Developing The Educating For Discipleship Model To Be Used in Sabbath School in South Korea

Sun Il Kim

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ABSTRACT

DEVELOPING THE EDUCATING FOR DISCIPLESHIP MODEL TO BE USED IN SABBATH SCHOOL IN SOUTH KOREA

by

Sun Il Kim

Adviser: Kathleen Beagles
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University
Seventh-day Adventist Theological Seminary

Title: DEVELOPING THE EDUCATING FOR DISCIPLESHIP MODEL TO BE USED IN SABBATH SCHOOL IN SOUTH KOREA

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Date completed: June 2016

Problem

Sabbath School is designed to be a system in which people are engaged in the process of becoming disciples, however, the church tends to operate in a formal and mechanical manner. As a result, the Sabbath School cannot be an agency to produce Christ’s disciples and the church cannot be a community of discipleship. Both of these conditions can be addressed by attending to the health of the faith community which allows the process of discipleship to accomplish transformation of the members of the community.

The Seventh-day Adventist Church has Sabbath School, which is a great system for the purpose of encouraging discipleship. This study will develop an Educating for Discipleship model to ignite the spirit of discipleship. Sabbath School will be an active
time of inspiring discipleship and working to achieve Sabbath School’s original goal, that of education for soul-winning and mission.

Method

This study applies research, Bible analysis, a review of literature, an analysis of *Counsels on Sabbath School* (White, 2002a) and the combined aims of Sabbath School to the process of discipleship.

Results

This study develops the Educating for Discipleship model, a Bible study centered model which leads children, youth and new believers to become Christ’s disciples and His missionaries. The Educating for Discipleship model is operated in Sabbath School because Sabbath School is a place of Bible study for believers and its expressed goals are matched with the discipleship process.

Conclusion

The Educating for Discipleship model will establish discipleship through purposeful studying of the Bible. Bible study in Sabbath School creates cooperation between teachers and members, with influence extending to families and the entire churches. It utilizes inductive and deductive reasoning simultaneously. The Educating for Discipleship model restores the function of Sabbath School, which is to help believers to apply and practice the word of God in their lives. The restored Sabbath School plays a pivotal role in the church, fostering the growth of a discipleship community. Sabbath School operated via the Educating for Discipleship model will provide a practical
educational environment for participants to live as Jesus’ disciples especially as missionaries and servants in many different fields.
DEVELOPING THE EDUCATING FOR DISCIPLESHIP MODELS TO BE USED IN SABBATH SCHOOL IN SOUTH KOREA

A Project Document
Presented in Partial fulfillment
of the Requirements for the Degree

Doctor of Ministry

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MODEL TO BE USED IN SABBATH
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ACKNOWLEDGEMENTS

As I was about to finish my project report, I met a young man serving a small local church in South Korea as a Sabbath School superintendent. It must not have been an easy task to be in charge of Sabbath School for that small local church. He told me that the biggest challenge for him was the indifference of the church members. He felt very frustrated as a Sabbath School leader when he saw the small congregation sitting there without any passion or spirit. His final comment to me came as quite a shock. He said, “Now I understand why my friends, who were once on fire for God, are leaving the church after they served as a Sabbath School superintendent.” I pray that this paper would help to restore the true function of Sabbath School.

First of all, I want to express my gratitude to everyone involved in this process. I would like to thank my mother who always prayed for me and encouraged me to finish my studies. Also I want to say thank you to my beloved wife, Sang Hee, and my children, Da-Hyun and Kang-Hyun. They are my friends and helpers in this spiritual journey, and I am very proud of them. I would also like to thank the professor, the first reader, Dr. Kathleen Beagles, who has a great deal of knowledge about Sabbath School and participated in the project Together Growing Fruitful Disciples by the General Conference. Her dissertation, The validity of the Growing Disciples in Community model among adolescents in Seventh-day Adventist Schools in North America inspired me and provided a great deal of insight. She is a remarkable person and offered me much kind encouragement to accomplish this goal. I would also like to acknowledge Dr. Stanley E. Patterson, the second reader, who is chair of the Christian Ministry department. I am very lucky to have met him. His keen intelligence and pastoral experiences have been
very helpful to me during the Doctor of Ministry course. I will never forget their encouraging and affirming leadership. Furthermore, I express my gratitude to the Florida Conference of Seventh-day Adventists for supporting me financially and administratively to become a more professional minister. Moreover, I thank Pastor Ron Sung-Sup Park, Erica Choi and her husband elder Choi for translating and editing. Without the help of everyone that I have mentioned above, it would not have been possible for me to finish this project paper.

Finally, I thank God, who is the first and the last. I am in awe of His grace and the fact that He has loved and used a humble person like me. All glory and honor belongs to Him.
CHAPTER 1

INTRODUCTION

Background

The Korean Union designated 2008 as the year of worship renewal and held a Sabbath School Conference to plan and implement a project to this end. In 2012 the Korean Union Sabbath School Department conducted surveys for the project from September to October. The Union surveyed 278 pastors with 30 survey questions. The result of some key questions would show how local church pastors thought about Sabbath School and its conditions.

The Sabbath School Department of the Korean Union evaluated the results of the survey, which indicated that 64% (this assumes that “Neutral” indicates a negative attitude) of pastors (among 278 pastors) believed Sabbath School was not helpful in church growth (see question 2 in Table 1). Moreover, they did not want to recommend Sabbath School to non-believers (see question 9 in Table 1). The Korean Union Sabbath School director concluded, “It seems to indicate that Sabbath School, as a program, is not appropriate to introduce to non-believers. It does not match the goals of Sabbath School” (Chea, 2013, pp. 7-8).

This is the background of a Sabbath School which has become a burden to the church, even though we say “Sabbath School is a fundamental system that unites the Seventh-day Adventist Church as a world church” (2013, p. 7).
### Table 1

**The Results of Survey for Sabbath School**

<table>
<thead>
<tr>
<th>Questions</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Is Sabbath School helpful for the spiritual growth of the church?</td>
<td>3%</td>
<td>7%</td>
<td>36%</td>
<td>40%</td>
<td>14%</td>
</tr>
<tr>
<td>Evaluation: Around 54% of pastors agreed that Sabbath School had a positive side in terms of qualitative growth.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Is Sabbath School helpful for the evangelism growth of the church?</td>
<td>3%</td>
<td>20%</td>
<td>41%</td>
<td>28%</td>
<td>8%</td>
</tr>
<tr>
<td>Evaluation: Only 36% of the pastors agreed. It shows that pastors are not positive about the functionally mission of Sabbath School.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Is it possible to have different and varying programs depending on each church’s situation?</td>
<td>0%</td>
<td>3%</td>
<td>3%</td>
<td>70%</td>
<td>24%</td>
</tr>
<tr>
<td>Evaluation: Pastors are very flexible about Sabbath School programs.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Is it necessary to follow the traditional Sabbath School Program?</td>
<td>10%</td>
<td>42%</td>
<td>32%</td>
<td>15%</td>
<td>1%</td>
</tr>
<tr>
<td>Evaluation: Only 16% of the pastors agreed to the traditional program.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Do we need more time for the discussions?</td>
<td>2%</td>
<td>5%</td>
<td>17%</td>
<td>49%</td>
<td>27%</td>
</tr>
<tr>
<td>Evaluation: There were 76% of pastors in favor of more time for in-depth discussions of the Sabbath School quarterly.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Do we need small groups?</td>
<td>1%</td>
<td>1%</td>
<td>11%</td>
<td>60%</td>
<td>27%</td>
</tr>
<tr>
<td>Evaluation: There were 87% of pastors in favor of small groups.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Is it necessary to provide time for seminars for missionary training during Sabbath School?</td>
<td>1%</td>
<td>10%</td>
<td>24%</td>
<td>39%</td>
<td>17%</td>
</tr>
<tr>
<td>Evaluation: There were 56% of pastors in favor of using Sabbath School more as a mission based program.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Does Sabbath School vitalize the divine worship service?</td>
<td>10%</td>
<td>25%</td>
<td>30%</td>
<td>30%</td>
<td>5%</td>
</tr>
<tr>
<td>Evaluation: There were 35% of pastors who disagreed and 35% of pastors who agreed.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. As a pastor, can you recommend Sabbath School for non-believers to attend?</td>
<td>11%</td>
<td>25%</td>
<td>37%</td>
<td>24%</td>
<td>3%</td>
</tr>
<tr>
<td>Evaluation: It seems as if Sabbath School is indicated as a program that is not appropriate to introduce to non-believers. This does not match to the goals of Sabbath School.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note: This is only nine questions out of the 30 questions on the questionnaire.*

Laurentiu (2014, p. 5) analyzed the reasons for decline in Sabbath School attendance from two perspectives. One is the satisfaction of church members in Sabbath
School and another is the achievement of Sabbath School goals. According to Laurentiu (2014), Sabbath School needs to clearly identify the factors that are causing issues in Sabbath School. “The level of achievement and satisfaction with Sabbath School is highly related to Sabbath School attendance” (2014, p. 148).

Statement of the Problem

Many Seventh-day Adventist churches have a Sabbath School program, but it has become formal and has lost its meaning (White, 2002a, p. 152), causing the decline of Sabbath School attendance in many places (Laurentiu, 2014, pp. 144-145). This is the same case with Gang Reung Nam Bu Seventh-day Adventist Church, for only a small portion of the church members attend Sabbath School on a regular basis. There exists no “satisfaction” or “achievement” (2014, p. 5) in Sabbath School, meaning it is not a means of discipleship in the church.

Purpose of the Study

The purpose of this study is to develop a discipleship model to creatively engage children, youth, young adults and new believers in South Korea, particularly in Gang Rueng Nam Bu Seventh-day Adventist Church, to be Christ’s disciples. By implementing the Educating for Discipleship model, Sabbath School can be reinstated as the center for cultivating mature Christians and future leaders who are involved in service to others and are passionate about mission.

Significance of the Study

Church is the community of discipleship that is one of the best of the gifts Jesus gave to His people (Hull, 2006, pp. 24-25). Based upon the command of Jesus, “Make
disciples” (Matt 28:19), there is a need for a systematic cycle for producing disciples, an especially demanding task as of the 20th century (2006, pp. 26-27)

Since Sabbath School was established and designed to be a soul winning institution of the Seventh-day Adventist Church, it needs to be active as a nurturing system of the church. It is Sabbath School that educates and trains the disciples of Jesus.

The Educating for Discipleship model is proposed to help people realize that they are disciples of Jesus, maintaining their spiritual identity. Life-long educational courses through the Educating for Discipleship model can give members a clear motivation and purpose driven activities.

Context of Implementation

The Educating for Discipleship model was created based on Seventh-day Adventist Church in South Korea. Therefore, there are three contextual elements: First, there were about 120-140 church members with two elders, six deacons, 22 deaconesses, around 30 children and youth, and 10 new believers based on 2006 statistics. Second, the church owned the building and had 10 rooms including the cafeteria for the use of Sabbath School between 9:30 a.m. to 11:00 a.m. Third, the main active age group was between 30 -50 years of age and the church was well unified and sincere.

Conceptual Framework

The Educating for Discipleship model is divided into two distinct, yet simple steps: The first step is “God initiates” and the second step is “We respond.” The first step involves members becoming disciples of Jesus through engaging and enriching Bible study. The Bible studies provide deep analysis, actively using inductive and deductive reasoning. Moreover, members gain confidence in their faith as well as vital spiritual
nourishment. The first task is to know that disciples are chosen (God chooses us), may respond to the call (God reveals Himself to us), and recognize themselves as disciples of Jesus (God forms us). The second step, “We respond,” is a stage of obedience to practice and exercise the word of God in one's life (connecting with Him in the Spirit) through the guidance of the Holy Spirit wherever they are (living in the Spirit).

One of the characteristics of the Educating for Discipleship model is the cycle system. It does not end after producing disciples who obey the word of Jesus. Rather, its ultimate goal is to have its members respond to the call of Jesus who chooses them to spread the gospel. When an individual’s spiritual life is an ongoing journey, that person’s influence spreads and affects their family, their church, their community, and ultimately the world. When members experience this continual spiritual growth, they should find that the world is filled with opportunities to witness.

Sabbath School has been a well-organized organization since 1850, having an allocated budget and staff. Above all, as far as its goals, Sabbath School is a discipling school of the church, having the same spirit of the Educating for Discipleship model.
The Framework of Educating for Discipleship model in Sabbath School

“As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, follow Me. So he arose and followed Him” (Mk 2:14, NKJV).

God initiates (Follow Me):
The formation of a relationship with God and faith building.

Educated by equipping deductive and inductive reasoning Bible study via the God chooses us, God reveals himself to us and God forms us processes

Becoming Missionary
(Mk 2:14; CSW 86)

Disciples in 4 areas
Giving the Bible study as teachers and parents
Serving the Community as servants and good neighbors
Having the Fellowship with believers as children of God
Dedication to the World mission as an evangelist

Becoming Believer
(Mt 4:19; CSW 61)

We respond (Follow Him):
The outcomes of a relationship with God and practicing the faith

Educated by exercising and obeying what is learned in Bible study via the connecting with Him in the Spirit and living in the Spirit processes

The children, young adults, and new believer
(Deuteronomy 31:13; CSW 99)

The Mission of the Sabbath School is to be a system of local church religious education that builds faith and practice (Sabbath School Handbook p.2).

Building faith - Sabbath School builds faith through the study of the Scriptures and the doctrines and teachings of the Seventh-day Adventist Church.

Practicing - Sabbath School builds presents practical application of biblical principles and the teachings of the Seventh-day Adventist Church to the lives of the Sabbath School members.

Figure 1. Educating for Discipleship Model
The Limitation of the Study

This paper is based on the experiences of churches in South Korea. Korean society has its own unique hierarchical culture; however, it is not addressed in this paper.

This project is done in the context of the International In-residence cohort of the Andrews University Doctor of Ministry Program and it does not implement the actual operations of the Educating for Discipleship model in a local church.

Delimitation of the Study

The New King James Version of the Bible is used for this study unless otherwise stated.

It determines the two purposes of the Sabbath School program (winning new converts and training missionaries) based on Counsels on Sabbath School Work (White, 2002a). Moreover it deals with the areas of activity associated with its four goals, as stated in the Sabbath School Handbook—Bible study, community, fellowship and world missions (Sabbath School/Personal Ministries Department General Conference of Seventh-day Adventists, 2000).

To help in the recognition of the problem in this paper, I exemplify the environment of ministry in Gang Reung Nam Bu Seventh-day Adventist church in Korea in which I ministered during March, 2004 to February 2007.

Definitions of Terms

Action Units: Small groups providing time for sharing, Bible study and systematic planning for outreach in Sabbath School ("General Conference of Seventh-day Adventists Sabbath," 1979, p. 99).
Adolescent: Individuals approximately ages 12 to 18 years of age.

Deductive Bible study: The method of Bible study in Sabbath School wherein certain topics and contents studied necessarily lead to conclusions derived from correct connections between premises which are either given or assumed to be true.

Defensive discipleship: It cannot be called missional discipleship. It focuses on protecting people from influences in the world. This assumes that people are pure so they need discipleship to keep the purity of the heart.


God reveals Himself to us: Sharing the acknowledgement of God, who allows us to know Him.

God forms us: The response of mankind to the sovereign calling of God by circumcision, baptism, Passover and bearing the cross.

Evangelism: The initial making of disciples and the continual making of disciples (Dodson, 2012, p. 35). This means evangelism is a part of discipleship that creates and matures disciples because discipleship involves both being and doing.

Gospel: The Good News that Jesus is Lord, which is the fulfillment of the promise that God saves His people from their sins. I introduce several distorted gospel messages (forgiveness only gospel, social gospel, relevant gospel, prosperity gospel and consumer gospel) that do not present discipleship as the intentional commitment of followers of Jesus to live in service to others (Ekstrand, 2012, p. 440).

Full time learning format: The format style of Sabbath School that expends the entire allocated time for learning activities.
Hidden curriculum: Unplanned or unintended learning in the area of desirable attitudes and values by unintentional or under-signed teachings (Beagles, 2009, p.46).

Horizontal discipleship: Discipleship that highlights God's mission.

Inductive Bible study: The method of Bible study in Sabbath School that has no pre-conclusions and draws the conclusions from active interactions between teachers and students.

Infra: An abbreviation of infrastructure, meaning the basic structure or features of a system or organization. I use it to signify the environment of the building, numbers, manpower and finance in the church, specifically in relation to Gang Reung Nam Bu church in East Central Korea Conference.

Offensive discipleship: Discipleship that understands the power of the gospel in which believers go out to overcome and transform the world (Geiger, Kelley, & Nation, 2012, pp. 22-23).

One man vision: Thought of there being one person who God may do great things through if God is willing. If the one man vision applies to the pastor only, it encourages hierarchical callings in the Korean church.

Rapport: A close and harmonious relationship in which the people or groups concerned understand each other's feelings or ideas and communicate well in the church between members and pastor.

Sabbath School: A system of religious education in a local church that builds faith and practice in the Seventh-day Adventist Church ("General Conference of Seventh-day Adventists Sabbath," 1979, p. 2).
Seventh-day Adventist: The official name of the Seventh-day Adventist Church since 1860 (Land, 2005, p. 220).

Special-centered program: This is the typical operating style of Sabbath School that is very event-oriented and has independent themes for different weeks. This type of Sabbath School has a lack of consistency. Therefore, it cannot promote a solid united goal for Sabbath School. In addition, it is also very dependent on the talents and gifts of the Sabbath School officers.

Vertical discipleship: Piety-centered discipleship that points up to God's character.

Young Adults: Individuals that are approximately 19 to 30 years of age.

Description of the Process

The discipleship pattern is a unique process from the Bible that presents a discipleship model (God initiates: God chooses us, God reveals Himself to us, God forms us; We respond: connecting with Him in the Spirit, living in the Spirit). All the steps to become a disciple can take place simultaneously. However, the reason for defining all of the steps is to provide an education in the elements that are necessary to get to know God. Goals are given to each step in this pattern (becoming a believer: building faith; becoming a missionary: providing practice). The goals that are defined at Sabbath School are determined based on the book Counsels on Sabbath School Work (White, 2002a). The Educating for Discipleship model is created after selecting the discipleship pattern from the Bible and also establishing the goals from Counsels on Sabbath School Work. By restoring the two goals, which are to become disciples of Jesus and to become
missionaries of the Lord, Sabbath School can effectively contribute to the four areas (Bible study, community, fellowship and world mission) that are given to it.

**Outline of the Study**

Chapter 1 presents a background of a problem, the statement of the problem, the purpose and significance of the study, the conceptual framework, assumptions related to the study, a list of limitations and delimitations for the study, definitions of the terms used in the study, and a description of the processes.

Chapter 2 defines the theological foundation of discipleship through the Bible. It describes biblical patterns of discipleship sourced by the Israelites and the twelve disciples as a group, as well as Noah and Paul as an individual. Lastly it discusses the biblical justification of discipleship through the early church. Patterns of discipleship in this chapter become the source to provide a blueprint pattern for the Educating for Discipleship model.

Chapter 3 reviews the literature related to discipleship. It considers recent scholarship on the topic of discipleship and examines the development and success of discipleship in addition to the conceptual characteristics of discipleship in Korea. Moreover, an analysis of *Counsels on Sabbath School Work* is provided.

Chapter 4 shows the history of the Korean Seventh-day Adventist churches and the history of discipleship in Korea. It also looks at the reality of Korean Seventh-day Adventist churches in how they manage discipleship today. This chapter also shows the characteristics of discipleship and Sabbath School. It then develops a discipleship model. Furthermore, the chapter includes research into the possibilities and methods that may be used to apply the model in the Sabbath School setting. It describes additional aspects
necessary for further study. It also gives the strategies of how to implement the study in the field and describes the expected outcomes of implementation.

Chapter 5 summarizes the study and gives conclusions and recommendations.
CHAPTER 2

SPIRITUAL AND THEOLOGICAL FOUNDATION

Introduction

The will of Jesus is for us to “make disciples, teaching them to observe all things that I have commanded you and lo, I am with you always” (Matt 28:20). Discipleship is one of the essential activities that Jesus gave to His people and is also the first step of His mission (Hull, 2006, pp. 24-25).

Through this chapter, it will be shown biblically that the church is built on the relational principles of discipleship. This paper endeavors to develop a discipleship model in the church, since “the church of Jesus Christ is under orders to keep on making disciples as long as we have breath. This is the driving force and foundation of all the church is and what it does” (Hull, 2010b, p. 27), for “the church is a discipleship community” (Ogden, 2003, p. 51). Discipleship is the mission from Jesus to us as “fishers of men” (Matt 4:19; Mark 1:17). The church must embrace this model of community and the consequent transformation of members as disciples of Jesus if Sabbath School is ever to become a vital vehicle for this expected reality.

Biblical Patterns of Discipleship

The word “discipleship” is a relational term (Longenecker, 1996, p. 84). God called Israel into a special relationship with Himself (Isa 43:1-3a), and Jesus calls His people into this special relationship as well (Wilkins, 1992, p. 53).
Jesus stands between us and the Father, and has invited us into relationship with Him (2 Cor 6:16, 18). “The God of the Old Testament who calls his people to a covenantal relationship is the same God of the New Testament who, in Jesus, calls his people to the new covenantal relationship” (Wilkins, 1992, p. 54). He said, “I am ascending to My Father and your Father, and to My God and your God” (John 20:17b), and He continues the relationship with us (John 14:16, 17).

God Initiates—Calling: The Creation of a Relationship by God

Wilkins (1992, p. 52) describes it as “the call which initiates discipleship. Without a calling from God, no one can be His disciple because it is God who chooses His own disciples” (see also 1 John 4:19). We cannot choose God to be our Father. God is willing to be our Father and wants us to be His children (see John 1:12; Acts 13:3; Rom 8:16; 1 Cor 4:14; 2 Cor 6:18; Eph 5:1). Wilkins also argues that God calls His people out as His representatives in any circumstance because He wants to cultivate within His people a godly character. He adds, “That calling is at the heart of biblical discipleship, both in the Old and the New Testaments” (1992, pp. 53-54).

There was no hope for human beings since they were cut off because of their sins (Gal 2:16). Nevertheless, in that desperate situation, God’s calling was the only solution for human beings to restore their relationship with Him (Rom 7:21-24). The conception of this re-creation starts with God’s calling (2 Tim 1:9). There is a clear goal of the calling and it is to bless all the nations of the earth (Gen 18:18; 22:18). This blessing comes through Jesus, the Messiah.

God’s calling is all about connecting humanity with Jesus Christ. God creates a new relationship by giving Jesus Christ as the promised “seed” (Gen 26:4) in the promise
of the Messiah. Jesus is always the center of the relationship. There are three steps to God’s calling: God chooses us, God reveals himself to us, and God forms us.

God Chooses us: God’s Sovereign and Premeditated Plan

*The Israelites in the Old Testament.* Moses was led to the burning bush. God had called him there and told Moses, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob” (Exod 3:6, 15, 16; 4:5; 6:3). This indicates that God chose Moses, and his people were chosen through the promise that He made with their patriarchs.

God introduced Himself as the God of Abraham, Isaac and of their fathers. God reminds Moses of the promises that He made with the patriarchs, and they are the promises that God wants to keep through their descendants, the Israelites. Three patriarchs are in the description “your fathers.” This is because of the promises that each one received from God (“Interpretation of Exodus,” 1980, 3:6). God asks Moses to take off his shoes (Exod 3:5) because he was standing in a holy place. Anywhere with the presence of God is holy. The holy God invites Moses to a holy place and a holy work (3:5, 1980).

There are two characteristics of choosing. One of them is the sovereignty of God. In Deuteronomy 7:6, God called (בָּחַר) His people (Gen 12:7; 13:15, 16; 22:17, 18; Exod 32:13). Especially in Deuteronomy 7:7, notice that, “The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples.” This shows that God chooses His people solely based on His sovereignty, as opposed to any other conditions of the people. God chose them and called (בָּחַר) them from the earth to be His people. The second characteristic of choosing
is that it is the plan of God. Scripture says that God chooses His people “before the foundation of the world” (Eph 1:4). Therefore there are two characteristics: God’s sovereignty and His plan even before the creation.

*The Disciples in the New Testament.* In Luke 6:13 Jesus calls His disciples. “And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles.” The two Greek verbs that are used here are προσφωνέω (call) and ἐκλέγομαι (choose). Jesus called and chose them. This was neither because Jesus was acquainted with them nor because they were qualified to be His disciples (John 13:18; 15:16, 19; Acts 1:2; 13:17; 15:7, 22; 1 Cor 1:27, 28; Eph 1:4; Jas 2:5). E. G. White (1953, p. 294) says God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image. Even Paul testified that he was ‘separated’ after being ‘called’ (Rom 1:1).

**God Reveals Himself to us: Letting us get to Know God**

*The Israelites in the Old Testament.* When Moses met God, he took off his shoes, and when the Israelites heard God’s calling, “they bowed their heads and worshiped” (Exod 4:31). However Moses also recognized that they did not have the proper concept of God due to their being enslaved for such a long period of time, so he was worried about how he would explain to them who sent him (Exod 3:11; 4:1). Despite the calling from God, the Israelites were not ready (White, 1947, p. 260). God performed miracles to help Moses to ignite their faith (Exod 4:2-8). The Israelites attained knowledge of God
as they went through the ten plagues. Exodus 10:2 says, “and that you may tell in the
hearing of your son and your son’s son the mighty things I have done in Egypt, and My
signs which I have done among them, that you may know that I am the LORD.” God
used the ten plagues as a means to help prepare the Israelites, yet in the end, the Israelites
could not enter the Promised Land due to their unbelief (Exod 14:11, 12; 15:23, 24; 16:2;
16: 20, 27; 17:1-31; 32:1-6; Num 11:1, 4-23) and distrust at Kadesh Barnea (Num 14).
For the next 40 years they saw the works of God in the wilderness until they had another
encountered with God again (Heb 3:9).

_The Disciples in the New Testament._ The life of Jesus was a time of teaching and
training of the disciples (White, 1953, pp. 151, 250, 291). They began to resemble
Christ’s character through their personal relationship with Him. “They were well-known
to the world for the purity of their speech” (1953, p. 712). Nonetheless, they also failed,
and had to go through another character rebuilding process. Jesus appeared to them again
after the resurrection (John 21:14). The disciples needed to be called and educated again

_God Forms us: Be Disciples_

_The Israelites in the Old Testament._ The Israelites were getting to know God and
His power through the plagues; but they also needed to be reborn as His people. They
were instructed to sacrifice the Passover lamb (Exod 12:21), which represented Jesus (1
Cor 5:7). By the promise of Jesus Christ who became their Savior, they were chosen and
called out to be a people who saw the power of God. They were baptized by crossing the
Red Sea (1 Cor 10:1-2).
God called Moses (Exod 3:1-10), but His presence at the burning bush was not only to call Moses out. Through Moses, God wanted to call out the Israelites that were the descendants of Abraham, Isaac and Jacob. Like God called out Israel through Moses, He wants to call out the whole world through Israel. The Exodus was not only to choose the Israelites but also to establish God’s kingdom on this earth through Israel. The mission of Israel is the extension of the mission of Abraham. “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, ‘In you all the nations shall be blessed’” (Gal 3:8). “The mission of Israel is to become a blessing to all the nations, which was given to Abraham (Gen 12:1-3) and ‘also reveal the love of God to the world’” (Ministerial Association of Seventh-day Adventists, 1988b, p. 137).

‘Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel. (Exod 19:5, 6)

They all were baptized at the Red Sea (1 Cor 10:1-2), yet they were not all allowed to enter Canaan because of their unbelief (Num 14:10-33). “Because they tempted the LORD, saying, ‘is the LORD among us or not?’” (Exod 17:7). Their actions revealed that they neither knew nor believed God. Their unbelief caused them to wander in the wilderness, and anyone older than 20 years old at that time, except for faithful Joshua and Caleb, would die in the wilderness (Num 32:13; Deut 1:35; Pss 78:8; 95:10).

The previous generation underwent circumcision and observed Passover (Exod 12:43-51). The new generation was all circumcised by the order of Joshua before they entered Canaan, and they celebrated Passover. From there, they received the mission to conquer Canaan (Num 26:55, 56; 33:54).
Disciples in the New Testament. Disciples of Jesus needed the baptism of the Holy Spirit as an anointing to ministry in addition to the guilt cleansing. The baptism of the Holy Spirit was the baptism in the name of Jesus (Acts 19:5) for repentance and preparation for the mission which was the proclamation that Jesus was the Messiah (Acts 18:28). “Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus” (Act 19:4). Disciples of Jesus took the baptism of repentance and the baptism of the Holy Spirit in the name of the Lord Jesus (Act 19:5).

After the resurrection they were reassured and the promise of the outpouring of the Holy Spirit was given to them (John 14:16, 26; 15:26; 16:7).

Jesus’ disciples were baptized with the Holy Spirit (John 1:33; Acts 1:5; 2:1-4; 2:38; 11:16). “The apostolic church baptized people after they accepted Jesus. It was an endorsement of the new believer” (Acts 8:12, 13; 9:18; 16:30-34). Baptism was the response of their faith and the recognition of their obedience (Ministerial Association of Seventh-day Adventists, 1988b, p. 182). In the apostolic church, the invitation of repentance includes the invitation of baptism. In this sense, baptism signifies true repentance. Believers bury their sins and receive the forgiveness of God by the blood of Jesus that forgives their sin. The baptismal ceremony symbolizes an internal purification that cleanses those confessed sins (1988b, p. 185). Acts 2:38 says, “be baptized for the remission of sins.” Also Acts 22:16 says, “be baptized, and washed away your sins.”

Peter says there is no exception when it comes to baptism. In Acts 2:38, the Greek word ἕκαστος is used for the New King James Version (NKJV) English translation “every one of you.” This Greek word has a meaning of “every man and woman” in 2
Corinthians 9:7. Even though baptism does not necessarily mean a sign of salvation, it is an external sign that their old life is buried and the new life has begun (1988b, p. 185). Afterwards, Jesus gave them a mission as His disciples, to “be witnesses unto me” (Acts 1:8). They were called again to be witnesses unto Christ (Luke 24:48; Acts 2:32; 3:15; 5:32). God needs a “changed man” (Hull, 2006, p. 25) in order to give him His mission.

Furthermore, they are called to be “a royal priesthood, a holy nation His own special people” (1 Pet 2:9a), so that they “may proclaim the praises of Him who called them out of darkness into His marvelous light” (1 Pet 2:9b). This is the mission that God gives to Israel, the disciples and the church.

Every calling comes with a mission. God calls us for His mission.

1. Amos was called when Judah and Northern Israel were prosperous and he accomplished the mission that he had (“Interpretation of Amos,” 1980, p. 954).

2. In Isaiah 6:1-8, Isaiah “realized his own inability to meet the situation and thought of the stubbornness and unbelief of the people for whom he was to labor, his task seemed hopeless” (White, 1947, p. 307).

3. In Jeremiah 1:1-10, Jeremiah was “called” to “the prophetic mission” (White, 1947, p. 409).

4. Pastors need to take God’s solemn call as a serious mission (White, 2002b, p. 145).

5. Christians are called to be the representatives of God and they should preserve their holiness in order to accomplish the mission (Letters, 1894, p. 26); (White, 2003, p. 44).

6. In Genesis 21:1, God “visited” Sarah. The meaning of the Hebrew word, פָּקַד is to visit someone with positive or negative intention or to appoint the person a mission (Strong, 1890). In this context, God is letting Sarah know that she will give birth to Isaac. At the same time, He was also giving her His mission. For reference, in the case of a negative situation, the same is used in the Bible to describe the visitation of God to exact judgment (Isaiah 24:21; Jeremiah 9:25; Hosea 12:3). In the case of a positive situation, the word is used to describe God visiting humanity to offer His grace. (Gen 50:24; Ruth 1:6; 1 Sam 2:21)
A calling from God does not in itself constitute one to be His disciple. The disciples of God must be the ones who actively walk with Jesus, follow Jesus and bear His cross on a daily basis (Luke 14:27).

Bonhoeffer proclaims that Christ’s disciples can be known by their behavior of obedience, rather than a simple confession of faith in Christ (1995, p. 57). “A mere profession of discipleship did not make them disciples” (White, 1953, p. 644). People become Christians by obeying the call. Then if there is no spontaneous obedience, they could not be considered the disciples of Christ. Discipleship requires an attitude of willingness and consistency.

The calling is the initial point of creating the relationship. And when the relationship is maintained by the Holy Spirit, we can live as Christ’s disciples with the principles of discipleship. Following is a continuation of obedience to the calling.

“Paul often mentions sanctification, the process of character transformation through which the saints must go. To instantaneous freedom from the guilt of sin, through justification (See on Rom 4:8)” (“Interpretation of Acts,” 1980, 26:18). In addition, it is the process by which we work towards perfection of character in Christ, through the continual dedicating of our lives and goals to Him (1980, 26:18). The calling is exclusively God’s part, yet the following is the choice that we make in response to God. Even this, however, is only possible with God’s help.

Discipleship is to surrender oneself to God and follow Him. “But first he must accept the conditions of discipleship. He must give himself unreservedly to God. At the
Savior’s call, John, Peter, Matthew, and their companions ‘left all, rose up, and followed Him’” (White, 1982, p. 393).

**Connecting With Him in the Spirit:**
*Preservation of Discipleship*

*The Israelites in the Old Testament.* The Israelites made a covenant with God, putting faith in the coming Messiah. “I will establish my covenant with thee; and thou shalt know that I am the Lord” (Ezek 16:62). Jehovah is the name of the God which denotes the fact that He keeps His word (Jer 31:31, 32). Jehovah said, “I will make a new covenant with the house of Israel” (Heb 8:8). Through the covenant, He “will be their God, and they shall be [His] people” (Jer 31:33, Heb 8:10).

The covenant provided a means through which the Israelites kept their relationship with God. As long as the Israelites abide by the covenant, they would be connected to His holiness. God called for the Israelites to offer a daily sacrifice (Num 29:6; 2 Chron 8:13; Ezra 6:9; Ezek 43:25). It is important for us to pay close attention to the fact that they had to maintain the fire and the incense of the daily sacrifices for it was not to be extinguished. This continual nature of the procedure is significant.

“Discipleship is the ongoing process of growth as a disciple” (1992, p. 41).

Hull (2006, p. 25) writes, “Disciples can respond to the call to follow Jesus only when God dwells among them.” He also asserts that since the word ‘-ship’ means “the state of” or “contained in,” discipleship can be defined as “the state of being a disciple” (2006, p. 25). Moreover Hull states, “In fact, the term discipleship has a nice ongoing feel—a sense of journey, the idea of becoming a disciple rather than having been made a disciple” (2006, p. 35).
Disciples in the New Testament. Discipleship for the New Testament disciples is to carry the cross of Christ every day by following Christ’s example, denying self and yielding the will to God. “If any man will come after me,” Christ said, “let him deny himself, and take up his cross daily, and follow me” (Luke 9:23). This is the proof of discipleship” (White, 1979, p. 356). Those who understand the true meaning of discipleship follow their Savior, Jesus, as His disciples.

The cross is a symbol of reconciliation between God and humanity (Rom 5:10; Eph 2:16; Col 1:20). “The evidence of discipleship—Christ’s likeness in self-denial and cross-bearing” is to be remembered (White, 1943, p. 350). It is “the cross which Christ declares to be the token of discipleship” (White, 1987, p. 78).

One of the basic principles of discipleship is to maintain the relationship with God. Denying self does not mean to bear His cross once but every day. The truth is the work of the Holy Spirit is needed in order to lift the cross high on a daily basis. Relationship sustains its significance only when it is maintained. A broken relationship can lead to a disparaging situation (Exod 32:10; Num 14:12, 22). The word discipleship itself is a relational term. Discipleship is a sign of a true relationship between Christ and His followers. Jesus washed the disciples’ feet when they were arguing about who was greater (Mark 9:34; Luke 9:46). Jesus taught His disciples that they would only be considered His true disciples if they followed His example. White asks, “How could He show that a mere profession of discipleship did not make disciples, or insure them a place in His kingdom?” (1953, p. 644). When those disciples wanted to be higher than others, discipleship disappeared from them because they did not want to practice the humble example of Jesus Christ. God daily loads us with benefits and bears our burdens (Ps
68:19). He has continually been our Savior. As His disciples, the followers of Christ, we need to take up His cross daily, and follow Him (Luke 9:23). The true meaning of being His disciples is to live with Him and to be united with Him day by day (Hull, 2006, p. 24).

**Living in the Spirit: The Fruits of Discipleship**

*Israelites in the Old Testament.* The Israelites meet the Commander of the Lord’s army at the plain of Jericho (Josh 5:15). Joshua asks him who he is. He lets Joshua know that he is more than an angel by receiving Joshua’s worship (“Interpretation of Joshua,” 1980, 5:13-15). The book *Patriarchs and Prophets* says that this was Christ (White, 1947, p. 488). In Joshua 6:2 God gives Joshua His word that the city has been delivered to them. The Israelites obey the mission and go into the city of Jericho, which becomes pivotal to conquering the Promised Land (Num 26:55, 56; 33:54). After their years of wandering in the wilderness, they are now able to possess the land. Even so, they are reminded, “And the Lord commanded me at that time to teach you statutes and judgment, that you might observe them in the land which you cross over to possess” (Deut 4:14).

*The Disciples in the New Testament.* The disciples’ receiving of the Holy Spirit on the day of Pentecost is quite noteworthy. Christ promises them that He is going to pour out the Holy Spirit on them. In addition, He confirms that He will be with them always. The promise of the Holy Spirit is fulfilled on the day of Pentecost. “And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen” (Mark 16:20). As in the Old Testament era, we see that God also aids His people in accomplishing their mission.
Spirit Conferred Gifts and Fruit: 
Functional Leadership Impact

The Holy Spirit empowers the disciple with gifts that facilitate ministry (Rom 12; 1 Cor 12; Eph 4). In so doing the empowered believer is enabled to fill a leadership role in a unique way based upon the diverse gifting determined by the Holy Spirit. This provides the content of ministry such as healing, mercy, teaching, evangelism, etc. and assumes an expectation by God that the believer will lead in the context of their gift(s).

The church becomes responsible for providing discipleship for the development of each member with a vision of that member becoming an effective leader/disciple in their own right.

In addition, the Holy Spirit provides a service of transformation through what Galatians 5 refers to as the Fruit of the Spirit (Gal 5:22, 23). These itemized qualities—love, joy, peace, patience, goodness, gentleness, faith, meekness, and self-control—are the relational qualities that determine the context quality in which the competencies of ministry are practiced.

These two contributions to the community of faith—Gifts and Fruit—are the essentials of Christian leadership (character and competence). Jesus’ departure from this earth assumed that His disciples would carry on where he left off—leaders of the Christian Church.

Summary of Biblical Patterns of Discipleship

To recapitulate the biblical evidence, Jesus is the center of relationship between God and His people. “I am ascending to My Father and your Father, and to My God and your God” (John 20:17b). He maintains the relationship (John 14:16, 17). He draws His
followers into that relationship (2 Cor 6:16, 18). In this sense, Jesus is the center of discipleship.

The Creation of a Relationship by God: God Initiates—Calling

1. God chooses us—God’s sovereign and premeditated plan: After sin was committed by humanity, they were separated from God and were supposed to die an eternal death. Without a relationship with God, we cannot be His children or disciples, yet God first loved us (1 John 4:19).

2. God reveals Himself to us—Acknowledging God: God declares, “You may know that I am the LORD” (Exod 8:22; 14:4; 31:13). We cannot follow anyone unless we know who is calling. God desires that we may know Him.

3. God forms us—Be disciples (Circumcision, Baptism, Passover and Cross): The response of mankind to the sovereign calling of God is to become His disciples. He shares His holiness by giving us a mission (Ezek 37:25-28).

The Result of Having a Relationship With God: We Respond—Following

1. Connecting with Him in the Spirit—The Preservation of discipleship: We can do God’s work only when we are united with Him.

2. Living in the Spirit—The Fruits of Spirit of discipleship: We are building God’s kingdom by accomplishing God’s mission.
Validation of Discipleship Pattern by People in Bible

The patterns of discipleship were recognized through the Israelites and twelve disciples as a group. As we examine the patterns of discipleship of Noah in the Old Testament and Paul in the New Testament we will see discipleship with individuals in the Bible. Abraham’s experience is added with Noah’s.

Noah—the Receiver of Grace (Gen 6:8)

Table 2 indicates how discipleship is illustrated in the lives of Noah and Abraham.
Table 2
The pattern of the discipleship of Noah and Abraham

<table>
<thead>
<tr>
<th>Discipleship of Noah</th>
<th>God chooses us</th>
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<tbody>
<tr>
<td></td>
<td>1. Noah found grace in the eyes of the Lord (Genesis 6:8)</td>
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<tr>
<td></td>
<td>Comparison to Abraham</td>
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<tr>
<td></td>
<td>1. Abraham received a call to come out from Canaan (Genesis 12:1-3; Acts 7:2-4)</td>
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</tbody>
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<thead>
<tr>
<th></th>
<th>God reveals Himself to us</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Noah’s faith was strengthened through building the ark for 120 years (Genesis 6:3)</td>
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<td></td>
<td>2. Noah was “divinely warned of things not yet seen” (Hebrews 11:7)</td>
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<td>3. When God directed, Noah and the animals were obedient (Genesis 7:4-10)</td>
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<td></td>
<td>4. God saved Noah’s children, as He promised (Genesis 6:18)</td>
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<tr>
<td></td>
<td>Comparison with Abraham</td>
</tr>
<tr>
<td></td>
<td>1. Journey of faith (Genesis 12:4, 5)</td>
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<td></td>
<td>2. “[Abraham] went out, not knowing where he was going” (Hebrews 11:8)</td>
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<td></td>
<td>3. God tested Abraham’s obedience (Genesis 12:10)</td>
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<td></td>
<td>4. The faith of Abraham was strengthened through the fulfillment of God’s promise (Romans 4:3, 13, 19-21; 4:1-22)</td>
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<thead>
<tr>
<th></th>
<th>God forms us</th>
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<tbody>
<tr>
<td></td>
<td>1. Noah had a baptism experience in the flood. (I Peter 3:20-21)</td>
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<td></td>
<td>2. Noah received the mission to “keep [the animals] alive” (Genesis 6:20; 7:3) and to “be fruitful and multiply, and fill the earth” (Genesis 9:1, 7)</td>
</tr>
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<td></td>
<td>3. Noah was blessed by God (Genesis 9:1, 7)</td>
</tr>
<tr>
<td></td>
<td>Comparison to Abraham</td>
</tr>
<tr>
<td></td>
<td>1. Abraham was circumcised as a sign of his covenant with God (Genesis 17:23-27)</td>
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<td></td>
<td>2. Abraham received a mission and a new name (Genesis 17:5-8)</td>
</tr>
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<td></td>
<td>3. God promised blessings to Abraham and his descendants (Genesis 17: 1-8; Joshua 24:3; Isaiah 51:2; Acts 7:24)</td>
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Table 2 Continued.

<table>
<thead>
<tr>
<th>We respond (Following)</th>
<th>Connecting with Him in the Spirit</th>
<th>Living in the Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Noah built an altar to the Lord (Genesis 8:20)</td>
<td>1. Noah’s family was charged to “be fruitful and multiply” (Genesis 9:1, 18-19)</td>
</tr>
<tr>
<td></td>
<td>2. God establishes the rainbow covenant with Noah (Genesis 9:8-17)</td>
<td>2. Noah’s line handed down the covenant of God (White, 1908, pp. 125, 363)</td>
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<tr>
<td></td>
<td>Comparison with Abraham</td>
<td>Comparison with Abraham</td>
</tr>
<tr>
<td></td>
<td>1. By faith Abraham built an altar to offer Isaac as a sacrifice (Genesis 22:1-14)</td>
<td>1. Abraham received the covenant, “In your seed all the nations of the earth shall be blessed” (Genesis 22:16-18)</td>
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<td></td>
<td>2. God establishes the covenant with Abraham with circumcision (Genesis 17:9-14)</td>
<td>2. The wife of Abraham’s son was chosen by faith (Genesis 24:2-9)</td>
</tr>
</tbody>
</table>

**God Initiates (God Chooses us):**

Noah was chosen by God. Genesis 6:8 says, “Noah found grace in the eyes of the Lord.” It is noteworthy that Noah found grace in the eyes of God. Dickson (2008) says in the book *Genesis* that finding grace in the eyes of the Lord was the only grace that could save the world of Noah’s time. Without God’s grace, the world would have been destroyed and devastated. God offered His grace “without any condition” (p. 58). Noah was able to find “grace in the eyes of the Lord” (Gen 6:8) and walk with God (Gen 6:9) because God chose him. Noah did not first walk with God. He first found grace in the eyes of God and then he was able to walk with God. “Noah was a just man, perfect in his generation” (Gen 6:9). God chose Noah which means that Noah was a recipient of God’s grace. This relationship was not dependent on the quality of the personage of Noah. When God allowed Noah and his family to get into the ark, it was the grace of God.
“Noah and his household were within the ark, ‘and the Lord shut him in’” (White, 1947, p. 98).

**God Initiates (God Reveals Himself to us)**

“While Noah was giving the message of warning to the world, his works had testified of his sincerity. It was true that his faith was perfected and made evident” (White, 1947, p. 95). Noah’s faith was strengthened while he was building the ark for 120 years. “By faith Noah, being divinely warned of things not yet seen,” (Heb 11:7) he trusted God. “Faith was working together with his works, and by works faith was made perfect” (Jas 2:22).

God promised Noah in Genesis 6:18 that “you, your sons, your wife, and your sons’ wives” would enter the ark. The flood came when Noah was 600 years old (Gen 7:6, 11). He had preached about the coming judgment for 120 years (Gen 6:3), since he was 480 years old. He received the promise of God when he did not have any descendants and 20 years after he started preaching about the flood he had his first child (Gen 5:32). This chapter is not going to deal with whether the first child was Shem or Japheth. What is important is that Noah witnessed how God kept His word and it was an assurance to him of the faithfulness of God. “Guided by holy angels, they ‘went in two and two unto Noah into the ark,’ and the clean beasts by sevens. The world looked on in wonder, some in fear” (White, p. 98). “The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order” (White, p. 96). However, like a miracle, something that never happened before took place as a fulfillment of God’s promise. When Noah received the mission of building the ark, God also commanded him to bring the living creatures into the ark.
When Noah actually witnessed the animals entering the ark, he recognized the surety of God’s word as he experienced God’s keeping of His promise (Gen 6:19-20; 7:8, 9).

**God Initiates (God Forms us)**

Peter says being in the ark during the Flood was a baptismal experience for Noah’s family (1 Pet 3:20-21). Disobedient people were buried under the water and the people in the ark were saved through the water. Just as Noah and his family members were saved through the water, baptism is “the sign of salvation” (“Interpretation of 1 Peter,” 1980, 3:20-21).

God gave Noah a mission concerning the animals, to “keep them alive” (Gen 6:20). He was charged to “keep the species alive on the face of all the earth” (Gen 7:3). This task was to preserve life on earth. However, this mission was expanded and extended. Through Noah was received the promise that God would never judge the earth with water, as well as the blessing in Genesis 9:17, “Be fruitful and multiply, and fill the earth.” Through an examination of Noah’s blessings and the curses to his sons, we know that he understood the purpose of his mission (Gen 9:25-27). Noah curses Ham and blesses Japheth, but there is no direct blessing for Shem. Instead, we find Shem’s praise to God.

Instead of wishing good to Shem, Noah praises the God of Shem, namely, Jehovah, as Moses did in the case of Gad (Deuteronomy 33:20). By having Jehovah as his God, Shem would be the recipient and heir of all the blessings of salvation that Jehovah bestows upon His faithful ones. (“Interpretation of Genesis,” 1980, 9:26)

“Japheth would join the blessing of Shem” because the descendants of Shem would be the nation of Israel (“Interpretation of Genesis,” 1980, 9:27).

Noah praises the God of Shem because Jesus, the true Israel, would come through Shem's lineage. “Israel had been represented as a vine which God had planted in the
Promised Land” (White, 1982, p. 675). Jesus says, “I am the true vine” (John 15:1) and calls Himself the true Israel. Noah’s praise reflects His encountering of God and seeing the ultimate mission.

It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man’s Substitute and Surety. (White, 1947, p. 366)

We Respond (Connecting With Him in the Spirit)

Noah built an altar to God (Gen 8:20). Other faithful patriarchs were also known for ever building altars to God (Gen 12:7, 8; 13:4, 18; 22:9; 26:25; 33:20; 35:1, 3; 35:7; Exod 17:15). Offering a sacrificial animal signifies having an encounter with God, so the continuous sacrifices on the altar denote a constant relationship with God.

Additionally, the rainbow of Genesis 9:12 is an expression of love (1980, p. 265). God reveals His love to humanity, the same humanity that had already experienced His judgment (Gen 9:8-17). The rainbow was “connecting men with God, and linking earth with heaven” (White, 1961, p. 314).

“For a mere moment I have forsaken you, but with great mercies I will gather you. With a little wrath I hid My face from you for a moment; But with everlasting kindness I will have mercy on you,” Says the LORD, your Redeemer. (Isa 54:8)

We Respond (Living in the Spirit)

Noah—Follower of God (Gen 6:9). Noah lived 350 more years after the Flood (Gen 9:28-29). “Noah… had preserved from age to age the precious revealing of His will” (White, 1947, p. 125). Noah satisfied his role as the carrier of the law of God to the next generation. “The law was preserved by Noah and his family, and Noah taught his
descendants the Ten Commandments” (White, 1947, p. 363). Even after the Flood, Noah continuously walked with God (Gen 6:9).

“They had a great and holy mission—to develop a character of righteousness, to teach a lesson of godliness, not only to the men of their time, but for future generations” (White, 1947, p. 84). Noah had lived a life that accomplished his mission.

Paul—Apostle of Jesus (Romans 1:1). Paul says God had “separated” him, even from the time he was in his mother’s womb, and “called” him as an apostle (Galatians 1:15). When God called him at Damascus, He revealed to Paul His will. God allowed Paul to behold His presence and hear His voice (Acts 22:14). However, before he was called, God had already separated him before birth, in his mother’s womb. The Greek equivalent of the word “separated” is ἀφορίζω, and is defined as “to appoint, set apart for some purpose” (Faussett, 1888).

873 ἀφορίζω aphorizo [af-or-id'-zo ]

Meaning: a) to mark off from others by boundaries, to limit, to separate b) in a bad sense: to exclude as disreputable c) in a good sense: to appoint, set apart for some purpose.
Table 3

The Pattern of the Discipleship of Paul

<table>
<thead>
<tr>
<th>God initiates (Calling)</th>
<th>Discipleship of Paul</th>
</tr>
</thead>
<tbody>
<tr>
<td>God chooses us</td>
<td>Paul says he was chosen “from my mother’s womb” (Galatians 1:15, 16), by the will of God (Colossians 1:1), by the commandment of God (1 Timothy 1:1), and called to be an apostle (Romans 1:1).</td>
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<table>
<thead>
<tr>
<th>We respond (Following)</th>
<th>Connecting with Him in the Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecting with Him in the Spirit</td>
<td>Paul was incessantly repentant (Acts 22:5-16) Following the call, Paul continuously obeys. (Philippians 3: 12-14) He professes the body is the temple of the Holy Spirit. (1 Corinthians 6:19)</td>
</tr>
<tr>
<td>Living in the Spirit</td>
<td>He lived as a witness (Acts 22:13-15; 26:16-18), as an apostle (Rom 1:1; 1 Corinthians 1:1; 9:1, 2; 15:9; Colossians 1:1; 1 Timothy 1:1; 2:7), as an apostle for the Gentiles (Acts 22:17, 18, 21), and as a teacher (Acts 11:26; 2 Timothy 1:11)</td>
</tr>
</tbody>
</table>

**God Initiates (God Chooses us)**

God separated Paul before birth because He already purposed for him to be an apostle. In the *Matthew Henry Bible Commentary*, there is reference to Galatians 1:10-24 as it says, “God had separated him hereunto from his mother’s womb: the change that was wrought in him was in pursuance of a divine purpose concerning him” (1970, pp. 650-652). This was from the sovereignty of God and His premeditated plan (Rom 9:11).
God Initiates (God Reveals Himself to us)

Paul says after the resurrection Jesus was seen by Cephas and the twelve disciples (1 Cor 15:5, 6); then finally, Christ revealed Himself to Paul (15:8). Jesus presented Himself to the disciples to educate and reestablish them. He then gave the disciples a great mission. For the same reason Jesus showed Himself to Paul, who was advanced in Judaism (Gal 1:14), and called him to be His apostle (1 Cor 15:9). It was the providence of God and for his training that God led Paul to meet Ananias and the disciples at Damascus, where his eyesight was restored before his baptism.

God Initiates (God Forms us)

There is a common element between Paul’s baptism and Jesus’ baptism. It is that there was a unity between the water of baptism and the presence of the Holy Spirit (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32; Acts 9:17, 18). After his conviction, Paul never looked back until he finished his race (Acts 20:24; 2 Tim 4:7). Before his baptism Ananias tells him that he is going to be filled with the Holy Spirit and be a witness to all men of what he has seen and heard (Acts 9:17; 22:15). Paul’s baptism follows. His baptism connoted his being filled with the Holy Spirit and being a witness, which established his acceptance of the mission. After being baptized, he obeyed the call and left to Arabia to search the Scriptures (Gal 1:17, 18).

We Respond (Connecting With Him in the Spirit)

Paul shared his testimony many times. White presents that Paul had never forgotten his conversion experience, which transformed him from the persecutor of Christians to a believer in Christ in Acts 22:5-16 (“Interpretation of Acts,” 1980). The
Seventh-day Adventist Commentary section on Acts 26:18, stating that Paul, like any other Christian, experienced continual rededication through victories in Christ (1980). The decision to follow Christ results in an experience of a constant calling to obedience. As in Philippians 3:12-14 and Romans 8:1-4, Paul often writes about the changing of character and the process of sanctification that all believers must go through. Discipleship is a lifetime journey (Maira, 2013, p. 10) wherein followers are connecting through the victories in Christ (Rom 8:37). Paul says, “I press toward the mark for the prize of the high calling of God” (Phil 3:14).

He also says believers should be filled with the Holy Spirit in the sense that the body is the temple of the Holy Spirit (1 Cor 6:19). Using the concept of the body as an illustration, Paul emphasizes unity, one body, and interconnectedness. The idea that is repeatedly emphasized through those expressions of “being baptized with Jesus into His death,” “being buried with Him through baptism into death” (Rom 6:3, 4) is unity with God. The most ideal state of the church is one in which the church is connected with Christ and is comprised of true disciples of God. Paul says in Romans 5:10, “We were reconciled to God through the death of His Son.” This reconciliation only takes place when we are connected with Christ. In Ephesians 4:1-3, Paul emphasizes once more our need to walk worthy of the calling and to keep the unity of the Spirit.

We Respond (Living in the Spirit)

God gives power to accomplish the mission to those who are called to be His witnesses by filling them with the Holy Spirit and letting them witness to the masses. Paul shows the true result of discipleship, living as a witness (Acts 22:13-15; 26:16-18),
being an apostle (Rom 1:1; 1 Cor 1:1; 9:1, 2; 15:9; Col 1:1; 1 Tim 1:1; 2:7), serving for
the Gentiles (Acts 22:17, 18, 21), and being a teacher (Acts 11:26; 2 Tim 1:11).

Biblical Justification of Discipleship
Through the Church

“Church is a community of believers who confess Christ as their Lord” according
to the *Fundamental Beliefs of Seventh-day Adventists* presented by the General
Conference of Seventh-day Adventist (1988a, p. 134). Church is intended to be a
community. The New Testament uses the word “community” in six different cases.

1. A group of believers who gather in a certain place to worship (1 Cor 11:18, 14:19,
   28),
2. A group of believers who live in a certain area (1 Cor 16:1; Gal 1:2; 1Thess.
   2:14),
3. A group of believers who have a worship service in someone’s home (1 Cor
   16:19; Col 4:15; Philem. 2),
4. People who live in a certain area (Acts 9:31),
5. All the believers in the world (Matt 16:18; 1 Cor 10:32, 12:28; Eph 4:11-16),
6. All the
   136)

The first common factor of these 6 cases is that they are Christ-centered. The
second is that they are successors of the Israelites from the Old Testament. This brings
light to the fact that there is a commonality to the purpose of the calling. (a) God calls
Abraham and he becomes a blessing (Gen 12:1-7; Acts 3:25; Gal 3:8, 9). (b) God calls
Israel to be a grace provider (Isa 2:2, 3; Mic 4:1, 2; Zech 8:20-23; Rom 11:17, 18,
25-27).
(c) God calls the church to be a channel of the blessing that leads believers to glorify God
and His kingdom (Dan 7:18; Rom 1:7; Eph 3:21; 5:27). In this sense, the church is the
community of a new spiritual Israel.

God Initiates—Calling: God Calls His Church

*God chooses us.* Henry says that Paul was appointed to be a Christian and an
apostle, before he came into the world or had done either good or evil (1970, pp. 650-
652) (also see in Gal 1:10-15). Paul draws upon the ideas of prophets in the Old Testament by testifying that he was separated from his mother’s womb (Gal 1:15). The Old Testament prophets profess that their calling is from their mothers’ wombs as well (Isa 49:1; Jer 1:5). Paul also implies the sovereignty of God and His premeditated plan not only to the prophets and apostles but also to all the people of God (Rom 9:11). The church is made up with God’s people (Gal 3:26-29) and God chooses the members of the church through His grace and providence. “He chose us in Him before the foundation of the world” (Eph 1:4) and this is what God “promised before time began” (Titus 1:2).

The church that is mentioned in the Bible is translated from the Greek term ἐκκλησία. Its meaning is “people who are called out” (Faussett, 1888).

1577 ἐκκλησία ekklesia [ek-klay-see'-ah]

Meaning: 1) a gathering of citizens called out from their homes into some public place, an assembly 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating.

This word is used for a regular meeting that calls people out to come and assemble. The Septuagint uses ἐκκλησία for the translation of the Hebrew word קהל, or qahal - assembly or congregation (Deut 9:10, 18:16; 1 Sam 17:47; 1 Kgs 8:14; 1 Chron 13:2). The church is the one that is built on the rock, Jesus Christ (Isa 28:16; Matt16:18; 1 Cor 3:11; 10:4; 1 Pet 2:4). “The church was built upon One against whom the gates of hell could not prevail” (White, 1953, p. 413). This means Christ Himself builds the relationship with the church.

After the resurrection Jesus met His disciples at Galilee again (John 21:1-24). The purpose of this meeting was restoration, for the disciples had abandoned Jesus and fled when He was betrayed into the hands of the authorities (Matt 26:56; Mark 14:50). Especially Jesus’ conversation with Peter in which Jesus asks him the same question
three times clearly shows that Jesus intended to restore his discipleship. Jesus was giving them another opportunity to be chosen to be His disciples ("Interpretation of John," 1980, 21:15-19).

**God reveals Himself to us.** The disciples who were restored by Jesus went back to Jerusalem (Luke 24:47-49). Jesus says, “Repentance and remission of sins should be preached” (v. 47) and instructed them to “tarry in the city of Jerusalem until you are endued with power from on high” (v. 49; see Acts 1:4). They “all continued with one accord in prayer and supplication” (Acts 1:14; see v. 24) and did not leave Jerusalem. The disciples were taking great risks to be witnesses by staying in the dangerous city of Jerusalem. The religious officials were not in favor of them (Acts 2:5-13). People could have had them arrested if they wanted (Acts 4:1-5). There could have been persecutions (Acts 8:1). When a great persecution actually arose against the church at Jerusalem, the apostles did not flee Jerusalem (Acts 8:1). That was the lesson to the disciples, to stand firm in His word and was a way to experience God who lead their everyday lives even in difficulties.

**God forms us.** The church was born out of the blood at the cross. The Bible says in Acts 20:28 that the church is purchased by God’s own blood. The cross brought the end of the mission of Israel. The resurrection of Jesus was the birth of the church and her mission, which is spreading the gospel of salvation through the blood of Jesus. When the Jews lost their mission they became like one of the secular nations and were no longer the chosen people of God. Instead God built the church, the new spiritual kingdom that would deliver His mission to the world (Matt 21:41, 43). Paul calls the church a new Israel (Gal 6:16).
After the crucifixion, the church experienced Pentecost, which was the baptism of the Holy Spirit (1 Cor 12:13). Through the baptism of the Holy Spirit the church has been “united together in the likeness of His death” (Rom 6:5). Moreover, this baptism signified the church has been “crucified with Christ” (Gal 2:20). Baptism symbolizes that Christ’s followers crucify their old life style. “Baptism is the sign of unity with Christ, forgiving sins and acceptance of the Holy Spirit” (Ministerial Association of Seventh-day Adventists, 1988a, p. 15).

God led Saul to meet Ananias because God endorses the authority of the church. “He has ordained for the enlightenment and salvation of men; He directs sinners to the church, which He has made a channel of light to the world” (White, 1970, p. 122). The church is a channel that delivers Christ to the world. This is the identity of the church and the mission of the church that is working for Christ.

We Respond—Following: God Makes His Church to Follow

*Connecting with Him in the Spirit.* “Pentecost was a very important experience for the Israelites and it was very appropriate to be a sign of the great day of receiving the Spirit of God for those who were ready” (“Interpretation of Acts,” 1980, 2:1-4). The church with the Holy Spirit was started at the day of Pentecost. The church’s experience at Pentecost was not to be a onetime event. On the contrary, the church is supposed to keep the spirit of “Pentecost that will be repeated with the greater power” (White, 1992, p. 202). The experience of Pentecost in the early church will be reoccurred. As a result, the church is to be able to carry out the mission to be a witness that spreads the gospel through the power of the Holy Spirit.
Their teaching was a second edition of the teachings of Christ, the utterance of simple, grand truths that flashed light into darkened minds, and converted thousands in a day. The disciples began to understand that Christ was their advocate in the heavenly courts, and that He was glorified. They could speak because the Holy Spirit gave them utterance. (Ellen G. White Estate Inc., 1981, p. 32)

Strong emphasis is placed upon the fact that the followers of Christ spoke the words of the Holy Spirit at Pentecost. As was the case then, it is only possible for the church to carry the mission when they are united with the Spirit through continual obedience to God.

**Living in the Spirit.** Paul describes the church as a bride and Christ as a groom (2 Cor 2:11). By the grace of God, the church is the pure, virgin bride. This description represents the life of Christ’s disciples and the example of discipleship that exemplifies voluntary obedience. In Jeremiah 3:14, God declares, “I am married to you.” Paul compares the church being ready for Jesus’ second coming to the bride who is ready for her groom. In another sense Christ is the high priest (see Heb 2:17, 18; 4:14, 15; 5:5; 6:20; 7:26; 8:1; 10:21), and the high priest cannot marry “a widow or a divorced woman or a defiled woman or a harlot” (Lev 21:14). Therefore, the bride should be a “faithful virgin” (2 Cor 11:2).

The condition of the church as a bride is to be faithful. This word is translated from ἁγνός. This means the church should have the faithful life of a virgin bride. We are called to be His bride. The marriage relationship denotes being one (Matt 19:5, 6). Moreover, baptism is also a symbol of being one with God. These associations appear to denote that this relationship is to be one in which there is a connected life of faithfulness.

The church will do the work of Christ as one body with Christ. The work of Christ is pure and holy (Luke 4:34; John 6:69; Eph 1:4). The work of God makes His followers’ holy (2 Cor 7:1; 1 Thess 4:3) and establishes His holy kingdom (1 Pet 2:9).
Through the church, the bride, her imputed righteousness may be fulfilled that “He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish” (Eph 5:27). As a ‘bride,’ the church should be pure. Then the church would be able to produce purity, as the bride is pure.

Church is a place of

(1) Worship and Praise (Eph 1:5, 6, 11, 12, 14)
(2) Repentance (Rev 2:4, 5)
(3) Fellowship (Acts 2:42; 2 Cor 1:9; Gal 2:9)
(4) Bible Study—the word of God has the power to make us holy (John 17:17, 19; Eph 4:24)
(5) Rituals
(6) Evangelism (Matt 28:19, 20; Mark 16:15; Luke 24:47; Acts 1:8)
(7) Using the spiritual gifts.

**Summary**

Watson (2014, p. 40) says, “God has chosen the church as His agent that accomplishes the plan of God.” He also says, “The church is a teaching place of God” (2014, p. 49).

The pattern of discipleship is observed through the Israelites of the Old Testament and Jesus’ disciples of the New Testament. Also, practical discipleship is witnessed through Noah of the Old Testament and Paul of the New Testament. Discipleship is found in the model of the church, which is the body of Christ (Eph 1:23). Church is the place where discipleship is established and practiced. The birth of the church emerged
out of Christ’s call to “God initiates—follow Me” (Mark 2:14). The existence of the church is continues from the mission to “We respond—follow Him” (Mark 2:14). This paper will apply these two patterns in developing a discipleship model.
CHAPTER 3

LITERATURE REVIEW

Introduction

The purpose of this chapter is to check the relevant theories and concepts of discipleship of recent discipleship studies by scholars. An additional goal is to establish a scholastic foundation in terms of developing a discipleship model through the Sabbath School. Furthermore, the content of this chapter deals with how much time would be needed to develop discipleship. Finally, the information in this chapter should reveal not only the timely importance and necessity of discipleship, but also how to address this vital need through Sabbath School. By analyzing these and referring to Counsels on the Sabbath School Work, which establishes the purpose and the ideal concept of Sabbath School, the author hopes to ensure that the system of discipleship functions properly in the church.

Recent Scholarship on Discipleship

Gospel and Discipleship

Jesus calls His disciples by bidding them, “follow Me” (Matt 9:9). Discipleship is the way in which we, as Christ’s followers, follow Him in obedience, living as His disciples. He calls us because He is our Savior. We follow Him because we are His
disciples. Huntley says that we become His disciples not because of our desire or actions but only because of His authority (2013, p. 163).

He has His authority because He is our God. “Jesus has the authority to call and to demand obedience to his word. Jesus calls men to follow Him not as a teacher or a pattern of the good life, but as the Christ and as God” (Bonhoeffer, 1995, p. 58).

What in the Gospel leads us to be His disciples? Bill Hull (2010a, pp. 439-440) gives examples of misinformation about the gospel.

Table 4

<table>
<thead>
<tr>
<th>Misinformation in the Church Today Regarding the Gospel</th>
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<tbody>
<tr>
<td><strong>Forgiveness—only gospel</strong></td>
</tr>
<tr>
<td><strong>Social gospel</strong></td>
</tr>
<tr>
<td><strong>Relevant gospel</strong></td>
</tr>
<tr>
<td><strong>Prosperity gospel</strong></td>
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<tr>
<td><strong>Consumer gospel</strong></td>
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Hull (2010a) brings special attention to the consumer gospel stating, “The consumer gospel doesn’t welcome discipleship that is the intentional commitment to follow Jesus and live for others” (2010a, p. 440). That is why Dallas Willard states, “The reason why Christian faith has failed to transform the masses and to make a more just and peaceful world, is because it has failed to transform the human character” (as cited in
Ekstrand, 2012, p. 440). Moreover, he discusses how discipleship is not viewed as an essential part of the church today. Most American Christians embrace a hybrid kind of gospel that melds the forgiveness-only concept with the consumer gospel. This creates Christians who live by formulas and interpret the Christian message as primarily a narrative about their own needs.

Dodson (2012, p. 36) states that the Great Commission (Matt 28:18-20) is not mission-centered but gospel-centered (p. 36). The Great Commission, he asserts, is the Gospel Commission. He goes on to explain, “The Gospel Commission is gospel-centered” (2012, p. 37). He stresses that whether it is evangelism, discipleship, or mission, the gospel should be the center of all, for “Essential gospel is Jesus is Lord” (2012, p. 49).

Swindoll (2011) says, “Christian discipleship is the process of introducing the citizens of King Jesus to a completely foreign culture in which everything is different” (p. 163). The gospel is the completion of Jesus’ leadership, and discipleship brings unity to the whole with Jesus as the head and leader. Ott and Wilson (2011, p. 234) say “discipleship is also costly because it involves life-on-life mentoring in order to extend the Lordship of Christ to a person’s entire being; thought, belief, behavior, relationships, and character” (p. 234).

Chapell, Carson, and Keller (2011, p. 8) affirm that the gospel simply means the good news and the word is used in the Bible to indicate the fulfillment of a promise that God saves His people from their sins. Jesus says “I must preach the Good News of the Kingdom of God that is why I was sent” (Luke 4:43). Hull (2010a, p. 440) says “The Kingdom of God is a locality where God rules, where His will is done” (p. 440).
Wherever Jesus is ruling as King, the kingdom is of Jesus’ disciples. Dodson (2012, p. 37) says that the gospel is a source of strength to achieve the mission of Christ.

Evangelism and Discipleship

Hull (2010a, p. 11) asks “Why does the church insist on trying to evangelize the world without making disciples?” (p. 11). He points out that the reason for decreasing numbers in the church membership and the influence of the church is not that they do not have evangelism but that they do not make disciples (Hull, 2010a). Evangelism should go with making disciples because to win the world to God, “[m]en were His method” (2010a, p. 32). Coleman and Graham (2010) in the book The Master Plan of Evangelism assert “His concern was not with programs to reach the multitudes, but with men whom of winning the world to God” (p. 21). In other words, making disciples is a necessity and it is the best way for evangelism.

Ott and Wilson (2011, p. 209) present in their book, Global Church Planting, that church planting enhances and establishes faith communities through evangelism and discipleship (p. 209). Dodson (2012, p. 28) says “Some organizations focus on maturing Christians, while others focus on making Christians. The former is about discipleship and the latter about evangelism” (p. 28). The concern of this idea is that it sees evangelism and discipleship as separate elements. “This dichotomy removes the gospel of grace from discipleship while maintaining its centrality in evangelism” (2012, p. 36). Evangelism should be emphasized along with discipleship. He talks about the unity between evangelism and discipleship by re-emphasizing the meaning of baptism.

First of all, baptism is a symbol of learning and accepting the gospel, the word of God. Therefore first of all, through baptism by immersion, the person would have the
experience of the death and resurrection of Jesus. Second, baptism helps the person to join the faith community, which is the divine community of the Trinity and the church. Third, baptism is the result of obeying God’s call and letting the person dedicate his/her life to the mission (Dodson, 2012). Ott and Wilson (2011, p. 231) say that evangelism must lead to discipleship, and discipleship must include baptism and learning obedience to Christ. He says that separating evangelism from discipleship is artificial because both of them are from the command of Jesus to make disciples (Matt 28:19). Third, baptism is an initiation or anointing into ministry. The high calling of ministry has always been accompanied by anointing. Samuel (1 Sam 2:35), Saul (1 Sam 10:1), David (1 Sam 16:12), Elisha (1 Kgs 19:16) etc. are all examples of the connection of anointing and calling in the Old Testament. Jesus’ anointing occurred at his baptism (Matt 3:16) which set the New Testament standard for baptism—the anointing of the Holy Spirit which was uniquely different than the baptism practiced by John the Baptist which was for repentance and the remission of sin.

Huntley (2013) says that we can become “a living sacrifice” (Rom 12:1-2) as we understand God’s holy will. As people who are willing to live as a living sacrifice with their lives within the will of God, they are also able invite others to the life of discipleship. Dodson (2012) declares, “If sent disciples do live out their identity, sharing Jesus, then people are baptized in vivid commemoration of their faith in Jesus Christ as Lord” (p. 33). In this sense, baptism is the beginning and the end of Jesus’ Commission. Baptism has three aspects of discipleship—rational, relational, and missional. “All three aspects of discipleship are rational (gospel truth—learner), relational (everyday relationships of Love—family, community), and missional (baptizing people into the name of the Father,
Son and Holy Spirit—missionary)” (2012, p. 37). Dodson (2012, p. 35) articulates, “Evangelism is the initial making of disciples and discipleship is the continual making of disciples” (p. 35). He also says “evangelism and discipleship are both gospel endeavors” (2012, p. 40). The meaning of baptism needs to be circulated in the life of Christians.

“Baptism begins our participation in the wonderful gospel mission. Once we become his disciples, our challenges don’t disappear. One of the great challenges of disciples is to walk out our new life of Christ, enjoying his victory over sin” (Dodson, 2012, p. 33).

Hull (2010a, p. 11) says, “Discipleship is the overall life action of following Jesus.” He also says in his other book “The principle behind discipleship does involve one person influencing another, which does result in change in heart and mind” (2006, p. 28). When evangelism and the mission work become a part of discipleship, we can make disciples and mature them (Dodson, 2012, p. 28).

Discipleship and Leader Development

When Jesus’ revealed to his disciples that he would be leaving them they responded with an attitude of denial—they didn’t want to hear this news. It didn’t change the fact that he was leaving after which they would look for him and would not find him (John 7:34) and where he had gone they could not follow. His focus was on developing them to carry on after his departure—leader development. He knew they were not sufficient as men and needed the anointing of the Holy Spirit (Acts 1:4) so counseled them to wait for the Holy Spirit before pursuing the mission of the Gospel.

Jesus dedicated himself to the formation of twelve men into competent leaders—a clear example of leader development through discipleship. He provided the crucible that helped form characters that would support their calling. As such, he gave an example to
the Christian Church by which capable leaders might be available to guide the mission and the congregation until the Second Coming.

Discipleship is not simply about following Jesus. It is about following the sacrifice and service that Jesus taught his disciples who became successful world class leaders through the first century.

**Vertical and Horizontal Discipleship**

Dodson (2012, p. 45) states that vertical discipleship, that is piety-centered discipleship, points up to God’s character and horizontal discipleship, that is missional discipleship, comes out of God’s mission (See Figure 2).

![Figure 2. Integrated Discipleship](image)

He sees discipleship in two different ways, which are vertical and horizontal. These two dimensions of discipleship need to develop together and when it does not happen, there is a problem. “Vertical disciples unknowingly try to cultivate righteousness on their own apart from Christ” (2012, p. 45). He says that vertical discipleship should be developed with horizontal discipleship because vertical discipleship is necessary within a community. He says, “Discipleship is a community project. Jesus created and redeemed
us as people in relationship, not individuals in isolation. Instead of following alone, we can fight the good fight of faith with the church” (2012, p. 20).

Watson (2014, p. 38) claims “it is a marvelous that Jesus calls individuals. But He calls them not to work individually but to unite together as a new community of God’s people” (p. 38). He also declares, “We cannot separate the call for discipleship from the call for evangelism. Without implicit dedication to discipleship, the true Christian community would not be able to exist. And without the community, it is impossible to have an effective evangelism” (2014, p. 47).

Geiger et al. (2012, pp. 32-33) define defensive discipleship and offensive discipleship. Defensive discipleship encourages followers to not lose the hearts of people to the world because it believes the hearts of people are pure. Consequently, defensive discipleship focuses primarily on protecting people from influences in the world, from anything that could corrupt the perceived purity of the heart. Defensive discipleship’s strategy is prevalent and ranges from teaching people to isolate themselves from the culture to constantly alerting people of the influences they should avoid. Defensive discipleship monitors behavior and plays defense. Sadly, time reveals that tweaked behavior was never grounded in a transformed heart.

Offensive discipleship seeks primarily not to protect people from the world but to empower believers to overcome the world. Offensive discipleship understands the power of the gospel, trusts the regenerating power of the Holy Spirit, and knows that if Jesus brings His transformation, obedience will be the joyful result. Certainly offensive discipleship includes some protecting as the apostle Paul warned about wolves threatening to hurt sheep, but protection in not the end goal. Heart change is the goal (2012, p. 33).
Defensive discipleship is an un-missional discipleship. The church does not have spiritual growth when it has defensive and un-missional discipleship. Unlike this view proclaims, the human conscience is not pure. The psalmist says we are “pregnant with evil” (Ps 7:14; 51:5). Thus it is not a matter of being separated from others to keep the purity.

The church is filled with people claiming that they are the followers of Christ, however there exists people within the church community that are being left out (Hull, 2006, p. 67). “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you” (John 15:16).

There are always quarrels and discord exists whenever people are living together, but in the Christians community, people can still love each other. God has called us into community. Dodson (2012, p. 20) asserts that discipleship is a community project. Jesus created and redeemed us as people through relationship, not as individuals in isolation. Instead of following Christ alone, we can fight the good fight of faith with the church.

Offensive discipleship is missional discipleship, which is horizontal discipleship. Offensive discipleship means that the changing power of Christ moves us forward with the gospel and the help of the Holy Spirit. “In practical obedience to the divine command, his confidence will increase and his talents will multiply.” (White, 2010, p. 336). Vertical growth comes with horizontal growth.

Discipleship is all about “God initiates” and “We respond.” The disciples of God need to display the example of His character through their ministry.
Community and Church

Spiritual growth takes place in faith communities. Community that is built on discipleship is a necessary thing for an effective evangelism. Discipleship is more than just training individuals for a personal evangelism (Watson, 2014, p. 44). The “remnant” mentioned in the book of Revelation does not denote an individual, but a group of people who are saved (Rev 11:13; 12:17; 19:21).

Beagles (2009, p. 79) suggests employing “the Growing Disciples in Community model.” She says that “intergenerational connectedness with other Christians has a strong impact on adolescents’ discipleship” (2009, p. 79). However, she is not only referring to adolescents. Through her research, she also seeks to connect discipleship with gender, age, ethnicity, and at-risk conditions. She points out the problems that have been caused by the destruction of family and Christian values, as well as consumerism that push young people to turn away from discipleship and the church. These problems are genuine in today’s society. The roots of the problems are on the same ground as the three conditions of discipleship mentioned above. In other words, even though discipleship is a personal experience, it must take place in the setting of a community. Beagles (2009) says that family and friends are the first village while church and school are the rest of the village. With this in mind, she emphasizes “intergenerational relationships for spiritual growth and modeling within the family of God can only improve the state of discipleship and youth retention” (2009, p. 97).

She quotes Gibson’s (2004) *Congregational connectivity: The key to keeping youth in the church* when addressing the importance of intergenerational relationships.

Gibson (2004, p. 10) states that “congregations should foster an environment of discipleship and accountability in which spiritual growth can take place.” He
maintains that “church programming that separates people by age or social status prevents Christians from hearing the insights of the entire community. The concept of church family somehow gets lost” (p. 9). He recommends “intergenerational connectedness” that promotes “multigenerational worshiping communities wherein young and old, single and married, share and learn together”(p. 9). He claims, “Congregational connectivity among teenagers and the entire body of Christ is key to helping adolescents understand the importance of remaining active in the church” (p. 9). (Beagles, 2009, p. 31)

She also talks about a hidden curriculum, regarding the fact that the people that teachers seek to educate are not only influenced by the planned curriculum but also by the attitude and the life of the teachers. “Hidden curriculum also called unplanned or unintended learning can be defined as ‘some of the outcomes or by-products of schools or of non-school settings, particularly those which are learned but not openly intended’” (Martin, 1983 as cited in Beagles, 2009). In order to be God’s disciples, the church and the community should be united because they have an unseen influence on one another. Therefore, discipleship ought to be practiced through holy unity.

History of Discipleship Development

It is important to know how discipleship started and how it has been developed because it gives an insight into whether this movement is just a trend like many other similar theories or not. Many pastoral programs and church growth theories have come and gone.

Hull (2006, pp. 26-27) states that the message of his book is to confirm that discipleship is an idea that has the potential to change the world. “Discipleship is not just a new trend of a church movement but it is a wave of reformation that opens a new era” (Choi, 2005, p. 96).
Emerging Discipleship in 1960s

Discipleship before 1950s was nothing more than emphasizing Bible study, which was the duty of Christians. Bisseker (1908, p. 4) suggests that discipleship during his time was understood as having Bible study that focused more on faith, character and Christian service. Today, Bible study seems to be an educational and systematical structure.

According to Hera (2013, p. 39), the themes of discipleship in the 1950s were formed with special categories of theological research based on the work of Eduard Schweizer. He wrote the book *Lordship and Discipleship* in 1955 in German. Schweizer’s book, which was translated into English in 1960, was developed further by Anselm Schulz and Hans Dieter Betz.

Hera (2013, p. 39) goes on to say that discipleship can be viewed in terms of relationship. Segovia (1985) recommends that discipleship can be viewed in two ways: In a narrow sense, the term *discipleship* denotes the relationship between Teacher and disciple, and in a broad sense, it is used as a term for the existence and identity of Christians. Discipleship is understood as following Jesus and being a follower of Jesus.

According to Oman and Thoresen (2003), Americans “unconsciously but nevertheless observationally” learned patterns of spiritual behavior vicariously before the 1960s. This then guided them through at least the early stages of their spiritual search (Beagles, 2009, p. 4). Beagles points out that before the 1960s, Christian value in North America was delivered through families and the society at large. However, after the 1960s, many problems arose that caused a shift because of the influence of consuming Christian cultures that changed the essence of the value of the church (Beagles, 2009, p. 4). Discipleship in 1960s was a response to the need to deal with the issues in the
church. The development of discipleship can be viewed by examining the books and writings that refer to discipleship which emerged during this time period.

![Figure 3: Results of searching key word ‘discipleship’ in book category of WorldCat](http://www.worldcat.org/search?qt=worldcat_org_all&q=discipleship)

*Figure 3. Results of searching key word ‘discipleship’ in book category of WorldCat*


WorldCat research system gives some clues to the development of discipleship throughout history. The findings are a result of a search of books and articles that use the word ‘discipleship’ in their titles. WorldCat is a union catalog that itemizes the collections of 72,000 libraries in 170 countries and territories, participating in the Online Computer Library Center (OCLC) global cooperative. It is built and maintained collectively by the participating libraries.
This is a result from ProQuest on discipleship. ProQuest LLC is an Ann Arbor, Michigan, based electronic publisher and microfilm publisher. It provides archives of sources such as newspapers, periodicals, dissertations, and aggregated databases of many types. Both results are up to date as of April 8, 2015.

Table 5

Results of Searching Key Word ‘Discipleship’ in Book Category of WorldCat and in Dissertations & Theses Category of ProQuest

<table>
<thead>
<tr>
<th></th>
<th>1900s</th>
<th>1910s</th>
<th>1920s</th>
<th>1930s</th>
<th>1940s</th>
<th>1950s</th>
<th>1960s</th>
<th>1970s</th>
<th>1980s</th>
<th>1990s</th>
<th>2000s</th>
</tr>
</thead>
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<td>ProQuest</td>
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<td>2</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>32</td>
<td>123</td>
<td>356</td>
<td>869</td>
<td>2281</td>
<td>6190</td>
</tr>
</tbody>
</table>
Johnston (2007) provides a diagram that shows discipleship emerging in 1960s and how the term discipleship is used in relation to the term evangelism.

<table>
<thead>
<tr>
<th>EVANGELISM</th>
<th>DISCIPLESHIP</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Luke 24:46-49</td>
<td>Proclamation of the gospel</td>
</tr>
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</table>

**Great Commission Emphasis**

**Recent Missional Cycle**

<table>
<thead>
<tr>
<th>1950s</th>
<th>1960s</th>
<th>1970s</th>
<th>1980s</th>
<th>1990s</th>
<th>2000s</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Evangelism and discipleship coequal</td>
<td>Discipleship and evangelism coequal</td>
<td>Using one’s spiritual gift(s)</td>
<td>Practicing spiritual disciplines*</td>
<td>Finding one’s purpose(s) in life</td>
</tr>
<tr>
<td>Every believer a called evangelist, “All at it, always at it!”</td>
<td>Every Christian is to win and establish disciples</td>
<td>Every Christian is to establish disciples who will win others</td>
<td>May not include evangelism/Slowly shift mission to a leadership emphasis; Great Commission now includes training qualified leaders to be on mission</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One mission</td>
<td>Two missions</td>
<td>Many missions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mere evangelism, saving souls</td>
<td>Evangelism and discipleship equal</td>
<td>Discipleship and evangelism equal</td>
<td>Evangelism (if considered) is one of a number of equal priorities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discipleship a part of evangelism</td>
<td>Evangelism a part of discipleship process</td>
<td></td>
<td>Emphasize a Balanced Approach: Greek Golden Mean, “Moderation in All Things”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Figure 5. Evangelism/Discipleship focus 1950-2000. Source: Johnston (2007, p. 18).*

Discipleship Along With Disciple-making in the 1970s.

Dodson (2012, p. 15) says that “both the church and the parachurch taught me that being a disciple means making disciples” (p. 15). As this quote indicates, in the 1970s, discipleship started to be associated with disciple-making. Swindoll (2011, p. 148) says that there were a countless number of books, booklets, articles and pamphlets about discipleship printed around this time and many research projects on discipleship were...
done to aid in reproducing disciples. He goes on to say that many sermons, conferences and seminars were focused on making disciples and dealt with the theme of disciple-making, especially the principle and its methods. Swindoll (2012) also says, “Discipleship became the Christian buzzword of the 1970s” (p. 148).

Hull (2010a, p. 11) asks “Why does the church insist on trying to evangelize the world without making disciples?” (p. 11). Basically he explains that evangelism without making disciples is not effective. “Between 1970 and 1975 the number of evangelicals increased, only to decline shortly thereafter. The reported revivals of the 1970s made no significant difference in the evangelical population” (Hull, 2010b, p. 17).

The time of the 1970s was a very important period that brought risk and change. The figures in the 2011 yearbook, compiled by churches in 2009 and reported to the council in 2010, show that mainline Protestant churches continue the decline in memberships that began in the 1970s. The Roman Catholic Church (No. 1) and the Southern Baptist Convention (No. 2) are still significantly larger than all other North American denominations, but Catholics posted minimal growth of less than 1%, and Southern Baptist membership fell for a third straight year. The newest numbers show that the membership drop in mainline churches led to a 1% decrease in total U.S. church membership, to 145.8 million. The Presbyterian Church (USA) led with the greatest membership drop of the 25 largest denominations, down 2.6%. (Yeakley, 2011)

Watson (2014, pp. 11-12) refers to the statistics in his book ‘Discipleship’ from the CSWE (Center for Study of World Evangelization), which studied different categories, including 223 nations, 6,270 tribal language groups, 50 main religions and more than 9,000 Christian denomination. According to the study, in the year 1979, around 1,815,100 Christians gave up their faith or moved to a different religion in Europe and in the same year, around 950,000 Christians left their faith in North America. In contrast, at the same time, 6,152,800 people joined Christianity in Africa and around 34,813,000 people joined the Church in South-East Asia. He inquires, “Why is there a great increase in those poor
countries and why is Christianity in Western countries decreasing so fast?” (2014, p. 12).

Watson (2014) finds the reason in the interview of Alexander Solzhenitsyn with BBC Panorama. “Western Christianity neglected to become true disciples of Christ” (2014, p. 12). He goes on to suggest that as Western Christianity endeavors to learn and practice the true meaning of discipleship, it will be changed eventually and will increase its influence on the society. He also says, “discipleship is the plan of Christ for the world” (2014, p. 12).

The studies on discipleship made a huge step in the 1970s because they were a good mission tool to a church that was declining. “Eventually the idea of disciples making other disciples became a church-growth method, a way to increase numbers and satisfy the American thirst for progress” (Hull, 2006, p. 27). Swindoll (2011, p. 148) says that since 1970s, parachurch organization started the long-term commitment of training to make newcomers mature believers. The systemized and organized mission methods connected with discipleship and were put into action.

In the 1980s, studies and research efforts were conducted on the characteristics of discipleship in various areas. After 2000, discipleship was studied in connection with the environmental issues, such as Green Discipleship. Now, rather than a trendy mechanism to grow the church, discipleship plays a pivotal role in general church activities.

**Development and Success of Discipleship in Korea**

According to the study of Choi (2005), it was from the 1980s that discipleship for the lay people began in earnest in South Korea. However Rhodes (1934, p. 246) talk about a seven-fold working program in the book *History of the Korea Mission, Presbyterian Church 1884-1934*. The principle of making disciples is the most
emphasized aspect of the program. It is very interesting that their most important mission plan was discipleship. Clark (1930, p. 14) also highly stressed evangelical tours of missionaries as well as methodical Bible study for the believers, but the idea of discipleship was no more than Bible study centered training. The pioneer of discipleship in Korea is Pastor John H. Oak. His book, Called to Awaken the Laity was reprinted more than 100 times and the booklet “Building the foundation of discipleship” that he wrote in 1997 was reprinted up until 2007 more than 90 times. These facts bring light to his notoriety and influence on the topic of discipleship, especially the influence he had on the churches in Korea. Sarang Church is the church that pastor Oak (1938 – 2010) started in 1978 and is the first church that initiated discipleship in Korea. Based on reformed ecclesiology, he reinterpreted parachurch discipleship in a very creative way and applied it to his local church. His church became the first church that produced much fruit by applying discipleship at a local church level. This example has been a good role model to other churches. The discipleship leadership seminar “Called to Awaken the Laity,” which was started in 1986, has been recognized more than decades that it has provided the theory and the working field to the pastors who have tried to apply Discipleship as the core of their ministry.

Process of Discipleship in Korea

The concept of discipleship and the making of disciples can be seen in the Curriculum of DMI (Disciple-Making Ministries International). DMI is a professional educational institute for teaching discipleship that Sarang church established in March of 1986 when they first started the “Called to Awaken the Laity” seminars. Its name was initially “Leadership Training Center” but was changed in February of 1999 to its current
More than 17,000 Korean pastors from churches across South Korea and America have completed the course of seminars.

Four Steps of Training: Preparation, Launching, Maintaining, Evangelism

Table 6 illustrates the timeframe of DMI discipleship developing Process.

Table 6

<table>
<thead>
<tr>
<th>DM I Discipleship Developing Process Time Table</th>
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</thead>
<tbody>
<tr>
<td><strong>Vision Sharing</strong></td>
</tr>
<tr>
<td><strong>Preparation</strong></td>
</tr>
<tr>
<td>Analyzing and Consulting</td>
</tr>
<tr>
<td>Preparing Leadership</td>
</tr>
<tr>
<td>Vision Sharing</td>
</tr>
<tr>
<td><strong>Build up Discipleship and Leadership</strong></td>
</tr>
<tr>
<td>Settle Program</td>
</tr>
<tr>
<td>Sheep raising ministry</td>
</tr>
<tr>
<td>Building nurturing systems</td>
</tr>
<tr>
<td>Discipleship Training</td>
</tr>
<tr>
<td>Service Training</td>
</tr>
<tr>
<td><strong>Evangelism</strong></td>
</tr>
<tr>
<td>Awakening Training</td>
</tr>
<tr>
<td>Evangelism Training</td>
</tr>
<tr>
<td><strong>Developing Community and leadership</strong></td>
</tr>
<tr>
<td>Small Groups</td>
</tr>
<tr>
<td>Leadership Groups</td>
</tr>
</tbody>
</table>

**Preparation—1 year.** The first step is analyzing and consulting. This involves the study of lay people and pastors by way of survey and analysis of the survey results. The analysis is accomplished with use of computers. The goal is to check nine elements of the ministry, identifying the strengths and weaknesses of the church (this takes six months).
The next step is preparing leaders through developing the Pastoral Philosophy, leadership, and small group. Pastors exam their pastoral philosophies to apply discipleship to their ministries. In this process they endeavor to experience change through small groups, Bible studies and leadership development.

The next step is vision sharing. At this point, pastors are now sharing their vision with the church members.

*Build up Discipleship and Leadership—two years and seven months.* In this section, a Settle Program is developed. Only 9% to 21% of newcomers are settled in the church in South Korea (Yeom, 2005). Therefore the Settle Program is a program that teaches newcomers about the church. It answers such questions as, “Why are you coming to church?” “How can you do better in your spiritual life?” “What kind of church are you attending?” etc. (This step takes six months).

The next step is the Sheep Raising Ministry, which involves preaching, visitation, and administration. It is the ministry of pastors and has the purpose of promoting discipleship through all the aspects of their pastoral duties.

Next is the building of nurturing systems. This step involves Seminary and Pre-discipleship Training. This training includes sermons, doctrinal Bible studies, and presentations of practical ways to experience spiritual growth and spiritual transformation. (This step takes five weeks).

The next step involves Discipleship and Service Training. Here discipleship has more emphasis on the transformation and growth of personal faith. Service Training focuses more on equipping leaders. (Each training takes one year, two years in total).
Evangelism—Three months. This step consists of Awakening Training. Awakening Training is a program that teaches how to build a good relationship with unbelievers. It typically occurs within a few months before evangelistic meetings and addresses the various ways to invite unbelievers to the meetings. It includes the providing of constant spiritual nourishments after the meetings.

The next step is Intensive Evangelism Training. This is a 13-week-long personal evangelism training program. The basic purpose of this program is to train lay people to train other lay people so that they can multiply the number of lay evangelists.

The next emphasis is developing community and leadership for a lifetime. This is done through small groups and leadership groups. The Small Group environment has a high potential for Christians to experience God’s working in their lives and a life transformation. Small Group members can get to know each other very closely and it creates an atmosphere of community where members pray for each other and help each other, not neglecting any individual in their group.

Finally the Leadership Group is run by Sun Ban Jang. This group is for the small group leaders. They are the ministers for their small groups and also the fruits of discipleship. The transformation of their characters and lives indicates the potential extension of their influence on other believers.

Browning (2009, p. 42) states that discipleship in North America has been much more complicated due to its education system. In North America, discipleship is executed by way of a very widely planned blueprint, which includes the taking of different courses, the earning of degrees, the taking of certain steps and working in certain areas etc. It can take up to 200 steps before one is officially considered a disciple. As a result, many may
view discipleship as the completing of certain courses. Discipleship Training System in Korea is too broad and complicated like discipleship in North America.

**Conceptual Characteristic of Discipleship in Korea**

Development of discipleship in Korea is concentrated with the idea of growth first and multiplying of the membership. Oak (2004) points out the “number’s game” (p. 15). This refers to the alleged practice of pastors dishonestly increasing the number of their membership because the numbers are the measurement that evaluates the success of their ministry. He says that discipleship training is all about becoming a disciple like Jesus. He warns of churches losing their purpose. If this happens, the church would conduct training only for the quantitative growth of member numbers rather than qualitative growth of the individuals (2004, p. 90).

Choi (2005, p. 54) argues that there are many commonalities between the economic growth of South Korea and quantitative growth of churches in South Korea. The number of Christians in South Korea significantly increased between 1960s and 1970s (1960s – 5,000 churches, 600,000 Christians; 1970s – 35,000 churches, 10,000,000 Christians). At the same time South Korean economy had also grown rapidly. As a result, cities got bigger and the churches in those cities became mega churches. Pastors’ ministries started to be evaluated by the membership numbers. Moreover, the church was attacked by materialism and secularism. In addition, secular management theories and marketing techniques were introduced to the church (Oak, 1984, pp. 40-42).

Oak (2004) emphasized the importance of each individual’s soul and supports qualitative development. On the other hand, another form of discipleship was developed, quantitative development.
Quantitative Focus

The idea of *growth number first* is the term of the phenomenon that tells the quantitative growth is too much focused without qualitative growth in the Korean church. Pastors in Korea dishonestly increase the membership numbers because the numbers are the measurement used to evaluate the success of their ministries. Even though, the idea of *growth number first* developed both sides of discipleship, quality and quantity, whether they actually supported each other or not. Choi (2005, p. 14) says that in a broad sense, pastors’ pastoral ministry could be a part of discipleship. However, in the mega-churches, it is impossible for the pastors to manage and advise each member because of the overwhelming size of the church. Consequently, the pastors set other lower leaders in between them and the members. These leaders are responsible for nurturing and teaching the members in a systematic way. As Oak (2004) points out, churches in South Korea do not use discipleship to manage mega-churches anymore, but they use it to become mega-churches.

Selected Few and the *One Man Vision* Mind

One of the features of South Korean discipleship training is the *One Man Vision*. *One Man Vision* points out the tremendous potential one person can have in terms of mission ability. It upholds that God may do great things through one person if He is willing (Oak, 2004, p. 44). The materialism that came into most of the Christian churches in South Korea brought about polarization between the mega-churches and the small churches. Discipleship in South Korea is described as *laity discipleship*. It uses the term *laity* to emphasize the lay ministry and their empowerment to be co-workers with the pastoral ministry team. Its goal is to find the *one person* who is brave enough to stand up
for truth in face of a majority, and then change them so that they accept the truth. In the South Korean church setting, the nature of discipleship would tend to be decided by the pastor. Pastor of Good Shepherd Church, Yoo (2013, p. 7), explains that discipleship is meant to help Christians to have a joyful walk with Jesus. He wrote his own discipleship manual and majority of its contents describes his own experiences. Pastor Min-ho Song says in his interview with Christian Today Chicago, “We emphasize 3Cs for the Discipleship Training, which are content, context and conduit” (J. H. Kim, 2010, November).

Contents to teach is required first and then it should be delivered effectively in different forms, depending on uniqueness of each church’s circumstance. Contextualization of discipleship is needed for meaningful and practical training. Additionally, in this plan, the pastor is the key. It shows that the pastor has absolute power in the One Person Vision (Choi, 2005, p. 78). Authoritarianism distinctively appeared in the churches in Korea. Oak warns Korean pastors, “There is a very weird unwritten law in the churches in Korea that when a church member buys a new car, the pastor is supposed to be the first rider. Pastor becomes a king even with 1,000 members” (2004, p. 32). In the culture of the authoritarian One Man Vision, it can be understood that the One Man is the pastor and that calling for the pastor is superior to the callings for the laity. This idea is still used to emphasize the authority of the pastors even though it is contrary to the Bible teaching that Christ is head of the church (Eph 5:23) and we are just the body of Christ (1 Cor 12:27). The idea that the pastor is the One Man is also carried to the next lower leadership. It can be found in the principle of “Intensive discipleship training, targeting a few chosen volunteers” (Oak, 2004, p. 82). This principle is too much
inclined on the idea of preparing the one person through intensive training and strict instruction. It brings together both sides of the coin. The positive side is that it is against materialism by focusing the one person through intensive courses. The negative side is that it creates hierarchical callings in the church. Choi (2005, pp. 75-77) points out that the majority of the members (85%) who are not connected with discipleship would be neglected from the Church’s interests and care. Not only that, but it would instigate the idea of supremacy among members who finished the training over the ones who did not.

**Analysis of Counsels on Sabbath School Work**

Chea (2013, February, p. 7) wrote a feature article about Sabbath School, which talks about the importance of Sabbath School as an essential system that binds all Adventists in the world together. Adventists study the Bible, serve their neighbors and contribute to the world mission via Sabbath School.

The Review and Herald Publishing Association’s compilation of articles in *Counsels on Sabbath-School Work* is a very necessary book for churches to utilize in the development of their discipleship models because it clearly presents the purpose and the reason for Sabbath School (White, 2002a, p. 9). This purpose should be thought with the purpose of the discipleship model.

**The Objectives of Sabbath School**

There are two clear objects of Sabbath School according to *Councils on Sabbath School Work*. The first one is winning souls. “The object of Sabbath School work should be the ingathering of souls” (White, 2002a, p. 61). The second one is training missionaries. “Young men and women are to come forth from our Sabbath schools and colleges to become missionaries for God” (2002a, p. 86). Those are the same objectives
with which God has established the church. “The church of Christ on earth was organized for missionary purposes” (2002a, p. 135).

Sabbath School is where Bible study happens. “Our Sabbath schools are nothing less than Bible societies in the sacred work of teaching the truths of God’s word” (2002a, p. 9). It emphasizes the process that produces the result. The purpose of Bible study is not only for gaining biblical knowledge but also for saving souls. “They can accomplish far more than they have hitherto accomplished” (2002a, p. 9).

Emphasized Ideas in *Counsels on Sabbath School Work*

**Idea of Cycle**

![Diagram of Discipleship Cycle](image)

*Figure 6. The Cycle of Discipleship*

“Sabbath School is a place where children and youth are educated, where the Bible is opened to the understanding” (2002a, p. 99).

Saving those young souls is the primary purpose of Sabbath School. With this idea, a church does not only save the souls of young people but also trains them to be
missionaries to the world. Sabbath School is where the church makes Jesus’ beloved
disciples and they become missionaries and helped the church in four area (See p. 96).

“Let the youth first give themselves to God, and then let them in their early experience be
taught to help others” (2002a, p. 62).

The church needs to educate and train young people on how to be soul-winners.
Through the training they will learn how to work successfully and will become useful
agents in the hand of God for their faith (White, 2002a, pp. 62-63).

**Idea of Cooperation**

Sabbath School teachers need to visit the homes of their students (2002a, pp. 75,
174). This allows teachers to cooperate with parents, who teach their children at home.
Parents also need to support the work of the Sabbath School teachers as they teach the
word of God in Sabbath School. “The parents have a serious responsibility resting upon
them to cooperate with the teachers in the Sabbath School” (2002a, p. 68). They also need
to ask the help of the Holy Spirit (2002a, pp. 11, 52). Sabbath School is where they can
study the Bible (2002a, p. 18).

Lessons should be taught in the Sabbath School that will shed light into the chambers
of heart and mind. And that this may be accomplished, the teachers must be under the
influence of the Holy Spirit, that all selfishness may be subdued, that no hasty word
may be spoken, no inconsiderate action may be performed, but that the grace of God
may be manifested as working with human effort for the salvation of souls. This
should be the great end of Sabbath School work. (White, 2002a, p. 117)

Parents and teachers should work together to build Bible study centered
communities. As they learn about the life of Jesus, their lives are changed by beholding
the Example (2002a, p. 17).
Idea of Hidden Curriculum

Teachers should experience the power of the gospel (2002a, p. 99). “They need to quench their thirst by drinking the water of salvation by themselves” (2002a, p. 116). It is stressed that parents should show good examples first.

Parents plead trifling excuses for not interesting themselves in the lessons with their children, and they fail to become conversant with the Scriptures. Fathers as well as mothers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and His righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and neglect of His word is the example they give their children, which molds their minds after the worldly standard and not after the exalted standard erected by Christ. (White, 2002a, p. 19)

Kohlberg (1973 as cited in Beagles, 2009) presents that “the phrase hidden curriculum indicates that children are learning much in school that is not formal curriculum, and the phrase also asks whether such learning is truly educative.” Also Collinson (2005 as cited in Beagles, 2009) states that “desirable attitudes and values are influenced more by the hidden curriculum than by intentional teaching.”

Sabbath School is a place to train children and youth, helping them to understand and grow in the truth of the Bible (White, 2002a, p. 99). For this purpose, children and young people need to get ongoing training and education. Young people need something more than a superficial, greeting relationship. “They need painstaking, prayerful, careful labor. The heart that is filled with love and sympathy will reach the hearts of the youth who are apparently careless and hopeless” (2002a, p. 77).

Children are very sensitive to the flaws in their teacher’s character. “The children are quick to discern any weakness or defect of character in the teacher” (2002a, p. 98). Only true Christ-like character can have an influence on them.

The deportment is making its impression. The words which you utter will not give them the right mold unless they see in your character the model. A correct Christian character exemplified in the daily life will do a great work in the character building of
your class, more, far more, than all your teachings and oft-repeated lessons. (White, 2002a, pp. 98-99)

The adults and elderly members in the church need to reveal the fruit of Spirit. Without their example, children may not see how to practice living in the Spirit. Furthermore, their character may not be formed after the example of Christ ("General Conference of Seventh-day Adventists Sabbath," 1979, p. 81).

**Idea of Simple Operation and Lifetime Education**

“The beauty and success of the school are in its simplicity and earnestness in serving God” (White, 2002a, p. 151). Sabbath School is for everyone and is a place where there is a lifetime of learning. “The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath School work” (2002a, p. 13). It is the simple and earnest teachings that change children.

But in order to be a successful teacher, not only should the methods of teaching be simple, but you must take sympathy and love with you into the Sabbath School. The children will recognize this element and be influenced by it. Men and women are only grown-up children. (2002a, p. 108)

“The church of Christ on earth was organized for missionary purposes” (2002a, p. 135). For this purpose, one of the most effective tools would be Sabbath School. Sabbath School of the worldwide Seventh-day Adventist Church is a good place to practice discipleship. Discipleship programs that are customized for Sabbath School have the potential to energize Sabbath School. Sabbath School is a basic spiritual education system of Seventh-day Adventist Church (General Conference of Seventh-day Adventists, 2005, p. 127).
Summary

Discipleship is gospel centered and Bible centered. Discipleship is not to be done by regulations and policies. It is all about being like Jesus. In order to resemble the character of Jesus, it is necessary to have a church and community wherein we may see the horizontal (among people) and the vertical (with God) growth of relationships together in a community setting.

After 1960, the need for discipleship started to be discussed explosively. Churches had stopped growing and their influences started decreasing. Discipleship suggested alternatives to overcome the difficulties of the influential decrease of the church (see chapter 3 under Emerged Discipleship in 1960s).

Discipleship makes active and mature Christians. It also makes Christ's true disciples through the word of God. Furthermore, it creates influence through a holy community. Discipleship has a circuit system that describes “the ongoing life of the disciple” (Hull, 2006, p. 35), communitywide cooperation, and invisible management principle stated that “desirable attitudes and values are influenced more by the hidden curriculum than by intentional teaching” (Collinson, 2005 as cited in Beagles, 2009) for achieving Sabbath School's two goals which are soul winning and missionary training.
CHAPTER 4

METHODOLOGY AND IMPLEMENTATION NARRATIVE

Introduction

The Church has a mission to make disciples and to teach them (Matt 28:19-20). Sabbath School is the institution for producing and maturing the disciples through God’s Word. It imitates Jesus, as he reeducated His disciples with the Scriptures (Luke 24:25-27). Thus the discipleship model is to be created in the Sabbath School setting to exercise discipleship in a practical way.

Profile of the Ministry Context

Seventh-day Adventists and the Sabbath School

The Seventh-day Adventist Church began the Sabbath School project in 1852. James White wrote the first Sabbath School lesson study (General Conference of Seventh-day Adventists. Sabbath School Dept., 1947, p. 12). The periodical publication Youth’s Instructor was published for the first time in August, 1852, and the first Sabbath School Lesson Study was inserted in the first issue of Youth Instructor. Sabbath School lesson study for the youth was published every four to five weeks. It was not until 20 years later that it started publishing lesson studies for each week (Lee, 2002, p. 72). James White, a former Millerite movement participant, a Sabbath-keeping preacher, and one of the pioneers of Seventh-day Adventist Church in 1853 organized the first regular Sabbath
School at Rochester, New York. In 1854 John Byington organized the second Sabbath School at Buck’s Bridge, and in 1855 M. G. Kellogg organized the third Sabbath School at Battle Creek, Michigan.

Early Sabbath Schools had only two classes, one for adults and one for children. They were called Bible Class. The teachers emphasized memorizing Bible texts. In 1863, the first published Sabbath School lesson study for the children was released. In the same year the first adult Sabbath School lesson study, was written by Uriah Smith, one of the pioneers of the Seventh-day Adventist Church, and published by Review and Herald magazine.

Sabbath School started to become more departmentalized around 1869, when G. H. Bell became the chief editor of Youth’s Instructor magazine. He introduced two different lesson studies for children and teenagers. He also published organization plans and regular attendance reports and later wrote articles for Sabbath School teachers and staff. After the great success at Battle Creek, Bell traveled to different places to train staff and organize Sabbath Schools.

In 1877, the first official Sabbath School Committee was organized in Canada. In the same year, the Michigan Sabbath School Committee was launched. In March of 1873, the General Conference organized a Sabbath School Committee. In 1878, Bird’s Nest, a class for little children, was created and later became the kindergarten class. In 1879, a branch school of Sabbath School was organized for the first time.

At the General Conference session in 1985, Sabbath School was reorganized. Since that time Sabbath School was under the Church Evangelism Department. It remained so until the 1995 General Conference session, when Church Evangelism
Department dispersed. Afterwards, the Sabbath School Department went under the Personal Evangelism Department. Today it is introduced as Sabbath School & Personal Ministry of Seventh-day Adventist Church (Korea Union Sabbath School Department, 2010).

Increasing of Sabbath School Objectives

Laurentiu (2014, pp. 22-33) researched the history of Sabbath School objectives. According to his project, Sabbath School was started with a purpose of studying the Bible in a situation of no pastors or nurturing systems (officially established in 1853). He stated that Sabbath School is for all members, not only for the children and the youth. According to this, the early Sabbath School’s objective was supposed to be for Bible study only. Laurentiu (2014) called Sabbath School an “adequate educational system” (p. 24). Plummer (1911) said Sabbath School was “a uniform course of Bible study” (p. 5). Bates (1859 as cited in Laurentiu, 2014) described Sabbath School as a Bible-based instructional program.

In 1877, there was a teacher’s meeting in Battle Creek, Michigan. Goodloe Harper Bell suggested launching the Sabbath School association. It started with California, then 12 other states followed, organizing the Sabbath School association. A year later, the General Conference created a Sabbath School Department. They invented many ways to support the Sabbath School movement, which included raising money. Around 1885, Sabbath School added one more objective, world mission. Therefore, the two objects in Sabbath School became Bible study and world mission, based on Matthew 28:19. World mission needed financial support, so Sabbath School became an important institution supporting the world mission. Through the world mission, many missionaries were sent to
foreign lands during the late 19th and the early 20th centuries. Through the world outreach, missionaries practiced soul-winnings or community outreach, later making it one of three objectives for Sabbath School. In the late 20th century, fostering family became a fourth objective. Like a family unit, Sabbath School began to provide emotional ties and a warm environment, fostering fellowship among church members.

Pereyra (2000 as cited in Laurentiu, 2014) and McCormick (1992 as cited in Laurentiu, 2014) researched Sabbath School and found there were still more objectives needed for winning and keeping souls.

Table 7

Timeline of the Descriptions of Sabbath School

<table>
<thead>
<tr>
<th>Sabbath School Objects</th>
<th>Descriptions of Sabbath School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teaching the Word</td>
<td>James White (1852)—A systematic study of the Word of God</td>
</tr>
<tr>
<td></td>
<td>Bates (1859)—A Bible-based instructional program</td>
</tr>
<tr>
<td></td>
<td>Ellen White (1889)—A Bible Society</td>
</tr>
<tr>
<td></td>
<td>Plummer (1911)—A uniform course of Bible study</td>
</tr>
<tr>
<td>2. World Mission</td>
<td>The association of financial support for foreign missions</td>
</tr>
<tr>
<td>3. Soul-Winning</td>
<td>Dickson (1932)—The one of greatest soul-winning agencies</td>
</tr>
<tr>
<td>Community outreach</td>
<td>GC (1944)—An aggressive soul-winning agency</td>
</tr>
<tr>
<td>4. Fellowship</td>
<td>Ferris (1978)—A family affair</td>
</tr>
</tbody>
</table>

Source: Laurentiu, (2014). Factors related to declining attendance at the adult Sabbath School in the North American Division of the Seventh-day Adventist Church (UMI No. 3626308).

Sabbath School of the Korean Seventh-day Adventist Church

According to the history of Korean Seventh-day Adventist Church by Pastor Jae-Shin Kim, in early May of 1904, Eung-Hyun Lee was on his way to Hawaii to immigrate. He learned the Sabbath truth from Pastor Kuniya Hide in Kobe, Japan. Not long
afterward, Heung-Jo Son, who was also on his way to Hawaii, joined Eung-Hyun Lee in Bible studies. They both got baptized on June 11, 1904 at the Nunobiki Falls. The next day, Eung-Hyun Lee went to Hawaii and Heung-Jo Son came back to Korea. On his way back to Korea, Heung-Jo Son taught the truth to Hyung-Joo Lim, who was coming from Hawaii. Hyung-Joo Lim started keeping Sabbath in his hometown of Juheong Ri, Yonggang, Pyungan South-Province, Korea. Heung-Jo Son started observing Sabbath at his hometown of Dongrae, Busan, Korea. In September of 1904, Pastor Frank William Field, the president of Japan Mission, and pastor Kuniya Hide came to Korea and to organize four different churches (Sandol, Gandaemoru, Yongdong, Bamaeki) and the Sabbath School program, which began at the same time. They started Sabbath School Report of Korea at the 1908 General Conference session (J. S. Kim, 2012, February).

The history of the Korean Seventh-day Adventist Church began with Sabbath School. The first Sabbath School lesson study in Korean, which was of 1 John by G. H. Bell, was published in the second quarter of 1909. The 100-year anniversary was celebrated in 2009 with a special edition. Even though Sabbath School lessons were not published until five years after the church was established, the church acknowledges the importance of Sabbath School as a Bible-teaching institute.

Mission Work in the Korean Seventh-day Adventist Church

Sabbath School & Mission Department director, S. K. Kang, used statistics to analyze the mission situation of the Korean Seventh-day Adventist Church. Every piece of concrete data associated with the Korean Seventh-day Adventist is made available via the annual reports that local churches present at the end of the year (Kang, 2014, p. 59).
Based on the average attendance numbers for the last 12 years, growth and stagnation can be observed. S. I. Kim, a professor at Sahmyook University, suggests two reasons for this phenomenon. The first reason is the lack of evangelism and the second reason is that newcomers do not settle down in the church. The reason for the low rate of settlement of new believers is contributed to the atmosphere in the church (sense of vested right of old members, coldness and dispute in the church, etc.). The lack of training on how to follow up with the new comers is pointed out to be another reason why they do not stay in the church (S. I. Kim, 2014, p. 49). He argues that the church needs a new paradigm to promote evangelism. He reiterates the findings of growth in the Seventh-day Adventist Churches from the North American Division study presented in 2003 (2014, p. 50).
1. Pastors emphasize soul winning.
2. Congregation has a big impact on a community.
3. Congregation indicates that church is a safe place.
4. The church actively interacts with other denomination churches in big cities.
5. The church not only stresses good relationships between members but also the practice of discipleship and evangelism through a relationship-centered approach.
6. They evaluate themselves as having a very warm and friendly atmosphere.
7. Many of their church members joined ministries with non-believers.

S. I. Kim (2014, pp. 51-52) pays attention to community services, which is a new evangelism paradigm. He observes that there was a great paradigm shift in the last 20 years; the participation of church members to local communities and the awareness of the church have become a very important element. Another interesting thing that he found is that untraditional humanitarian activities such as job introduction, job training, activities for seniors, counseling for families, and addictions are more relevant to church growth than traditional ways like soup-kitchens, health seminars, and clothing donations for the poor.

Kang (2014, pp. 58-59), Sabbath School Mission Department Director, finds another reason for lack of growth in the church from the settlement rate of newcomers. He says, according to an annual Sabbath School attendance report by Korean Union, that there has been a small increase in membership. The numbers went from 57,000 (2000) to 60,000 (2012), a 3,000 member increase. This is less than a 0.3% increase when considering the fact that 104,000 members were added to the world church membership that same year. He also points out that each pastor baptized an average of nine people in two years, but only 0.5 people were added to Sabbath School at the same time.

Attention is brought to the settlement rate of the newly baptized members and how it has become a serious problem to Korean Seventh-day Adventist Church. It appears the reason for this issue is the fact that the church focuses more on getting the new members
than keeping them. Suggesting ways to increase the settlement rate of new members, Kang (2014, pp. 60-61) recommends new members be given the opportunity to join a ministry through discipleship training. In this way, they would exercise their faith as Christians through fellowship with other members in a small group setting. Furthermore, he points out the function of discipleship. Relationship-centered evangelism and discipleship, which was pointed out as a factor in growth of the church, are indicated as necessary ministries. In this sense, discipleship in Sabbath School is much needed for church growth.

**Discipleship of Korean Seventh-day Adventist Church**

*FAST* and *M12* would become the representative discipleship trainings in the Korean Seventh-day Adventist Church (Si Jo Sa, 2013, November).

*FAST* is a discipleship training of the Gateway Adventist Centre (Gateway) in Australia. Gateway is one church with three congregations. In March of 2003, the centre launched a group of young people at the University of Melbourne. The vision of Gateway is to multiply churches in three years (Gateway Adventist Centre, 2003 March).

Gateway Adventist Centre is a Seventh-day Adventist ministry consisting of a training centre and a church network with several hundred members and alumni across the Asia-Pacific region. Starting with a small group, Gateway has consistently grown. Today they have many attending weekly service at the three congregations and many more attending various programs and seminars held throughout the week.

According to their website, http://www.gatewaysda.org/visionvalues, the values of Gateway are:

1. Bible-based: Beliefs and practices are founded on the Bible
2. Christ Dependent: Empowered by prayer
3. Seeker Oriented: Passionate about reaching seekers
4. Discipleship Modeling: Dedicate to a mentoring philosophy
5. Training: Equipping for witnessing
6. Accountability: Accept personal and group accountability

In 2008, pastors of the West-Central Conference of Korean Seventh-day Adventist voluntarily formed M12, as a spontaneous ministry. The letter M comes from the three Ms of missionary, martyr and mission. The number 12 represents the twelve disciples. The third small group discipleship conference of M12 was held in September 2013 at Sahmyook University, in Seoul, Korea. Moon-Kyu Park, a conference manager, said that the M12 program had not been completed yet, but is still in a process of being developed. The fact was confirmed that discipleship was still in process by a small number of interested pastors, though the system is not completely set up (M. Park, personal communication, December 18, 2013). It was stated that M12 is not aware of the contents of discipleship, which were developed by Andrews University and the General Conference, known as Together Growing Fruitful Disciples (M. Park, personal communication, December 18, 2013). Thus the situation of discipleship in Korea has unique characters.

[Together Growing Fruitful Disciples] is designed as a whole-church endeavor, based on the biblical view that the person who accepts Christ as Savior is called to a Christ-like life of spiritual, mental, physical, and relational growth. Growing Fruitful Disciples will help church ministry leaders at every level of church organization to better undertake the complex, multi-faceted process of discipling – that of enabling people to be transformed into the likeness of Jesus Christ within the fellowship of the church, His body. (General Conference of Seventh-day Adventists, 2010)

**The Population of Children and Youth**

Dan Solis emphasized discipleship for children in the first quarter of the 2014 adult Sabbath School Bible study guides.
In our desire to preach to the world and to make disciples from every nation, we must not forget a whole class of people—children. Christian studies regarding children and youth differ about many things. Nevertheless, across denominational lines one thing seems consistent: the majority of Christians have committed their lives to Christ at a relatively young age. Fewer converts come from the older populace. Many churches apparently miss this important fact in their evangelistic planning, directing the greatest proportion of their resources toward the adult population (Solis, 2014 Jan. 18, p. 30).

According to the statistics in South Korea, the number of children and youth have consistently decreased. In 1960 the population reached 7.96 million, 31.8% of the total population; thereafter, it grew steadily. In 1980, nearly 14 million, 36.8% of the total population, were reported. However, it began decreasing constantly after 1980 and in 2005, it stood at 11.06 million, 22.9% of the total population. It is expected that if the child and youth population continues declining, there will be 6.5 million (13.2%) in 2030 (Ju, 2010, p. 79). This informs us that the South Korean church population will rapidly become an aging society.
Table 8

Population Forecast of Children and Youth

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Increase rate per year</th>
<th>Children and youth Population</th>
<th>The component ratio</th>
<th>Increase rate per year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No. %</td>
<td>No. %</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Situation</td>
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<td>25,012,374</td>
<td>-</td>
<td>7,956,903</td>
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<tr>
<td></td>
<td>1965</td>
<td>28,704,674</td>
<td>2.79</td>
<td>9,120,576</td>
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<tr>
<td></td>
<td>1970</td>
<td>32,240,827</td>
<td>1.99</td>
<td>11,329,714</td>
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<tr>
<td></td>
<td>1975</td>
<td>35,280,725</td>
<td>1.42</td>
<td>12,885,563</td>
<td>36.5</td>
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<td></td>
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<td>38,123,775</td>
<td>1.06</td>
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<td></td>
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<td>1.37</td>
<td>13,974,697</td>
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<td></td>
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<td>13,553,357</td>
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<td></td>
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<td></td>
<td>2000</td>
<td>47,008,111</td>
<td>0.84</td>
<td>11,501,436</td>
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<td></td>
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<td>48,294,143</td>
<td>0.54</td>
<td>11,064,987</td>
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<td>Anticipation</td>
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<td></td>
<td>2025</td>
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<tr>
<td></td>
<td>2030</td>
<td>49,329,456</td>
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<tr>
<td></td>
<td>2035</td>
<td>48,290,883</td>
<td>-0.42</td>
<td>6,091,439</td>
<td>12.6</td>
</tr>
<tr>
<td></td>
<td>2040</td>
<td>46,743,259</td>
<td>-0.65</td>
<td>5,726,458</td>
<td>12.3</td>
</tr>
<tr>
<td></td>
<td>2045</td>
<td>44,746,631</td>
<td>-0.87</td>
<td>5,355,948</td>
<td>12.0</td>
</tr>
<tr>
<td></td>
<td>2050</td>
<td>42,347,690</td>
<td>-1.10</td>
<td>4,859,726</td>
<td>11.5</td>
</tr>
</tbody>
</table>

Ju (2010, pp. 78-79) points out two problems from the decrease of the childhood population. The first problem is an aging church, which is a natural result of an aging society. The second problem is the tendency towards overprotectiveness of children. Due to the decrease of the overall child population and overprotectiveness, the children tend to lack self-reliance. When the Sabbath School is faithful to its true calling, it would save the souls of the children and young people by training them to be missionaries of the kingdom of God.
Table 9

The Spread of Family Members in Korea

<table>
<thead>
<tr>
<th>Year</th>
<th>1 Person family</th>
<th>2 Persons family</th>
<th>3 Persons family</th>
<th>4 Persons family</th>
<th>5 Persons family</th>
<th>Over 6 persons family</th>
<th>Average family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>1980</td>
<td>4.8</td>
<td>10.5</td>
<td>14.5</td>
<td>20.3</td>
<td>20.0</td>
<td>29.8</td>
<td>4.50</td>
</tr>
<tr>
<td>1985</td>
<td>6.9</td>
<td>12.3</td>
<td>16.5</td>
<td>25.3</td>
<td>19.5</td>
<td>19.5</td>
<td>4.16</td>
</tr>
<tr>
<td>1990</td>
<td>9.0</td>
<td>13.8</td>
<td>19.0</td>
<td>29.5</td>
<td>18.8</td>
<td>9.8</td>
<td>3.77</td>
</tr>
<tr>
<td>1995</td>
<td>12.7</td>
<td>16.9</td>
<td>20.3</td>
<td>31.7</td>
<td>12.9</td>
<td>5.5</td>
<td>3.34</td>
</tr>
<tr>
<td>2000</td>
<td>15.5</td>
<td>19.1</td>
<td>20.9</td>
<td>31.1</td>
<td>10.1</td>
<td>3.3</td>
<td>3.12</td>
</tr>
<tr>
<td>2005</td>
<td>20.0</td>
<td>22.2</td>
<td>20.9</td>
<td>27.0</td>
<td>7.7</td>
<td>1.7</td>
<td>2.88</td>
</tr>
</tbody>
</table>

Korean Sabbath School Management

The Sabbath School Department of the Korean Union created a model for a traditional Sabbath School program. This traditional Sabbath School program was made with a variety of different elements. It has a benefit in that it is modifiable depending on the situation of each local church. However, the meaning and the purpose would be overshadowed if it maintains its old, traditional forms and contents (Chea, 2013, p. 10).

Table 10

A Traditional Korean Program of Sabbath School

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
<th>Precautions</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:15</td>
<td>Praise</td>
<td>This is a time to open the heart of the attendees through traditional Seventh-day Adventist hymns and also to encourage congregation to come on time.</td>
</tr>
<tr>
<td>09:30</td>
<td>Greetings from Sabbath School Superintendent, Welcome, Opening hymn and prayer</td>
<td>Welcome time should be brief. It is not a time for preaching.</td>
</tr>
</tbody>
</table>
Table 10 Continued.

<table>
<thead>
<tr>
<th>09:35</th>
<th>Select one of the programs below</th>
<th>Encouraging different projects for each week</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>—Sabbath School progress report</td>
<td>1st Sabbath – Encourage Soul Winning</td>
</tr>
<tr>
<td></td>
<td>—Encouraging soul winning</td>
<td>2nd, 3rd, 4th – Encourage to meet the goal</td>
</tr>
<tr>
<td></td>
<td>—Encouraging offering for the</td>
<td>for monthly projects.</td>
</tr>
<tr>
<td></td>
<td>church budget</td>
<td>4th – Celebrate people who have birthdays</td>
</tr>
<tr>
<td></td>
<td>—Improvement</td>
<td>each month and also encourage</td>
</tr>
<tr>
<td></td>
<td>—Special programs for special</td>
<td>birthday thank offerings.</td>
</tr>
<tr>
<td></td>
<td>occasions</td>
<td>5th – Encourage offerings for the church</td>
</tr>
<tr>
<td></td>
<td></td>
<td>budget</td>
</tr>
<tr>
<td>09:40</td>
<td>Special Music</td>
<td>It is necessary to counsel with Sabbath School</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Superintendent beforehand.</td>
</tr>
<tr>
<td>09:45</td>
<td>World Mission Spotlight</td>
<td>Inspire world mission spirit with newsletters</td>
</tr>
<tr>
<td></td>
<td></td>
<td>or DVDs</td>
</tr>
<tr>
<td>09:55</td>
<td>Time for each class</td>
<td>Small Group Setting</td>
</tr>
<tr>
<td></td>
<td>—Sabbath School Action Units</td>
<td>Sabbath School Action Units—If it is hard</td>
</tr>
<tr>
<td></td>
<td>(10 minutes)</td>
<td>to have separated activities for each</td>
</tr>
<tr>
<td></td>
<td>—Sabbath School Lesson Study &amp;</td>
<td>class, have a 10 minutes program on</td>
</tr>
<tr>
<td></td>
<td>Discussion (40 minutes)</td>
<td>mission.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lesson Study—Question &amp; answer discussion</td>
</tr>
<tr>
<td>10:45</td>
<td>Closing comment,</td>
<td>Introduce programs for the next week</td>
</tr>
</tbody>
</table>


**Sabbath School action units.** Sabbath School Action Units started in the late 1980s. The General Conference currently recommends the practice of this system. In 1988, for the first time, the Michigan conference tried out the Sabbath School Action Units with 45 different local churches. They received very positive feedback on it. In 1992 the Sabbath School Action Units, was introduced to all the churches in America (Korea Union Sabbath School Department, 2011, p. 31).
### Table 11

**Typical Korean Sabbath School Action Unit Program**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:15</td>
<td>Song Service</td>
<td>Source: General Conference of Seventh-day Adventists Sabbath and Personal Ministries Department (1979, pp. 95-96)</td>
</tr>
<tr>
<td>9:25</td>
<td>Welcome, Prayer</td>
<td></td>
</tr>
<tr>
<td>9:30</td>
<td>Music/Special Feature</td>
<td></td>
</tr>
<tr>
<td>9:35</td>
<td>World Missions Report</td>
<td></td>
</tr>
<tr>
<td>9:45</td>
<td>Action Units Outreach (25 minutes) Lesson Study (35 minutes)</td>
<td></td>
</tr>
<tr>
<td>10:45</td>
<td>Benediction in Classes</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Outreach (25 minutes)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Welcome</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Check attendance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Assign volunteers for absentees</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4. Sharing experiences on Sabbath School Class activities</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5. Simple training</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6. Remind the plan and the goal for the class (ex. Finding lost sheep, passing out literatures, being friends with non-believers, inviting non-Christians etc.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7. Visitation practice</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8. Prayers for special plans, absentees, people who are interested in joining the church etc. Activities of Action Units</td>
<td></td>
</tr>
</tbody>
</table>

A 2008 survey of the Korean Seventh-day Adventist Church shows that 48% of the local churches have Sabbath School Action Units and 52% of the local churches do not (Korea Union Sabbath School Department, 2008, p. 7).

*Full time learning format.* A full time learning format means that the entire Sabbath School time, usually about an hour and a half to two hours, is devoted to learning activities. Another modification would be to vary the lesson study time. It could come before or after the mission feature, or at the very beginning of the Sabbath School activities. The objective is interactive learning as participation that meets the needs of the students.
Table 12

The Suggested Sabbath School Time Frame

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00</td>
<td>Family Fellowship, informal song fest or group activity greeting,</td>
</tr>
<tr>
<td></td>
<td>opportunity to share and talk together. Try this occasionally: All divisions</td>
</tr>
<tr>
<td></td>
<td>join together in the sanctuary for singing, including children songs,</td>
</tr>
<tr>
<td></td>
<td>choruses, and special music. Families sit together.</td>
</tr>
<tr>
<td>9:25</td>
<td>Group Activity (children go to divisions)</td>
</tr>
<tr>
<td>9:40</td>
<td>Mission Feature or Personal Ministry Training</td>
</tr>
<tr>
<td>9:50</td>
<td>Training or Nurture Seminar</td>
</tr>
<tr>
<td>10:20</td>
<td>Interactive Lesson Study</td>
</tr>
<tr>
<td>10:50</td>
<td>Closing</td>
</tr>
</tbody>
</table>

Source: General Conference of Seventh-day Adventists Sabbath and Personal Ministries Department (1979, p. 95).

Discussing the Sabbath School Lesson. The guideline for lesson study suggests 8 people as a maximum with a linear or circle setting (Chea, 2011, p. 71). It presents the teacher as a leader, assisting a discussion but not teaching. It also suggests that teachers use questions as much as possible and encourage everyone’s participation (2011, p. 74). Teachers need to be mindful to ask questions for deep discussions and to be prepared to move on to the next question and assist students to have brief answers in order to get the most participation.

Research Methodology

Studying the concept of discipleship, its characteristics through library research, analyzing the Bible and academic literatures, analyzing Counsels on Sabbath School Work helped confirm the goal of Sabbath School and observations of the researcher.

Development of the Educating for Discipleship Model in Sabbath School

Lee (2002) introduces the results of a survey for the question, “What would be the one thing that energizes Sabbath School the most?” (pp. 85-86). Sixty percent of the
people answered “more various programs.” However he points out that people still feel bored with those various programs. He also says that when Sabbath School neglects its purpose, it could be very boring and mechanical. *Doing* something in Sabbath School has been much emphasized in the traditional Sabbath School programs. Nonetheless the Sabbath School needs to be a place of *being* disciples of God rather than a place of simply *doing* something. Sabbath School should restore the function of the school that trains missionaries and delivers the mission of God. The development of the Educating for Discipleship model is mostly by the pattern of discipleship (see chapter 2) and the concept from the book *Counsels on Sabbath School Work*, written by E. G. White.

Table 13

**Discipleship-based Sabbath School Program**

<table>
<thead>
<tr>
<th>Children, Youth, and Adults</th>
<th>Discipleship-based Sabbath School Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singing</td>
<td>Culturally appropriate music of joy and praise</td>
</tr>
<tr>
<td>Prayer prelude</td>
<td>Induce smoothly to participate with all members.</td>
</tr>
<tr>
<td>Note: Different places have different emotions according to their cultures- Koreans especially feel uncomfortable about praying when they receive the requests to pray.</td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td>According to the turn of one’s own accord</td>
</tr>
<tr>
<td>Welcome announcement</td>
<td>Shortly give greeting announcements and importance of this time to the participants and let them know how to operate today.</td>
</tr>
<tr>
<td>Sharing the thanks</td>
<td>Take 15 minutes to 20 minutes for the testifying or describing the theme for the lesson about discipleship elements. (God chooses me, God reveals Himself to me, God forms me, how to connect with Him in the Spirit and how to live in the Spirit)</td>
</tr>
<tr>
<td>Bible study</td>
<td>For raising interest in Bible study, Sabbath School teachers and parent have to prepare the lessons inductively but they should engage the study deductively with free questions.</td>
</tr>
<tr>
<td>Note: Bible studies have to be operated in the cooperation with teachers and parents.</td>
<td></td>
</tr>
<tr>
<td>Guiding for the next Sabbath School</td>
<td>Announcements for the next Sabbath</td>
</tr>
</tbody>
</table>
Step 1: Becoming a Believer

Building the Faith

“The mission of the Sabbath School is to be a system of local church religious education that builds faith and practice” ("General Conference of Seventh-day Adventists Sabbath," 1979, p. 2). Basically what this means is that Sabbath School is a faith building place. It goes on to say, “[T]he Sabbath School builds faith through the study of the Scriptures and the doctrines and teachings of the Seventh-day Adventist Church” (1979, p. 2). Sabbath School is a place for education through the word of God. “It (Sabbath School) is a place where children and youth are educated, where the Bible is opened to the understanding.... It is a place where the light of truth is to be imparted” (White, 2002a, p. 99). A great work of Sabbath School is education (2002a, p. 12). White emphasizes “but if the children and youth are not brought to Christ, the school is a failure” (2002a, p. 61).

Lunde (2010, p. 25) points out that the phrase Follow me encapsulates “[Jesus’] call to discipleship.” Follow Me (Matt 19:21) is Jesus’ calling. This is what Jesus said to His disciples, who were fishermen. He led them to be fisher of men (Matt 4:19).
Christians who are saved and the disciples whom Jesus calls are the result of God chooses us, God reveals himself to us and God forms us.

*God chooses us.* Like God first loved human beings who were supposed to die (1 John 4:19), parents and teachers first show the example of love to the innocent lives in their care. Children belong to God (1 John 3:1). They are God’s children, and parents and teachers are responsible to lead them to God (Deut 6:7; 11:19).

“Parents, set apart a little time each day for the study of the Sabbath school lesson with your children” (White, 2002a, p. 41). Parents are primarily responsible for encouraging their children to study Sabbath School lessons. “Sabbath School Work needs to get its support and foundation from the family” (2002a, p. 44). Parents have sacred responsibilities that are given to them that they ought to take care of the souls of their children. They should be careful to perform their duties and responsibilities, which are owed to God. White (2002a) also emphasizes that parents should exercise the examples of character in the Sabbath School lessons. Beagles (2009), in her paper, questions, “[W]hat is involved in prompting discipleship?” (2009, p. 26). She introduces *family model* as a role of spiritual parenting (exhorting, encouraging and imploring), as Paul mentions in 1 Thessalonians 2:11 (NASB). Parents and teachers should do their best to fulfill the role of spiritual parenting. Petersen (1993, p. 56) states that “the objective of the father is to equip the child or youth to live a life worthy of God, to live as a citizen of His Kingdom ought to live.”

*God reveals Himself to us.* God does not want His children to obey in ignorance. He wants them to know Whom they are following (Exod 8:22; 14:4; 31:13). It is a duty of parents to let their children know about who God is.
Sabbath School needs to build a community with cooperation between parents and teachers. Transformation of the character will take place when a person gets to know about the life of our Savior, Jesus (White, 2002a, p. 17). “Heart is to be trained by the sacred truth of the word of God” (2002a, p. 22). Sabbath School is a place to teach the biblical truths, for “Sabbath Schools are nothing less than Bible societies, and in the sacred work of teaching the truths of God’s word, they can accomplish far more than they have hitherto accomplished” (2002a, p. 9). Truth sanctifies those who are learning (John 17:17, 19).

*God forms us.* There must be a response to God’s calling. God lets us know His promises and we are called to be His children (Ezek 37:25-28). God forms us should result in becoming Christ’s disciples. Ott and Wilson (2011, p. 231) say, “Evangelism must lead to discipleship, and discipleship must include baptism” (p. 231). The church is a means to join as a member of God’s kingdom. The church is a spiritual entity, conceived by the Father (Eph 1:3-6), built by Christ (Matt 16:18), and has the indwelling of the Holy Spirit (Eph 2:19-22). The church is God’s primary vehicle for manifesting the nature of the kingdom of God in this age and among all people (2011, p. 20). Swindoll (2011) says, “Christian discipleship is the process of introducing the citizens of King Jesus to a completely foreign culture in which everything is different” (p. 163). The gospel is the completion of Jesus’ leadership, and discipleship brings unity to the whole with Jesus as the head and leader. Here should know the establishment of mission. Forming the His disciples who have the mission is the becoming the leaders as His representatives. As like as Jesus is a leader so it able to let we are a disciple, God’s disciples should be His
servants as leaders that is accomplish the mission to proclaim gospel through the gifts of Holy Spirit and the fruits of spiritual characters.

**Equipping Deductive and Inductive Bible Study**

Even though the Sabbath School is divided into Small Groups, Sabbath School Action Units, and discussion classes, the concept for all is still the same (Chea, 2011, p. 34). Leaders are the center of small groups while teachers are the center of the discussion classes. In a Bible study in a small group setting, leaders use an approach that everyone would agree on. However, at the Sabbath School Quarterly discussion, teachers use an academic approach that would emphasize educational elements. Sabbath School class would be used as small group or Sabbath School discussion to utilize the benefits from both. There are two ways to conduct Bible study, which are inductive and deductive.

Sabbath School, a place for Bible study, needs to use the benefits of both ways.

The Sabbath School lessons deal with specified topics and contents. It is a deductive study. There are topics and contents to study in Sabbath School lessons and the discussions should proceed, following the teacher’s guidelines to draw answers.

*Figure 9. God Initiates*
School lessons need to be taught to light the deepest places of the mind and spirit (White, 2002a, p. 117). “Sabbath School students need to study the lessons very carefully to find those precious jewels that are in those weekly lesson studies” (2002a, p. 22).

However, teachers should be very patient when teaching the truth. Furthermore, teachers must continue in learning under the influence of the Holy Spirit. This is the inductive way of study. There are no pre-concluded answers in the inductive study. Those conclusions should be drawn from active interactions between teachers and students. Oak (2004, p. 75) says that it is in the inductive study that the students grow while they are learning and sharing. In other words, ministers are teaching and learning at the same time. Choi (2005, p. 71) presents in her study that the benefit of deductive study is to teach lessons across the board and the benefit of inductive study is to draw each individual’s participation. Bible studies are not supposed to be just a one-way lecture but a discussion where everyone’s voice can be heard.

Equipping Bible study means there is cooperation between parents and teachers. They should be working together in the Sabbath School. “The parents have a serious responsibility resting upon them to cooperate with the teachers in the Sabbath school”(White, 2002a, p. 68). The roles of parents in a family and the roles of teachers in the Sabbath School are mutually important and complement one another.

The lives of parents and teachers have a huge influence on young people. However, there are other “key Christians” (Beagles, 2009, p. 8) —parents, friends, teachers, and local church congregation—also have a strong influence on the young people. Ogden (2003, p. 129) suggested “equipping is alongside other disciples in order to encourage, equip, and challenge one another in love to grow toward maturity in Christ”
Bible studies in the Sabbath School lessons are for the purpose of encouraging parents to have a daily time to study the Bible with their children (White, 2002a, p. 48). Along with this, teachers lead their students with patience in the Sabbath School and the church (2002a, p. 117).

Step 2: Becoming Missionary

Practicing the Faith

*Figure 10. Becoming a Missionary*

“The mission of the Sabbath School is to be a system of local church religious education that builds faith and practice” ("General Conference of Seventh-day Adventists Sabbath," 1979, p. 2). Sabbath School is a place of *practicing the faith*. “The Sabbath School builds practice through the application of biblical principles and the teachings of the Seventh-day Adventist Church to the individual lives of the Sabbath School members” (1979, p. 2).

“As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, ‘follow Me.’ So he arose and followed Him” (Mark 2:14). The phrase “followed Him” (*We respond*) is a constant voluntary obedience of ‘follow Me’ (*God initiates*). Samra (2003) states, “[discipleship] encompasses both the entry into the process
(salvation) and growth in the process (sanctification)” (2009, p. 21). If *calling* is a complete choice of God, *following* is our response to choose Him through the Spirit. This would be possible with the help of God. In order to be a successful steward of God, it is required to have a deep understanding on “Education and Experience” (White, 2002a, p. 30).

*Connecting with Him in Spirit.* Jesus called His disciples branches in John 15:5 and He made a promise of producing much fruit for those who abide in Him, reminding that nothing can be done without Him. This abiding is to be a constant reminder of God’s calling and teaching as well as the encounter with God. In order for workers to be true missionaries, baptism of the Holy Spirit is much needed. It is to be a reminder of God’s calling and teaching. It is also to be a remembrance of the first love with God. The baptism of the Holy Spirit is very needed in order for the workers to be true missionaries for God (White, 2002a, p. 155). Baptism of the Holy Spirit touches our heart with the Spirit (2002a, p. 68). The hearts that are touched by the Spirit seek the kingdom of God and His righteousness and desire heavenly things (2002a, p. 66).

*Living in the Spirit.* The act of “bearing much fruit” (John 15:5) is a natural result of the branch that is connected to the tree. “True meaning of faith is to trust and obey Christ without any condition and to follow Him wherever He goes. If this is possible with well guided effort, many souls are to be precious harvests that are offered to the Lord” (2002a, p. 106).

Becoming His agents means being people who have dedicated their lives to God as His disciples. Teachers of the Sabbath School, which is one of the most important
workers of God, are to participate in building the kingdom of God as God’s employees (White, 2002a, p. 121).

**Exercising and Obeying Bible Study**

Responsibilities of helping others need to be given to the Christian young people and new believers (White, 2002a, p. 62). Truth that is learned through Bible studies is to be seen through obedience in the daily life.

Parents and teachers must teach young people to continually grow in Christ. “People who do not know how to obey Christ in this earthly place cannot obey God in the eternal world. God wants His children to be qualified to enter the heavenly mansions that God prepared for those who love Him” (2002a, pp. 78-79). Parents and teachers ought to not only teach the young people to know the Bible but also to obey.

Jesus did not merely ask us to teach everything He commanded. He asked us to teach people to obey everything He commanded. The end result of Discipleship is not merely the knowledge of all Jesus commanded but the obedience to all Jesus commanded. (Geiger et al., 2012, p. 18)
Through obedience to the Word of God, children and young people will be ready and prepared to be missionaries who have experienced the power of His word.

Step 3: Achieving Objectives of Discipleship

Linked in Aims and Processes

According to Samra (2003, p. 220, also cited in Beagles, 2009), “[I]t is best to think of discipleship as the process of becoming like Christ.” Additionally, discipleship refers to both becoming and being in evangelism and growth. It is said that discipleship is to become Christ’s disciples and to live as His disciples. Samra (2003, April-June, p. 234 as cited in Beagles, 2009) continues by saying, “All Christians are disciples and are called to participate in the discipleship process, both by receiving instruction and living out their faith for others to see and imitate.” In other words in a process of discipleship, there are two courses, which include receiving and living out instruction. The two courses are connected with two purposes, which are to become disciples through receiving instruction.
and to be disciples through living out the instruction. Thus in each step, the purposes are interconnected.

**Functional Maturity: Leader and Teacher**

The two purposes of discipling can be summarized as “the attainment of maturity and the development of the ability to become a leader and teacher or discipler of others” (2009, p. 22); Collinson (2004, p. 160). Beagles says, combining both ideas of Samra and Collinson, “discipleship and discipling seem to be inextricably linked in aim and process” (2009, p. 22). The five processes (God chooses us, God reveals himself to us, God forms us, connecting with Him in the Spirit, living in the Spirit) are included in God initiates and We respond. They are linked to the purpose of the Sabbath School collaboratively.

The first purpose of discipleship in the Sabbath School is clearly soul winning. “The object of Sabbath school work should be the ingathering of souls” (White, 2002a, p. 61). The explicit audience of Sabbath School work is children, youths and young adults (Korea Union Sabbath School Department, 2011, p. 30). It is apparent that one of the reasons for the birth of the Sabbath School is children, youths and young adults.

The second purpose is to train missionaries. “Young men and women are to come forth from our Sabbath Schools and colleges to become missionaries for God” (White, 2002a, p. 86). White (2002a) goes on to say “we must patiently educate the children and youth to feel that they are required of God to be missionaries” (2002a, p. 85). She points out that there are many people who know the truth but it is important for the truth to be practiced. She also says that although they are trained through Bible studies, if they do not practice what they have learned in their daily life, all their lofty effort will be in vain (2002a, pp. 68, 156). She says that if the people who have accepted Christ share the truth
that they have learned in their life, their ministry will have a life giving power that leads people to Jesus and touch their heart (2002a, p. 181). It is a purpose of the Sabbath School to develop a person who shares faith rather than just claims to believe. It is through obedience that believers gain confidence. Practicing obedience in this world brings spiritual growth. Discipleship involves the process: God initiates and We respond. God’s disciples need to show a perfect example by following the character of God and the example of Jesus for God’s ministry.

Step 4: Educating for Discipleship
Model in Sabbath School

The mission of the Sabbath School is to be a system of religious education that builds faith and practice (“General Conference of Seventh-day Adventists Sabbath,” 1979, p. 2). The Educating for Discipleship model, is largely composed of two parts: a) Building faith, and b) Practice. They endeavor to change the personality and lead a person to become Christ’s disciple according to the principle of Bible.

Building the faith. The Sabbath School works to strengthen faith through the study of God’s Word as well as the teachings of the Seventh-day Adventist Church.

Practicing. Sabbath School promotes practical application of biblical principles and the teachings of the Seventh-day Adventist Church in the lives of the Sabbath School members.
“As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, Follow Me. So he arose and Followed Him” (Mk 2:14, NKJV).

The Framework of Educating for Discipleship Model in Sabbath School

“The Mission of the Sabbath School is to be a system of local church religious education that builds faith and practice (Sabbath School Handbook p.2)

Building the faith—The Sabbath School builds faith through the study of the Scriptures and the doctrines and teachings of the Seventh-day Adventist Church

Practicing—The Sabbath School builds practice through the application of biblical principles and the teachings of the Seventh-day Adventist Church to the individual lives of the Sabbath School members.

Figure 13. Framework of Educating for Discipleship Model in Sabbath School
Description of the Intervention

The Educating for Discipleship model in Sabbath School is not the stereotypical Sabbath School program for local churches. It is a model that local churches can apply for soul winning and training missionaries. The goal of this study is to connect the purpose of Sabbath School and the process of the biblical discipleship to develop the Educating for Discipleship model in Sabbath School. Sabbath School and Mission Department are not to be separated because Sabbath School is where the souls are growing. Adults are just full-grown children (White, 2002a, p. 108). Therefore, even for the adults, Sabbath School is a place for education and growth. There are four goals of the Sabbath School (Bible study, Fellowship, Community and World Mission). The Educating for Discipleship model in Sabbath School provides a venue that trains disciples of God to accomplish all those four goals.

The Educating for Discipleship model does not change the goals of Sabbath School. It is rather a means to help accomplish the goals of Sabbath School through a discipleship model. The goals of Sabbath School are stated in Counsels on Sabbath School Work, which is addressed in chapter 3.

Building a biblical discipleship pattern through chronological arrangement of the Bible and finding biblical elements of discipleship through theological research give the model’s constituents as well as develop a model through a framework (God initiates—God chooses us, God reveals himself to us, God forms us; We respond—connecting with Him in the Spirit, living in the Spirit). Organizing all processes and linking it with Sabbath School’s aims make the framework of the Educating for Discipleship model in Sabbath School.
Implementation Strategy Introduction

Before the implementation, proceed following four steps.

1. Assess risk factors to anticipate any problem for applying each step of the Educating for Discipleship model.
2. Education is necessary during the pre-work to practice stages before starting the Educating for Discipleship model. Education consists of observation of the experience and the given testimony.
3. Sharing the vision provides the understanding of the knowledge that is taught by education and used to set up goals to move forward in the current environment.
4. Agreement and implementation is asking for the agreement of the church to carry out the set goals practically.

Start With Team for Sabbath School

Risk Factors: The first thing to do is to ask the Holy Spirit for assistance. Risks must be assessed. Each church has its own tradition for Sabbath School practices. Many churches have filled the time with special-centered program which makes Sabbath School very event-oriented and has independent themes each weeks. The drawback of this type of Sabbath School is lack of consistency. Therefore, it cannot promote one solid, united goal of Sabbath School. It also depends on the talents and gifts of the Sabbath School officers. However, it is not easy to try to change from special program-centered Sabbath School to educational-centered Sabbath School.

Education: Here the well-organized training for Sabbath School officers occurs. It builds the identity of Sabbath School through studying the history and the purpose of Sabbath School as well as the direction that the Sabbath School Department of General Conference of Seventh-day Adventist is promoting.

Sharing Visions: Once the problems and the characteristics of Sabbath School through education are recognized, it is the time to set up the vision for the ideal Sabbath School. The Educating for Discipleship model explains the principles (cooperation,
rotation, hidden curriculum, and simple operation and lifetime education) that would
restore the function of Sabbath School, supporting the theory that it is the most ideal
model of Sabbath School.

Agreement and Implementation: As mentioned earlier, careful approach is
needed for implementation. First of all, much discussion is needed. This endeavor is not
to be rushed into. It is important to start sharing the visions after each term is over so that
a new board can prepare to recognize Sabbath purposes. It takes time to bring about change.

Formation of Rapport (Focus on People)

Risk Factor: Special care must be taken to avoid unnecessary conflict between
the church members. Though conflict is often a necessary part of living in community
leaders should not contribute to conflict through careless relational behavior. Neither the
process of nominating officers nor the operating method should be biased. Dealing with
God’s ministry should not be one-sided.

Education: Encourage member by small groups to be united. Explain inductive
and deductive Bible study. Also, instruction on the principles like the interactive
teaching style should be given.

Vision Sharing: Educating for Discipleship model is an education-centered
training system that nurtures children, youth, young adults, and the new believers who are
going to be the pillars of the church in the future.

Agreement and Implementation: After finishing the groundwork with the Sabbath
School board, explain the information and action plan to help all church members to
understand. Work to convince them to trust and follow through theological validity. The
most important aspect of this process is to build rapport between members and between leaders and members to avoid unnecessary conflict.

Construction of Infrastructure (Create the Environment)

Risk Factor: Recognize those elements (such as assigning time and place) that would create conflicts with church leadership and the existing church system.

Education: Educate church about administrative management within the categories that are approved by the Church Manual. Also plan to use human resources while respecting existing church leadership.

Vision Sharing: Make a list of possible human resources, material resources and places and let everyone know so that they would agree to organize new groups.

Agreement and Implementation: Establish a cooperation system that is operated together with parents and teachers and promote the unity between existing leadership and the new leadership that will carry out the new duties of Sabbath School.

Manage (Organize New Groups)

Risk Factor: Make sure that no one is left out. Take care to ensure that the participation of children, youth, young adults, and new believers is centered, in order to increase the participation of existing members.

Education: Jesus said, “Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved” (Matt 9:17). Educate members to clearly understand every principle and system of management that is to be newly applied.

Vision Sharing: Set a growth plan and share it.
Agreement and Implementation: Connect Sabbath School teachers and parents. Organize new groups to include children, students, youths and new believers.

Adjustment and Supplementation

Until the Educating for Discipleship model is applied, go over the issues that should be adjusted and supplemented through the use of surveys to the members of each department and the church every three months. Use the information to make adjustments during each Sabbath School council meeting.

Expected Outcomes

Attendance Rate: The recent adult Sabbath School Attendance rate in NAD is less than 25% (Laurentiu, 2014, p. 3). Situations in South Korea are not much different. It is to be considered that this rate would increase as parents, teachers, and spiritual parents of new souls play their roles faithfully.

Satisfaction of groups of children, youths and young adults: “Children are quick to detect affectation or any other weakness or defect. The teacher can gain the respect of his pupils in no other way than by revealing in his own character the principles which he seeks to teach them” (White, 2002a, p. 102). There is no program or teaching material that can satisfy them. They will be satisfied with Sabbath School only when they learn and understand the Word of God and see it lived out.

Parents and teachers should manifest the tenderest interest and sympathy for those who are not believers in the truth. They should never, either by word or action, wound a soul, the purchase of Christ's blood. If the older ones manifest a cold, harsh, unsympathetic spirit, the children will manifest the same, and their characters will not be molded after the divine model. We must patiently educate the children and youth to feel that they are required of God to be missionaries that they are not to be selfish, narrow, and bigoted, but broad in their ideas and sympathies. (White, 2002a, p. 85)
Numbers of new membership: Sabbath School is the place of winning the soul. L. K. Dickson (1932, p. 18, as cited in Laurentiu, 2014) elaborates on the vital part Sabbath School plays in evangelism, stating, “It is stated that 85 percent of church membership comes directly from the Sabbath school.”

Activities of teachers and parents: “Let the teachers themselves drink deep of the water of salvation, and the angels of God will minister to them, and they will know just what course the Lord would have them take to win the precious youth to Jesus” (White, 2002a, p. 116). Sabbath School needs the cooperating dedication of both teachers and parents to indicate discipleship. “The parents have a serious responsibility resting upon them to cooperate with the teachers in the Sabbath school” (2002a, p. 68).

**Summary**

Sabbath School has expanded in objects because its necessity was demanded considering the current condition of society (see Table 7, p.74); but increasing Sabbath School objectives does not mean that Sabbath School became more activated with the functions of Sabbath School.

A multiplicity of objectives was emphasized during the middle and later 1900s. These ranged from as basic as “soul-winning,” to as simple as “every member present and on time.” At times these objectives appeared to be promoted without having been thought through. There was often no consensus. Six areas of “tributary” objectives for the adult Sabbath school are evident in the literature. These are: Bible study, Community evangelism and soul-winning, Fellowship and support, Nurture and character development, Training for Christian service, and World-mission promotion and funding. (McCormick, 2006, pp. 56, 72 as cited in Laurentiu)

The Educating for Discipleship model in Sabbath School can be the best way to operate Sabbath School and to make disciples who serve in the church, the community, the society and the world. Since the Educating for Discipleship model in Sabbath School focuses on the person through building faith and practicing what is learned in the Bible,
disciples can be parents at home, teachers in the church, good neighbors in the community and evangelists in the world. Sabbath School is where new souls come and settle, being missionaries for their own family and the people around them. It is God’s institute that equips Christians who have already been trained at homes and churches to be His witnesses at their working places, societies, nations and throughout the whole word (White, 2002a, p. 10).
CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Introduction

This chapter concludes the study. The summary is written by the order of progression and will present the final conclusion of the study. Recommendations will be made to be requested of parents, the Sabbath School Department in South Korea, and the church leaders. Also, topics of further study will be briefly discussed.

Summary

In 2013, the Sabbath School Department conducted special surveys targeting 278 pastors in South Korea. Nine questions out of 30 questions were for evaluating the current situation of Sabbath School in South Korea. This paper poses problems based upon the survey and the experiences of Gang Reung Nam Bu Seventh-day Adventist Church. The goal of this paper is to develop an Educating for Discipleship model. This discipleship model is going to be used by Sabbath School. In order to establish a disciple nurturing system and to restore the function of Sabbath School, the discipleship model is applied to the Sabbath School of Seventh-day Adventist Church based on its situations.

Discipleship is a vantage point of relationship and disciples are the ones engaged in discipleship. Biblical patterns of discipleship are found in the Israelites of the Old Testament and the study of the twelve disciples in the New Testament. These patterns are applied to Noah and Paul. Thus it is observed that if the same patterns were applied
when the early church was born, the most important justification of this paper is that the
church is the place where discipleship is found.

Books about discipleship started to be published massively since 1960s and it
steadily increased every decades (see Table 5). It was not only the trend of the times but
also the need of mission and sanctification that were reemphasized in those days. There
are many members in church buildings, but not everyone is truly a committed Christian.
True Christians maintain their daily relationship with Christ in order to live as His
disciples. True disciples of Jesus are to be the light and the salt of the world. They
belong to the world yet they are not of the world. They are the ones that belong to Christ.

Discipleship in South Korea is being spoiled by materialism and secularism.
They are selling pastoral positions and the price is set depending on the size of the
church. Many wrong-doings are happening in the name of discipleship training. If
discipleship becomes a part of politics in the church, the mission of propagation would
not be noble. However, discipleship in South Korea has strong characteristics with very
organized structures, seen in the way most of its protestant churches run their discipleship
programs.

Sabbath School has two clear goals as well as: soul-winning and training
missionaries. The processes of achieving the goals are the transformation and the
realization of practical life by the word of God. In other words, Sabbath School is the
school of the Bible and the training of disciples through the study of the Bible. Disciples
of Christ are to dedicate to the soul-winning and to living the life of missionaries.
To develop the Educating for Discipleship model, the steps of biblical patterns are set up and the goals of Sabbath School and discipleship are combined. Inductive and deductive ways of studying Bible were selected as a way to practice each step.

The Educating for Discipleship model is divided into two steps. The first step is *God initiates* and the second step is *We respond*. The first step is to become a disciple of Jesus through inductive and deductive bible study. First know that disciples are chosen (God chooses us) and respond to the call (God reveals himself to us) and recognize themselves as disciples of Jesus (God forms us). The second step is a stage of obedience to practice and exercise the Word of God in one's life (connecting with Him in the Spirit) though the guidance of the Holy Spirit wherever they are (living in the Spirit).

One of the characteristics of the Educating for Discipleship model is the cycle system. It does not end after producing disciples who obey the word of Jesus. Its ultimate goal is to respond to the call of Jesus. When an individual’s spiritual life has an ongoing journey, it would affect families, churches, communities, and the people in the world, as the individual reaches out to them and encourages them to participating in their own ongoing spiritual journey.

Sabbath School has been a well-organized organization since 1850 with an allocated budget and staff. Above all, as far as their goals, Sabbath School is a discipling school of the church, having the same spirit of the Educating for Discipleship model.

**Conclusion**

“Church lives as Sabbath School lives” (Korea Union Sabbath School Department, p. 4). This is the motto that was chosen by the Korean Union in 2008 for the renewal and revival of worship. Sabbath School needs to be education-centered to teach
new believers and young people. Nevertheless, Sabbath School is moving towards a more event-centered organization than the education-centered organization. Discipleship is the spirit that can restore the education-centered function of Sabbath School.

If Sabbath School can produce disciples who obey the word of God in their lives and understand God’s calling through devotions, the church will be revived and the cyclical system for successful ministry will be restored. Sabbath School is a school that educates people through the Word.

In his study, Laurentiu (2014, pp. 146-147) introduces that the most related elements among the features that compose the satisfaction and achievement of Sabbath School:

1. An interactive teaching style employed by Sabbath School teachers
2. A friendly and welcoming environment
3. A well-conducted Sabbath School
4. A fundamental attitude or worldview perspective—a genuine corporate worship
5. Keeping the features of Sabbath School
6. The study of the Sabbath School lesson during the week

He deems number one as the most important element. “An interactive teaching style makes a significant difference in Sabbath School attendance” (2014, p. 146). It is all about the interaction. The Educating for Discipleship model is based on a disciple model found throughout the Bible. Laurentiu (2014, p. 146) conclude his study thusly:

This study reveals that even in a postmodern culture such as 21st-century North America, the adult Sabbath School is better attended in those places where the Bible is used as the primary teaching resource. No other resources, as relevant as they might seem to be, were perceived as a replacement for the study of God’s word. The Bible was and continues to be the foundation and the driving force for a successful Sabbath School.

Sabbath School can restore its function by training people through the Bible and the training is about living as Jesus’ disciples, maintaining discipleship. The Educating
for Discipleship model is to be realized through Sabbath School and it will be a driving force of the commission call (Matt 28: 19-20) of the church.

**Recommendations**

**Parents With Children**

1) Parents need to be spiritual teachers for their children in homes and churches. Petersen (1993) says that “the objective of the 'father' is to equip the child or youth to live a life worthy of God, to live as a citizen of His Kingdom ought to live” (p. 59).

2) They need to cooperate with the Sabbath School teachers very closely and they are not supposed to rely on teachers only for the religious education for their children.

3) Sabbath School is beneficial for everyone; however, its emphasis should be on children, youth, and young adults.

**South Korean Sabbath School**

1) Sabbath School needs to have more than special programs. The special programs need to be a bridge to move on to the program that leads them to become disciples through the Word. Every member needs to be united in the congregation that fills the need of each other.

2) Parents should participate in operating the Bible study with teachers.

**Sabbath School Officers**

Focus on the goals of Sabbath School in harmony with each cultures and make the simple function of Sabbath School to be the school of preparing the people who will be the workers in a variety of areas in the name of Lord.
Leaders of the Seventh-day Adventist Church

The leaders need to recognize the importance of Sabbath School throughout the whole world. They also need to recognize the crisis of Sabbath School occurring these days. There is no doubt from this study that Sabbath School will be a backbone of Seventh-day Adventist Church.

Further Study

Through this study, it is very clear that discipleship is not only related with Sabbath School but also with the Sabbath commandment. Sabbath theology should be studied and understood with discipleship. Also the time for Sabbath School should not be limited for the Sabbath morning. Sabbath School activities need to be practiced on Sabbath afternoon as well.

As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost. (White, 2002a, p. 43)
APPENDIX

(All references from the New King James Version)

A. Bible Verses used in chapter II (pp. 13-27)

(Gen. 12:1) Now the LORD had said to Abram: “Get out of your country, From your family And from your father's house, To a land that I will show you."

(Gen. 12:2) I will make you a great nation; I will bless you And make your name great; And you shall be a blessing.

(Gen. 12:3) I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.

(Gen. 12:7) Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him.

(Gen. 13:15) for all the land which you see I give to you and your descendants forever.

(Gen. 13:16) And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.

(Gen. 18:18) since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

(Gen. 21:1) And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken.

(Gen. 22:17) blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

(Gen. 22:18) “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

(Gen. 26:4) And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed.

(Gen. 50:24) And Joseph said to his brethren, “I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob.”
(Ex. 3:5) Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.”

(Ex. 3:6) Moreover He said, “I am the God of your father--the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.

(Ex. 3:11) But Moses said to God, “Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?”

(Ex. 3:15) Moreover God said to Moses, “Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'”

(Ex. 3:16) “Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, ‘I have surely visited you and seen what is done to you in Egypt."

(Ex. 4:1) Then Moses answered and said, “But suppose they will not believe me or listen to my voice; suppose they say, ‘The LORD has not appeared to you.’ “

(Ex. 4:5) “that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

(Ex. 4:31) So the people believed; and when they heard that the LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped.

(Ex. 6:3) I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them.

(Ex. 8:22) And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms of flies shall be there, in order that you may know that I am the LORD in the midst of the land.

(Ex. 12:21) Then Moses called for all the elders of Israel and said to them, “Pick out and take lambs for yourselves according to your families, and kill the Passover lamb.

(Ex. 14:4) “Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD.” And they did so.
(Ex. 14:11) Then they said to Moses, “Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?”

(Ex. 14:12) “Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For it would have been better for us to serve the Egyptians than that we should die in the wilderness.”

(Ex. 15:23) Now when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore the name of it was called Marah.

(Ex. 15:24) And the people complained against Moses, saying, “What shall we drink?”

(Ex. 16:2) Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness.

(Ex. 16:20) Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them.

(Ex. 16:27) Now it happened that some of the people went out on the seventh day to gather, but they found none.

(Ex. 17:7) So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the LORD, saying, “Is the LORD among us or not?”

(Ex. 19:5) Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.

(Ex. 19:6) 'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel.

(Ex. 31:13) Speak also to the children of Israel, saying: Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

(Ex. 32:10) “Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation.”

(Ex. 32:13) “Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit it forever.' “

(Lev. 26:19) I will break the pride of your power; I will make your heavens like iron and your earth like bronze.
(Num. 14:12) “I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.”

(Num. 14:22) because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice.

(Num. 26:55) But the land shall be divided by lot; they shall inherit according to the names of the tribes of their fathers.

(Num. 26:56) “According to the lot their inheritance shall be divided between the larger and the smaller.”

(Num. 29:6) besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the LORD.

(Num. 32:13) So the LORD'S anger was aroused against Israel, and He made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was gone.

(Num. 33:54) And you shall divide the land by lot as an inheritance among your families; to the larger you shall give a larger inheritance, and to the smaller you shall give a smaller inheritance; there everyone's inheritance shall be whatever falls to him by lot. You shall inherit according to the tribes of your fathers.

(Deut. 1:35) Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers.

(Deut. 4:14) And the LORD commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess.

(Deut. 7:6) For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.

(Deut. 7:7) The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples.

(Josh. 5:15) Then the Commander of the LORD'S army said to Joshua, “Take your sandal off your foot, for the place where you stand is holy.” And Joshua did so.

(Josh. 6:2) And the LORD said to Joshua: “See! I have given Jericho into your hand, its king, and the mighty men of valor.
(Ruth 1:6) Then she arose with her daughters-in-law that she might return from the
country of Moab, for she had heard in the country of Moab that the LORD had
visited His people by giving them bread.

(1 Sam. 2:21) And the LORD visited Hannah, so that she conceived and bore three sons
and two daughters. Meanwhile the child Samuel grew before the LORD.

(Ezra 6:9) And whatever they need--young bulls, rams, and lambs for the burnt offerings
of the God of heaven, wheat, salt, wine, and oil, according to the request of
the priests who are in Jerusalem--let it be given them day by day without fail.

(Ps. 68:19) Blessed be the Lord, Who daily loads us with benefits, The God of our
salvation! Selah.

(Ps. 78:8) And may not be like their fathers, A stubborn and rebellious generation, A
generation that did not set its heart aright, And whose spirit was not faithful to
God.

(Ps. 95:10) For forty years I was grieved with that generation, And said, 'It is a people
who go astray in their hearts, And they do not know My ways.'

(Isa. 24:21) It shall come to pass in that day That the LORD will punish on high the host
of exalted ones, And on the earth the kings of the earth.

(Isa. 43:1) But now, thus says the LORD, who created you, O Jacob, And He who formed
you, O Israel: “Fear not, for I have redeemed you; I have called you by your
name; You are Mine.

(Isa. 43:2) When you pass through the waters, I will be with you; And through the rivers,
they shall not overflow you. When you walk through the fire, you shall not be
burned, Nor shall the flame scorch you.

(Isa. 43:3) For I am the LORD your God, The Holy One of Israel, your Savior; I gave
Egypt for your ransom, Ethiopia and Seba in your place.

(Jer. 9:25) “Behold, the days are coming,” says the LORD, “that I will punish all who
are circumcised with the uncircumcised.

(Jer. 31:31) “Behold, the days are coming, says the LORD, when I will make a new
covenant with the house of Israel and with the house of Judah.

(Jer. 31:32) “not according to the covenant that I made with their fathers in the day that
I took them by the hand to lead them out of the land of Egypt, My covenant
which they broke, though I was a husband to them, says the LORD.

(Jer. 31:33) “But this is the covenant that I will make with the house of Israel after those
days, says the LORD: I will put My law in their minds, and write it on their
hearts; and I will be their God, and they shall be My people.
(Ezek. 37:25) “Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David shall be their prince forever.

(Ezek. 37:26) “Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.

(Ezek. 37:27) “My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

(Ezek. 37:28) “The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.”

(Ezek. 43:25) ‘Every day for seven days you shall prepare a goat for a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish.

(Hos. 12:3) He took his brother by the heel in the womb, And in his strength he struggled with God.

(Mt. 4:19) Then He said to them, “Follow Me, and I will make you fishers of men.”

(Mt. 28:19) “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

(Mk. 1:17) Then Jesus said to them, “Follow Me, and I will make you become fishers of men.”

(Mk. 9:34) But they kept silent, for on the road they had disputed among themselves who would be the greatest.

(Mk. 16:20) And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.

(Lk. 6:13) And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles.

(Lk. 9:23) Then He said to them all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

(Lk. 9:46) Then a dispute arose among them as to which of them would be greatest.

(Lk. 14:27) And whoever does not bear his cross and come after Me cannot be My disciple.

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(Lk. 24:48) And you are witnesses of these things.

(Jn. 1:12) But as many as received Him, to them He gave the right to become children of God, to those who believe in His name.

(Jn. 1:33) “I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

(Jn. 13:18) “I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.'

(Jn. 14:16) “And I will pray the Father, and He will give you another Helper, that He may abide with you forever.

(Jn. 14:17) “the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

(Jn. 14:26) “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.(Jn. 15:26) “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

(Jn. 15:16) “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

(Jn. 15:19) “If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.(Acts. 1:2) until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen.

(Jn. 16:7) “Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

(Jn. 20:17) Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.' “

(Jn. 21:14) This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.
(Acts. 1:5) “for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”

(Acts. 1:8) “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

(Acts. 2:1) When the Day of Pentecost had fully come, they were all with one accord in one place.

(Acts. 2:2) And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

(Acts. 2:3) Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

(Acts. 2:4) And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

(Acts. 2:38) Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

(Acts. 2:32) “This Jesus God has raised up, of which we are all witnesses.

(Acts. 2:38) Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

(Acts. 3:15) “and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

(Acts. 5:32) “And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him.”

(Acts. 8:12) But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.

(Acts. 8:13) Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.

(Acts. 9:18) Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized.

(Acts. 11:16) “Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'
(Acts. 13:3) Then, having fasted and prayed, and laid hands on them, they sent them away.

(Acts. 13:17) "The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.

(Acts. 15:7) And when there had been much dispute, Peter rose up and said to them:
"Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.

(Acts. 15:22) Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.

(Acts. 16:30) And he brought them out and said, "Sirs, what must I do to be saved?"

(Acts. 16:31) So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."

(Acts. 16:32) Then they spoke the word of the Lord to him and to all who were in his house.

(Acts. 16:33) And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized.

(Acts. 16:34) Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

(Acts. 22:16) 'And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'

(Rom. 1:1) Paul, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God.

(Rom. 4:8) Blessed is the man to whom the LORD shall not impute sin.”

(Rom. 5:10) For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

(Rom. 7:21) I find then a law, that evil is present with me, the one who wills to do good.

(Rom. 7:22) For I delight in the law of God according to the inward man.

(Rom. 7:23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
(Rom. 7:24) O wretched man that I am! Who will deliver me from this body of death?

(Rom. 8:16) The Spirit Himself bears witness with our spirit that we are children of God.

(1 Cor. 1:27) But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty.

(1 Cor. 1:28) and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are.

(1 Cor. 5:7) Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

(1 Cor. 10:1) Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea.

(1 Cor. 10:2) all were baptized into Moses in the cloud and in the sea.

(1 Cor. 4:14) I do not write these things to shame you, but as my beloved children I warn you.

(2 Cor. 6:16) And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: “I will dwell in them And walk among them. I will be their God, And they shall be My people.”

(2 Cor. 6:18) “I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty.”

(2 Cor. 8:13) For I do not mean that others should be eased and you burdened.

(2 Cor. 9:7) So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

(Gal. 2:16) “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

(Gal. 3:8) And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.”

(Eph. 1:4) just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.

(Eph. 2:16) and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.
(Eph. 5:1) Therefore be imitators of God as dear children.

(Col. 1:20) and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

(2 Tim. 1:9) who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began.

(Heb. 3:9) Where your fathers tested Me, tried Me, And saw My works forty years.

(Heb. 8:8) Because finding fault with them, He says: “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah.

(Heb. 8:10) “For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

(Jas. 2:5) Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

(1 Pet. 2:9) But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.

(1 Jn. 4:19) We love Him because He first loved us.
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