referring to this "calling" (Rom 11:29; 1 Cor 1:26; Eph 1:11, 18; 4:4), "being called" or "to be called" (Rom 1:1, 6; 8:28; 1 Cor 1:24), and they always refer to all Christians, not to what we style "ministers." All Christians are "called" (*klètoi*) persons--called to faith, discipleship, and service. Dederen, 24P.

primary ministry of the people of God (*laos*) is to be performed in the world.¹ Indeed, in many respects the laity are in a position to engage in this work far more effectively than the clergy, because the laity is immersed in the world, penetrating more deeply into secular society than the average clergyman will ever get to. Findley Edge says:

If the ministry of the laity is to be primarily in the world, we begin to see the wisdom of God's call to the laity to be his basic ministers because it is "in the world" that the laity live. They do not have to make a special visit on Thursday night to get to the world.²

Since all the priests comprise a part of the body of Christ, there must be activities each member is responsible for, and goals and guidelines by which they can live. H. Kraemer remarks:

All members of the *ekklesia* have in principle the same calling, responsibility and dignity, have their part in the apostolic and ministerial nature and calling of the church. Because they live by the same divine grace, all as children and servants of God.³

The call of God to each individual is a call to mission and ministry. "The call to be a part of God's people and the call to ministry are one and the same."⁴ G. W. Webber says:

In heeding the call of Christ, as we have seen, the Christian accepts a new vocation. The church and all its members exist, are called into being, in order to enter into the ministry of Christ in and for the world.⁵

The church is a community of believers in which each and all are called to

¹Cf. Matt 18:19, 20.

²Edge, 45.

³Kraemer, 160.

⁴Edge, 47.

⁵George W. Webber, The Congregation in Mission (New York: Abingdon Press, 1964), 66.

serve God. By God's design each individual's unique gifts and contributions are necessary for the proper functioning of the community. This requires the "ministry of the laity." But it demands more than voluntary services at the church. It involves the acceptance of one's daily work as an expression of the doctrine of the priesthood of all believers. It includes training for all aspects of discipleship, turning our Christian confessions into a philosophy of life and using our talents wherever we are in the world. It will take place as more church members think of themselves as "disciples," ever learning and growing, and "disciplers," leading non-Christians into the fellowship of believers.¹ Oscar Feucht states: "The recovery of the ministry of the laity can come only as the church revises its structure by training its people not to be institutional maintenance men and women but God's messengers in everyday life."²

The Relationship between Pastor and Laity

So far we have come to understand that the distinction between the

¹Feucht, 69-70, 80. There were those haunting appeals frequently encountered in the literature on the role of the laity--Kraemer's reference to the laity, for instance, as the "many powers and possibilities" of the institutionalized church in which they exist "often in captivity; exist as frozen credits and dead capital." Inherent within Kraemer's description is his appeal that the great lay potential for the mission of the church be unfrozen and made alive. Cf. Kraemer, 176. John R. Mott also warned that while the specialization of the professional, employed ministry held some advantages for the church, it was at the same time resulting in "a contraction in the volume of voluntary lay service" which he identified as a serious "peril" which "must be recognized and met." Mott's prescription for overcoming this growing threat to the spiritual health and growth of the church was to begin measuring the professional minister's success by the extent to which he/she increased the number and efficiency of the lay workers. Cf. John R. Mott, Liberating the Lay Forces of Christianity (New York: Macmillan Company, 1932), 83-84.

²Feucht, 82.

clergy and the laity is not a biblical concept, and every church member is one of God's chosen people, called and ordained to be His "minister"¹ in the world, in the sense of having a basic responsibility to work for the salvation of others. We have also learned that the ministry is not an order of men and women religiously different from those who are supposedly mere "laypeople,"² and the ministry of all believers is for the building up of God's church. At the same time the doctrine of the universal priesthood of believers implies no distinctions between the authority of pastor and layperson; it also implies the involvement of personal responsibility in the fulfillment of the church's ministry. Nevertheless, "within the undifferentiated unity of the people of God, differences do exist--differences which relate not to their standing before God but to their function in the community."³

These facts raise the question about the relationship between these two groups, between (1) workers in the church who have been especially recognized by ordination and given unique leadership responsibilities and (2) laypersons who make up the body of Christ--or in modern, unbiblical terminology--between "clergy" and "laity."

¹The word "minister" is usually equated with "clergy." It is not so in the Bible. In Scripture it is closely linked to the Greek word *diakonia*. This may be translated "service" or "ministry." And it is by no means restricted to what a pastor does in a church building. See *ibid.*, 83.

²The term "laypeople" is here used to distinguish the role of other church members from the minister's role as a professional one and not to imply that there is any distinction between them as to basic Christian vocation in the church's ministry.

³Stott, 33.

The Pastor as a Person Called

If ministry is the work of all of the members of the body, the distinctions of clergy and laity are inappropriate, and the laity is the main body of the church, what then remains for the pastorate? What is the legitimate position of a pastor in the church?

We recognize that it is not lawful for any person to take the office of public preaching, or ministering the sacraments in the congregation before being lawfully called and sent to perform them. But we must be clear that this is a question of order in the church, not of doctrine. It does not in itself supply a satisfactory biblical basis for clergy-laity relations.¹

We need to recognize that just because all members are ministers in the broad sense does not mean that God has not throughout the history of the New Testament church called certain individuals to specialized ministries with leadership implications in addition to their basic call to ministry as a ordinary believer.² Anders Nygren says, “Just as all Christians could be called ‘the chosen,’ ‘the called,’ so some were chosen and called for special ministry.”³ God has always recognized the special

¹Ibid., 47.

²Stout, 45.

³Anders Nygren, ed., This Is the Church (Philadelphia: Muhlenberg Press, 1952), 124; quoted in Stout, 45-46. The people that God chooses for special ministries or responsibilities have usually been recognized by a “special ordination” or act of consecration. This call and ordination is in addition to the basic call and ordination to Christian ministry as given to all members through their baptism. A close relationship exists between one’s baptism and the gifts of the Holy Spirit which enables believers to be fruitful ministers of Jesus Christ (cf. Eph 4:10-12; Rom 12; 1 Cor 12:7). Special ordination is not intended to create categories of Christians or levels of discipleship. See Dederen, 24K-24O; Stout, 46; Oosterwal, 3-5.

purpose and function of leadership in the church as a whole.

It is true, however, that the higher estimate of the meaning of the laity may draw what seems to be a false conclusion: namely, that ordination is of no significance, that a layman is called to do everything that a clergyman does, including even the celebration of the sacraments.¹ Thus, it is not easy to maintain the importance of the clergy without falling into the dualism which explains the relations between clergy and laity in terms of departmentalization. As John Stott said:

The spirit of clericalism is to despise the laity, and behave as if they did not exist. The spirit of anticlericalism is to despise the clergy and to behave as if they did not exist, or rather, since they do exist, to wish they didn't.²

Indeed, "anticlericalism is a natural and understandably vigorous reaction to clericalism."³ But no biblical evidence can give in to the extreme anticlericalism which wants either to dispense with a ministry altogether or to deny it any authority. Christ and His apostles intended the church to have a pastoral eldership or oversight.⁴ The clergy is a legitimate office, which Christ has given to His church, as the apostle Paul affirmed in Eph 4:11-12: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the

¹Howard Grimes, "The Vocation of the Laity," Perkins School of Theology Journal 13 (Fall 1959) : 1; quoted in Garlow, 45.

²Stott, 40.

³Historically, it was current clerical abuses which led both Quakers and Christian Brethren to dispense with an ordained ministry altogether. See *ibid.*

⁴*Ibid.*, 43. Cf. Acts 20:28 "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son."

saints for the work of ministry, for building up the body of Christ.” John Calvin says, in addressing the significance of the ministry for the church:

Whoever, therefore, either is trying to abolish this order of which we speak and this kind of government, or discounts it as not necessary, is striving for the undoing or rather the ruin and destruction of the church. For neither the light and heat of the sun, nor food and drink, are so necessary to nourish and sustain the present life as the apostolic and pastoral office is necessary to preserve the church on earth.¹

There is no special virtue in becoming a pastor; indeed, according to Calvin, the pastor may be inferior in capacity to some of his people. Yet at the same time, the pastor is not to be treated simply as a hired servant of the church, but rather recognized as the servant of God, doing God’s will. They are certainly not to be blown about by the whims of the people.²

Therefore, the clergy is not to rule over the laity, nor denigrate themselves and pretend they are altogether dispensable. They are not to jealously defend their privileges against encroachment, while allocating other inferior functions to the laity. The clergy must recognize that the laity is the church; the clergy is appointed to serve the laity, to seek to equip them, and to help them to become what God intends them to be. This is the proper relation between clergy and laity.³ It also is not a competing relationship. Rather, they are parts of a unified ministry with each supplying a particular function. The ideal for a pastor and layman is that they be co-workers (partners) in the church’s ministry. Both are servants

¹John T. McNeill, ed., Calvin: Institutes of the Christian Religion (Philadelphia: Westminster Press, 1967), 2:1055.

²John R. Crawford, “Calvin and the Priesthood of All Believers,” Scottish Journal of Theology 21 (June 1968): 152.

³Stott, 47-48.

of their Lord who is God's "suffering servant" in the ministry of reconciliation.¹ "A high doctrine of the ministry of the laity assumes an equally high doctrine of the ministry of the clergy."² As James Garlow says, it is true that "lay emphasis which negates the role of clergy can become lay revolt rather than lay ministry. Lay ministry needs the clergy."³ The relationship between clergy and laity should be characterized by "mutual submission and mutual service."⁴

The Authority of the Pastor

Although there is no "priestly authority" granted the pastor in the New Testament, since all Christians are priests unto God, there is, nevertheless, a certain leadership authority accorded him/her, along with other leaders in the church's ministry.⁵ However, it is not an ecclesiastical authority or an assumed authority; rather it is a given authority. Acknowledged as necessary, it is given by the congregation to the clergy. The pastor's call to the ministry, the gifts he/she has received from God, and the call by the church for the pastor to serve in a specific office of leadership all imply that certain prerogatives and authority go

¹Segler, 82-84.

²Garlow, 45; quoted in Douglas R. Kilcher, "Training and Motivation of the Laity for Ministry" (CHMN 664, class syllabus, Andrews University, Fall 1992), 31.

³Garlow, 45. Ministry of the laity should not be some reactionary, anticlergy movement. It should be, in contrast to that, a movement to bring laypersons into a closer working relationship with their pastors. Cf. 109.

⁴Hans-Ruedi Weber, "Ministries of the Priestly People," Laity 9 (July 1960) : 19-20; quoted in Garlow, 109.

⁵Segler, 71-72.

with the office. But this is not a personal authority. Christ is the authority, and the ministry is performed in His name.¹ Certainly, “God calls clergy to an important work, but their position is always subordinate to that of the church as a whole--God’s own redeemed community.”² Although God calls clergy for special ministry, it cannot be justified for clergy to be overbearing with God’s people (*laos*).

We have already seen that pastors are called to serve, not to rule. They are servants of Christ. They are also the servant of others for Christ’s sake.³ And though this is true of every disciple of Christ, it is especially true of those called to positions of leadership in the church: “Let . . . the leader (become) as one who serves.”⁴ In 2 Cor 1:24, Paul wrote: “Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith.”

It is apparent that autocratic clericalism is destructive to the church, is defiance against the Holy Spirit, and is disobedience to Christ. Christ’s own teaching on the subject is unmistakable:

You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you

¹Ibid., 73. In the light of Christ’s absolute authority, it becomes apparent that any authority expressed among His people cannot reside in a person or persons inherently (or intrinsically). It can only be a derivative authority. Since the One with all authority (John 13:3) clearly gave the directive for how “greatness” in the kingdom would be attained (Matt 20:26-27), authority in the church must be in line with Christ’s example. See Jon Zens, “I Have Left You an Example: Authority in Servanthood,” Searching Together 13 (Spring 1984) : 13-16.

²Stott, 31.

³Cf. 2 Cor 4:5.

⁴Luke 22:26.

must be your servant, and whoever would be first among you must be slave of all.¹

The contrast is complete. Heathen leadership is characterized by lordship and authority whereas Christian leadership is characterized by service, even slavery.²

Therefore, pastoral authority is to be seen as a form of service (servant leadership) and is to be exercised in general through watching over mankind's souls and, in particular, through the teaching of God's word and through example.³ The greatest authority for the pastoral office is an authority which comes uncoerced and unsought by the pastor himself/herself.⁴ The pastors of the church are called to servanthship, not lordship, to a leadership which leads not by coercion, but by the authority of instruction and example.⁵

The Role of the Pastor

The biblical concept of the laity as God's chosen people, called and ordained to be His ministers in the world, will change our understanding of the role of the pastor. If the work of the laity, in large part, is directed to the fellowship in mutual service and upbuilding and to the world in witness and mission, the work of the pastor is directed to the congregation

¹Mark 9:42-44.

²Stott, 39.

³Cf. 1 Pet 5:3

⁴Segler, 73.

⁵Stott, 43.

in training and equipping.¹

There have been many images of the pastor during the history of the church. Pastors have been seen as priests, counselors, preachers, evangelists, administrators, leaders, and teachers. The ministry of the modern pastor is of necessity a varied and demanding ministry that is wide in its scope. The pastor must carry on all the traditional functions of the ministry--preaching the Word, leading the worshipping community, administering ordinances, baptizing, caring for souls, and presiding over the church. Furthermore, the pastor is expected to perform many other functions: to be an organizer, a teacher, an orator, an executive, a promoter, a counselor, a group worker, a family man, and a friend.²

One popular conception regarding the role of the pastor which reveals our business/management bias in the understanding of the church, has been the pastor as "Pastoral Director or Chief Executive Officer."³ Others consider the image of "shepherd-prophet" or "shepherd-teacher" (Eph 4:11) to be the best.⁴ W. E. Fisher says, "Shepherding is preeminently, but not exclusively, the ordained minister's task."⁵ The symbol of the shepherd may have lost much of its meaning for many in the modern era, but the essential meaning of the symbol has been significantly

¹Webber, 65-66.

²George Hedley, The Minister Behind the Scenes (New York: Macmillan Company, 1956), 1; quoted in Segler, 71.

³Boettcher, 81.

⁴Cf. W. E. Fisher, From Tradition to Mission (Nashville, TN: Abingdon Press, 1965), 44; quoted in Boettcher, 81.

⁵Fisher, 47.

retained in the gospel story of the good Shepherd, Jesus Christ.¹

However, Elton Trueblood's portrayal of the pastor as "player-coach" seems to be most insightful. He says:

Everyone knows that, in the development of a football or a baseball team, the quality of the coaching staff often makes a crucial difference. . . . The glory of the coach is that of being the discoverer, the developer, and the trainer of the powers of other men. . . . The Christian coach will be one who is more concerned . . . in developing others than in enhancing his own prestige.²

Keith Miller also refers to the clergyman as an "equipping minister" or "resource person," and adds that new church structures "call for a kind of dying our ecclesiastical ego." No longer can the pastor occupy center stage with "God in the wings and the congregation as paying spectators." Rather, the congregation must hold the stage, in their homes and communities, with "the minister in the wings and God the author of the drama as the audience." He goes on:

The parish minister must love Christ enough to die to the centrality of his role in the church. He must become the coach, the teacher and pastor of the laymen who will be the new focus of attention in the developing renewal movement.³

Robert Raines has offered the image of a foreman in a plant for the role of the pastor. A two-fold responsibility is implied: first, to teach and train workers to do their work; second, to be responsible for and guide and encourage them in their joint production.⁴ He points out:

¹Segler, 69-70. Cf. Acts 20:28; 1 Pet 5:1-2.

²Elton Trueblood, The Incendiary Fellowship (New York: Harper & Row, 1967), 43.

³Keith Miller, The Taste of New Wine (Waco, TX: Word Books, 1963), 111-113; quoted in Stott, 58.

⁴Cf. R. A. Raines, New Life in the Church (New York: Harper &

If the clergyman is to be a foreman to his people, the people must be willing to accept this relationship. They must be willing to let their clergyman spend considerable time in prayer and study. They must expect him to spend much time with small groups, training and teaching and equipping those who are becoming lay ministers.¹

The clearest statement of the role of a pastor is given in Eph 4:12: “to equip the saints for the work of ministry.” The pastor’s task is essentially one task. It is to equip God’s people, all believers, for the work of ministry.² Raines says:

The chief task of the clergyman is to equip his people for their ministry. All his work is to this end. The functions of preacher, prophet, pastor, priest, evangelist, counselor, and administrator find their proper places in the equipping ministry.³

Alvin Lindgren also emphasizes the importance of the enabling or facilitating role of the pastor to the equipping of the church and the utilizing of its trained personnel.⁴ It is important to understand the crucial role of the pastor as an enabler who provides the channels in which members are trained and equipped for ministry. The ministry of the laity assumes an important role of the pastor as an enabler.⁵ Mendel Reid says:

The mission of the church as a community of priests will be fulfilled only as the pastor enables the members to do so. . . . The pastor whose ministry fails to encourage full participation of the laity is betraying

Row, 1961), 142; quoted in Boettcher, 82.

¹Raines, 143.

²Garlow, 12.

³Raines, 141.

⁴Alvin Lindgren, Foundations of Purposeful Church Administration (Nashville, TN: Abingdon Press, 1965), 181-183.

⁵Cf. Garlow, 108-109.

his call, for in doing this he is refusing to feed Christ's sheep.¹

On clergymen as enablers, Edwin Linberg states:

When the clergy operate as enablers, the laity will take responsibility for their ministry as part of God's people, the Church. . . . The clergy who will risk himself or herself in a ministry of equipping laity for ministry, will not be disappointed with the results.²

In conclusion of this chapter, it is to be noted that a rediscovery of the biblical message on the nature and role of the laity is not only essential to the revival and reformation of the Korean church today, but it is also indispensable for the success of God's mission in the world. The laity will find their rightful place in the church only when the simple biblical truth is recognized that the clergy and the laity are called to one service, and all are God's people.

The distinction between the clergy and the laity is not a biblical concept, and the Christian vocation cannot be equated with any particular professional group; no hierarchical/structure difference exists between the clergy and the laity. The difference between pastors and laity should be considered then as a difference of function and not of dignity or status in hierarchical structure. Furthermore, the concept of the priesthood of all believers allows the church to become a powerful force to take the gospel to the whole world.

The proper relationship between clergy and laity is characterized

¹Mendel Reid, "Practical Guidelines for Supervisors and Interns within a Biblical Perspective of Ministry" (D.Min. project report, Andrews University, 1979), 51-52.

²Edwin C. Linberg, "An Examination of the Role of the Clergy as Enabler of the Development and Growth of the Ministry of the Laity" (D.Min. thesis, School of Theology at Claremont, 1975), 246-247; quoted in Garlow, 109-110.

by a partnership in the church's ministry. The role of the pastor is to train and to equip the congregation for their ministry.

CHAPTER III

DISCIPLESHIP

“Discipleship sums up Christ’s plan for the world.”¹ Yet, it is the one approach that the Korean church has ignored or neglected. Despite all our reports, committees, conferences, seminars, missions, crusades, and liturgical reforms, little attention has been given to the meaning of discipleship. In recent years, fortunately, the terms “disciple” or “discipleship” have been heard quite frequently in the Korean church. Many pastors and leaders of the church have begun to pay attention to this dynamic model of lay training. However, it seems that there is a certain amount of confusion surrounding the concept of “disciple” or “discipleship.” Its full meaning and significance are still not adequately understood.

These terms for most people imply a serious dedication to Christ. Others conceive discipleship as just skill training, one program of the church, or only something for the young and restless.² One interpretation in the theological world concerning discipleship tends to be one of a radically ethical motif due to the significant influence of Bonhoeffer’s

¹David C. K. Watson, Called and Committed: World-Changing Discipleship (Wheaton, IL: Harold Shaw Publishers, 1982), 4.

²Hull, 31.

description of the Christian lifestyle.¹ In the evangelical world, some tend to have a narrow view of discipleship as a process that they themselves have designed to produce a uniform type of person, as if they came from the same mold.

Jesus is the One who commanded us to make disciples. We need to humbly learn from the Bible why Jesus commanded His disciples to disciple additional people. It is without doubt that the Seventh-day Adventist churches in Korea did not open its eyes to the concept of discipleship for quite a long time. They understood the command of making disciples to be merely on the same level as witnessing.

Confusion comes when we teach that “discipleship is a program and not a process.”² It should be noted that the strategy of discipleship is a process to first introduce people to the Savior, build them to maturity, and train them to eventually spiritually reproduce and be effective for Christ.³ It is not a simple educational program to teach the Bible to the members in the church. It is not a special program to produce mini-pastors or to train skilled laborers for the church. Rather, it is to encourage all who are a part of Christ’s church to imitate the character of Christ so that they can begin to mature and employ their gifts in the body of Christ and to fulfill their calling in life.

As I mentioned above, in some respects, the church in Korea did not give adequate attention to the process of making disciples. It seems

¹Cf. James A. Todd, “Participation: An Overlooked Clue,” Encounter Creative Theological Scholarship 34 (Winter 1973) : 27.

²Bill Hull, Jesus Christ Disciple Maker (Old Tappan, NJ: Fleming H. Revell Company, 1984), 223.

³Hull, The Disciple Making Pastor, 59.

that they are now paying a high price for not investing enough in this area. The secularism, pluralism, formalism, institutionalism, fanaticism, and heresy that have flowed into the church are a result of a lack of such discipleship in the church. Carl Wilson was correct when he said, “Unless an unusual effort is made to train men to build disciples in the days immediately ahead, . . . the quality of life of the Christians will be lowered.”¹ We are now at a point in time when we should humbly learn why Jesus Christ commanded His people to make disciples before He ascended to Heaven.

The forms of discipleship that existed in the New Testament do not easily transfer into our modern forms of ministry. Avery Dulles observes:

The discipleship model seems to make excessive demands on the average Christian. The vast majority of church members live in the world with careers, possessions, families, and civic responsibilities. . . . But . . . every Christian is called . . . to participate in the apostolate of the church.²

However, the ministry of the historical Jesus and the various forms of discipleship provide the rich soil for the Christian ministry in which we should take. It is also my strong belief that “every Christian is called to clear, dedicated discipleship, whatever the personal cost may be.”³

In this chapter we look at (1) the concept behind the term “disciple” (*mathêtês*) in the New Testament and (2) three significant characteristics

¹Carl Wilson, With Christ in the School of Disciple Building: A Study of Christ’s Method of Building Disciples (Grand Rapids, MI: Zondervan Publishing House, 1976), 25.

²Avery Dulles, Models of the Church (Garden City, NY: Image Books, 1987), 225; quoted in William J. Rademacher, Lay Ministry (New York: Crossroad Publishing Company, 1991), 23.

³Watson, 5.

of discipleship,¹ shown by Christ's word and example during His earthly ministry, in order to present discipleship as the ideal model for the laity and to present the discipleship model as the desirable direction and standard of lay training.

Jesus and His Disciples

The mobilization of laypersons has a crucial connection with the objective of the Lord which is concerned with the salvation of the whole world. The Lord's strategy to spread His message to all people can be characterized as a "disciple-making strategy." This strategy involves training faithful men and women as genuine and productive disciples of Christ who will continue the disciple-making process.

Jesus' very first act in His public life was to call His disciples. Unlike the Rabbinical or Greek schools where a man made a voluntary decision to join the school of his master, Christ initiated the call to the person to follow Him and be His disciple. The reason He chose some to be His disciples was so that there would be some people to carry on with the work of evangelism. Jesus needed disciples who would obediently follow His words. They would become one with Christ, and He, through them, would continue to spread His word to all the world. In this sense, the disciples were actually apostles who were sent out to the world (Luke 6:13).

¹These three characteristics of discipleship comprise (1) personal commission, (2) witness, and (3) servanthood. Because they have an essential relationship to the character of Jesus Christ, we cannot understand their meaning and nature apart from Him. They are not independent traits which can be understood separately, but closely related to each other. Without personal commission, discipleship cannot exist; without witness, it fails its ultimate goal, and without servanthood, it will lose its flavor.

Jesus's call to discipleship does not mean that a disciple is put in a learning relationship from which he can depart as a master (cf. Matt 23:8). Following Jesus as a disciple means the unconditional sacrifice of his whole life (Matt 10:37; Luke 14:26f.; cf. Mark 3:31-35; Luke 9:59-62) for the whole of his life (Matt 10:24f.; John 11:16). To be a disciple means (as Matt in particular emphasizes) to be bound to Jesus and to do God's will (Matt 12:46-50; cf. Mark 3:31-35).¹

The twelve disciples were a special group picked with great care (Luke 6:13, "chose from them twelve"). Jesus gave His disciples the special privilege of learning from Him as they spent most of their time with Him (Mark 3:14). Before they ever did anything for Him, they were to first come to know Him personally and become one of His own. Since the disciples were given to Jesus by God (John 17:6), they were to receive all of the instructions and teachings that God had given to Jesus (John 17:14). What Jesus did not reveal to the public (the knowledge of His Messiahship and details of His personal spiritual life) He shared with His disciples, that they might receive encouragement and strength.

As the end of His time on earth drew near, Jesus poured out His remaining strength and efforts for His disciples. Although His disciples were former fishermen of Galilee with different backgrounds and careers, Jesus had the wisdom to see the enormous potential that was contained within the simple ordinary lives of His disciples. Jesus did not hesitate to entrust the disciples, who were just ordinary people, with the power of the kingdom. Even though the disciples betrayed and denied Jesus during the closing hours of His life when He needed them the most, Jesus did not give up on them and went to be with them even after His resurrection.

¹D. Müller, "Disciple (μαθητης)," The New International Dictionary of New Testament Theology (Grand Rapids, MI: Zondervan Publishing House, 1975), 1:488.

Although Jesus knew that the disciples would not be able to come with Him at that time, He was able to see into the future when someday they would be able to (John 13:36). Jesus also had the certainty that His disciples would not only do the work that He did, but a work much greater (John 14:12).

Even though Jesus saw the weakness and distrust of His disciples before His ascension, He sent them out into the world just as His Father had sent Him (John 20:21). He also instructed them to make disciples of all nations, baptizing them, and teaching them to observe all that He had commanded them (Matt 28:18-20). The only thing Jesus left as an inheritance was a small group of uneducated disciples who had learned from Him. The process of making disciples was of such value that Christ was willing to invest His all in this work.

The Concept of the Term *Mathêtês* (Disciple) in the New Testament

In the Gospels, no word expressive of “discipleship” occurs, although they are full of the living reality which it expresses. This is not surprising, for it is never God’s way to teach abstract truth, but truth embodied in actual life. Accordingly, while He made disciples, and trained them, He made no attempt to define or describe what discipleship involves; nor did He give much instruction which elucidates the ideal that He had in view. But from these negative facts alone much of the truth on this subject may be learned: Discipleship in the Christian sense is essentially a matter of life-altering decision rather than a psychological analysis or formal compliance.¹

¹E. P. Boys-Smith, “Discipleship,” A Dictionary of Christ and the Gospels (New York: Scribner’s Sons, 1906-08), 1:459.

Since the word “discipleship” does not occur in the New Testament, the primary emphasis for this study focuses on the use of the noun *mathêtês*, and the lives of the persons called *mathêtês*.

What does it mean for a person to become a disciple? When does one become a disciple? Are disciples more than converts? Are disciples born or made? A clear identification of a disciple is imperative not only to answer these questions, but also to understand Jesus’ command to His followers to “make disciples of all nations.” However, we freely use the word “disciple” too often with no definition. Thus, understanding what a disciple is and what a disciple does is a top priority for the church.

Some think that individuals become disciples at the moment they accept Jesus Christ as their Savior.¹ Others would take a different view.² It is true a person becomes a disciple when he or she accepts Christ as his or her Savior (Mark 1:17), but this is not the complete meaning of the term “disciple.”³

¹Donald A. McGavran, Understanding Church Growth, rev. and ed. by C. Peter Wagner (Grand Rapids, MI: Eerdmans Publishing Company, 1990), 123.

²Some have created distinctions, teaching that among true believers there are just a few dedicated “disciples.” In this view, not all Christians are “disciples.” Cf. Tim Arensmeier, “Developing Servants Instead of Learners,” Searching Together 13 (Spring 1984) : 9. Consider the words of Orlando Costas: “The act of discipling should also be seen in an ethical context, and not merely in terms of seeking a decision for Christ. . . . To separate the ‘making disciples’ of Matt 28:19 from the parallel expression of verse 20, ‘teaching them,’ is to force on the passage an interpretation contrary to the structure of the sentence that begins in verse 19. Further, it is to misunderstand the role of a disciple.” Orlando E. Costas, The Church and Its Mission (Wheaton, IL: Tyndale House Publishers, 1974), 142. Cf. Kenneth O. Swanson, “A Training Program for the Elder, Deacon, and Deaconess” (D.Min. project report, Andrews University, 1986), 32.

³Swanson, 32.

The Greek word *mathêtês*, which is translated as “disciple,” occurs only in the four Gospels and Acts. It occurs 232 times in the Gospels and 27 times in the book of Acts--a total of 259 times.¹ The most frequent use of the term *mathêtês* in the New Testament is to identify followers of Christ. About 90 percent of its uses are not specifically limited to the Twelve. Luke speaks of “a great crowd of His disciples” (6:17), and John makes the wider application in 4:1, 6:60ff., and 8:31.² In Acts, the term *mathêtês* becomes the distinctive title for all who believe in Christ (i.e., Christians; cf. 6:1ff., 9:1, 11:26, 19:1, and 21:4).³

Literally, the term *mathêtês* means “a learner.” Thus, a disciple is one who is taught--one who learns. D. Müller defines *mathêtês* (disciple):

A man is called a *mathêtês* when he binds himself to someone else in order to acquire his practical and theoretical knowledge. He may be an apprentice in a trade, a student of medicine, or a member of a philosophical school.⁴

However, it must be noted that the New Testament view of discipleship goes much deeper than “learning” in the ordinary sense. *Mathêtês* in each case

¹Wilson, 51. The word “disciple” does not occur once in the New Testament Epistles. There it seems to be replaced by the word “saint” from the Greek word *hagios*, meaning “one set apart” or “a holy person.” The word “saint” is clearly used of those to be taught (cf. Rom 15:25; Eph 4:12), but it has the broader connotation of any believer set apart to God. The abrupt cessation of the use of the word “disciple” probably occurred because in the Greek world it had a more distinctive meaning implying a person as a learner of worldly wisdom from the philosophers and rhetoricians. Ibid.

²It should be noted that John also implies the small group that was continually with Jesus (e.g., John 13:5, 18:1, and 20:19).

³W. Richard Foster, “Designing a Holistic Process for Discipling: A Primer” (D.Min. thesis project, Eastern Baptist Theological Seminary, 1982), 8-9.

⁴Müller, 1:484.

implies a strong personal attachment to the teacher. It denotes the persons who have attached themselves to Jesus as their Master.

K. H. Rengstorf also says: "The usage is from the very first characterized by the fact that, apart from a few exceptions, *mathêtês* denotes the men who have attached themselves to Jesus as their Master."¹

In the New Testament the term *mathêtês* is used in a number of ways, and is not, as popular belief often wrongly assumes, a specific and exclusive designation for one of the Twelve who followed Jesus. Reference is made to the disciples of John the Baptist,² of the Pharisees,³ and possibly of Paul.⁴ During the questioning of the man born blind and healed by Jesus, the Jews (Jewish leaders) claim to be disciples of Moses.⁵ In this sense, the word *mathêtês* can refer to the adherents of any leader.⁶ It also means that the basic idea of discipleship was widely accepted when Jesus began His ministry.⁷ However, Christian discipleship is unique. There are some similarities between Christian discipleship and other discipleship systems, but the foundation and roots of the Christian way are completely different, not comparable to any other way. Pierson Parker

¹K. H. Rengstorf, "μαθητης," Theological Dictionary of the New Testament (Grand Rapids, MI: Eerdmans Publishing Company, 1965), 4:441.

²John 1:35.

³Matt 22:16; Mark 2:18.

⁴Acts 9:25.

⁵John 9:28.

⁶Foster, 7-8.

⁷Watson, 6.

points out that “Jesus’ own followers are usually called not ‘the,’ but ‘His’ disciples, as though to distinguish them from other like groups.”¹

David Watson also remarks:

When Jesus took the initiative in calling people to follow Him, when He called them primarily to Himself and not just to His teaching, when He expected from them total obedience, when He taught them to serve and warned them that they would suffer, and when He gathered around Him a diverse group of very ordinary people, He was obviously creating a radical and unique pattern of discipleship.²

Except for two instances (Matt 27:57 and 28:19), Matthew restricted the usage of the term “disciple” exclusively to the Twelve; but Luke broadened it to include not only the Twelve but all believers. Mark always used the term to designate only the small inner group of the Twelve. Because of Matthew’s restricted usage of the term, some people conclude that Matthew uses the term only to designate the group of the Twelve in the historical sense.³ Although Matthew, however, in his literal usage, restricts the term “disciple” to the Twelve, it does not mean that Matthew was not thinking of the Christian community in his portrayal of the disciple.⁴ It is in Matthew that we encounter that crucial command of the resurrected Christ: “Make disciples of all nations” (28:19). Matthew places a great emphasis on the theme of making disciples. It seems apparent that disciple making is foundational and central theme in Matthew. Therefore, we may conclude that the discipleship in Matthew remains

¹Pierson Parker, “Disciple,” The Interpreter’s Dictionary of the Bible (New York: Abingdon Press, 1962), 1:845.

²Watson, 6.

³Mark Sheridan, “Disciples and Discipleship in Matthew and Luke,” Biblical Theology Bulletin 3 (October 1973) : 233.

⁴Ibid., 254.

exemplary for all Christians.¹

In contrast to Matthew and Mark, Luke uses the term to designate all believers both in the Gospel and in Acts. In Acts the term “disciple” is never applied to the Twelve or the eleven. Although the term is used frequently, it always designates the believers or Christians as distinct from the Twelve, who clearly have the role of authority. It also includes those who did not know Jesus personally; for instance, Timothy was called a disciple.² The mark of a disciple according to Acts 6:7 is obedience of the faith.³ In the Gospel, Luke also uses the term “disciple” to designate a much larger group than the Twelve. The main point of this wide use of the term “disciple” both in the Gospel and in Acts may perhaps be to show that, though radical commitment is demanded by Jesus and the conditions of discipleship are not easy, yet true discipleship need not be limited to a few.⁴ All Christians are called to follow Jesus as disciples.

The term *mathêtês* in John is often simply a term for “Christian” (John 8:31; 13:35; 15:8). Moreover, since any word for the church, such as *ekklesia*, is entirely lacking, the word *mathêtai* comes to stand for the gathered community. It denotes those who have come out of the sphere of darkness into the sphere of light (3:21; cf. the farewell discourses, chaps. 13-17). This also marks a further step. The disciples are now no longer bound to the presence of the earthly Jesus. Instead, their dwelling “in the Word” (8:31) and “in the Spirit” (14:15-17; 15:26f.) means that they, His

¹Ibid., 255.

²Cf. Acts 16:1.

³Hull, The Disciple Making Pastor, 57.

⁴Cf. Sheridan, 252-254.

disciples, remain in full fellowship with Him. This fellowship finds its visible expression in the world in the manner of their service. Everyone is to be able to recognize a disciple of Jesus by his practical love (John 13:34f.). A disciple's duty does not consist in maintaining and passing on particular teachings about Jesus. The essence of discipleship lies in the disciples' fulfillment of their duty to be a witness to their Lord in their entire lives.¹

Now we may conclude that the question regarding whether the disciple is a new convert or a mature reproducing believer is unnecessary and is a result of a poor hermeneutic.² The primary use of *mathêêtês* in the Gospels was to describe the relationship between the earthly followers of Jesus during His earthly mission. The contextual aspect plus lexical definitions leads us to think of a disciple as a committed follower of Jesus Christ. It means more than just a believer, but a person who demonstrates his/her belief by action.³ I am especially indebted to Bill Hull for his biblical conclusion concerning the definition of disciple.

1. Truly regenerate believers are technically disciples from the moment of spiritual birth. True believers are followers of Jesus; this does not mean that they will become mature followers of Jesus or they will make their lives count for Christ. They may live in spiritual slumber, their lives may waste God's gifts and talents. Therefore, the command to go and make disciples does include evangelism.

¹Müller, 1:490.

²Bill Hull notes, "The problem comes from composing definitions on lexical meaning alone, trying to define disciple by the word's etymology without consideration of more important data. Another mistake is to argue from silence that Jesus never made a distinction between disciple and believers or convert. This falsely assumes that every time disciple is used it means the same thing. The word is much more fluid than such a hermeneutic allows." See Hull, The Disciple Making Pastor, 56.

³Ibid.

Introducing people to Christ is the first step to the Great Commission.

2. Jesus meant more than “make converts.” While every true believer is a disciple, Jesus meant more than just “go and do evangelism.” Believers are to be baptized, openly identified with Christ, and taught to obey all that is commanded, that is, to be trained and built into mature, reproducing disciples.

When Jesus said, “Make disciples,” by necessity, the disciples understood it to mean much more than simply getting people to believe in Jesus. They had seen hundreds come and go; had witnessed the multitudes of the needy, the takers, and the superficial scramble after the spectacular; and knew that getting people to say, “Yes, I believe,” was not enough. They had to interpret it to mean to make out of others what Jesus had made out of them. The very fact that they had to count the cost, make sacrifices, and follow Him, meant that Jesus required a long and intentional process for people to become disciples. Their task began with evangelism, but that was just the start. They needed to produce people committed to reaching the world, those through whom the gospel could be multiplied. Making disciples includes winning them, but winning them is just the first step.

3. Making disciples of all nations is stated as a goal. The process would be to win as many as possible, to develop as many as possible, and multiply through as many as possible. “Make disciples” includes the entire disciple-making process, from conversion to trained disciple maker. Therefore, the process of disciple making is legitimate. Not only that, it is the very heart of what Christ expects of His church. Disciple making introduces people to the Savior, builds them to maturity, and trains them to reproduce and be effective for Christ. That is the work of the church and the commanded work of the pastor.

The belief that disciples are born, not made, leads one to conclude that disciple making is evangelism. The commanded work of the church, then, would be to evangelize at the expense of the general health of the church. The commanded work of the church would be to evangelize, the secondary work would be maturing the saints, if time permitted. Disciples are first born, then they are made. They are born by the Spirit of God, with the right factory-installed equipment. Then they must be built, trained, taught, and led to commitment to Jesus Christ. Therefore, Jesus commanded more than evangelism; He commanded taking all Christians to His definition of a mature disciple.

4. When Jesus commissioned the church to “make disciples,” He charged the church with the responsibility to build reproducing disciples. He speaks to the quality of the product. The quality of the product is the key to world evangelism.

Disciple making triggers multiplication. As a strategy and process, multiplication is the key to world evangelization. Disciple making is more than a product; it is a methodology required to reach

the world. To the degree the church dedicates itself to disciple making it is obedient to Christ. Now the mission is in trouble because the church has stopped at the first step to disciple making. Too often the church wins and baptizes, but does not teach and train. The sad result is a lack of reproduction and multiplication. God desires that every Christian be His disciple. He wills that every Christian become spiritually reproductive.¹

The Aspect of Personal Commission

If any one 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 bear his own cross and come after me, cannot be my disciple.²

In discipleship there is an aspect of personal commission which totally commits one to Jesus Christ. The total commission to Christ, to deny him/herself and take up the cross and follow Him, is the primary factor for a person to be Christ's disciple. In considering the New Testament concept of discipleship, we cannot regard a person who does not commit him/herself to Christ as a disciple.

Unique Personal Relationship

The relationship between Jesus and His disciples is unique. It is wholly personal, whether as the relation of Jesus to the disciples or as that of the disciples to Jesus. The factor on which the whole emphasis lies is exclusively the person of Jesus. As we have already seen, Jesus Himself took the initiative and called people into discipleship. This implies that "our view of ourselves, as disciples who have been personally chosen by Jesus, should alter our whole attitude towards Him and motivate us

¹Ibid., 58-60.

²Luke 14:26-27. See also, Matt 10:37-38; 16:24; Mark 8:34.

strongly for the work which He has given us to do.”¹ Only when we see ourselves as chosen, called, and commissioned by Christ, will we want to present our bodies to Him “as a living sacrifice, holy and acceptable to God” (Rom 12:1).² It also sets Him apart from the other great religious teachers of the world. David Watson says:

Both the Jewish rabbi and Greek philosopher expected new disciples to commit themselves to a specific teaching or cause. But the call of Jesus was personal: He called His disciples to follow Him, to be with Him, and to commit themselves wholeheartedly to Him.³

K. H. Rengstorf makes the following comment:

The personal allegiance of the disciples to Jesus is confirmed by their conduct in the days between the crucifixion and the resurrection. The reason for the deep depression which makes these days is to be found in the fate which has befallen the person of Jesus. No matter what view we take of the story of the walk to Emmaus, the fact that “He” is the theme of their conversation on the way (Luke 24:19ff.) corresponds in every sense to the relation of the disciples to Jesus before His arrest and execution. On the other hand, it is nowhere stated or even hinted that after the death of Jesus His teaching was a source of strength to His followers, or that they had the impression of having a valuable legacy in the Word of Jesus. This is a point of considerable importance for a true understanding of the *mathêtes* of Jesus.⁴

When Jesus called individuals to be His disciples, He shared His own life with them. By His incarnation He identified Himself fully with human beings, and He made Himself vulnerable by opening His heart to them. In His dealings with human beings there was no duplicity about Him. His transparent openness and integrity of character drew others into a quality of loving that they had never known before. That is why they were

¹Watson, 7.

²Ibid.

³Ibid., 8.

⁴Rengstorf, 4:446.

all so shattered when Jesus' life of love was ravaged on a cross. Everything centers around Jesus Christ, His person. "Discipleship means knowing Him, loving Him, believing in Him, and being committed to Him."¹

Dietrich Bonhoeffer, who certainly knew what it meant to be a disciple of Christ, says: "When we are called to follow Christ, we are summoned to an exclusive attachment to His person. . . . Discipleship means adherence to Christ."² And that is precisely what Jesus emphasized in calling His disciples "to be with Him" (Mark 3:14).³ Christian discipleship could not survive without this personal bond to Jesus Christ.

Total Consecration and Obedience:
The Cost of Discipleship

Total commitment to Christ starts from His calling. When Jesus said, "Follow me" (Matt 4:19; Mark 1:17), this calling assumed a determination that anyone who follows Him should abandon everything which belongs to the earth. In the Gospels we cannot find any example of following Christ without giving up everything. A person who could not give up everything, could not follow Him (cf. Luke 18:18-30). Dwight Pentecost strongly remarks, "Not until one was willing to commit himself, his life, his mind, his heart, his will, to that truth and to the person of Jesus Christ could he be a disciple of Jesus Christ."⁴ D. Bonhoeffer more

¹Watson, 8-9.

²Dietrich Bonhoeffer, The Cost of Discipleship (New York: Macmillan Company, 1963), 49-50.

³Philip G. Samaan, Christ's Way of Reaching People (Hagerstown, MD: Review and Herald Publishing Association, 1990), 104.

⁴Dwight J. Pentecost, Design for Discipleship (Grand Rapids, MI, Zondervan Publishing House, 1977), 20.

radically declares: “When Christ calls a man, He bids him come and die.”¹ In these statements, we can see the radical nature of Christian discipleship.

Typically, the disciples of a Jewish rabbi submitted themselves as slaves to their master only until the time when they had completed their schooling and had become masters or rabbis themselves. But Jesus calls His disciples to unconditional, lifelong obedience.² After Jesus Christ left this earth, His disciples still obeyed Him. There was no true discipleship without obedience. However, even more significant is the fact that the disciples of Christ voluntarily obey Him. Jesus links obedience to love.

As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in his love (John 15:9, 10, NIV).

A few moments earlier Jesus had said to His disciples, “If you love me, you will obey what I command” (John 14:15, NIV). Obedience to Christ is based on love rather than law; it comes from a trusting faith and a personal relationship. Jesus’ aim in testing our obedience is to bring us to the point of genuine faith in Him. In this sense obedience is the end result of Christian maturity. Disciples keep their commitments to God by loving obedience. It should be recalled that our unbelief and disobedience disqualify us as His disciples.

It is quite important to remember that Jesus never promised His followers an easy life. Jesus was, in fact, so honest about the cost of discipleship that many of the enthusiastic crowds who flocked after Him

¹Bonhoeffer, 7.

²Watson, 9.

“turned back and no longer went with Him.” Jesus explained the cost of discipleship in various ways:

1. “If any one 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” (Luke 14:26). This was an idiomatic way of saying that our love for Jesus must be so unhesitatingly first that by comparison our love for those who are nearest and dearest to us is like hatred. John Martin explains the meaning of this enigmatic imagery of Jesus:

Literally hating one’s family would have been a violation of the Law. Since Jesus on several occasions admonished others to fulfill the Law, He must not have meant here that one should literally hate his family. The stress here is on the priority of love (cf. Matt 10:37). One’s loyalty to Jesus must come before his loyalty to his family or even to life itself. Indeed, those who did follow Jesus against their families’ desires were probably thought of as hating their families.¹

The lordship of Jesus means that no one can have equal claims with Him to our loyalty and allegiance. There can be no condition or compromise.

2. “If any man would come after me, let him deny himself and take up his cross and follow me” (Mark 8:34, cf. Luke 14:27). This saying was given in the context of rebuking Peter, who did not have in mind “the things of God, but the things of men” (Mark 8:33, NIV). Many Christians, as Peter did, tend to think that an easy life is offered when they accept the Christian life. They expect an easy and joyful life without any suffering and sorrow. However, they must listen to Jesus’ saying, “You must deny yourselves and take up your cross and follow me.” It implies that to be Christ’s disciple means to put self to death, that pride or self-centeredness

¹John A. Martin, “Luke,” The Bible Knowledge Commentary (Wheaton, IL: Victor Books, 1983), 243.

in all of us that rebels against God.

3. “So therefore, whoever of you does not renounce all that he has cannot be my disciple” (Luke 14:33). Again, Jesus was not speaking in literal terms. He is not saying that His disciples are not supposed to own anything; rather, that no possession is supposed to own a disciple. People often become slaves to the material things they buy, whether homes, cars, or even clothes. These things are not wrong in themselves; it is only when they keep us from being free to follow Him that they infringe on Christ’s rightful ownership of our lives.

Christ’s terms of discipleship, which may seem too severe and strict, are so far-reaching that He cannot afford to have half-hearted disciples. However, the cost of discipleship is never meaningless. When we think about the benefits of discipleship, they give us powerful incentives. John Stott states three incentives:

1. The first incentive is for our own sake.

For whoever would save his life will lose it; and whoever loses his life . . . will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? (Mark 8:35-37).

The benefit for us from discipleship is to save our life. Of course there are losses to face when we submit to Christ, losses such as sin, self-centeredness, and some of our friends, etc. But the rich and satisfying compensations far outweigh every loss. We might have life, and have it abundantly. This life is more worthwhile than to gain the whole world. What can a person give in exchange for him/herself?

2. The second incentive for Christian commitment is for the sake of others. We should not submit to Christ only for what we get, but for what we can give. “Whoever loses his life for . . . the gospel’s sake, will save it.”

“For the sake of the gospel” means “for the proclaiming it to others.” When we proclaim the gospel many will receive salvation. The best contribution anyone can make to the supply of the world’s need is to live a Christian life, build a Christian home, and radiate the light of the gospel of Jesus Christ.

3. The greatest incentive of all is for Christ’s sake. “Whoever loses his life for my sake . . . will save it.” If we have any privilege to do something for Christ, nothing is more important than this. Jesus asks us to deny ourselves and follow Him for His own sake. Our discipleship is crucial for Christ’s sake. We cannot pay back the greatness of His love. But we can do something for Christ. Only one course of action seems to remain. That is the cost of our discipleship. That is the greatest benefit of discipleship.¹

Walter Henrichsen says: “The cost you will pay for not being a disciple is infinitely greater than the cost you pay for being one.”² By quoting Luke 14:34-35, he compares the person who refuses to be a disciple to the salt which has lost its savor. He/she is like savorless salt.

The Aspect of Witness

“But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:8). Witness is another important aspect of discipleship. Christ called His disciples to be His

¹John Stott, Basic Christianity (Downers Grove, IL: InterVarsity Press, 1958), 117-119.

²Walter Henrichsen, Disciples Are Made--Not Born (Wheaton, IL: Victor Books, 1976), 39.

witnesses. Without witness, therefore, discipleship will lose its ultimate goal.

The Meaning of *Martus* (Witness)

“Witness” is a significant New Testament word. The Greek word that we translate by witness is *martus*.¹ The context of the original meaning is that of a law court. In other words, “witness” is someone who has direct and personal experience of events in which he/she took part, or of persons he/she met, and who certifies in court as to what he/she has seen or heard.²

In the Gospel of Luke and the earlier chapters of Acts, the term “witness” is used specifically for the disciples who have shared in Jesus’ earthly ministry and have been eyewitnesses of His death and resurrection: “You are witnesses of these things” (Luke 24:48). “These things” refers to His sufferings and His resurrection, understood as a fulfillment of the prophecies of the Old Testament. The testimony of the disciples thus bears on facts of which they have been eyewitnesses and on the interpretation of these facts in the light of the Scriptures and the guidance of the Holy Spirit (Acts 1:8).³

¹*Martus* occurs 34 times; the verb form *martureō* appears 76 times; the nouns *marturia* and *marturion* total 57 uses between them. Cf. Donald G. Miller, “Some Observations on the New Testament Concept of ‘Witness,’” The Asbury Theological Journal 43 (Spring 1988) : 55. L. Coenen, “Witness (μαρτυρία),” The New International Dictionary of New Testament Theology (Grand Rapids, MI: Zondervan Publishing House, 1978), 3:1042.

²Suzanne de Dietrich, “You Are My Witnesses,” Interpretation: A Journal of Bible and Theology 8 (July 1954) : 273.

³Ibid.

However, the ministry of witness was not limited to the original disciples. The transition can be seen in Acts 22:15, 20 and 26:16. In contrast to the story in Acts 9, Saul is called by Jesus to be “a witness for him to all men” (22:15), and Paul calls Stephen “thy witness.” Faith in Christ as Lord and Savior and proclamation of that faith becomes the determining factor which makes the witness.¹ In this sense, all Christians are witnesses of Christ. It is not the privilege of the few, but the responsibility of all who want to follow Christ as His disciples.

The Ultimate Mission of Disciple

Christ’s call to discipleship is not primarily for the benefit of the disciple. In a strict sense, Christ chose His disciples to witness to Himself. He chose twelve potential leaders, gave them instructions, and sent them out to preach and heal, saying “The kingdom of heaven is at hand” (Matt 10:7). A little later, seventy others were sent out for much the same purpose, “into every town and place where he himself was about to come” (Luke 10:1). As disciples, they were called and sent out; and in going out they grew in their discipleship. Later, Jesus made it clear that every disciple is called to be His witness. “As the Father has sent me, even so I send you. . . . You shall be my witnesses . . . to the end of the earth” (John 20:21; Acts 1:8).²

We can find the great missionary commission given to the disciples by their Lord in these texts. Jesus’ disciples who have shared His life were to be witnesses of what He had said and done. Christ’s witnesses were to

¹Ibid., 274.

²Watson, 139-140.

go out and proclaim the good news of God's redeeming act to all--Jew, Greeks, and barbarians. This witnessing function of the disciples was not a secondary task; it was their essential vocation and the ultimate mission. "The call to discipleship is a call to witness to Jesus Christ."¹

It is important to stress that every Christian is called to be a witness to Christ. In relation with being a witness, we need to consider some marks of a witness. David Watson provides succinct information on this point:

1. A witness must have a first-hand experience of Christ. People will listen only to what we have personally seen and heard.

2. A witness must be able to express him/herself verbally. We may witness effectively through our lives, our work, our relationships, our attitudes, our suffering and even our death, yet we must still "be ready at all times to answer anyone who asks you to explain the hope you have in you" (1 Pet 3:15, TEV).

3. A witness will have confidence in the power of God. He/she relies on the power of the message of Christ and the power of the Holy Spirit.

4. A witness will have compassion for the spiritually lost. He/she will care for them as individuals who matter deeply to God: made in His image, redeemed by His Son, and to be indwelt by His Spirit.²

There are also some valuable reasons why Christ calls us to be His witnesses. There are several personal and spiritual benefits for a person who bears witness. Philip Samaan says, "Christ could give this

¹Rademacher, 23.

²Watson, 142.

responsibility to angels, but in His love He knew that participating in saving others would bring us closest to Him.”¹ In his book, Philip Samaan summarizes seven spiritual benefits of bearing witness:

1. We witness for our very spiritual survival.
2. As we witness we grow in Christ’s love.
3. Witnessing will overcome our self-centeredness.
4. Our knowledge of the Bible and spiritual things will increase.
5. Personal witnessing brings about spiritual maturity.
6. Christ uses witnessing to bring us closest to Him.
7. Finally, becoming mature witnesses for Christ will lead us to demonstrate to others how to witness.²

The Intrinsic Urge of the Holy Spirit

It is worth taking a look at one of the New Testament disciples, Philip the witness. We know little of his background. He is first mentioned in Acts 6 when he and six others were appointed to a practical administrative task in the church. His subsequent impact as a witness, however, was considerable. What caused Philip, and many others like him in the early church, to preach Christ so readily? It was the intrinsic urge of the Holy Spirit. They were full of the Spirit. This is the one outstanding fact we know from the New Testament about the seven, including Philip, who were appointed in Acts 6 to help in the pastoral care of the church at Jerusalem. They were full of faith, wisdom, and the Holy

¹Samaan, 118. Ellen G. White also says, “Those who thus become participants in labors of love are brought nearest to their Creator.” E. G. White, Steps to Christ (Washington, DC: Review and Herald Publishing Association, 1975), 79.

²Samaan, 118-119.

Spirit. And the Spirit who filled them is the same Spirit who came to bear witness to Christ.¹ Harry Boer remarks:

The urge to witness is inborn in the church, it is given with her nature, with her very being. She cannot not witness. . . . Pentecost made the church a witnessing church, because at Pentecost the witnessing Spirit identified Himself with the church and made the Great Commission the law of her life. . . . It formed no part of her motivation.²

“As the love of Christ was continuously poured by the Spirit into the hearts of those first disciples, it naturally overflowed to others.”³ If our hearts are not full of the Spirit, we may be reluctant to bear witness.

Therefore, if the Holy Spirit is the One who came to bear witness to Christ, it can be expected that every believer becomes a witness for Christ, because the Holy Spirit is the gift given to believers. He is available to everyone who earnestly seeks and asks. “When the Holy Spirit has come upon you; and you shall be my witnesses” (Acts 1:8). This implies that witness is made not by the hands of mankind, but by the work of the Holy Spirit.

The Aspect of Servanthood

“But I am among you as one who serves” (Luke 22:27).

In the New Testament another aspect of discipleship that we need to give our attention is the idea of the disciple as servant. Discipleship is closely linked with the concept of *diakonia* which refers to being “slave of all.” The Gospels consistently present discipleship as a self-denying and costly path

¹Watson, 144.

²Harry R. Boer, Pentecost and Missions (Grand Rapids, MI: Eerdmans Publishing Company, 1961), 122, 128; quoted in Watson, 144.

³Watson, 144.

of service in imitation of Jesus who came to serve and to give His life as a ransom for many.¹

The Meaning of *Diakonia* (Service)

The Greek words used most frequently to describe the spiritual activity of disciples and their status were *diakonia* and *doulos*. The concept of *diakonia* and *doulos* are combined in the Synoptic primarily in Matt 20:26-28, Mark 10:44-45, and Luke 12:37 and parallels. *Diakonia* refers to menial and mundane activities such as waiting on tables or caring for household needs. These activities are apparently without any dignity. The Greeks regarded *diakonia* as degrading and dishonorable.² H. W. Beyer's observation about Greek attitudes suggests some parallels to modern concepts:

In Greek eyes, service is not very dignified. Ruling and not service is proper to a man. . . . The formula of the sophist: "How can a man be happy when he has to serve someone?" expresses the basic Greek attitude. . . . Service acquires a higher value only when it is rendered to the State. . . . For the Greek in his wisdom and freedom there can certainly be no question of existing to serve others.³

However, the New Testament introduces a radically new attitude toward service (ministry).⁴ It is no longer the activity of a lesser to a greater, but is the lifestyle of a follower of the Lord Jesus. J. Gary Inrig says:

¹Cf. Mark 10:45.

²J. Gary Inrig, "Called to Serve: Toward a Philosophy of Ministry," *Bibliotheca Sacra* 140 (October-December 1983) : 336.

³H. W. Beyer, "διακονεω, διακονια, διακονος," *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans Publishing Company, 1965), 2:82-83.

⁴The term *diakonia* is also the distinctive Christian word for "ministry," and *diakonos* for "minister" (Acts 1:17, 25; Rom 12:7; Col 1:7).

“Serving” pervades the New Testament, not merely in the frequency of the word’s usage but in the constant recurrence of attitudes and examples of service. *Diakonia* is modeled on the pattern and command of Savior and represents the practical outworking of God’s love, especially toward fellow believers.¹

Thus, in the New Testament the term *diakonia* can be used as a technical term for the work of proclaiming the gospel (Rom 11:13; 2 Cor 4:1; cf. 2 Tim 4:5).² And a *diakonos* is one who by choice and position has come to be under the authority of her master and who therefore serves others in love and gratitude. She is concerned with her service for the church, her sisters and fellow-people, for fellowship, whether this is done by serving at table, with the word, or in some other ways.³

In comparison with *diakonia*, the term *doulos* (slave) stresses almost exclusively the Christian’s subjection to the Lord. The *doulos* belonged by nature not to himself, but to someone else, because *douleuo* involved the giving up of one’s own autonomy and the subordinating one’s own will to that of another.⁴ One who is a slave does not have any freedom

¹Inrig, 337.

²K. Hess, “Serve (διακονεω),” The New International Dictionary of New Testament Theology (Grand Rapids, MI: Zondervan Publishing House, 1978), 3:547-548. The meaning of *douleuo* is “to be subjected to serve.”

³Ibid., 548.

⁴R. Tuente, “Slave (δουλος),” The New International Dictionary of New Testament Theology (Grand Rapids, MI: Zondervan Publishing House, 1978), 3:592-593. Michael Harper distinguishes the two like this: “The word *diakonos* is a functional word, meaning a person who renders acts of service to other people, particularly waiting at table. When Jesus said ‘I am among you as one who serves’ (Luke 22:27), he is using this word. But the word *doulos* is a ‘relationship’ word. It means literally a ‘slave,’ one who is owned by another person, with no rights or independent status whatsoever. Thus Paul could speak of himself and Timothy as the

of his own. He does whatever his master wants him to do. The New Testament has transformed the word by making people slaves of Christ.¹

Example of Jesus Christ

Every disciple of Christ is called to serve or to be a servant. It is not optional, but inevitable. No one, then, can be an exception.

Servanthood is Christ's example shown to His disciples in order for them to follow.² It comes out very clearly in one of the sayings of Jesus concerning Himself: "I am among you as one who serves" (Luke 22:27).³ Though His disciples' Lord and Teacher, He put on a servant's apron and performed a servant's job in washing their feet (John 13:3-15). And He said to them in the same upper room, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you" (John 13:14-15).⁴

An aspect of the work of Christ also demonstrates clearly His servanthood: Jesus came into the world to serve and not to be served by others (Mark 10:45). Paul identifies beautifully the servant of Christ:

Have this mind among yourselves, which is yours in Christ Jesus,

slaves of Christ (Phil 1:1)." Michael Harper, Let My People Grow! (London: Hodder & Stoughton, 1977), 75; quoted in David C. K. Watson, I Believe in the Church (Grand Rapids, MI: Eerdmans Publishing Company, 1978), 254.

¹A. W. Swamidoss, "Diakonia as Servanthood in the Synoptics," Indian Journal of Theology 32 (January-June 1983) : 50.

²Cf. 1 Pet 2:21.

³The parallel passages are Matt 20:20-28, Mark 10:35-45, and Luke 22:24-27.

⁴Cf. Stott, One People, 39.

who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.¹

Thus in all the activities of Jesus, *diakonia*--service in contrast to being served--comes to the foreground. *Diakonia* becomes servanthood because of the contrast.²

Some Basic Principles of *Diakonia*

The Lord Jesus Christ is the source of the new attitude toward *diakonia* found throughout the New Testament. By the way He lived and the words He spoke, He instituted a new attitude toward service. His model provides the basic ingredients for a characteristic of discipleship.³

J. Gary Inrig says:

Jesus drew a dramatic contrast between the lifestyle of the Pharisees and that of His disciples. Having portrayed the Rabbis' love of position and prominence, He totally repudiated any such pattern for His people. . . . Therefore disciples are to recognize that the greatest is a servant, and such service involves self-chosen humbling.⁴

Jesus interrupted the disciples' discussion about "which one of them was the greatest" (Mark 9:34) with the declaration of a revolutionary principle: "If anyone wants to be first, he shall be last of all, and servant of all" (Mark 9:35). He did not rebuke their desire for greatness. Instead, He transformed the concept of greatness, which was a revolutionary thought. Greatness should not be measured by worldly standards. God's approval,

¹Phil 2:5-8.

²Swamidoss, 45.

³Inrig, 337-338.

⁴Ibid., 339.

not men's applause, is the only adequate standard of evaluation.

Greatness is conceived in terms of servanthood. How believers serve others, not how others defer to them, is the measure of greatness.¹ After the Lord's third prediction of His death and resurrection, the disciples again displayed their misguided concern for greatness. The Lord's response was to teach His disciples three things about service:

1. They must realize that greatness in His kingdom is not patterned after Gentile rule and domination (Matt 20:25). Concepts such as domination and power-wielding are inappropriate in Christian service: "It shall not be so among you" (vs. 26).

2. Ministry and spiritual greatness involves doing the work of a servant (vs. 26); and taking the role of a slave (vs. 27) is a position which is chosen, not imposed. The Lord was not merely saying that service is a way to greatness. Rather, service is greatness.

3. He Himself is the model of service (vs. 28). His purpose in His incarnation was not to have people serve Him, but to serve them. His *diakonia* extended even to death.²

Thus, the Lord's voluntary choice of service, which involves suffering and death, provides the pattern for all His servants. The concept of servanthood determines the ultimate purpose of Christian ministry. The believer in Jesus Christ is called to be a servant--for the Lord, of His word, and to His people. In conclusion we can summarize some basic principles about Christian discipleship:

1. Christ is the great example as the model servant. The disciples

¹Ibid., 338. See also Swamidoss, 46.

²Inrig, 339.

must therefore model and follow Him. Service is intrinsic to discipleship (Matt 20:28; Luke 22:26; John 12:26).

2. The key to servanthood is a voluntary act of humbling. *Diakonia* is chosen, not imposed, and involves a repudiation of self-centered living (Matt 23:11-12; John 12:24-26).

3. The task of servants is to do their Master's will. They are to follow their Lord in carrying out instructions with faithfulness and diligence (Luke 12:37; 17:8; John 12:26).

4. The motive of service is to be love for Christ. This involves sensitivity to those in need (Matt 22:39; 25:44).¹

In concluding this chapter, it should be noted that discipleship is understood in terms of a process of Christian maturity, not a simple educational program. The purpose of discipleship training is to train the laypersons to imitate the character of Christ so they can play an important role in the fulfillment of the church's ministry. The process of making disciples is important enough for Christ to invest His all in this work.

Three aspects of discipleship--personal commission, witness, and servanthood--are deeply related to the character of Jesus Christ. Rather than being three independent traits which can be understood separately, they are closely related to each other. The conditions of discipleship are not easy. However, all Christians are called to follow Jesus as disciples, whatever the personal cost may be.

¹Cf. *ibid.*, 338-341.

PART TWO

**A SUGGESTED STRATEGY FOR DISCIPLESHIP
TRAINING OF THE LAYPERSONS**

CHAPTER IV
SMALL-GROUP STRATEGY FOR
DISCIPLESHIP TRAINING

Since the ministry of building discipleship is an effective method of training/equipping all of God's ministers that stands on firm scriptural foundations, it is imperative for us to find the most efficient way to implement such a biblical philosophy of ministry in the local church. We are given the task of fulfilling the Great Commission given by Christ to "make disciples of all nations." Thus, our task is to provide setting and structures that give optimal opportunities for this to happen.

It is true that some effort has been expended to train people to make disciples. Most churches are seeking to build their people through various forms of Christian education, not only through regular preaching and worship services but also through Sabbath School programs and youth groups. However, it appears that the church needs to reevaluate what is currently being done and to find a way that is more directly applicable to our contemporary world, a way that can equip people so that the spirituality of the church can be strengthened.

Many ministers today have expressed doubts concerning their effectiveness in communicating the Christian message to their contemporaries. Their concern seems to have arisen from their own sad experiences. They wonder how many believers in our churches have been reached and transformed by the teaching-preaching ministry of the pulpit.

Their experience seems to indicate a dismal failure. Also another part of their concern has stemmed from communications research, which has shown basic inadequacies in mass, one-way communication.¹

Then, what is the most reasonable approach in building disciples? What can we do to build disciples who can train others? How does the church create opportunities for disciples to grow? These questions can best be answered by the small-group strategy. I am not exaggerating in saying that small groups are indispensable for our spiritual growth. This has been amply confirmed by personal experience and observation, and also been corroborated by many helpful books and articles. John Mallison says:

In no other situation can the function of the church be so fully carried out. In no other context can the word of God be communicated with so much impact on lives. The church today, as the church of the New Testament, needs the “church in the house.” We need small groups!²

In recent years many thinkers have written about the philosophy of small groups. They enthusiastically affirm the value of small groups and provide the rationale for pursuing the small-group approach in the church. The small group functions as the key for discipleship training and it engenders a more meaningful participation in the mission of the church.

There are primarily three forms of disciple making: (1) the large group, (2) the small group, and (3) the one-on-one approach. The primary advantage of the large group is its large audience. But, the greatest weakness of this group is that it only serves to tell people what they should

¹Lawrence O. Richards, A New Face for the Church (Grand Rapids, MI: Zondervan Publishing House, 1970), 148.

²John Mallison, Building Small Groups in the Christian Community (Sydney, Australia: Renewal Publications, 1978), 11.

believe and why. In other words, it lacks the personal touch. On the other hand, the one-on-one approach provides a great deal of personal touch. But it is inefficient for it takes too long.¹ I believe that the small group is the most effective vehicle that exists for disciple making. It combines the strong points from the previous approaches. I discuss advantages of the small-group approach in detail later in the chapter.

This chapter deals with the theory of small groups as articulated by some recent authors and the reasons they gave as to why the small group provides the best environment for discipleship training. The first part discusses the definition and types of small groups; the second notes some advantages of small-group strategy. The third part deals with proper leadership of small groups.

Description of Small Groups

It is an observable fact that small groups have exploded into every part of our social order--institutional, organizational, corporate, educational, and religious. At the same time, they have demonstrated new depths and intensities of interpersonal relationships.² It is also significant that behavioral scientists are assigning many useful roles to small groups. Group training is currently seen as not only useful but also fundamental in management, business, and organizations of all kind.³

It is difficult to deny that the contemporary church has been influenced by this trend. However, it is impetuous to conclude that the

¹Hull, The Disciple Making Pastor, 173.

²Clyde H. Reid, Groups Alive--Church Alive (New York: Harper & Row, 1969), 7.

³Richards, 152.

church's recognition of the importance of small groups is due entirely to outside influences. Although such influences cannot be totally denied, the primary reason for the small-group approach is derived from the Bible. The philosophy of small groups is so prevalent in the Bible. The small-group approach was the method Jesus Himself frequently used during His ministry. Moreover, small groups help to enhance the image of the church as the body of Christ by underscoring the organic unity of the body with its interdependence among its members.

Definition of Small Groups

According to Robert Powell, "A group is a collection of people bound together by a network of mutually acknowledged response between pairs of persons."¹

It may be helpful to review some definitions of small groups as they appear in the literature in order to understand how the small group functions in the church. There is no definite cutting point between the small, intimate, face-to-face group and the large, formal group. For a body of persons to be considered a group, there must be some interaction. In addition to the interaction of the members, four features of group life typically emerge as the group develops according to A. Paul Hare:

1. The members share one or more motives or goals which determine the direction in which the group will move.
2. The members develop a set of norms, which set the boundaries within which interpersonal relations may be established and activity carried on.
3. If interaction continues, a set of roles becomes stabilized and the

¹Robert R. Powell, Managing Church Business through Group Procedures (Englewood Cliffs, NJ: Prentice-Hall, 1964), 33.

new group becomes differentiated from other groups.

4. A network of interpersonal attraction develops on the basis of the “likes” and “dislikes” of members for one another.¹

In sum, five characteristics differentiate the group from a collection of individuals. The members of the group:

1. Are in interaction with one another
2. Share a common goal
3. Share a set of norms, which gives direction and sets limits to their activity
4. Develop a set of roles
5. Develop a network of interpersonal attraction, which serves to differentiate them from other groups.

M. E. Shaw offers a definition of a small group: “Two or more people who are interacting with one another in such a manner that each person influences, and is influenced by, each other person.”² Interaction is central and basic in the small-group relationship. The group should not be so large that it hinders deep and personal sharing of each others.

Some studies in group dynamics suggest that five to seven people are the ideal size for an efficient group. But, no scholars claim that there is a single right size for a group.³ The ideal size of the small group is determined not by a specified number of members but by the amount and

¹A. Paul Hare, Handbook of Small Group Research (New York: Free Press of Glencoe, 1962), 10.

²M. E. Shaw, Group Dynamics: The Psychology of Small Group Behavior (New York: McGraw-Hill, 1981) ; quoted in Beatrice G. Schultz, Communicating in the Small Group (New York: Harper & Row, 1989), 4.

³Schultz, 4. Most scholars agree that the small group should not exceed 20. Ibid.

quality of communication taking place among the individual members.¹ But if the group is larger than twelve people, it is generally difficult to have discussions in which everyone can participate. And with less than five people, the group becomes too small, although the amount of talking time available to each member increases.² It is easy to see that the size of the group is directly related to the satisfaction of its members. Therefore, groups of five to twelve are the recommended size for discipleship groups in the church. Monte Sahlin narrows the optimal range even further to eight to ten members.³

A number of churchmen consider small groups or fellowship to be crucial for effective church renewal and revitalization. T. Ed. Barlow defines a Christian small group as follows:

A personal group is a small number of persons (four to twelve) meeting face-to-face regularly for the purpose of the study of the Bible (Scriptures) and of the Christian faith, for prayer, for the exchange of experience, needs and insights, and for taking thought as to how they can best fulfill their calling as Christians to love and serve God and other people. The small group is a laboratory in Christian experience where serious saints and interested friends meet to explore Scripture, pray, and share each other's burdens in a mutual search to know God's will and carry it out.⁴

¹Hare, 224.

²Ibid., 243.

³Monte Sahlin, Sharing Our Faith with Friends without Losing Either (Hagerstown, MD: Review and Herald Publishing Association, 1990), 138. A. Paul Hare suggests five members as the optimum size for a small discussion group, since in smaller groups members may be forced to be too prominent and in large groups they may not have the opportunity to speak. In the group of five, strict deadlocks can be avoided and members can shift roles swiftly. Hare, 245.

⁴T. Ed. Barlow, Small Group Ministry in the Contemporary Church (Independence, MS: Herald Publishing House, 1972), 11.

This definition enhances several important dynamics which are indispensable in accomplishing the basic tasks of the church as the body of Christ. It also helps us to understand the ministry of the laity in the form of the discipleship group activity for the spiritual nurture of members within the church and the discipling of those without the church.

According to Lawrence Richards, such a small group has three vital functions:

1. As each member of the group becomes aware of the needs of other members, and ministers to them, the Holy Spirit works through the gifts of the member in nurturing the whole group to maturity. Thus ultimately the small group is vital to personal spiritual growth.

2. Another function of the small group is the development of its unity. In the process of sharing their lives with one another, the members become aware that they are more than a mere aggregate of individuals; they become aware of the identity of their group. Over time, they also develop the loyalty and commitment to the group and a strong sense of belonging.

3. The third function of the small group is the mobilization of its members for the task of ministering to those outside the church. It is easy for a group to grow inward. But one of the main tasks of a group that is serious about the commission given by Christ is to minister to those outside the church. This task entails mobilizing individuals to share their faith with others and letting their awakening love flow out to those whom Christ would love through them.¹

There are several types of small groups. These may be classified

¹Richards, 154-155.

according to their relationship to church functions and purposes. These include prayer circles, Bible study groups, mission fellowships, sharing and caring groups, evangelistic teams, church ministry committees, new member classes, house churches, covenant groups, as well as a number of other groups. All are good examples of small groups in that they are marked by a commitment to share with others their own process of growth as disciples.¹

In this respect, small groups are central to the life of the church. Within the life of a committed small group, an individual member can experience more of God's fullness than is possible alone or in a larger body. Moreover, small groups provide situations in which the cooperative ministry of the laity and clergy can be developed. Therefore, the small-group strategy is the most promising avenue for church renewal and revitalization. Roberta Hestenes points out:

During periods of renewal in Church history, small groups have been one of the ways in which vital personal faith in Jesus Christ has been nurtured and encouraged. Small groups have been used in order to help people to discover for themselves what the Bible says and what it means to be a Christian and to participate in the Christian community. They have been used as a means for the church to reach beyond itself to those outside its active membership. Lay leadership emerges in small group involvement and the church is strengthened.²

Characteristics of Effective Small Groups in the Church

Simply placing eight or twelve Christians next to each other does not make them a group. Nor will it, in itself, ensure that they will develop

¹Jeffrey Arnold, The Big Book on Small Groups (Downers Grove, IL: InterVarsity Press, 1992), 9.

²Roberta Hestenes, Using the Bible in Groups (Philadelphia: Westminster Press, 1983), 10.

group life. Without initial guidance and help, or without an understanding of how the group can reach maturity and fulfill its potentialities, a small group may move far off course. The following list is designed to establish effective small groups in the church and to influence a group of people as they become a small group.

1. Covenant or contract. A shared understanding of the group's purpose and the general means that will be used to achieve that purpose are essential in beginning a group.¹ Groups experience difficulty when there is no clear sense of direction or purpose understood by all the members.

2. Commitments. Only those who make the commitment are accepted. The commitment should be explained in detail. They agree to attend the meetings, participate in the training, and to be held accountable. The group covenant is the glue that holds the group together.² Roberta Hestenes says, "Commitments are the disciplines and norms which the group is willing to adopt in order to accomplish its purpose."³

3. Group size. "The group must be small enough to avoid spectators, but large enough to provide variety."⁴ As mentioned earlier, groups of five to twelve could be suggested for discipleship groups or small groups for discipleship training in the church.

4. Meeting time. How many times a group meets and the way it

¹Cf. *ibid.*, 21.

²Hull, *The Disciple Making Pastor*, 225.

³Hestenes, 28.

⁴Hull, *The Disciple Making Pastor*, 225.

proportions the use of its time is determined by the purpose of the group.¹ However, in order for the training process to work properly the group must meet often enough and long enough. By meeting once a week for two hours, the group provides the consistent exposure needed for learning.²

5. Skill development. The group must teach basic skills that act as tools to reach the objective. The skill-development objective is that group members be able to reproduce themselves. A working knowledge of the Scriptures, an effective prayer life, meaningful relationships, a positive attitude toward evangelism, and ministerial skills in evangelism should be established.³

6. Length of time. Groups must last long enough and be demanding enough to produce new leaders. Vital for perpetuating the future of groups and leadership development is the identification of new leaders from the group process. Leadership development begins when a group member exhibits such qualities in attitude, aptitude, and skill. Several months into the group process, the “chargers” usually surface.⁴

7. Leadership. Effective small groups are dependent on good leadership. The primary task of the small-group leader is to model Christian discipleship. If multiplication is to be a reality in the church, the group leaders must always develop new leaders who have the potential to be multipliers. The leadership of small groups should be lay

¹Hestenes, 24.

²Hull, The Disciple Making Pastor, 227.

³Ibid., 228.

⁴Ibid., 230.

volunteers.¹ The leadership of the group also entails training its members, allowing everybody to learn to lead. In this way, the group guarantees that “power and influence need to be equal throughout the group and be based on expertise, ability, and access to information, not on authority.”²

8. Participation and interaction. Small groups should be characterized by full participation and interaction by all members. This is achievable in intimate face-to-face association and cooperation. D. W. Johnson and F. P. Johnson say, “Group members must communicate their ideas and feelings accurately and clearly. Effective two-way communication is the basis of all group functioning and the interaction of its members.”³

9. Sharing and caring. In order to break the ice and bond with the others, each individual in a group needs time to talk about what is happening in his/her life, to share his/her feelings and tell his/her story. This is how group members get to know one another and come to trust each other.⁴ The New Testament commands believers to bear one another’s burdens.⁵ Groups should consider each member’s needs in

¹Sahlin, 143.

²David W. Johnson and Frank P. Johnson, Joining Together: Group Therapy and Group Skills (Englewood Cliffs, NJ: Prentice-Hall, 1975), 4; quoted in Lassew D. Raelly, “The Development of a Theologically Undergirded Strategy for Mission Employing Small Group Structure in the SDA Church in Zambia” (D.Min. project report, Andrews University, 1981), 63-64.

³Johnson and Johnson, 3.

⁴Sahlin, 138.

⁵See Gal 6:2.

order to facilitate growth in the individual. Monte Sahlin says, “A key element in nurturing and caring for each member is to ensure that at each group session members have opportunity to share the joys and burdens on their hearts, and to hear someone pray for them.”¹

10. Jesus Christ. Jesus is the center of community without whom good meetings can be held but life will not be transformed. Jesus Christ should be kept central through Bible study and prayer. If the focus shifts from Christ to others, a group will become a mere therapeutic group at best.

Advantages of Small-Group Strategy

There are some important reasons why small-group structure is considered to be the primary means of discipleship training in the church. The need to know others intimately is a significant reason, but it is not the only one. Another reason lies in the nature of small groups which can meet some of our most important needs.

Biblical Support

It is important to recognize that the concept of small groups is rooted in the Bible. It is displayed most clearly in: (1) the groups of ten as the smallest unit for support and accountability into which Moses divided the Israelites; (2) Jesus and twelve; and (3) the small bands of believers who met in homes as the New Testament church began.

Above all things, Jesus demonstrated the superiority of the small group for discipleship training.² He chose twelve “to be with Him.” His

¹Sahlin, 141.

²Hull, The Disciple Making Pastor, 174.

plan was to concentrate on a small number of disciples which enabled Him to be much more effective in training them. He based His whole hope for the future kingdom on the training of this small group. Carl Wilson says, "Although Jesus preached the gospel to big crowds and taught 'interested associates' in fairly large groups, most of His teaching to develop His men was in small groups."¹

The early church also prospered under a similar structure. According to the book of Acts, little groups were meeting in homes here and there and living a life of shared possessions and mutual support. Like their Master, the apostles also laid great emphasis on small groups which would later become the nuclei of the New Testament churches.² John Casteel comments on the small group approach in the early history of the Christian church:

In the revival of small face-to-face personal groups, the church really is returning to the kind of intimate associations which marked the earliest years of its history. To be a Christian, in the New Testament, is to belong to a company of people who share their life fully and deeply.³

In summary, the biblical support for small groups is evident, as seen above. Beginning in the Old Testament and continuing through the New Testament, small groups are pictured as an integral part of believers'

¹Wilson, 177.

²The New Testament has several examples of such an approach, such as the households of Cornelius, Lydia, and the jailer of Philippi, as well as the household of Caesar in Rome (Acts 10:1, 2, 27; 16:14, 15, 30-34; Phil 4:22). Some of these house groups became the nuclei of the churches in the community (Rom 16:3-5; 1 Cor 16:19), some of which were family units (Phil 4:19; Col 4:15; Rom 16:10, 11, 14, 15). See Raelly, 39-40.

³John L. Casteel, ed., Spiritual Renewal through Personal Groups (New York: Association Press, 1957) ; quoted in Barlow, 40.

lives. But most importantly, the Lord Jesus ministered in the context of a small group. It is significant to note that small groups have been used quite consistently and successfully under vastly different circumstances. Consequently, I am willing to assert that small groups are a necessity in the local church, not merely a programmatic option. Small groups have their foundation in the Bible and they are ideally suited for accomplishing the biblical mandate of disciple making.

Interpersonal Relationship

Human beings cannot be truly happy alone. People are made for fellowship and interaction. They grow and develop “in relation” to others. In church this is called *koinonia*. Small groups provide opportunities for people to fulfill their basic social needs. Small groups deepen interpersonal relationships.¹

Whatever organizational form the contemporary church may take, it must be designed to support Christian community “in such a way that people get all the help they need to be good Christians.”² Organizational form must support the life of Christ’s body, not simply help to maintain an institution. Steven Clark suggests the following characteristics of the Christian community:

1. It must be Christian. Christianity must be accepted in an open way by those in the grouping and it must be the openly accepted basis for everything that is done in it.
2. It must be an environment. There must be interaction between the people in the social grouping that is personal, that is, relationship

¹Barlow, 35.

²Lawrence O. Richards, A Theology of Church Leadership (Grand Rapids, MI: Zondervan Publishing House, 1980), 284.

oriented and not just task oriented.

3. It must be organized. In order for the grouping to meet the needs of its members, it must have enough organization for the members to be able to work together in service.
4. It must be large enough. It must be larger than a small group, mostly because there are not enough resources in a small group.
5. It must be local. The members have to be close enough to one another to be in regular contact, so that the grouping can meet their regular needs to live as Christians.
6. It must be complete. It cannot be a specialized community, but it must be concerned with all of what is involved in being a Christian.
7. It must have a unity. The basis for the life of the community must be adequate to hold everyone together. The basis must be Jesus Christ if the community is going to be a Christian community.¹

Compared to these seven characteristics, the most apparent weakness that the contemporary church has is its lack of supportive community in which each believer can have deep and meaningful interaction and relationship with each other. This weakness perpetuates loneliness and isolation even within the church. It needs not be so. T. Ed. Barlow says:

Modern men today tend to be alone, isolated from each other. The affluence, commercialism, industry, and rush of an impersonal generation is taking its toll in suicides, nervous breakdowns, and warped personalities. The human soul seeks to know others and be known. In a small group meeting concerned Christians can be moved from their felt need of depth communication on to the Source of all souls--God. The small group can be the bridge from isolation to the fellowship of the church.²

Face-to-face grouping can provide the *koinonia* of the church members at a depth seldom found elsewhere. The small group is a vehicle that will

¹Steven B. Clark, Building Christian Communities (Notre Dame: Ave Maria, 1972), 70-71; quoted in Richards, A Theology of Church Leadership, 284-285.

²Barlow, 24.

enable the church to be what God wants it to be.

Attitudinal and Behavioral Change

The spiritual growth we seek cannot be understood merely as a change in ideas or belief systems. It must be understood in terms of character change--transformation of attitudes, of values, of personality.¹ Since the small group is a vehicle for spiritual growth, each member must experience this transformation if the group is to fulfill its purpose. In discussing such change in people, Matthew B. Miles writes in Designing Training Activities:

If attitudes, feeling, opinions, and the like are the basic things which are to be changed, some research evidence suggests that it is important to provide a situation of low threat, where a person can tentatively shift his attitudes without feeling defensive or threatened. In addition, other studies indicate that most attitudes are socially anchored. That is, a person holds attitudes as a part of his membership in specific groups (such as a school staff) and more general reference groups (such as "effective English teachers"). The durability of a new attitude is probably mostly a function of whether the learner feels approved and rewarded by an individual or group important to him when he expresses the attitude, either covertly or overtly. In general the success of appeals to emotion, fear, prestige, or credibility as a means of opinion change (as in some films and mass media) is variable. A frequent finding is that the "sleeper effect" occurs. Initial opinion changes are not durable; opinions often revert to their original level after some time has passed. If attitude change is the main desired outcome, it is probably appropriate to choose as a training method small open-end "off the record" discussion groups where the person feels unthreatened. To the degree that these discussion groups are important or valuable to the person, attitude changes are more than likely to be durable.²

Attitudes, values, and behaviors are socially anchored. These are learned in our association with others throughout our lives. As Christians, we

¹Richards, A New Face for the Church, 155.

²Matthew B. Miles, Designing Training Activities ; quoted in Richards, A New Face for the Church, 156.

need a social anchor for an entirely new set of attitudes, values, and behaviors.

Moreover, human personality is complex, and chances are scientists will never understand it completely. But there seems to be a consensus among psychologists and social scientists that the small-group discussion method of teaching is the most potent way to influence human behavior. A. Paul Hare says:

A whole series of studies shows that if one wishes to change attitudes and the subsequent behavior of a group, discussion and decision where all members participate as directly as possible tends to be more effective than “enlightenment” or “persuasion” by the lecture method.¹

The small group is effective since it provides the best place where all members participate directly for discussion and decision. By the behavior transformation of each member the Word of God is made flesh.

But unlike other people, theologians must balance between socio-psychological factors and spiritual factors. The latter factor is not only indispensable but also foundational for any Christian strategy, be it small group or otherwise. In giving the vital role to the small group in terms of behavioral and attitudinal change, I am not in the least suggesting we diminish the role of Scripture and the Holy Spirit. Rather we place Scripture and the Holy Spirit as central to the life of the small group. The group receives its depth from devotion and prayer. Another dimension is introduced by Christian witnessing. As an agency of spiritual growth, the small group must be facilitated and guided by the spiritual process of prayer, Bible study, fellowship, and witnessing. These processes are essential for group life if spiritual growth is to take place.

¹Hare, 287.

Leadership of Small Groups

Who should lead a small group, and what are the tasks and styles of leadership? Are small groups to be led by a certain type of personality only?

Sometimes people hesitate to lead because of lack of experience. However, many people who have very little formal training have the potential to be good group leaders. The leader of a small group is not a teacher nor a person who has authority over others. The small group does not function like the traditional class where people sit in rows of chairs listening to one person. Since learning comes through the process of participation and mutual discovery, a good group leader simply facilitates this process. In this sense, the group leader can be any one of the church members provided that he or she has proper character, faithfulness, and gifts for corporate spiritual leadership. Small-group leaders are often called “facilitators” or “enablers,” to stress their role as helpers and guides rather than as teachers or experts.¹

This section attempts to understand leadership in the small-group context. We look at (1) biblical characteristics of a leader, (2) tasks of leadership, (3) styles of leadership, and (4) dynamic leadership principles.

The Characteristics of the Leaders in the Bible

As the facilitator of exploration the small-group leader should aid the members of the group in the process of discovery as they study the Bible for themselves. It is not necessary to be an expert on the Bible, or to know all about group dynamics. However, there are some indispensable

¹Hestenes, 36.

qualifications every group leader should possess.

1. Understanding of spiritual principles. 1 Tim 5:22 points out that a new believer should not be given too much responsibility too soon. He/she should be a mature Christian. This is an important principle in selecting small-group leaders. The amount of time needed before one becomes mature enough to be able to lead is different for each person. But one needs enough time to understand spiritual principles and to demonstrate the other qualification mentioned below.¹

2. Exhibit conversion and a growing relationship with Christ. 2 Pet 3:18 tells us to “grow in the grace and knowledge of our Lord and Savior Jesus Christ.” The small-group leader is to model spiritual growth and encourage others. In order to do so, it must first be a reality in his/her own life.² Only when the leader becomes a true Christian he/she can lead others in their spiritual growth.³ One’s commitment to Christ is manifested by the fruits of the Spirit in one’s life.

3. Caring servant. According to the Scripture, we must “through love serve one another” (Gal 5:13). Leading is serving. The willingness to serve must be deeply ingrained in any potential leader.⁴ The implication of servanthood of Christ is truly profound and any Christian who wants to lead must pay careful attention to it. The Christian model of leadership is

¹Neal F. McBride, How to Lead Small Groups (Colorado Springs, CO: NavPress, 1990), 30.

²Ibid.

³This theme often appears when leadership is discussed in the Bible. See Titus 2:7-8 and 1 Tim 4:6.

⁴McBride, 30.

fundamentally at odds with that of secular leadership.¹

Moreover, to be an effective group leader, one must be willing to reach out to the group members and assist them when they need help, comfort them in distress, join them in rejoicing over success, support their efforts at self-improvement, and invest time in other activities that express care and concern.²

4. Ability to teach. This is another important qualification of leadership.³ To be an effective leader one must have a clear understanding of what Scripture teaches. Furthermore, he/she should have the ability to get beyond information to the practical implications for everyday living.⁴ This quality in the leader of the group will enable the members to learn how to discover God's word more efficiently.

The above list could be longer. However, these four qualifications are at the center of what it takes to succeed as a small-group leader.

Tasks of Leadership

What does a small-group leader do? Roberta Hestenes suggests four basic tasks of a small-group leader:

¹Cf. Richards, A New Face for the Church, 111. Doug Whallon convincingly points out that the biblical model of leadership is built on twin concepts: (1) A servant serves by leading, and (2) a leader leads by serving. This idea refers to the group leader as a servant-leader. See Steve Barker and others, Good Things Come in Small Groups: The Dynamics of Good Group Life (Downers Grove, IL: InterVarsity Press, 1985), 42.

²McBride, 30.

³Cf. 1 Tim 3:2; Titus 1:9.

⁴Joseph C. Aldrich, Life-Style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World (Portland, OR: Multnomah Press, 1981), 152.

1. Pray. Prayer deepens and strengthens both the group leader and the members of the group. It is important to pray for wisdom, the leader's own life and role in the group, and group members. Because the basic purpose of the group is spiritual growth, a reliance upon the Holy Spirit through prayer is essential.¹

2. Prepare. It is important for the leader to prepare no matter how long the members have been together or how mature the group is. This involves selecting the location, finding the resource which the group will use, doing the preliminary work for the meeting itself, and the study of the Scripture.²

3. Guide. During the meeting the leader should help the group to move through its activities on time and in an ordered way. Key aspects of the guiding task include:

- a. Beginning and ending the group on time.
- b. Making sure each person can see everyone else easily.
- c. Asking good questions in a logical order.
- d. Keeping the discussion moving at a lively pace.
- e. Pulling the group back to the main subjects and away from tangents or unprofitable debate.
- f. Involving as many members as possible in the discussion.
- g. Keeping a check on the time so that each activity is given enough time.³

4. Care. During and in between meetings, a good leader should

¹Hestenes, 37.

²Ibid., 37-38.

³Ibid., 38.

demonstrate a concern for the well-being of each of the group members. Careful observation and listening to each member in order to discern his/her needs are needed.¹ In a sense the leader is the lay pastor for the people in his/her group. He/she should be sensitive to those who may feel vulnerable or hurt during the meeting.

The role of the group leader is parallel in many ways to that of a good parent. The leader needs to remain sensitive to the “growing up” of the members of his/her group.² This also means gradual weaning away of the members with less and less dependence on the leader. In this maturing process there are several tasks a leader should fulfill in order to keep the group healthy at each stage of growth.³ By encouraging the members to learn and practice these tasks, the leadership of the group can be shared by everyone in the group.

Styles of Leadership

The person with designated leadership responsibilities is

¹Ibid., 39.

²Reid, 85.

³Some important tasks overlap with the suggestions in four basic tasks of a small-group leader mentioned earlier, but are important enough to merit mentioning again: (1) The leader remains sensitive to individual needs. (2) The leader creates a climate of love and acceptance through affirmation and encouragement. (3) The leader directs the flow of discussion by equalizing talking and keeping on the subject. (4) The leader makes sure everyone can see everyone else. (5) The leader helps the group members to be personal. (6) The leader facilitates group communication. (7) The leader helps the group focus on solutions rather than being problem-centered. (8) The leader helps the group accomplish its goals and evaluate itself. (9) The leader trains people to be active members and encourages them to take increasing share of responsibility and leadership. See W. Clarence Schilt, “A Handbook for Leaders of Small Groups” (MSSN 735, class syllabus, Andrews University, Summer 1991), 33-34.

confronted by a wide range of possible leadership styles. The four most common styles are (1) autocratic, (2) authoritative, (3) democratic, and (4) laissez-faire.¹ In the democratic condition the leader encourages group discussion, and policies are determined by the group. In the authoritative style the leader gives orders to group members and sets all policies.² The autocratic leader dominates the process, makes all the decisions, and generally "owns" the group. The leader of this type demands and gets his or her own way. The laissez-faire leader is basically passive. Whatever the group wants is just fine. The leader of this type actively avoids confrontation, disagreement, initiating behavior, and asserting personal preferences.³

Current research confirms that the democratic style appears to be the most effective for producing satisfied participants and desirable outcomes.⁴ However, what is also evident is that different styles are effective under different circumstances. Furthermore, changing membership or changing tasks can affect a leader's style significantly.⁵ Thus the more important question to address is which style or which combination of styles will be most effective for which circumstances. Beatrice Schultz says:

¹Hestenes, 40. Warren Schmidt identifies five basic leadership styles: (1) telling, (2) persuading, (3) consulting, (4) joining, and (5) delegating. Cf. Reid, 82-83.

²Schultz, 112.

³McBride, 36-37.

⁴Schultz, 111.

⁵Ibid., 112.

In times of crisis, a group may survive better with a take-charge, authoritarian leader. When decisions of an immediate nature must be made, then a directive by an authoritarian leader would be appropriate. If you are dealing with a highly skilled technical group, then laissez-faire leadership would probably be welcomed. When crucial decisions affecting group members in future actions must be made, then participatory decisions work best. . . . When group members seek high goal attainment and are under stress, they may need a more authoritarian leader. Under conditions of less stress and uncertainty, they would look for a more democratic leader.¹

In a small group with a new leader or with new participants unfamiliar with how the group functions, a strong leader may be more helpful than the one who is autocratic or the one who leaves all the decisions to the group members right from the very beginning.²

The best leadership styles for small groups seem to be those in which prepared leaders offer suggestions and ideas most strongly in the beginning (authoritative) and move as rapidly as possible to a truly shared ownership of the group by all its members (democratic).³ However, it is important to remember that the leader must have an attitude and style of servanthood. In other words, servanthood is the genuine and true Christian leadership model. The leader's primary task is to help and serve the members of the group rather than lording over them.

Dynamic Leadership Principles

There are some basic principles which have been found to be important for dynamic leadership in small groups.

¹Ibid.

²Hestenes, 40.

³Ibid.

1. The group leader should lead with love.¹ “Our greatest need is to be loved and give love.”² The leader needs to communicate love and acceptance to his/her group. In church leadership the leader must earn the right to lead people by the way he/she loves them. If the members know that the leader loves them, they will follow the leader.

2. The leader should set meaningful and measurable goals.³ Excellence in leadership is the ability to set realistic goals and to lead people to accomplishing those goals. The leader should set specific goals and continually measure the progress toward these goals.

3. “A leader is one who can make the right decision at the right time.”⁴ Most often, a leader with the ability to make a wise decision at the proper time makes the difference between success and failure.

4. The leader must be a successful communicator. He/she should be a successful salesperson. He/she must communicate the truth to the people as he/she sees it.⁵

5. The leader should be a motivator, continually encouraging people in the work of ministry. When people are motivated out of love, they

¹Dale E. Galloway, 20/20 Vision: How to Create a Successful Church (Portland, OR: Scott Publishing Company, 1986), 89.

²Ibid., 117.

³Ibid., 91.

⁴Ibid., 92.

⁵Ibid., 94.

serve with positive enthusiasm.¹

6. The leader should cultivate and maintain good relationships with his/her people. He/she must become a student of human relationships. He/she must do everything possible to bring peace and harmony and good will.²

7. The leader should serve the Lord with enthusiasm. His/her enthusiasm will be contagious. When the leader is excited, people around him/her are also going to be excited for Jesus.³

¹Ibid., 96-97. According to Dale Galloway, there are five positive ways for a Christian leader to motivate others: (1) recognition, (2) praise, (3) meaningful and measurable goals, (4) advancement and financial rewards, and (5) love. See *ibid.*

²Ibid., 98-99.

³Ibid., 99.

CHAPTER V

THE IMPLEMENTATION OF DISCIPLESHIP TRAINING THROUGH SMALL GROUPS IN THE LOCAL CHURCH

As we have seen in the previous chapter, the small group provides the best environment for discipleship training. Therefore, it seems wise for us to find the most efficient way to implement it in the local church. In this chapter, we first deal with the primary steps for discipleship training through small groups. Then we look at some basic suggestions for effective discipleship training through small groups in the local church. However, it is important to remember that what is presented here is only *a* method that a pastor can use, not *the* method.

Primary Steps for Discipleship Training through Small Groups

The chief task of the pastor as an equipper/enabler is to prepare God's people for the work of service.¹ Specifically, the pastor is charged to prepare God's people by providing training vehicles. This most often requires the pastor to act as the model for his/her people in terms of what he/she wants them to do. In general, the pastor is the one who has the necessary time and resources for the task of making disciples who can actively minister to others. As Bill Hull says, "The disciple-making pastor

¹See "The Role of the Pastor" discussed in chapter 2. Cf. Eph 4:12, "to equip the saints for the work of ministry."

is the trigger mechanism that sets the process into motion.”¹

In discipleship training, it is essential for the pastor to understand the big picture of the process. Moreover, the pastor must be convinced that disciple making is not only efficient but also biblical. In other words, he/she must have a clear understanding of the nature and function of the church and recognize the importance of the laypersons and their ministry in the church. The pastor should have a clear concept of discipleship and make it his/her ultimate goal of ministry. The pastor must be totally committed to the ministry of discipleship: He/she should try his/her best to put this ministry in the heart of the church. Without this kind of individual commitment, the pastor will not move his/her people toward disciple making, much less lead them to become productive believers.

Introducing the Ministry of Discipleship into the Church

Introducing the ministry of discipleship into the church constitutes the first step of discipleship training. The following outline shows how this can be done efficiently.

1. Define the process. The pastor should at first introduce his/her ideas by leading his/her people in small Bible-study groups. Then he/she may even intensify this process by using a preaching series. The pastor should present a vision of what God values and what He wants His people to become.

2. Outline the ministry of discipleship for the church’s leadership. The pastor may teach the church board and/or the board of elders by introducing the following concepts:

¹Hull, The Disciple Making Pastor, 83.

1. The purpose of the church is . . . (Matt 28:19-20). To glorify God by making disciples who reproduce, training leaders who multiply, and deploying equipped ministers into the harvest field, starting with our Jerusalem.
2. The role of the leadership is . . . (Eph 4:11-14). To initiate and manage the process of intentionally training disciples, with accountability, on the basis of loving relationships.
3. The small group is . . . (Acts 2:41-47; 2 Tim 2:2). The most strategic training environment used by Christ and His church to make the kind of disciples that glorify God.
4. The kind of person God desires is . . . (John 15:1-17). One who glorifies Him by remaining in Him through prayer and the Word, walking in obedience, bearing fruit, possessing joy, and loving others.¹

3. Develop a mission statement. After the pastor has done the groundwork with his/her leadership, a mission statement may be written and should be voted in the church's business session. The following is a sample statement provided by Bill Hull:

The purpose of _____ church is to glorify God by making disciples who mature and reproduce, apprenticing leaders who multiply, identifying our people's giftedness and deploying them into the harvest field, starting with our Jerusalem.²

This statement may be given to the leaders of each department of the church to help them understand how various aspects of ministry comprise the overall strategy of the church. As new groups begin forming, this mission statement should be used to guide each of them.

4. Proclaim the concept of discipleship from the pulpit. The pastor may use the pulpit to declare his/her beliefs concerning discipleship. This includes stating the purposes and goals of the church. In order for disciple

¹Hull, Jesus Christ Disciple Maker, 235.

²Ibid., 237.

making to become the heart of the church, the pastor must teach its biblical foundation to the congregation. Scriptural teachings concerning disciple making must be repeated over and over again.¹ The pastor should clearly point the church in the direction it needs to follow.

5. Publish it in church literature. In general if people see it in writing, they tend to take it more seriously. Bulletins, newsletters, annual reports, and brochures should all reflect the ministry of discipleship. It should be written in a way that will motivate the people, not only individually by becoming a disciple, but also corporately by working together to be a dynamic disciple-making church.²

6. Recruit. There are a number of ways to recruit people for discipleship groups. The pastor can get people interested by telling them of his/her tentative purpose and plans. He/she can also invite people through the church bulletin. However, in recruiting people to train them as the group leaders, it would be better for the pastor to recruit people through personal contacts.³

Beginning Discipleship Groups

It is very important for the pastor to know where to begin the discipleship training process. To begin with, it would be a good idea to begin discipleship groups with the church leaders. If the pastor does not involve the leaders of the church, the process will not be able to make it to

¹Hull, The Disciple Making Pastor, 119.

²Ibid., 119, 213.

³As is shown below, there are two distinct groups involved in the process of discipling. The group of potential leaders is called the *discipleship group* and the other group is referred to as the *small group for discipleship training*.

the heart of the church. Thus, it is important to encourage the elders and deacons/deaconesses to participate in discipleship groups. The following outline presents the characteristics of *discipleship groups* and their operational methods.¹

1. Definition of discipleship groups. These are basic Christian small groups for leadership training. They provide a complete experience of learning about ministry skills and living the Christian faith. These can also be called Christian leadership groups.

2. Purpose. The purpose of discipleship groups is to train potential group leaders and help them to become disciple makers. A working knowledge of the Scriptures, an effective prayer life, meaningful relationships, and a positive attitude toward evangelism are indispensable in leaders. Furthermore, specific skills which help the church to be effective in its outreach should be achieved also.

3. Leader. The pastor should take charge in preparing group members to do lay ministry in the church.

4. Size. As mentioned before, groups of five to twelve are most effective for discipleship groups.² At any rate, the group should never be larger than twelve. Too many members make it difficult for everyone to talk, to share their learning experiences, and to identify their needs.

5. Duration. Under normal circumstances, a group should meet

¹A portion of the outline presented here overlaps with the list designed in "Characteristics of Effective Small Groups in the Church" of chapter 4. But this outline is designed specifically for the *discipleship group*.

²For the discussion of the optimum group size, see "Group Size" discussed in "Characteristics of Effective Small Groups in the Church" of chapter 4.

for at least one year. It is important to start slowly, not to take shortcuts, and to make sure a solid foundation is laid. Discipleship training is very much like learning a foreign language. A seven-week “intensive course” may get you by, but it is inferior to learning the same material over a one-year span.

6. Frequency and duration of meeting. The groups should meet once a week for two hours.

7. Teaching contents. The disciple-making pastor can develop his/her own teaching courses for the discipleship groups.¹ Some basic skills that act as tools to reach the objective of discipleship groups should be included in these courses.² However, through these teaching courses, the pastor can tell group members that they are called to minister and are set apart for the service of Christ. He/she should also communicate clearly to group members who they are, what kind of calling they have received, how they are to prepare for their calling, and how they are to serve the Lord in the church. Furthermore, the pastor must inspire them to believe the wonderful truth that by playing their respective roles, they will become genuine Christians, and the church will effectively penetrate the world.

8. Teaching methods. The classroom setting is vital, but it produces mere academic Christians without on-the-job training.

¹See appendix A for an example of a teaching course outline for discipleship groups.

²The specific skills are: knowing how to engage others in spiritual conversations, knowing how to invite others to evangelistic events, knowing how to tell his/her personal story, and being able to make the transition into asking clear questions that facilitate movement toward the sharing of the gospel. The group members are trained in how to verbalize their faith, how to follow up a new convert, and how to assimilate new believers into the church. See Hull, The Disciple Making Pastor, 230.

Therefore, there should be a balance between classroom training and on-the-job training. It is important to provide the opportunity for the trainee to prove him/herself to be productive and to demonstrate disciple making and leadership techniques. For the typical one-year cycle for discipleship groups, we can concentrate on more classroom training during the first six months and focus on on-the-job training during the next six months.

In the last two or three months of the one-year cycle, every group member is to be carefully evaluated. The pastor has to remember that not all of the group members are candidates for group leadership. Every believer is called to be a mature reproducing disciple, but not all of them may become group leaders. The difference between those selected for leadership and those who are not has little to do with spirituality. In fact, many who are not selected for leadership may be more faithful and godly than those who are. It is an issue of suitability, not spirituality.¹

Selection of Small-Group Leaders

When the pastor is about to begin implementing small groups for discipleship training in the church, he/she has to choose potential disciple makers who will lead small groups for discipleship training. Jesus spent a night in prayer in order to select the right persons and “when morning came, He called His disciples and chose twelve of them whom He also designated apostles” (Luke 6:13). By choosing the Twelve, Jesus did not choose hundreds who followed Him. The unique aspect of this model is the careful selection of a few qualified persons to prepare for the ministry of

¹Ibid., 231-232.

leadership and multiplication.

Many can aspire to be a leader, but only a few are to be chosen. It would be a mistake to allow everyone who desires to enter the leadership of small groups for discipleship training to do so.¹ Therefore, although selectivity is often the pastor's toughest task, it is important for him/her to stick to this principle of selectivity.² In fact, only when the qualifications for leadership are taken seriously does the quality of ministry improve. In other words, selection of the best people to be trained as leaders will help to maintain good productivity.³

However, it should be remembered that the assessment of group members can also be used to launch group members who were not selected for leadership into their own future ministries. They are in fact the most powerful force of the church. Since they have finished their course of study they can now do whatever work the Lord leads them to do. The church should provide opportunities for them to use what they have learned. It is important for the pastor to counsel each member with regard to the area of ministry they should participate in. Their choice must be made according to the spiritual gifts they have received. Possible areas include teaching in Sabbath school lesson classes, administration, visitation, or many other options. Even if a person's gifts do not call him/her to be more than a behind-the-scenes support person, he/she can be a productive disciple.⁴

¹Ibid., 239.

²It is the process of applying scriptural qualifications to the selection of leaders. It also means the intentional training and preparation of people to take the leadership role. Cf. *ibid.*, 147.

³Ibid., 151.

⁴Cf. *ibid.*, 232.

After the members have successfully completed a training course, they are then assessed and directed to different areas of ministry. Those selected for leadership of small groups have the gifts and skills to lead and create environments where disciple making and multiplication are effectively developed. Observation of the members of discipleship groups over a certain period of time provides ample time to evaluate character, faithfulness, and gifts of each member. In order to make the selection process more objective, the pastor can use a screening process such as a written exam to test each member's knowledge. Some objective criteria the pastor can use for measuring suitability for leadership are:¹

1. Character. The evaluation criterion for character is based on 1 Tim 3 and Titus 1. A leader should have no major character flaws. If a member does not measure up at this point, there is no reason to continue preparing him/her for leadership.

2. Faithfulness. Faithfulness is a nonnegotiable prerequisite for any kind of leadership in the church.²

3. Spiritual gifts. The proper gifts for spiritual leadership are teaching, leadership, administration, exhortation, and other similar gifts.

4. Strong biblical knowledge. A potential leader should have a working knowledge of Scripture. He/she should be able to defend, to explain, and to teach the basic doctrines of the Christian faith.

5. Conviction for disciple making. A potential leader should commit himself/herself to disciple making. Disciple making should be the

¹The pastor may use "The Characteristics of the Leaders in the Bible" discussed in chapter 4, which are based on the biblical requirements for the church leader as the primary criteria to make selections.

²Cf. 1 Cor 4:2; Luke 16:10; 2 Tim 2:2.

fundamental focus of his/her Christian life.

6. Ability to motivate and inspire. The ability to motivate others is necessary for disciple making. People will pay no money, attend no meeting, do no work, until a passionate leader shows them the way and inspires them.

7. Ability to manage. A potential leader should have the ability to get work done through others. The most important factor is human relations, how to work effectively with others, and how to bring the best out of each person for the cause of Christ.

Beginning Small Groups for Discipleship Training

At the close of the discipleship group cycle, every member is evaluated to help him/her take the next step on his/her spiritual development. Graduation from the discipleship group does not signify the end of Christian service but a new beginning of a fruitful ministry. Not all of the group graduates will become small-group leaders. Only those with the gifts of leadership, teaching, exhortation, administration are qualified to become leaders. The best education for them is on-the-job training. Everything one has learned as a group member takes on a new meaning when he/she has to teach others. After being a member of the discipleship group for one year they will now have the privilege of teaching others as lay leaders. The following outline shows the purpose and characteristics of the *small group for discipleship training* and its operational methods.¹

¹A portion of the outline presented here overlaps with the list designed in "Characteristics of Effective Small Groups in the Church" of chapter 4 and "Beginning Discipleship Groups" of chapter 5. But this outline is designed specifically for the *small group for discipleship training*.

1. Definition of small group for discipleship training. A small group for discipleship training is an intentional gathering of five to twelve people who commit themselves to work together to become better disciples of Jesus Christ. It is the smallest organic unit of the body of Christ in which the laypersons can minister to each other through nurturing, witnessing, and fellowship. It can also be called the Christian home cell group.

2. Purpose. The purpose of the small group for discipleship training is to nurture the members of the church. The purpose of this nurturing is to induce them to imitate the character of Christ and also to mobilize them to minister to those outside the church. They are to be involved in a complete experience of learning about the Scripture and Christian faith and also to learn the necessary ministry skills.

3. Leader. A person who graduates from the discipleship group will be involved in leading and helping his/her assigned group members. The pastor should not give a leadership position to anyone who has not been trained through the discipleship group. If all the leaders in the church are trained by the same pastor, this will help to facilitate the unity of the church.

4. Size. Groups of five to twelve are suggested as most effective.¹

5. Organization. The small groups for discipleship training can be organized by district or by compatibility, whichever is more appropriate.

6. Meeting time and place. The small groups should meet once a week for about two hours. The meetings can take place in the homes of the

¹For the discussion of the optimum group size, see "Size" discussed in "Beginning Discipleship Groups" of chapter 5.

group members. Each group is to decide its own meeting place and time.

7. Multiplication. The success of small groups for discipleship training depends on multiplication. Disciple making translates into reproduction; the result of reproduction is multiplication. If multiplication is to be a reality in the church, the group leaders must always develop new leaders who have the potential to be multipliers.¹ Multiplication of group members is generally proportional to the number of potential leaders who have been trained through the discipleship group.

8. Teaching contents and methods. Although each group can use a different text, the characteristic and application of principle should be very similar to those of discipleship groups. In group Bible studies, the inductive approach is strongly recommended.² The group leader creates the same atmosphere and implements the same contents and principles that he/she has learned and experienced in the discipleship group. In particular, four areas which compose the disciple's "life-support system"

¹The group leader should develop a new potential leader and be able to use him/her as the group assistant leader. Such a person must be a trainee of the discipleship group.

²In general terms, inductive Bible study falls within a broad category of approaches to teaching and interpretation that emphasize the process of careful and controlled *discovery*. In inductive approaches, the group leader facilitates and supports the group member's investigation and discovery. There are seven distinguishing features of inductive Bible study: (1) It is methodical. (2) It uses careful methods of interpretation. (3) It is a shared study. (4) It is discussion oriented. (5) It is scientific. (6) It is application oriented. (7) It focuses on both process and product. Jim Wilhoit and Leland Ryken, Effective Bible Teaching (Grand Rapids, MI: Baker Book House, 1988), 140-145. There are some excellent resources for the inductive Bible study which can be used in small groups: Daniel E. Caslow, Profiles Nurture Series (Mountain View, CA: Pacific Press Publishing Association, 1982); Design for Discipleship (Colorado Springs, CO: NavPress, 1980); Serendipity Bible for Groups (Littleton, CO: Serendipity House, 1988). See appendix B for some examples of inductive Bible studies.

must be established:

1. Bible study: Group members need to have sufficient knowledge of the Bible's contents to possess a working knowledge of scriptural principles. The material to be studied in a small group should simultaneously increase in difficulty and should also cover major biblical themes.

2. Prayer: Many Christians do not know how to pray. They tend to pray only in general terms without asking for specifics. Moreover, they are, in general, totally unacquainted with intercessory prayer. The members are to be taught to pray specifically, to be bold in their requests, to pray conversationally, and to keep a prayer list to remember the good God has done.

3. Fellowship: The small-group relationship for discipleship training should be much more dynamic than the generic small groups. The difference is accountability of its members. The tasks of the members include the challenge of evangelism, Scripture memorization, reaching out to others, doing Bible-study lessons, and coming to the group's meetings regularly and on time. Accountability helps the members of the group to keep their commitments to God.

4. Outreach training: Group members should be given projects to complete. The very process of learning is accelerated if a member is given an assignment which is related to what he/she is currently studying. The outreach assignment should create in members a positive attitude and conviction concerning the importance of outreach and should also help to develop a series of evangelistic skills to make outreach possible.¹

¹Hull, The Disciple Making Pastor, 228-229.

Training of Group Leaders

As the number of small groups for discipleship training and the graduates of discipleship groups increase, the pastor should prepare an independent program for leadership. Without educating group leaders systematically and continuously, small groups cannot maintain healthy growth. Although the pastor can initially train group leaders in the small-group setting, later these small-group settings will develop into the larger classroom setting due to the number of new leaders that are being trained. The pastor can continue to train these new leaders all together on a regular weekly basis no matter how many they are.

The most important thing for the pastor to do in training group leaders is to help them to maintain their spirituality consistently, which will enable them to lead their groups effectively. Furthermore, the pastor must help them to be fully aware of the content of the Bible teaching materials that they will use in their small groups. It does not mean to merely preview the materials mechanically. It is important to help group leaders recognize that if they cannot experience spiritual uplift, they cannot be an effective tool for the Holy Spirit to touch other people's lives.

In order for the training of group leaders to be effective, the members must be held accountable for what they have committed themselves to do. This is where supervision becomes so important. Thus, discipline is needed and should always be for the good of the person as well as the health of the body of Christ. The discipline will vary from a loving and prayerful talk with the pastor to asking the person to step out of the

leadership role for a certain period of time.¹

The training of group leaders is quite similar to that of the members of the discipleship group. However, there is one important difference in terms of their functions. In a certain sense, the group leaders have the same function as the pastor. They are in fact lay pastors. They not only teach the Bible in their small groups, but also share and care for all the needs and concerns of their group members. They are like a bridge which connects the pastor and the church members. Furthermore, they are pioneers of the gospel, planting the image of the church into the hearts of unbelievers in their communities through the witness and service of love. They are fellow workers with whom the pastor can discuss pastoral problems and concerns. Through them, the pastor can obtain vital information. It is important to remember that because of these important functions of group leaders, the leadership training group can function as a barometer enabling the pastor to make a diagnosis of the spiritual condition of the church.

Basic Suggestions for Effective Discipleship Training through Small Groups

Given that the small group is the best environment of discipleship training, there are some suggestions for effective discipleship training. In fact, in relation to discipleship training, it appears that there is no such thing as the perfect method which can be used in every situation. These practical suggestions are based on the experiences of many authors and their methodological principles as well as my own experiences and observations. These suggestions can help us develop better methods and

¹Cf. Galloway, 137-138.

stimulate more creative ideas for discipleship training in the church.

Long-Term Process

Discipleship training takes more faith than any other task of the church since the results of this process usually manifest themselves after a long period of time. The pastor must recognize that making disciples is not an easy task, and it will not immediately bring great success. The pastor who is only interested in rapid success should not begin a discipleship training process. The pastor who is likely to succeed in this type of ministry is patient enough to build slowly. Unfortunately, the average pastoral term in the Korean Seventh-day Adventist church is between three and four years. With so little time, it is not surprising that our ministry has not been too successful. Bill Hull says:

The characteristics of disciple making are intentional, measurable, clearly communicated ministry. The benefits are only realized when the ministry has reached maturity, after a minimum of five years. Studies reveal the most productive pastoral years to be years four to seven. Disciple making takes longer; the results come slower; and its validity requires a long-term work.¹

In theory, discipleship training is attractive because it promises a quality product that honors God. In practice, however, it requires time, dedication, and patience that pastors ministering in the Korean church find difficult. It is important to remember that discipleship training is not a program but a process.

Suggestions for the First Meeting of Small Groups

The first meeting of small groups is crucial. There needs to be

¹Hull, The Disciple Making Pastor, 29.

careful attention given to the setting and atmosphere of the first meeting. The group leader should choose a room that is free from distractions and arrange the seats in a circle so that everyone can have good eye contact with everyone else.¹ The seating arrangement can exert a strong influence on group dynamics. Furthermore, it is essential to have a quiet and comfortable place for better concentration. The results will depend substantially on the particulars of the environment. The host or hostess should take care not to be interrupted by receiving telephone calls or visitors.

It is important for the leader to be present on time. Perhaps the leader should show up even a little early. Even if the leader has had a chance to work with or observe the group in the past, this will give him/her an opportunity to assess people's moods and gauge the situation on the particular day of the session. It is also a matter of simple courtesy to be on time.

There are some preconceived ideas which burden the leader of any small group. Because they cannot be dismissed easily and can affect the success or failure of the small group, the leader should pay attention to them.

Many leaders, for example, tend to think unconsciously that whenever people meet together, there should be a certain fixed type of worship. No one can deny that whenever believers meet together, they have to worship God wherever they are. However, the problem is not that they should worship but the thought that the form of worship must be typical and traditional. It should be remembered that the meeting for

¹Barker and others, 72.

discipleship training itself is a form of worship. Although there may be laughing and talking instead of a sermon or benediction, it is still a worship. It is imperative for the group to be led by the Holy Spirit in a way that makes the members feel comfortable. To reiterate, it is not necessary to have a formal program sheet.

Another preconceived idea which the leader needs to be aware of is the sense of authority. If the leader correlates his/her leadership with authority, the meeting will deteriorate into a lecture or a preaching session. If the leader is an authoritarian, he/she must have the answers for the group members. This view subtly affects the relationship between the leader and his/her members. The leader soon begins to treat the members as objects, not as people. He/she treats them as minds to be filled, as subjects to be ruled. As he/she tries to fill, to control, to rule, he/she ceases to teach. It is harmful to impose the sense of authority in the context of discipleship training. It should be remembered that Christian leadership is always characterized by the implication of servanthood. The leader is a fellow learner with his/her members. The leader must come to the Word of God in the same way as the members do--eagerly, expectantly, humbly--looking to the Spirit of God to minister.

Expecting a Change of Life

Discipleship training is to bring about a change in the lives of the people who are participating. Training without change is meaningless. It must be remembered that discipling is the process of helping the members to mature so that they can begin to be more like Christ. The leader is no exception in this matter. There should be a special emphasis on Bible study in the small group. There should also be sharing of life-changing

experiences. It is hoped that these changes in life should take place through the Bible study in these small groups. Therefore, it is important to think about how the leader will teach the Bible in small groups in order to help people experience a transformation in their lives. Lawrence Richards points out:

The making of disciples is an interpersonal and transactional process, involving teacher and learner in a wide range of real life experiences. The support and nurture of God's life within (and thus Christian education itself) seems to require a life-context, a model from whom those being discipled can learn, and a transactional relationship between persons.¹

According to Lawrence Richards, the important starting point in Christian education is to see the life itself as the vital factor. This distinguishes a Christian from all other human beings. He continues to say:

In every area where the fall brought death, Christ brings life, and with that life He brings energizing power, freeing people to grow and be transformed. Seeing in life the distinctive of the Christian faith, Christian education is given a clearer focus. . . . The life God gives people in Christ has its own nature and character too. Simply put, the life believers are given in Christ is God's own life. As that life grows in them, they become more and more like Him.²

Therefore, it is important for the Bible study in discipleship training to focus on the change of people's lives.

Since the inductive Bible study in the small group for discipleship training focuses on the change in life, this involves a process of development because transformation always involves a process. The first step is to proclaim the truth. People learn the Bible from hearing it. Thus,

¹Lawrence O. Richards, Christian Education (Grand Rapids, MI: Zondervan Publishing House, 1975), 32.

²Ibid., 15, 20.

biblical facts should be taught diligently and correctly. This is the basic principle of Bible study for discipleship training. However, the Scripture need not be taught as it has been in the general setting of the church. In fact, “school” approach to Bible teaching is ineffective in bringing about a change in life. There has been a tendency for us to teach the Bible as if we are feeding birds: We throw out food without caring whether or not they eat. We have emphasized the task of preaching the gospel, oftentimes without caring whether people listen to it or not. As a result, many people have become quite knowledgeable when it comes to the Bible but their knowledge is devoid of any existential meaning. Lawrence Richards says:

We have attempted to change persons by contact at one point of the personality (the cognitive), and by the simple expedient of providing new (revealed) information. The result far too often has been the development of distorted faith: a faith that takes the form of beliefs isolated from the total personality.¹

Teaching the truth of the Bible as mere knowledge is not the way to accomplish the goal of discipleship training. Thus, it is important to seek educational strategies that can facilitate the spiritual growth of the members. These strategies are to touch the person as a whole; they are to shape understanding, perceptions, emotions, values, and behaviors in a united and integrated way.

After people have become familiar with the contents of the Bible, they must then develop a rightful understanding of God’s words. Any Bible study which only repeats biblical facts is not capable of changing people’s lives. Thus, the Bible study must focus on discovering the meaning of the words.

If people understand the truth of the Bible correctly, then they will

¹Ibid., 71.

move to the stage of response. In other words, there should be responses to their understanding. As they begin to respond to God, they begin to experience the transforming power in their lives. Lawrence Richards points out:

It is easy to approach and cover the biblical content block simply on the idea level. We find out what the Bible says. We relate it to other passages of Scripture and to our total understanding of God's revealed plan and purposes. While this is basic, for maximum spiritual growth it is necessary to go on--not only to understand the truth in the biblical context, but to understand truth in the context of life now, to discover what God is saying to me, and how in this passage of His Word He calls me to respond to His words. The block of Bible content must, then, be taught with the focus on the existential, on the response God calls me to make.¹

Therefore, it is important to grasp the implication of discipleship training as a process. "Christian education is not to be designed to produce a product. It is to be designed to supply what is needed for the process of growth to proceed normally and healthily."² In other words, the goal of Christian education is to achieve Christlikeness. It is to stimulate the believer's growth in spirituality. Christian education should aim to facilitate the process of character transformation. Moreover, leading believers toward Christ's likeness is the crux of discipleship training. The training of a disciple focuses on making the disciple as a mature believer who is completely changed from his/her old life and acts according to his/her beliefs.

The Leader-Coach

The contemporary analogy of coaching best fits both the pastoral

¹Lawrence O. Richards, Creative Bible Teaching (Chicago: Moody Press, 1970), 227.

²Ibid., 22.

task and the leadership task. The task of a leader is essentially the same as coaching. Both the coach and the leader tell people what and why things must be done, then must assist people to put the teachings into practice. Elton Trueblood wrote, "The glory of the coach is that of being the discoverer, the developer, and the trainer of the powers of other men. But this is exactly what we mean when we use the biblical terminology about the equipping ministry."¹

Therefore, it is important for the group leader to learn from the functions of a coach. Coaches spend a great deal of time talking to their teams, telling them what and why things must be done. They review films, study play books, prepare game plans, then they go to the practice area and begin to apply what they have learned. The coach goes to the practice field with the players. The group leader like a coach should tell his/her members what and why things must be done. He/she should spend long hours preparing the presentation of the Word. Furthermore, the leader must constantly think through how he/she wants his/her teaching applied in the lives of the group members.

The coach does not play the game, but his/her purpose is to teach others to play. He/she demonstrates skills, develops team philosophy, and designs plays. He/she motivates, disciplines, aggravates, and does whatever else is needed to prepare the team to play. The group leader should also discover the vast potential inherent in God's people. The leader must view people as gifts from the Holy Spirit to His church. The leader as coach is in the business of opening packages and taking out the gifts. Then he/she encourages people to grow and develop. The leader dedicates

¹Trueblood, The Incendiary Fellowship, 43.

himself/herself to the process that prepares people to be mature, self-feeding, reproducing Christians.¹

Sharing of the Word and Experience

Sharing is a form of discussion that permits people to open their lives to one another. It appears that the majority of believers want the privilege of sharing, but at the same time it also makes many of them extremely nervous. Some degree of difficulty in sharing one's own life with other people is common. This fact is particularly true when one is sharing one's innermost thoughts and emotions.² However, it is an important part of being a small group member. Dale Galloway states concerning sharing in the small group:

There's nothing like a life-centered testimony to illustrate what is being taught. The more a person shares with the group the more that person feels a part of the group. The other members also feel they know that person better. The goal is to participate in each other's spiritual lives and to become a real family together.³

Sharing may take place at many different times during the group meetings. It can precede prayer, be a part of discussions focusing on applicational issues, be prompted by life-related Bible study, or be a part of casual conversations before or after the meetings.

For the group leaders, it should be recognized that all the members in a small group have their own gifts of the Holy Spirit and all of them have the responsibility for the spiritual growth of others. It is the will of the Holy Spirit for all the members who comprise the parts of the body of Christ to

¹Hull, The Disciple Making Pastor, 91.

²McBride, 94.

³Galloway, 111-112.

work together cooperatively in their own position according to the gifts and ability which God gave them.¹ They are not only changed but also continue to grow through the spiritual activity of serving one another. Thus, sharing in the small group indicates the kind of spiritual fellowship which can be experienced only by serving one another. Such a fellowship takes place only when the members have God's Word as the center of their lives and when they can talk about their relationship with Christ from their own experience. Small group Bible study provides this kind of opportunity most effectively.

The disciples of Jerusalem church first experienced the fellowship of the saints (Acts 2:42). This kind of fellowship was sometimes experienced in the temple where they gathered together in one mind. However, they could taste this kind of fellowship more strongly in the house where they gathered to eat and praise God together. In his epistle, the apostle Paul exhorted the Colossians not to ignore the blessings of fellowship. "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Col 3:16). Such grace that Paul mentions cannot be obtained by ourselves in a closet. And it is impossible to obtain it among multitudes. It is only possible in a small-group setting where the Word of God can be discussed among the members on a profoundly personal level. The love of God can be experienced most effectively where there is full *koinonia* of the Word. The disciple-making leaders should expect to have this kind of abundant life-giving fellowship in the small groups they are leading.

¹Cf. Eph 4:16.

If group members are transformed and enabled to grow through the small-group experience, all of them should be teachers of the Word. Every one of them have to share the truth they have found. The Holy Spirit touches each one of them with the words he/she shares with others. He opens everyone's mind and the empowering Word permeates their minds and experiences. The believers are called to freely open their lives and examine whether they are in accordance with the Word of God. They also need to share willingly their needs and failures so that they may be captive of the Holy Spirit, the only One that can make them whole. The power of the Word, which is alive and energizing, can be experienced by sharing of the Word.

Therefore, the sharing of the Word is the foundation of spiritual growth. It is important for the leader to provide a nurturing environment where all the members can share of themselves with one another in an atmosphere full of love and acceptance. It is one of the primary tasks of the leader to create an open, friendly atmosphere in which the people that are present can express themselves freely. Each person's opinions and comments must be valued as important. People need to discuss the truth of God, to share with each other and to make applications of that truth in their daily lives.

However, it should be remembered that the desired level of a sharing atmosphere in which every member feels comfortable cannot be achieved immediately after starting a small group. One must remember that it takes time. The group leader needs to set the pace of the development of the proper environment. Two important tips to help are:

1. It is important to set an example. If the leader wants his/her members to feel comfortable sharing, he/she must be willing to share first.

2. It is important to be patient. The leader should not expect everyone from the very start to be able to share one's own personal information. Some members are introverted by nature. The leader should be patient and wait until they are ready. Pushing or forcing them to share is not a good idea under any circumstances.¹

In group sharing, if an individual tries to dominate the time and persists in digressing from the subject, the leader will have to make efforts to bring the situation under control. It is important for the leader not to allow anyone to do all the talking. If there is one person who is doing all the talking, the leader must politely but firmly intervene. Also it is the responsibility of the leader to get the discussion back on the track.

There are two things that will polarize a group right down the middle: (1) doctrinal disputes and (2) political debates. In group sharing and discussion, the leader should not allow either one of these divisive and argumentative elements to divide the group. If someone brings up a doctrinal issue of the kind that divides people, then, as a leader, simply state that it is not wise to dispute doctrines in this kind of meeting. The leader can invite the person to talk privately afterward. The leader should constantly watch for those who at times will use doctrinal differences to divert attention from what really needs to take place in their own lives.²

The Use of Questions for Effective Bible Study

Bible study is the most common format used in small groups. The leader can find the specifics of various Bible-study methods in other

¹McBride, 96.

²Galloway, 116-117.

resources.¹ The best group Bible studies are discussions, not lectures. It is important that each member have the opportunity to discuss and interact with the other group members. The role of the leader is to facilitate the active participation of the members, and not to dominate the discussion. The leader is certainly not called to give the answers. Therefore, it is important for the leader to know how to ask good questions and to develop the ability of using those questions appropriately.

Questions are a primary tool in planning and leading good discussions. They can stimulate the members' desire to study the Word, facilitate the interpretation of the passage, and incite active application of the biblical truth.² Furthermore, the use of questions is a very effective method of evaluating the member's knowledge and ability to understand.

¹As a group Bible-study method, the inductive approach was strongly recommended earlier. I am convinced that the inductive method has many advantages for small-group Bible studies for discipleship training. However, there are times when it should be modified. The inherent democracy of inductive Bible study can make it inadvisable for some groups. For example, if a group has a large proportion of new Christians or believers who have limited Christian knowledge, the leader should probably take a more *directed approach*. People without much knowledge of the Bible or Christian doctrine often undermine the effectiveness of an inductive Bible study with their lack of knowledge or hesitancy to speak in front of people who know so much. However, it should be remembered that we should not drive a wedge between the two approaches. They are not radically different. The directed Bible study is based on the same methodology of observation-interpretation-application that is outlined for inductive study in this section. It is only the *proportion* of the leader's comments and group response that differs in the two approaches. Wilhoit and Ryken, 149-150. There are some excellent resources that can be used in group Bible study: Richard Warren, Twelve Dynamic Bible Study Methods for Individuals and Groups (Wheaton IL: Victor Books, 1981); Wilhoit and Ryken, Effective Bible Teaching; Hestenes, Using the Bible in Groups; The Navigator Bible Studies Handbook (Colorado Springs, CO: NavPress, 1979).

²McBride, 97.

Appropriate questions not only hold the attention of the people but also help them to participate in conversation without tension. Thus, the leader should always prepare effective questions for inducing his/her members' hearts into sharing the truth and insight which they have discovered.

When the inductive Bible study method is used in small groups for discipleship training, the leader asks the group members questions that cover three areas--observation/description, interpretation, and application:¹

1. Launching questions (observation/description). The objective of the launching questions is to get the discussion rolling. Within the Bible study, they take the form of information questions which ask for content of the text: "What does it say?" The answer to this question must be at hand in the text, from the person's experience, or via one's own speculation.² Just knowing what the text talks about is normally sufficient to answer this kind of question.

2. Understanding questions (interpretation). The purpose of understanding questions is to draw principles out of the Scripture passage being studied, the topic under discussion, or the fact being considered. In Bible studies, understanding questions are used to help participants comprehend the author's meaning.³ They are questions which ask for the meaning of the text: "What does it mean?" These questions demand an

¹Cf. Wilhoit and Ryken, 145-148. I have seen several different names for the three types, but the various names all reflect the same meaning. Each question is designed to facilitate the process of understanding a Bible passage.

²McBride, 90-91.

³Ibid., 91.

expositional explanation concerning the meaning of the text.

3. Applying questions (application). Application questions help the members apply the facts and principles to their own lives, both individually and corporately.¹ They are questions which ask how to apply what is in the text: “How does it apply (to me and to us)?” The proper answer to these questions is only possible when people understand and recognize correctly the meaning of the text. Application is the ultimate goal of Bible study. God wants us to act on the Word, not just know its facts.

In order for questions to be effective, they must be clear, relevant, and stimulating. If no one understands what the leader is asking because the question is ambiguous and lacks clarity, then the whole purpose of using questions is lost. The content of the question should not be too complicated. Moreover, questions must be brief and short. A question should be relevant to the topic. It must also be specific enough to demand a specific answer. However, the leader should also avoid questions that can be answered yes or no. Such questions do not leave room for discussion. Thus, it is important for the leader to prepare the proper questions. However, we do not need to suppress questions which the Holy Spirit gives at right moments. Sometimes, the questions we think of during Bible studies are better than the prepared ones. After all the planning has been done, however, it is absolutely necessary for the leader to remember that ultimately it is the Holy Spirit that makes any plan effective.

¹Ibid.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Part One of this project discussed a theological basis for the ministry of the laity and the implication of discipleship as the ideal model for the training of the laypersons in the church.

Chapter 1 pointed out current problems and challenges the churches in Korea are facing. In this chapter it was pointed out that the best hope for the Korean church, in spite of its problems, is the ministry of discipleship. Through the ministry of discipleship training we may present everyone as mature Christians in Christ. This ministry will not only strengthen the Christians in Korea but will also bring strong growth to the Korean church in both quality and quantity. Such a ministry will also bring a Christian influence into the lifestyle of Koreans.

Chapter 2 discussed the traditional distinction between the clergy and the laity, and examined the definition of the laity from the New Testament perspective. The rightful position and role of the laity in the church and secular society were also discussed. The concept of the priesthood of all believers was presented to accentuate the responsibility of all members as ministers. This concept implies that there is no difference in status or rank between a layperson and a clergy and provides a solid theological foundation for the ministry of the laity. It was the main purpose of this chapter to rediscover the biblical message on the nature and role of the laity which is essential to the revival and reformation we seek in

our church in Korea today. The future of our church depends on whether or not we accept the biblical view of the role of the laity.

In chapter 3, the concept of the term *mathêêtês* (disciple) in the New Testament in connection with the characteristics and implications of discipleship was discussed. Its main purpose was to present discipleship as the ideal model for the laity as shown by Christ Himself and to present the discipleship model as the desirable direction and standard of lay training. It was emphasized that discipleship is not a simple educational program to teach the Bible to the members of the church, but a process to introduce people to the Savior, to build them to maturity, and to train them to be able to spiritually reproduce and be effective for Christ. The three characteristics of being a disciple are personal commission, witness, and servanthood. These are not independent traits which can be understood separately, but are closely related to each other. If anyone can have these three characteristics of discipleship in his or her own life, even the secular world will be able to see Jesus Christ through him/her. Discipleship training culminates in the life of the believer that begins to reflect Christ.

In Part Two, the small-group strategy was presented as the most effective way to implement discipleship; a practical method to implement it through small groups in the local church was also discussed.

In chapter 4, the theory of small groups as articulated by some recent authors and the reasons they gave as to why the small group provides the best environment for discipleship training were discussed. It was emphasized that small groups not only are the most effective vehicle for discipleship training, but also provide situations in which the cooperative ministry of the laity and clergy can be developed. Furthermore, some biblical characteristics, tasks, and styles of leadership of small

groups were discussed.

Chapter 5 presented a practical method that a pastor can use for discipleship training and some basic suggestions for effective implementation. The practical steps are designed to implement discipleship training through small groups in the local church.

However, it is important to remember that what was presented in this project is only *a* method, not *the* method. There is no such thing as the perfect method which can be used in every situation. These practical steps and suggestions are based on the experiences of many authors and their methodological principles as well as my own experiences and observations. These suggestions can help us develop better methods and stimulate more creative ideas for discipleship training in the church. Moreover, it should be remembered that ultimately it is the Holy Spirit that makes any plan or method effective.

I am convinced that if the Korean church adopts the discipleship strategy presented in this project it will bring church renewal and revitalization. I have only given one suggested way of putting the often-neglected biblical principles to work. No matter what a church decides to do, it is crucial for every church to do something intentional to make disciples. It must have a means to move people from merely listening to the gospel to full commitment to fulfill His commanded work to reach the world. It is only when the church leads people to maturity that its people will honor God, reproduce, multiply, and train disciple-making leaders. Then many workers will be deployed into the harvest field. Only then will the church be healthy, and the three angels' messages will reach every person in the world.

Finally, it is emphasized that the discipleship training is not a

special strategy for a certain specific target group, but a biblical ministerial method that must be practiced in every local church. Therefore, it is recommended that the ministerial method which sees preaching and training/equipping as separate activities and emphasizes only preaching should be reconsidered. Moreover, only a pastor who puts priority on teaching can be effective in the ministry of discipleship training.

The harmful hierarchical concept which dichotomizes the relationship between clergy and laity should be corrected. The pastor has a responsibility to change the distorted self-image of the members to the biblical image.

The church should become an equipping center where the people of God can be trained. If discipleship training is to be carried out in the church with any degree of effectiveness, it is obvious that the church will need to provide an environment where training can take place. In fact the church needs to focus on the issue of training. This means that the local church needs to concentrate on this important function as a sacred and central issue.

The inductive approach should be recommended for group Bible study. It helps group members experience the change of their spiritual lives and prevents them from the dangers of falling into an understanding of the Word of God on only a cognitive level. Therefore, it is vital for the pastor to systematically develop and provide inductive Bible study materials that can be utilized by group leaders and group members.

In order for the ministry of discipleship training to secure a foundation in the Seventh-day Adventist churches in Korea, a large number of pastors who share the same vision concerning discipleship training is needed. One effective way to find, encourage, and assist pastors

who have this vision is to provide for them a kind of “discipleship training seminar.” Furthermore, it is very important for each church to establish a discipleship strategy that fits its own conditions. As mentioned earlier, there is no set strategy or method which can be used in every situation. Therefore, it is crucial for each church to keep alive creative ideas for discipleship training.

APPENDIXES

APPENDIX A

A TEACHING COURSE OUTLINE FOR
DISCIPLESHIP GROUPS

Example

A TEACHING COURSE OUTLINE FOR
DISCIPLESHIP GROUPS

WEEK	CONTENTS	SPAN	ASSIGNMENTS	TRAINING	ACTIVITIES
1	Confession of Your Faith				
2	Faith That Works				
3	God Cares for You				
4	The Person of Jesus Christ		* Bible		* Picnic--1
5	Work of Christ		Reading--New		
6	Assurance of Salvation		Testament (1)		
7	Living with Christ		Old Testament		
8	You Can Win		(Gen - Ps)		
9	The Authority of the Bible				
10	God's Word in Your Life	1 - 6	* Memorizing	* One-on-	
11	Pray Constantly	Mths.	Bible verses--	One	
12	Answer of Prayer		25	Disciple-	* One Day
13	Who is God?			Making	Retreat--1
14	The Fall and Its Results		* Written		
15	Death of Christ--Cross		Testimony		
16	Death and Resurrection				
17	The Holy Spirit		* Book		
18	New Creation--New Life		Reading--		
19	Grace		5 Books		
20	The Call to Fruitful Living				
21	Genuine Love in Action				
22	Purity and Integrity of Life				
23	Christian Stewardship				
24	Spiritual Warfare				
25	The Return of Christ				

WEEK	CONTENTS	SPAN	ASSIGNMENTS	TRAINING	ACTIVITIES
1	What is a Disciple?				
2	The Cost of Discipleship				
3	Witnessing for Christ				
4	Walking as a Servant		* Bible		* Picnic--1
5	Maturing in Christ		Reading--New		
6	The Lordship of Christ		Testament (1)		
7	The Call to Ministry		Old Testament		
8	The Nature of the Church		(Prov - Mal)		
9	The Function of the Church				
10	The Clergy and the Laity	7 - 12	* Memorizing	* One-on-	
11	You are the Priest(Minister)	Mths.	Bible verses--	One	
12	Spiritual Gifts		25	Disciple-	* One Day
13	Fellowship with Christians			Building	Retreat--1
14	Small Group Strategy		* Book		
15	Small Group Leadership		Reading--	*Assist a	
16	Small Group Bible Study		5 Books	Group	
17	Inductive Bible Study			Leader	
18	Introduction to the OT-1				
19	Introduction to the OT-2				*Gradua-
20	Introduction to the NT-1				tion
21	Introduction to the NT-2				
22	The Spirit of Prophecy				
23	Healthful Living				
24	The Meaning of the Sabbath				
25	Doctrine of the Sanctuary				

APPENDIX B

TEN EXAMPLES OF INDUCTIVE BIBLE
STUDIES FOR SMALL GROUPS

Example 1

WHAT IS A DISCIPLE?

Objective: To examine the commitments required of a disciple of Jesus Christ.

Text: Luke 14:25-33.

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 Matt 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 verses, 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? _____

The disciple is a learner.

Jesus was a lifelong learner. In his early years we see him in the Temple, listening and asking questions (Luke 2:46). During his ministry

we see him urging his disciples to “learn this lesson from the fig tree” (Matt 24:32). The writer of Hebrews said of Christ’s life on earth, “Although he was a Son, he learned obedience from what he suffered” (Heb 5:8).

1. What attitude should characterize a learner? Prov 12:1 and 4:13 _____
2. From what can we learn?
 Prov 4:1 _____
 Prov 27:17 _____
 Matt 11:29 _____
 John 6:45 _____
 Heb 13:7-8 _____
3. In 1 Cor 14:20, what did Paul encourage the Corinthians to do? _____
4. Why is it important for you to receive instruction? Prov 11:14 _____
5. Read Prov 24:30-34. What can you learn about the man who lacks judgment? _____

Summary and discussion questions:

- How can you tell if you love anyone else above Christ?
- What are some things you do not like to receive instruction or correction for?
- From whom do you feel you learn the most?

Example 2

THE COST OF DISCIPLESHIP

Objective: To examine the commitments required of a disciple of Jesus Christ.

Text: Luke 14:28-32; 9:23-26, 57-62; 1 Cor 9:24-27.

Shallow and superficial Christianity can always be bought for the price of a little loose-change commitment--but discipleship cannot. In our lesson today we will be studying the cost of gaining the right to be called Christ's disciples.

The cost of discipleship.

1. What does Jesus encourage those who want to be his disciples to consider? Luke 14:28-32 _____
2. What might it cost you to be Jesus' disciple? Luke 9:57-62 _____
3. Read Rom 12:1-2. How would you explain the meaning of the term *living sacrifice*? _____
4. Read Luke 9:23-26.
 - a. What do you think it means to deny yourself? _____
 - b. What does it mean to "take up your cross daily"? _____
 - c. How can you save your life? _____
5. Prayerfully consider your life in light of the passages studied in questions 1-4. What new commitment do you need to make? _____

Diligence and discipline.

1. In the New Testament the Christian life is compared to running a race. Read 1 Cor 9:24-27.
 - a. How did Paul say we should run the race? _____
 - b. List other important factors in running a race. How can these principles be applied to the "race" of a disciple? _____
2. Heb 12:1-2 gives additional insights into this race.
 - a. What can hinder a Christian from finishing the race? _____
 - b. How should you run? _____
 - c. Where should your eyes be fixed as you run? _____
 - d. In what ways does Jesus' life motivate you to run? _____
3. Read 2 Tim 2:3-6, where Paul compared the Christian to three types

of people.

- a. What are they? _____
- b. Pick one of these types of people and further describe how such a lifestyle might represent a disciplined, diligent Christian disciple. _____

4. Read Heb 6:11-12. How do diligence and discipline relate to being Christ's disciple? (You may want to use a dictionary to help you understand the full meaning of these words.) _____

There are four steps in completing a course of action: (1) desire, (2) decision, (3) determination, and (4) discipline.

5. a. What attitude characterizes a mature Christian? Phil 3:12-15 _____
- b. What attitudes do you think would characterize an immature Christian? _____

6. What did Paul teach about diligence in Col 3:17? _____

7. Why is the attitude of your heart so important in being Christ's disciple? Prov 4:23 _____

8. What are some areas in which you should be exercising greater discipline? How should you be doing it? _____

Summary and discussion questions:

- Why does Christ want us to count the cost of our discipleship?
- Why is there a cost?
- How can we maintain our eyes on Jesus?
- How can an undisciplined person become more disciplined?
- What do you feel are your most important commitments as a disciple of Jesus Christ?

Example 3

THE OBEDIENT CHRISTIAN

Objective: To see that obedience is the most important quality of our love for Jesus Christ.

Text: John 14:15, 21-23.

At the moment you placed your faith in Jesus Christ as your Savior, a life of obedience to God became a real possibility. The Holy Spirit set you free from the bondage of sin and death (Rom 8:2). He enables you to live a Christlike life.

The basis for obedience.

When you consider obedience to God, it is necessary to remember who he is and what he desires for you.

1. What do the following statements tell you about God?
 - a. 1 John 4:8 _____
 - b. Rev 4:11 _____
 - c. How does these facts influence your obedience to God?
2. Read Deut 10:12-13
 - a. What did God require from Israel? _____
 - b. Why did God desire that they keep these commandments? _____
 - c. How does this apply to a Christian today? _____
3. What does 1 John 5:3 teach about God's commandments? _____
4. After reflecting on John 14:15 and 14:21, briefly state the relationship between loving God and obeying him. _____

Obedience to God.

How do you know what God desires for your life? The Bible is God's revelation of truth, and obedience to God's word is obedience to God himself.

1. Psalm 119 deals with the importance of God's word. What are several ways the Bible can help you live for Christ?

Verse 11 _____
 Verse 105 _____
 Verse 130 _____

2. In 2 Tim 3:16 Paul said that the Scriptures are profitable for:
- _____ (What to believe and do)
 - _____ (Recognizing sin)
 - _____ (How to change)
 - _____ (How to live)

3. Jesus presents a vivid picture of two types of people in Matt 7:24-27: the wise man and the foolish man. Read the passage and answer the following questions.

	Wise Man	Foolish Man
On what foundation was the house built?	_____	_____
To what forces were both houses exposed?	_____	_____
What was the result?	_____	_____
Did this person here God's word?	_____	_____
How did these two men differ?	_____	_____

4. Perhaps God's word has recently made you aware of an area of your life which needs to be brought into closer obedience to God. If so, in what area? _____

Summary and discussion questions:

How does our understanding of who God is influence our obedience to him?

Why is it for our good to obey God?

How important is love in our relationship with God?

Your obedience to God is based on the fact that he is your Creator.

You obey him because of who he is.

Why is the Bible crucial in the matter of obedience?

God reveals his standards through the Scriptures.

End with a brief prayer by the leader or sentence prayers by group members.

Example 4

KEYS TO CONSISTENT OBEDIENCE

Objective: To live an obedient life.

Text: 1 Cor 3:16; 2 Cor 6:16; Gal 2:20; 1 John 4:4.

God does not expect you to live an obedient life in your own strength.

God's provision.

He has provided you with everything necessary to make obedience a reality.

1. Who lives in every believers?

1 Cor 3:16 _____

2 Cor 6:16 _____

Gal 2:20 _____

2. Why are Christians able to overcome their enemy in the world?

1 John 4:4 _____

3. In addition to his personal presence, what else has God given to help you live for him?

2 Tim 1:7 _____

2 Pet 1:3 _____

Rom 15:4 _____

Your attitudes.

While God has equipped you for obedience, a key to successful use of these resources is your attitude.

1. What attitudes can you display in obeying God?

Deut 16:16 _____

Ps 10:8 _____

Luke 8:15 _____

Summary and discussion questions:

To the extent that you appropriate God's provision for victory, you can experience a life of obedience.

Describe God's part and your part in your living an obedient life.

Why are our attitudes important in obedience?

Remember to pray faithfully and regularly for your group members. Each one will have distinct needs you can pray about.

Example 5

THE PRACTICE OF OBEDIENT LIVING

Objective: To practice obedience and gain victory over sin.

Text: 1 John 1:9; Jas 1:14; 4:7, 17; Matt 4:1-3.

The obedient Christian still faces daily struggles with temptation. How can we practice obedience and gain victory over sin? Biblical principles and examples provide the answer.

1. Discover the source and causes of temptation in the following verses:

- a. Who is the tempter? Matt 4:1-3 _____
- b. Who is never the source of temptation? Jas 1:13 _____
- c. What causes you to be drawn into temptation? Jas 1:14 _____

2. In Josh 7:20-21, examine Achan's statement about his disobedience.

- a. What factors contributed to his disobedience? _____
- b. At what point could he have prevented his sin? _____
- c. What can you learn from his error? _____

3. Using the following verses as a guide, write a brief definition of sin. Isa 53:6; Jas 4:17; 1 John 3:4 _____

How does sin differ from temptation? _____

4. Consider 1 Cor 10:13.

- a. Are the temptations you face different and perhaps more difficult than those faced by others? _____
- b. What limit does God place on temptation? _____
- c. What is God sure to provide when you are tempted? _____

This verse is a promise to claim. If you memorize and review it, it will remind you to look for the way out when you are tempted.

God offers us victory and deliverance, but men sin because they often neglect provision. Known but unconfessed sin grieves God. Although sin does not alter God's love, it does cause a break in fellowship with him.

5. In 1 John 1:9 we are told to _____

Why is this important? _____

6. In Ps 32:5, David prays and confesses his sin. Write this verse in your own words. _____

7. In what practical ways can you avoid falling into temptation? Prov 4:13-15 _____

8. What two steps indicated in Jas 4:7 will help you walk in victory? _____

To submit to God you must yield your will to God's will. To resist the devil you must use God's provision for victory.

9. These questions about sin and temptation probably remind you of the daily conflict you experience.

- a. What is the root problem in the area you recorded? _____
- b. How does the temptation to disobey God in this area begin to show itself? _____
- c. What steps can you take to avoid these beginning? _____

Summary and discussion questions:

You are not immune from temptation and sin. Sin does not negate God's love for you, but it does break your fellowship with him. Confession restores that fellowship.

What is the difference between temptation and sin?

Do people fall into sin or plan for it?

What is God's remedy for sin?

Since God knows everything, why should we confess our sins?

In what areas of your life have you had victory over sin lately?

Example 6

WITNESSING FOR CHRIST (1)

Objective: To see the importance of sharing with others what Jesus Christ has done for us, and to become more skilled in doing this.

Text: Acts 1:8; Mark 5:18-19; 2 Cor 5:9-14.

1. In Mark 5:18-19, notice Jesus' words to a man he had healed.
 - a. Where did he send him? _____
 - b. What did he tell him to do? _____
 - c. Why do you suppose Jesus gave these particular instructions? _____

2. When you think about speaking of Christ, how do you react? _____

How do you think Peter would have answered this question? Acts 4:20 _____

3. Sometimes you may feel as though you "need to know all the answers" before you can be an effective witness for Christ. What would you share with others? 1 John 1:3 _____

An for what purpose? _____

How would you summarize the most important things you have seen and heard about Christ? _____

4. Carefully examine 2 Cor 5:9-14. In this section Paul lists several motivations and reasons for witnessing for Christ. List those you discover.

Verse 9 _____

Verse 10 _____

Verse 11 _____

Verse 14 _____

Witnessing is taking a good look at the Lord Jesus and then telling others what you have seen.

Summary and discussion questions:

Why was Peter compelled to speak of Jesus?

How should seeking God's approval be a motive in our witnessing?

According to the principles of Scripture, we are to be witnesses of what we see and hear of Christ.

Example 7

WITNESSING FOR CHRIST (2)

Objective: To see the importance of sharing with others what Jesus Christ has done for us, and to become more skilled in doing this.

Text: 1 Cor 2: 4-5; 13:4-7; Matt 5:16; 1 Pet 3:15; John 9:25.

How do you become an effective witness? Witnessing is not merely an activity--it is a way of life. Christians do not do witnessing; they are witnesses--good or bad. Concentrate on improving your witness for Jesus Christ.

Witness by love.

1. Consider the qualities of love mentioned in 1 Cor 13:4-7. Which three do you feel would help you most to become a more effective witness for Christ? _____

2. Read John 13:34-35. Imagine yourself as one of the apostles, and Jesus has just finished making this statement. What immediately comes to your mind? _____

Why do you think Jesus gave this command? _____

Some people never read the Bible and seldom attend church. If you want to know what Christ can do for them, let them see what Christ had done for you.

Witness by life.

1. What can be the results of your good works? Matt 5:16 _____

2. Read 2 Cor 3:1-3. What did Paul say was true of the Corinthians? _____

Do you think people notice your life and consider it a witness for Jesus? Why or why not? _____

Witness by word.

1. What challenge and instruction with regard to witnessing do you see in 1 Pet 3:15? _____

2. Paul gave some important facts about witnessing for Christ in 1 Cor 2:4-5. Paraphrase these verses. _____

3. The blind man whom Jesus healed had little or no theological training, but he was able to relate simply and effectively the facts of his experience. What did he say? John 9:25 _____

Can you make a statement similar to that of the healed blind man?
How would you say it in your own words? _____

In conclusion, remember that you do not have the power in yourself to convince anyone of spiritual truth. The Holy Spirit convicts non-Christians of their need to know Christ (John 16:8). As you pray for those with whom you desire to share your story, be sure to ask God to honor the proclamation strengthen you as you share the gospel.

Summary and discussion questions:

Why is love so important in witnessing?

Why do you believe sharing your faith in Christ with others is important?

What qualities of life make a person an effective witness?

How much do you need to know to speak to someone about your faith in Christ?

We are witnesses by actions of love, by our lifestyle, and by our speech.

Example 8

WALKING AS A SERVANT

Objective: To follow Christ's example in giving ourselves as servants to others.

Text: Mark 10:45; Matt 9:35; John 13:1-16; Phil 2:3-8; Luke 22:24-27.

Everyone enjoys being served, but few enjoy making the effort to serve others. People don't mind being called servants, but they do mind being treated as servants. The mature Christian is marked by what he will do for others without expecting anything in return.

Christ your example.

1. What was Christ's purpose in coming to this world? Mark 10:45 _____
2. What are some ways in which Jesus served people?
Matt 9:35 _____
John 13:3-5 _____
3. Read Phil 2:5-8.
 - a. Whose example are you to follow? Verse 5 _____
 - b. What position did Christ take? Verse 7 _____
 - c. How did he demonstrate his servanthood? Verses 7-8 _____
4. Consider the command in Phil 2:3-4.
 - a. What are you told to do? _____
 - b. Can you think of any situation in which you are not practicing this attitude of living? _____
 - c. What can you do to correct this? _____

Christ's desire for you.

1. Read Mark 1:31.
 - a. After Jesus had served Peter's mother-in-law by healing her, what was her immediate response? _____
 - b. In what ways has Christ helped you? _____
 - c. What should your response be? _____
2. Whom should you desire to serve?
John 12:26 _____
Gal 5:13 _____
Gal 6:10 _____
3. During Christ's last time with the disciples before his death, he

demonstrated several things about a serving attitude. Read Luke 22:24-27.

- a. What were the disciples arguing about? Verse 24 _____
- b. How did Jesus demonstrate his humility? Verse 27 _____
- c. How should Christ's followers conduct themselves? Verse 26 _____
- d. How is this contrary to the way the "world" operates? Verse 25 _____

4. The incident in John 13:1-15 reveals much about Jesus' attitude in serving. List several lessons you can learn from this passage. _____

Summary and discussion questions:

Why did Jesus become a servant?

Why do you think Jesus washed his disciples' feet (John 13:3-5)?

Why do you think the disciples were discussing which one of them would be greatest?

Why did Jesus emphasize servanthood so much?

Jesus Christ was not obligated to become a servant, but he did so voluntarily, giving of himself to meet people's needs.

Christ has helped all believers, and their response should be to serve him and to serve other Christians.

Example 9

KEYS TO BECOMING A SERVANT

Objective: To follow Christ's example in giving ourselves as servants to others.

Text: 2 Cor 4:5; 8:9; 9:6-8; 12:15; John 13:13, 16.

Giving yourself.

Christians have been set free in Christ--not to do whatever they please, but to serve. Believers have been set free from sin to serve righteousness (Rom 6:18-19), set free from Satan to serve God (1 Pet 2:16), and set free from self to serve others (Gal 5:13). Christians are no longer under obligation to serve the things of the old life, but free to serve voluntarily the things of the new life.

1. What did Paul call himself? 2 Cor 4:5 _____

How did this basic attitude manifest itself? 2 Cor 12:15 _____

This week ask someone for his definition of a Christian servant.
Record his answer here: _____

Keys to becoming a servant.

Being humble.

1. What must you continually keep in mind? John 13:13, 16 _____

2. As a servant you could develop pride in your serving. What can keep you from doing this? Luke 17:10 _____

Observing and meeting the needs of others.

1. The servant is observant. "Ears that hear and eyes that see--the Lord has made them both" (Prov 20:12). God intends for you to use what he has given you to listen and observe.

a. How could you become a better listener? _____

b. How could you become a better observer? _____

2. What needs of others are you aware of which you could help meet? _____

Read Prov 3:27 and 1 John 3:17. What do these verses tell you to do? _____

Evaluating your serving.

1. Stop for a moment and evaluate your serving.
 - a. Give an example of when you served another person.
 - b. Can you think of an example when you failed to serve another person although you were aware of a need? _____
 - c. In your opinion, why did you serve one time and not the other? _____

2. Why is it important to serve in the "little" things? Luke 16:10 _____

A servant gives.

One of the most tangible ways to serve others is to meet their material and financial needs. If you are willing to give of that which is tangible, you will be better able to give of that which is intangible--your time, your experience, your love, your life.

1. What principles provide a foundation for New Testament giving?

2 Cor 8:9 _____

2 Cor 9:8 _____

2. What promises does God make to those who give?

2 Cor 9:6 _____

Phil 4:19 _____

3. Evaluate your giving.
 - a. Do you have a plan? _____
 - b. To whom are you giving presently? _____
 - c. Do you need to change any of your giving practices? _____

If so, what will you do? _____

Summary and discussion questions:

What do you think is the real test of being a servant?
 How was Paul a servant for Jesus Christ?
 What is important about listening to others?
 How is giving related to servanthood?
 What can you give to others in order to truly serve them?
 Believers must "die to self" in order to live for others. Then we are free to be servants.

A servant must be humble and observant in little things as well as bigger ones.

A server is a giver--not only of himself, but also of his material and financial possessions. Each Christian should have a personal plan for financial giving based on scriptural principles.

Example 10

MATURING IN CHRIST

Objective: To recognize that spiritual growth is a long process that includes struggles.

Text: Eph 4:11-16.

Today's world is characterized by many inventions which meet people's needs quickly and easily: instant foods, instant electronic communication, instant information sorted in high speed computers. Christians must remember, however, that there is no such thing as "instant maturity" in the Christian experience. Becoming a Christian begins a lifelong adventure of knowing God better and loving him more.

Moving toward maturity.

1. You took your first step toward spiritual maturity when you put your faith in Christ. List the important points of the gospel message, with scriptural references: _____

2. Read Eph 4:11-16.

a. What is God's desire for you? Verses 13,15 _____

b. What are some characteristics of immature Christians ("children" or "infants")? Verse 14 _____

c. According to this passage, what characterizes a spiritually mature person? _____

3. Contrast man's old nature with the Christian's new nature. Eph 4:22-24

Old Nature	New Nature

4. Consider 2 Cor 3:18.

a. Into whose image are you being changed? _____

b. Who brings about this change? _____

c. Are you completely changed all at once? _____

5. What do the following verses in Romans tell you about your relationship to Christ? _____

a. What has already happened to you? Rom 5:8-9 _____

b. What should already happened to you? Rom 5:8-9 _____

c. What can you expect in the future? Rom 8:16-18 _____

These three aspects of salvation in Christ are helpful in understanding God's plan for believers:

Justification	Past tense--I have been saved ... from the penalty of sin.	My position is in Christ.
Sanctification	Present tense--I am being saved ... from the power of sin.	My condition is becoming like Christ.
Glorification	Future tense--I will be saved ... from the presence of sin.	My expectation is to be like Christ.

6. Think carefully about Col 3:2-4. How do these verses relate to the preceding chart? _____

Your starting point.

1. Examine Col 2:6-7. How did you begin your life in Christ? _____

How should you continue to grow? _____

2. Consider Rom 5:1-5. Because of your justification by faith in Christ, what practical benefits are yours to experience? _____

3. Read Eph 1 and list several things which you have "in Christ." _____

The process of growth.

1. A revealing parallel exists between physical life and spiritual life. What can you learn about this parallel from the following references?

1 Thess 2:11 _____

1 Tim 4:8 _____

Heb 5:13-14 _____

1 Pet 2:2-3 _____

What other illustrations of this parallel do you know? _____

2. What things listed in Rom 5:17 can you receive? _____
What will this enable you to do? _____

3. Meditate on Rom 6:11-13.

a. What should you count as true about yourself? Verse 11 _____

b. What should be your present relationship to sin? Verse 12 _____

c. What must you not allow? Verse 13 _____

d. What action should you take? Verse 13 _____

e. How would you explain the truth of Rom 6:5-6? _____

4. God intends for you to reign in life (Rom 5:17), not for sin to reign in

your life (Rom 6:13). What application do these verses suggest for your life?

5. Paul stated that Christians are saved through faith (Eph 2:8-9), but your relationship to God does not end there.

a. According to Eph 2:10, what are you? _____

b. Is God still working in you? _____

c. What is God doing? Phil 1:6 _____

As you reflect on your life, be thankful for all that God is doing in you. Conflicts in your life should encourage you because they indicate that God is still working in you, changing you to be like Christ. Take a moment to express your gratitude to God for what he has done, is doing, and will do for you.

How to live.

1. What guidelines for your life as a Christian do you see in these verses:

Rom 8:4 _____

2 Cor 5:7 _____

Eph 5:2 _____

1 John 2:6 _____

2. Using 1 John 1:6-10, contrast those who walk in fellowship with God and those who do not.

People in fellowship with God

People not in fellowship with God

3. What attitude should a mature Christian possess? Phil 3:13-15 _____

4. Read 1 Cor 15:58. While awaiting eternity with Christ, what should Christians be doing? _____

What fact can motivate you to do this? _____

5. What are some areas in which you can experience spiritual growth?

2 Pet 3:18 _____

1 John 4:16-17 _____

6. Consider 2 Tim 4:7-8. What statement was Paul able to make concerning his earthly walk with Christ? _____

What did he expectantly await in the future? _____

Summary and discussion questions:

God intends Christians to mature and become like Jesus Christ. God has saved Christians from the penalty of sin. They are presently engaged in a conflict with sin, but can anticipate a sinless future with Christ.

Faith in Jesus Christ marks the beginning of Christian growth. The believer has God's resources available to him to help him grow.

Spiritual growth is similar to physical growth. It takes time as God works in the believer's life. Christians should reign in life, recognizing that God is bringing to fulfillment the work he began in them.

Growing in Christ is similar to walking. Led by the spirit, Christians are to walk in faith and love and in fellowship with Christ.

A mature Christian is one who continues to follow Christ, abounding in his work and experiencing his grace and love. God does not forget the work of the believer and will one day reward him.

What do you think are the primary areas in which you are now growing spiritually?

Source: These Bible Study lessons for small groups are adopted from Design for Discipleship (Colorado Springs, CO: NavPress, 1980).

SELECTED BIBLIOGRAPHY

SELECTED BIBLIOGRAPHY

Books and Periodicals

Adsit, Christopher B. Personal Disciplemaking: A Step-by-Step Guide for Leading a Christian from New Birth to Maturity. San Bernardino, CA: Here's Life Publishers, 1988.

Aldrich, Joseph C. Life Style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World. Portland, OR: Multnomah Press, 1981.

Anderson, James D. Ministry of the Laity. San Francisco: Harper & Row, 1986.

Arensmeier, Tim. "Developing Servants Instead of 'Learners.'" Searching Together 13 (Spring 1984) : 8-12.

Arn, Win, and Charles Arn. The Master's Plan for Making Disciples: How Every Christian Can Be an Effective Witness through an Enabling Church. Pasadena, CA: Church Growth Press, 1982.

Arnold, Jeffrey. The Big Book on Small Groups. Downers Grove, IL: InterVarsity Press, 1992.

Ayres, Francis O. The Ministry of the Laity: A Biblical Exposition. Philadelphia: Westminster Press, 1962.

Barlow, T. Ed. Small Group Ministry in the Contemporary Church. Independence, MS: Herald Publishing House, 1972.

Barker, Steve, Judy Johnson, Jimmy Long, Rob Malone, and Ron Nicholas. Small Group Leaders' Handbook. Downers Grove, IL: InterVarsity Press, 1982.

_____. Good Things Come in Small Groups: The Dynamics of Good Group Life. Downers Grove, IL: InterVarsity Press, 1985.

Beyer, H. W. "διακονεω, διακονια, διακονος." Theological Dictionary of the New Testament. Edited by Gerhard Kittel. Grand Rapids, MI: Eerdmans Publishing Company, 1965. 2:81-93.

- Bietenhard, H. "People (λαος)." The New International Dictionary of New Testament Theology. Edited by Colin Brown. Grand Rapids, MI: Zondervan Publishing House, 1976. 2:795-800.
- Boer, Harry R. Pentecost and Missions. Grand Rapids, MI: Eerdmans Publishing Company, 1961, 122, 128. Quoted in David C. K. Watson. Called and Committed: World-Changing Discipleship, 144, Wheaton, IL: Harold Shaw Publishers, 1982.
- Boice, James M. Christ's Call to Discipleship. Chicago: Moody Press, 1986.
- Bonhoeffer, Dietrich. The Cost of Discipleship. New York: Macmillan Company, 1963.
- Bosch, David J. Transforming Mission: Paradigm Shifts in Theology of Mission. Maryknoll, NY: Orbis Books, 1992.
- Boys-Smith, E. P. "Discipleship." A Dictionary of Christ and the Gospels. New York: Scribner's Sons, 1906-08. 1:459-460.
- Braun, Neil. Laitiy Mobilized: Reflections on Church Growth in Japan and Other Lands. Grand Rapids, MI: Eerdmans Publishing Company, 1971.
- Butt, Howard E., Jr. "The Layman as a Witness." Christianity Today 12 (August 1968): 10-12.
- Caslow, Daniel E. Profiles Nurture Series. Mountain View, CA: Pacific Press Publishing Association, 1982.
- Casteel, John L., ed. Spiritual Renewal through Personal Groups. New York: Association Press, 1957. Quoted in T. Ed. Barlow. Small Group Ministry in the Contemporary Church, 40, Independence, MS: Herald Publishing House, 1972.
- Clark, Steven B. Building Christian Communities. Notre Dame: Ave Maria, 1972, 70-71. Quoted in Richards, Lawrence O. A Theology of Church Leadership, 284-285, Grand Rapids, MI: Zondervan Publishing House, 1980.
- Coenen, L. "Witness (μαρτυρια)." The New International Dictionary of New Testament Theology. Edited by Colin Brown. Grand Rapids, MI: Zondervan Publishing House, 1978. 3:1038-1051.
- Costas, Orlando E. The Church and Its Mission. Wheaton, IL: Tyndale House Publishers, 1974.

Crawford, John R. "Calvin and the Priesthood of All Believers." Scottish Journal of Theology 21 (June 1968) : 145-156.

Dederen, Raoul. "A Theology of Ordination." Ministry, February 1978, Special Supplement, 24-A-24-P.

Design for Discipleship. Colorado Springs, CO: NavPress, 1980.

Dictionary of Doctrinal and Historical Theology, 1872. S.v. "Clergy."

Dietrich, Suzanne de. "You Are My Witnesses." Interpretation: A Journal of Bible and Theology 8 (July 1954) : 273.

Doohan, Leonard. Laity's Mission in the Local Church. San Francisco: Harper & Row, 1986.

Dulles, Avery. Models of the Church. Garden City, NY: Image Books, 1987, 225. Quoted in William J. Rademacher. Lay Ministry, 23, New York: Crossroad Publishing Company, 1991.

Eastwood, Cyril. The Priesthood of All Believers: An Examination of the Doctrine from the Reformation to the Present Day. Minneapolis: Augsburg Publishing House, 1962.

Edge, F. B. The Greening of the Church. Waco, TX: Word Books, 1971.

Edwards, Rex D. A New Frontier--Every Believer a Minister. Mountain View, CA: Pacific Press, 1979.

Ellis, J. S. The Church on Purpose: Keys to Effective Church Leadership. Cincinnati: Standard Publishing, 1982.

The Encyclopedia of Religion, 1987 ed. S.v. "Laity."

Fenhagen, James C. Mutual Ministry, New Vitality for the Local Church. New York: Seabury Press, 1977.

Feucht, Oscar E. Everyone a Minister: A Guide to Churchmanship for Laity and Clergy. St. Louis: Concordia Publishing House, 1976.

Fisher, W. E. From Tradition to Mission. Nashville, TN: Abingdon Press, 1965, 44. Quoted in Andrew J. Boettcher. "Clarifying the Nature and Mission of the Church: A Study Manual for Church Leaders," 81, D.Min. thesis project, Eastern Baptist Theological Seminary, 1986.

Flood, Edmund. The Laity Today and Tomorrow. New York: Paulist Press, 1987.

- Foerster, W. "κληρος." Theological Dictionary of the New Testament. Edited by Gerhard Kittel. Grand Rapids, MI: Eerdmans Publishing Company, 1965. 3:758-764.
- Foley, Gerald. Empowering the Laity. Kansas City, MO: Sheed & Ward, 1986.
- Fryling, Alice, ed. The Disciple-Makers' Handbook. Downers Grove, IL: InterVarsity Press, 1989.
- Galloway, Dale E. 20/20 Vision: How to Create a Successful Church. Portland, OR: Scott Publishing Company, 1986.
- Garlow, James L. Partners in Ministry: Laity and Pastors Working Together. Kansas City, MO: Beacon Hill Press of Kansas City, 1981.
- Gibbs, Mark, and T. Ralph Morton. God's Frozen People. Philadelphia: Westminster Press, 1965.
- _____. God's Lively People. Philadelphia: Westminster Press, 1971.
- Grimes, Howard. The Church Redemptive. New York: Abingdon Press, 1958.
- _____. The Rebirth of the Laity. New York: Abingdon Press, 1962.
- _____. "The Vocation of the Laity." Perkins School of Theology Journal 13 (Fall 1959) : 1. Quoted in James L. Garlow. Partners in Ministry: Laity and Pastors Working Together, 45, Kansas City, MO: Beacon Hill Press of Kansas City, 1981.
- Hahn, Celia Allison. Lay Voices in an Open Church. Mount St. Albans, Washington, DC: Alban Institute, 1985.
- Hall, Cameron P. Lay Action: The Church's Third Force. New York: Friendship Press, 1974.
- Hare, A. Paul. Handbook of Small Group Research. New York: Free Press of Glencoe, 1962.
- Harkness, Georgia Elma. The Church and Its Laity. New York: Abingdon Press, 1962.
- Harper, Michael. Let My People Grow! London: Hodder & Stoughton, 1977, 75. Quoted in David C. K. Watson. I Believe in the Church, 254, Grand Rapids, MI: Eerdmans Publishing Company, 1979.

- Hedley, George. The Minister Behind the Scenes. New York: Macmillan Company, 1956, 1. Quoted in Franklin M. Segler. A Theology of Church and Ministry, 71, Nashville, TN: Broadman Press, 1960.
- Henrichsen, Walter A. Layman, Look up!: God Has a Place for You. Grand Rapids, MI: Zondervan Publishing House, 1983.
- _____. Disciples Are Made--Not Born. Wheaton, IL: Victor Books, 1976.
- Hess, K. "Serve (διακονεω)." The New International Dictionary of New Testament Theology. Edited by Colin Brown. Grand Rapids, MI: Zondervan Publishing House, 1978. 3:544-549.
- Hestenes, Roberta. Using the Bible in Groups. Philadelphia: Westminster Press, 1983.
- How to Lead Small Group Bible Studies: A Navigator Guide. Colorado Springs, CO: NavPress, 1982.
- Hull, Bill. The Disciple Making Pastor. Tarrytown, NY: Fleming H. Revell Company, 1988.
- _____. Jesus Christ Disciple Maker. Old Tappan, NJ: Fleming H. Revell Company, 1984.
- Inrig, J. Gary. "Called to Serve: Toward a Philosophy of Ministry." Bibliotheca Sacra 140 (October-December 1983) : 335-349.
- Johnson, David W., and Frank P. Johnson. Joining Together: Group Therapy and Group Skills. Englewood Cliffs, NJ: Prentice-Hall, 1975, 4. Quoted in Lassew D.Raelly. "The Development of a Theologically Undergirded Strategy for Mission Employing Small Group Structure in the SDA Church in Zambia," 63-64, D.Min. project report, Andrews University, 1981.
- Johnson, Kurt W. Small Group Outreach. Hagerstown, MD: Review and Herald Publishing Association, 1991.
- Kelley, Alden Drew. The People of God: A Study in the Doctrine of the Laity. Greenwich, CT: Seabury Press, 1962.
- Ketcherside, W. Carl. The Royal Priesthood. St. Louis: Mission Messenger, 1956.
- Kraemer, Hendrick. A Theology of the Laity. Philadelphia: Westminster Press, 1958.

- Küng, Hans. The Church. New York: Sheed and Ward, 1967.
- Ladd, George E. A Theology of the New Testament. Grand Rapids, MI: Eerdmans Publishing Company, 1974.
- Lindgren, Alvin. Foundations of Purposeful Church Administration. Nashville, TN: Abingdon Press, 1965.
- Lindgren, Alvin J., and Norman Shawchuck. Let My People Go: Empowering Laity for Ministry. Nashville, TN: Abingdon Press, 1980.
- Mallison, John. Building Small Groups in the Christian Community. Sydney, Australia: Renewal Publications, 1978.
- Martin, John A. "Luke." The Bible Knowledge Commentary. Wheaton, IL: Victor Books, 1983.
- McBride, Neal F. How to Lead Small Groups. Colorado Springs, CO: NavPress, 1990.
- McGavran, Donald A. Understanding Church Growth. Rev. ed. by C. Peter Wagner. Grand Rapids, MI: Eerdmans Publishing Company, 1990.
- McNeill, John T., ed. Calvin: Institutes of the Christian Religion. Philadelphia: Westminster Press, 1967. 2:1055.
- Miles, Matthew B. Designing Training Activities. Quoted in Lawrence O. Richards. A New Face for the Church, 156, Grand Rapids, MI: Zondervan Publishing House, 1970.
- Miller, Donald G. "Some Observations on the New Testament Concept of 'Witness.'" The Asbury Theological Journal 43 (Spring 1988) : 55-71.
- Miller, Keith. The Taste of New Wine. Waco, TX: Word Books, 1963, 111-113. Quoted in John Stott. One People, 58, Old Tappan, NJ: Fleming H. Revell Company, 1982.
- Minear, P. Images of the Church in the New Testament. Philadelphia: Westminster Press, 1970.
- Ministerial Association General Conference of Seventh-day Adventists. Seventh-day Adventists Believe . . . : A Biblical Exposition of 27 Fundamental Doctrines. Washington, DC: Review and Herald Publishing Association, 1988.
- Moltmann, Jürgen. The Experiment Hope. London: SCM Press, 1975, 11. Quoted in David J. Bosch. Transforming Mission: Paradigm Shifts in Theology of Mission, 467, Maryknoll, NY: Orbis Books, 1992.

- Mott, John R. Liberating the Lay Forces of Christianity. New York: Macmillan Company, 1932.
- Moulton, Harold K. The Analytical Greek Lexicon. Rev. ed. Grand Rapids, MI: Zondervan Publishing House, 1979.
- Müller, D. "Disciple (μαθητης)." The New International Dictionary of New Testament Theology. Edited by Colin Brown. Grand Rapids, MI: Zondervan Publishing House, 1975. 1:483-490.
- The Navigator Bible Studies Handbook. Colorado Springs, CO: NavPress, 1979.
- Neill, Stephen C., and Hans-Ruedi Weber, eds. The Layman in Christian History. Philadelphia: Westminster Press, 1963.
- Nygren, Anders, ed. This Is the Church. Philadelphia: Muhlenberg Press, 1952, 124. Quoted in Kenneth B. Stout. "Developing, Implementing, and Testing a Training Program for Lay Pastoral Ministry in Selected Churches of the Columbia Union Conference of Seventh-day Adventists," 45-46, D.Min. project report, Andrews University, 1983.
- Oosterwal, Gottfried. "The Role of the Laity." Andrews University Focus, Supplement #23, July-August 1973, 1-6.
- Ortiz, Juan Carlos. Call to Discipleship. Plainfield, NJ: Logos International, 1975.
- Parker, Pierson. "Disciple." The Interpreter's Dictionary of the Bible. New York: Abingdon Press, 1962. 1:845.
- Peck, George, and John S. Hoffman, eds. The Laity in Ministry: The Whole People of God for the Whole World. Valley Forge, PA: Judson Press, 1984.
- Pentecost, Dwight J. Design for Discipleship. Grand Rapids, MI: Zondervan Publishing House, 1977.
- Powell, Robert R. Managing Church Business through Group Procedures. Englewood Cliffs, NJ: Prentice-Hall, 1964.
- Quayle, William A. Laymen in Action. New York: Methodist Book Concern, 1912.
- Rademacher, William J. Lay Ministry. New York: Crossroad Publishing Company, 1991.

- Raines, R. A. New Life in the Church. New York: Harper & Row, 1961.
- Reid, Clyde H. Groups Alive-Church Alive. New York: Harper & Row, 1969.
- Rengstorf, K. H. "μαθητης." Theological Dictionary of the New Testament. Edited by Gerhard Kittel. Grand Rapids, MI: Eerdmans Publishing Company, 1965. 4:415-460.
- Richards, Lawrence O. Christian Education. Grand Rapids, MI: Zondervan Publishing House, 1975.
- _____. Creative Bible Teaching. Chicago: Moody Press, 1970.
- _____. A New Face for the Church. Grand Rapids, MI: Zondervan Publishing House, 1970.
- _____. A Theology of Church Leadership. Grand Rapids, MI: Zondervan Publishing House, 1980.
- Richards, Lawrence O., and Gilbert R. Martin. Lay Ministry. Grand Rapids, MI: Zondervan Publishing House, 1981.
- Rowthorn, Anne W. The Liberation of the Laity. Wilton, CT: Morehouse-Barlow, 1986.
- Sahlin, Monte. Sharing Our Faith with Friends without Losing Either. Hagerstown, MD: Review and Herald Publishing Association, 1990.
- Samaan, Philip G. Christ's Way of Reaching People. Hagerstown, MD: Review and Herald Publishing Association, 1990.
- Schultz, Beatrice G. Communicating in the Small Group. New York: Harper & Row, 1989.
- Segler, Franklin M. A Theology of Church and Ministry. Nashville, TN: Broadman Press, 1960.
- Serendipity Bible for Groups. Littleton, CO: Serendipity House, 1988.
- Shaw, M. E. Group Dynamics: The Psychology of Small Group Behavior. New York: McGraw-Hill, 1981. Quoted in Beatrice G. Schultz. Communicating in the Small Group, 4, New York: Harper & Row, 1989.
- Sheridan, Mark. "Disciples and Discipleship in Matthew and Luke." Biblical Theology Bulletin 3 (October 1973) : 233-255.

- Steinbron, Melvin J. Can the Pastor Do It Alone? Ventura, CA: Regal Books, 1987.
- Stevens, R. Paul. Liberating the Laity: Equipping All the Saints for Ministry. Downers Grove, IL: InterVarsity Press, 1985.
- Stott, John. Basic Christianity. Downers Grove, IL: InterVarsity Press, 1958.
- _____. One People. Old Tappan, NJ: Fleming H. Revell Company, 1982.
- Strathmann, H. "λαος." Theological Dictionary of the New Testament. Edited by Gerhard Kittel. Grand Rapids, MI: Eerdmans Publishing Company, 1965. 4:50-57.
- Swamidoss, A. W. "Diakonia as Servanthood in the Synoptics." Indian Journal of Theology 32 (January-June 1983) : 37-51.
- Todd, James A. "Participation: An Overlooked Clue." Encounter Creative Theological Scholarship 34 (Winter 1973) : 27-35.
- Trueblood, Elton. The Company of the Committed. New York: Harper & Row, 1961.
- _____. The Incendiary Fellowship. New York: Harper & Row, 1967.
- _____. Your Other Vocation. New York: Harper & Brothers, 1952.
- Tuente, R. "Slave (δουλος)." The New International Dictionary of New Testament Theology. Edited by Colin Brown. Grand Rapids, MI: Zondervan Publishing House, 1978. 3:592-598.
- Turner, Nathan W. Effective Leadership in Small Groups. Valley Forge, PA: Judson Press, 1977.
- Warren, Richard. Twelve Dynamic Bible Study Methods for Individuals and Groups. Wheaton IL: Victor Books, 1981.
- Watson, David C. K. Called and Committed: World-Changing Discipleship. Wheaton, IL: Harold Shaw Publishers, 1982.
- _____. I Believe in the Church. Grand Rapids, MI: Eerdmans Publishing Company, 1979.
- Webber, George W. The Congregation in Mission. New York: Abingdon Press, 1964.

- Weber, Hans-Ruedi. "Ministries of the Priestly People." Laity 9 (July 1960) : 19-20. Quoted in James L. Garlow. Partners in Ministry: Laity and Pastors Working Together, 109, Kansas City, MO: Beacon Hill Press of Kansas City, 1981.
- Wentz, Frederick K. The Layman's Role Today. Garden City, NY: Doubleday, 1963.
- White, Ellen G. Christian Service. Takoma Park, MD: Home Missionary Department of the General Conference of the Seventh-day Adventist, 1947.
- _____. Evangelism. Washington, DC: Review and Herald Publishing Association, 1946.
- _____. Gospel Workers. Washington, DC: Review and Herald Publishing Association, 1948.
- _____. Steps to Christ. Washington, DC: Review and Herald Publishing Association, 1975.
- Wilhoit, Jim, and Leland Ryken. Effective Bible Teaching. Grand Rapids, MI: Baker Book House, 1988.
- Williams, Dan. Seven Myths about Small Groups. Downers Grove, IL: InterVarsity Press, 1991.
- Wilson, Carl. With Christ in the School of Disciple Building: A Study of Christ's Method of Building Disciples. Grand Rapids, MI: Zondervan Publishing House, 1976.
- Zens, Jon. "I Have Left You an Example: Authority in Servanthood." Searching Together 13 (Spring 1984) : 13-16.

Unpublished Material

- Boettcher, Andrew J. "Clarifying the Nature and Mission of the Church: A Study Manual for Church Leaders." D.Min. thesis project, Eastern Baptist Theological Seminary, 1986.
- Castanon, Eliezer. "The Training of Laypersons for Caregiving Ministry Among Hispanics." D.Min. project report, Andrews University, 1988.
- Foster, W. Richard. "Designing a Holistic Process for Discipling: A Primer." D.Min. thesis project, Eastern Baptist Theological Seminary, 1982.

- Kilcher, Douglas R. "Training and Motivation of the Laity for Ministry." CHMN 664, class syllabus, Andrews University, Fall 1992.
- Linberg, Edwin C. "An Examination of the Role of the Clergy as an Enabler of the Development and Growth of the Ministry of the Laity." D.Min. thesis, School of Theology at Claremont, 1975, 246-247. Quoted in James L. Garlow. Partners in Ministry: Laity and Pastors Working Together, 109-110, Kansas City, MO: Beacon Hill Press of Kansas City, 1981.
- MacCarty, William. "A Retrospective History of a Program for Encouraging and Supporting Lay Involvement in the Ministry and Growth of the Church." D.Min. project report, Andrews University, 1987.
- Modad, Miled. "Developing and Implementing a Training Program in Public Evangelism for Lay Members of the Spanish Seventh-day Adventist Churches of the Wisconsin Conference." D.Min. project report, Andrews University, 1989.
- Owen, A. Wayne. "An Approach to Motivation for Volunteer Church Ministries." D.Min. project report, Andrews University, 1988.
- Raelly, Lassew D. "The Development of a Theologically Undergirded Strategy for Mission Employing Small Group Structure in the SDA Church in Zambia." D.Min. project report, Andrews University, 1981.
- Reid, Mendel. "Practical Guidelines for Supervisors and Interns within a Biblical Perspective of Ministry." D.Min. project report, Andrews University, 1979.
- Schilt, W. Clarence. "A Handbook for Leaders of Small Groups." MSSN 735, class syllabus, Andrews University, Summer 1991.
- Stout, Kenneth B. "Developing, Implementing, and Testing a Training Program for Lay Pastoral Ministry in Selected Churches of the Columbia Union Conference of Seventh-day Adventists." D.Min. project report, Andrews University, 1983.
- Swanson, Kenneth O. "A Training Program for the Elder, Deacon, and Deaconess." D.Min. project report, Andrews University, 1986.

VITA

Un Bae Kim

Birth: September 11, 1959, Seoul, Korea

Married: Hyun Jin, March 16, 1986

Child: Gee Hyun

Education:

Bachelor of Arts in Theology, Sam-Yuk University 1982

Master of Divinity, Andrews University 1986

Doctor of Ministry, Andrews University 1993

Professional Experience:

Pastor, Eastern Central Conference in Korea 1986-1989

Pastor, SDA Language Institute in Korea 1989-1991

Ordination: Korean Union Conference 1990