"HE SAID TO THEM, "GO INTO ALL THE WORLD AND PREACH THE GOOD NEWS TO ALL CREATION."” MARK 16:15

WORLD MISSIONS

WORLD MISSION REPORT 2011
SHEPHERD MISSIONARY SEMINAR 2011
We give thanks to God that he established UBF in 1961, for the last 50 years, and now around 2,000 missionaries in 93 countries serve world campus evangelism.

Today’s passage is a letter for the Christians who were scattered in Asia Minor due to the persecution of the Roman Emperor, Nero (AD 54-68).

They were treated as a bunch of pagans, despised, hidden like wanderers under the public order of arrest. According to today’s passage, what is our spiritual identity? What is our mission for the next 50 years?

**PART I. THE LORD MADE US A HOLY NATION, A PEOPLE BELONGING TO GOD (9A, C)**

What did the Apostle Peter say about the spiritual identity of the believers who were scattered like wanderers? The Apostle Peter clearly talked about the spiritual identity and privilege of the seemingly pathetic believers. Humanly, they were despised wanderers of low class scattered in remote foreign countries. Yet, spiritually, they were a chosen people, a holy nation, a people belonging to God for the whole world.

What then is the spiritual identity of believers in the world?

First, they are a chosen people, a people belonging to God (9a, b).
come to America by a Pastor's help. These days the North Koreans' biggest dream is to receive U.S. citizenship. Yet how much more glorious it is to become God's people and God's citizens rather than U.S. citizens! We are citizens in the kingdom of God through faith in Jesus Christ.

We must have this confidence each day and live in this world as those worthy to be called the people of God.

**Second, A holy nation (9c, Ex 19:6b)**

What is our spiritual identity in the world? Look at verse 9c. "But you are... a holy nation". In this world each nation has its own nature, unique culture, and national idea. God's nation also has its own nature and character.

American people's unique characters are “generosity”, “can do spirit”, “individualism”, and “pleasure seeking”.

The character of God's people is holiness and purity. God's people have been cleansed of their sins by the blood of Jesus. They have to live holy and pure lives like Christ (Rev 5:10). What does the Lord say our spiritual identity is? In this verse the verb 'are' is present tense. This means we are a chosen people right now and continue to be so. This means we are a royal priesthood now. Even though we are smelly sinners and possibly despised in the world, from God's point of view, we are a royal priesthood. Do you accept and believe that you are a royal priest? Even though we may be rejected or scattered like the early Christians, God appointed us as a royal priests.

At first I accepted this word only theoretically. I was on top of the world like taking a first class flight. Yet I found that I did not live as a royal priest in my actual life and deeply repented. The Lord appointed our UBF brothers and sisters, shepherds and missionaries as royal priests. This was not just a flattery to make us feel good. This verse is the certificate of appointment of the King of kings and of the sovereign God. We must renew our spiritual identity every morning and be faithful to the task of a priest.

**PART II. THE LORD APPOINTED US AS A ROYAL PRIESTHOOD (9B)**

What does the Lord say our spiritual identity in God is? Look at verse 9b. "But you are... a royal priesthood." This verse tells us that our identity is king and priest like Melchizedek the king of Salem (Ge 14:18). Through spiritual union with Christ, believers reign over the whole world and, at the same time, serve God as priests like Christ (Rev 5:10). What does the Lord say our spiritual identity is? Look again at verse 9b. "But you are... a royal priesthood." In this verse the verb ‘are’ is present tense. This means we are a chosen people right now and continue to be so. This means we are a royal priesthood now. Even though we are smelly sinners and possibly despised in the world, from God's point of view, we are a royal priesthood. Do you accept and believe that you are a royal priest? Even though we may be rejected or scattered like the early Christians, God appointed us as a royal priests.

When then is the task of a priest? In the time of the Old Testament, priests offered sacrifices for the sins of the people (Lev 1:1-7). Yet in the time of the New Testament, Jesus became the atoning sacrifice once and for all, and therefore, we no longer need any other sacrifice.

Their second task was to teach the word (Lev 10:11) and third, was to make intercessory prayer for the people (ISam 7:5-9, Ex 32:11-18). Yet in the time of the New Testament we can learn about the task of a priest through Jesus who is both King and Priest. In the time of the New Testament what is the real task of a priest?

First, the task of a priest is to deliver the gospel of salvation (9c)

What did the Lord say is his purpose of appointing us as his chosen people, a royal priesthood? Look at verse 9c. "that you may declare the praises of him who called you out of darkness into his wonderful light." Once in the region of the Gerasenes, when Jesus healed a man possessed by an evil spirit, the man wanted to follow Jesus. At that time Jesus said to him, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you." So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed and believed. (Mk 5:19-20)

As High priest, Jesus taught the word. The task of a priest is to faithfully spread the life giving gospel.

When we were in college, most of us received the grace of salvation through the gospel. Even though today's situation is tough, we must actively teach the word of God one to one to young students. The people in this generation worship post-modernism and materialism as their god. This generation ridicules the gospel and despises believers, like the people of Sodom and Gomorrah did (Ge 19:14). But we must have confidence in the gospel and boldly preach the life giving gospel like Apostle Paul did.

Second, the task of a priest is to make intercessory prayer (I Sam 7:5-9, Ex28:229).

ISam 7:9 says, "Then Samuel took a sucking lamb and offered it up as a whole burnt offering to the LORD. He cried out to the LORD on Israel's behalf, and the LORD answered him." The Philistines drew near to engage Israel in battle while all the Israelites assembled at Mizpah. Samuel, the judge and priest, sacrificing the burnt offering to the Lord, made earnest intercessory prayer for the Israelites. God answered his prayer and routed the Philistines. Throughout Samuel's lifetime, the hand of the LORD was against the Philistines (I Sam 7:10, 11).

In this 21st century, we can clearly see the signs of the end of the age.

This generation worships all kinds of idols: materialism, hedonism, and high technology. It is like the time of Sodom and Gomorrah. There are earthquakes and disasters.

In particular, about three months ago, a tsunami struck Japan which was believed to have been fully
ready for all kinds of natural disasters. Therefore, despite the claim that they are fully reinforced by modern technology, Japanese people wander with the fear of nuclear radiation and earthquakes.

This is not just the problem of Japan. It is a warning of God for all people in the world (Mt 11:24). Like Samuel, we must make an earnest intercessory prayer for the campus students of the world.

At the last Middle East directors’ New Year conference, I had a talk with a missionary. The missionary said that he felt helpless when he realized that he and his wife could not do anything for the Muslim country he lived in, which has one of the biggest populations in the Middle East. But through studying and writing a testimony on 1Samuel chapter 7, he learned that he could make an earnest intercessory prayer for the people every morning.

I could see the Lord would surely cause political earthquakes through his prayers and they would preach the gospel. The Lord says in 1 Corinthians 15:58 “Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”

When one missionary in the Middle East continued to make earnest intercessory prayers for the Middle East people, God accepted his prayers and his labor in the Lord was not in vain.

We, UBF brothers and sisters have been praying for pioneering Muslim countries in the Middle East constantly until now (since the early 1990s). Even though we have sent out missionaries there, Middle East mission is difficult and seems to be as hard as iron walls. However, demonstrations have begun to occur among the Middle Eastern countries. There were political earthquakes that took place in two countries. Democracy then came to those countries and a chain reaction occurred in other Middle Eastern countries.

This shows that our God is working hard in the Middle East for us. When Jesus healed the man who had been an invalid for 38 years, the religious leaders criticized Jesus. Therefore, Jesus said to them, “My Father is always at his work to this very day, and I, too, am working.” (Jn 5:17) But we are just watching what is happening in the Middle East. We should repent our poor attitude and participate in what God is doing there by prayer.

God has used Korea as a royal priesthood for the last 50 years.

The founder of UBF, Dr. Samuel C. Lee, sent around 350 missionaries to South East Asia, Germany and to the U.S.A. as soon as UBF was born. He gave all the UBF members the direction to make earnest intercessory prayers for Korea and the world. By faith, he sent UBF brothers and sisters as missionaries for world mission.

From 1970 to 2010, UBF sent out 3,300 missionaries. God used these missionaries to pioneer and raise disciples in North America, Europe, CIS, South America, Australia, Africa, and the Middle East. God used American brothers and sisters as royal priests. And God still does. We UBF brothers and sisters have worked hard to be used by God as a royal priesthood for 50 years. Now should we pass this mission as royal priests over to other countries and we retire? As I said, the Lord appoints us as a royal priesthood. He does not want us to retire from the priestly duty. Look at Peter 2:9. “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”

UBF shepherds should continue to devote themselves to the task of a royal priesthood. I pray that we may renew the certificate of appointment from the Lord that we are a royal priesthood and faithfully fulfill our responsibility. I thank and praise the Lord who saved smelly sinners with the word and the Holy Spirit and appointed them as a royal priesthood. I praise the Lord that he has been using America as a kingdom of priests for the whole world.
UF was first called University Bible Research Group. But since obeying the word of God was more important than researching it, the name changed to University Bible Fellowship. The Bible has continued to remain central to our thought and spirit. We believe the Bible to be the absolute, infallible word of God to be obeyed. The Bible is at the center of our every work and purpose. We do our best to interpret everything according to the Bible, and to make our decisions based on it. Among our many ministries, the most important ministry, our disciple-making ministry is our obedience to Matthew 28:19-20. World missions is so important to us because this is based on Jesus’ word for us to feed sheep and spread the gospel to the whole world (Mk 16:15). Our purpose is to obey God’s word. Daniel Rhee wrote, “Whatever difficulty and impossibility our predecessors faced, they tried to see all things from the perspective of the Bible, to make decisions based on the Bible, and sought wisdom and strength in the Bible. The Bible was the basis of all of their considerations, their speech, and their actions.”

I. THE BEGINNINGS OF A BIBLICALLY BASED SPIRIT

In 1960-61 Korean students lost hope in democratization of the country. Samuel Lee sought to give them hope through God’s word, and to raise spiritual leaders through the word of God. Lee’s love of God’s word and his struggle to obey God’s word was a powerful influence to students. He held onto the word of God to help students’ problems. For four years, beginning in 1964, he studied the Bible analyzing the meaning of words by breaking down paragraphs, and during the following three years, he completed the first Daily Bread book. He studied every day during his morning prayer time, and in the course of three years made study notes for all 66 books of the Bible. His wife, Grace A. Lee, recalls, “Like a woman in labor, he poured all of his heart and strength, every moment of the day, for the writing of these texts. After his breakfast until 1pm every day, he concentrated on studying the Bible. Nobody was allowed to disturb him during these hours, but sometimes he would sing hymns when he wanted coffee. I would wait and bring him coffee at these times.” Lee lived with the joy of seeing students being saved through study of God’s word. And he helped and encouraged all shepherds to do the same, to become Bible experts.

In helping our Bible studies, Sarah Barry played a crucial role. She came to Korea in 1955 and met Lee when he was a college student. She taught us the inductive method in Bible study. According to the observation, interpretation, and application approach, we have been able to study the Bible comprehensively to this day.

II. THE EFFECTS OF A BIBLICALLY BASED SPIRIT

1. Biblical Messages
   A slogan in 1960 Korea was “Let’s live a rich life!” Most Korean churches at this time were also influenced by this prosperity gospel. Instead of preaching the gospel, they merely emphasized morality and ethics. Lee thoroughly studied the Bible and wrote messages about Jesus Christ and the Kingdom of God. These Scripture-centered messages came 15 years before most Korean churches began doing so. In this way, UBF has undeniably made a contribution to the Korean church. In a religious climate favoring prosperity, he challenged believers to live sacrificial lives for God. Lee wrote, “Stewarding the world created by God is a blessing (Gen 1:28). It is also a mission God has entrusted to us. We could say that “Man is mission and mission is man”…King David’s greatness was not in his talents or kingship but in his living according to the will of God.” UBF held worship services at 3pm so as not to conflict with other worship services. It was the most relaxed time of the day, but college students gathered to hear Lee’s messages.

2. Raising Bible Teachers
   Biblical messages and inductive Bible studies taught us to know Jesus personally, and taught us a Biblical view-
They learned to obey the word of God. They developed their worldview based on the word of God, because they studied, found salvation, and went on to be full-time shepherds. They could lead Bible study groups on campus and taught one-on-one independently, and grew as Bible teachers. When they went back to the word of God itself, they were also fun and they were filled with the grace of God’s word. This enabled them to serve the ministry based on the word of God. After Lee went to the U.S. as a missionary, Mark Yang, Paul Lee, David Kim, and Daniel Rhee formed the Bible Teaching Materials Research Committee. They met every Wednesday and studied the Bible, and made question sheets, and led a full-time shepherds’ Bible study group. These groups continue to this day.

III. PROGRESSIVE DIRECTION

UBF was formed and has continued to grow for the purpose of studying and obeying the word of God, and the word of God has continued to work powerfully through Biblical messages and inductive Bible study. But we cannot become complacent and we need to think of ways to continue to develop and grow for the next 50 years. Whenever Dr. Lee faced a difficulty, he said, “Go back to the Bible.” We need to let go of those things that have somehow become more important than the Bible, and go back to the word of God itself.

1. We need to study the Bible pure-heartedly

There were times where, like many churches, we considered ministry growth the most important factor. So in studying the Bible, rather than ask ourselves, “What is the Bible saying?” we were more interested in, “How can we expand our ministry?” In doing so, our answers and interpretations of the Bible become dry and rigid, and we filtered our testimonies and personal applications towards ministry growth rather than our personal lives. But now, we need to go back to a pure attitude toward the word of God. Ministry growth and revival is very important. But far more important is having a truth-seeking attitude to desire to know what God’s word is saying, and listen to God’s voice. We need to study the Bible to mature our personal faith and character, and to help build a more healthy community.

The phrases, “Biblically based spirit” and “Back to the Bible” also mean to “go back to the main theme of the whole Bible.” There may be a uniformity that runs through it. But the Bible can be like a forest, difficult to discern a single message. We need to improve Bible study materials. But even in making these materials, it is important that we avoid making questions that frame answers toward mission or ministry growth. Rather, the Bible study questions must probe deeper answers related to the character of Jesus Christ. Furthermore, we need to acknowledge and deeply repent of merely teaching the word of God to students, rather than obeying the word of God ourselves.

2. We need to consolidate and strengthen the Teaching Materials Committee

The crux of UBF is Bible study. The central committee should be the Teaching Materials Committee, which needs to responsibly research and study and teach the word of God. Rather than make weekly preparations for the passage needed for that week, they need to set up a long-term plan and dedicate themselves to study God’s word. Each chapter director needs to maintain close contact with the committee to co-work together to share God’s word, make decisions, and lead the ministry.

3. We need to make a research institute for full-time shepherds’ messages

Lee left us a legacy of Biblical messages. We need to build on this and further develop it. The succession of this legacy begins with scrupulous Bible studies, and writing messages molded to those Bible studies. But this cannot happen overnight. Therefore, we need to build a message research institute and establish it as the key ministry in UBF. At the same time, we need to raise specialists that can continue to develop the tradition of our inductive Bible studies through more research and study.
**THE SPIRIT OF CAMPUS MINISTRY**

**I. THE MEANING OF CAMPUS DISCIPLESHIP**

Universities produce future leaders to lead society, the nation and the church. Korea has 215 four-year colleges with 3 million students. Every year students graduate and new students enroll. Students become bearers and contributors of mission.

In church history, campus ministry has always had an immense influence. Student movements at Halle University in 18th century Germany, and Oxford and Williams University in the 19th century produced many sacrificial missionaries. Our Lord Jesus raised young disciples as spiritual leaders. Our second goal is to raise global leaders for the next generation.

**II. UBF IDENTITY AND CAMPUS DISCIPLESHIP**

UBF began in 1961 in Jeonnam University (Kwangju, Korea), when students were lost and in despair. Samuel Lee not only considered it his utmost priority to help these students to rediscover their direction based on the word of God, but he believed this was how our nation would be saved from our crisis. The aim of UBF is to raise campus disciples of Jesus. Our first goal is to raise students who have a comprehensive Biblical outlook as approved and unashamed workmen (2Ti 2:15) and students who have learned to live lives set apart, and to develop the strength to live a godly life.

**III. HOW UBF CONTRIBUTES TO THE DISCIPLESHIP OF COLLEGE STUDENTS**

1. We helped students to live godly lives

   We not only taught students the word of God, but challenged them to live according to the word of God. We helped them to do their best to present themselves to God as those approved, as workmen who do not need to be ashamed and who correctly handle the word of truth. We tailored discipleship for each student through Bible reading, early morning prayer, daily bread meditation, testimony writing, evangelizing, prayer, self-study, learning to serve, etc. The university is not only a place of

2. We served world mission through raising lay shepherds

   Many people came to UBF to have Bible study. They have now graduated and live as lay shepherds according to the Bible and serve their communities. About 1700 lay missionaries are serving campus ministries throughout the world.

**IV. THE FUTURE DIRECTION OF UBF CAMPUS DISCIPLESHIP**

1. We need to develop a disciple-making program that is appropriate for our times

   Our world has become rapidly technological. Some schools even distribute smart phones or iPads to improve the quality of students’ college lives. We need to develop mission strategies appropriate for today’s postmodern students, influenced by humanism and secularism.

   We need to evangelize relationally. Our evangelism needs to occur through conversation and fellowship with students in their daily activities. Jesus’ conversation with the Samaritan woman is a good example. Thus, we need to establish points of contact with students to actively meet students where they are. Our lives must be what we preach.

   We need to ‘fish’ rather than ‘hunt.’ Like a hunter who aims at and seizes the prey, on campus we often look for a student to seize. Instead, we need to ‘hook’ students, like a fisherman. Until the student grabs the bait, we need to persevere and wait. Likewise, our approach to evangelism and outreach needs to be relational rather than coercive.

   Both sower and reaper are evangelizers (Jn 4:36). Many have considered the fruit as the most important factor in evangelism. If we didn’t have fruit we considered ourselves a failure, and considered ourselves without the gift of evangelism. Evangelism became a big burden. The harder we tried, the more we despaired. Many felt condemned or gave up and lived weak and powerless lives. We need confidence as sowers of God’s word. Even if we may not reap immediately, we need perspective and faith that we will surely reap what we sow.

2. We need to know the importance of full-time workers for disciple-making ministry

   Full-time workers are essential. To raise full-time workers, we need to continue to pioneer chapters and raise people of capacity and competence to succeed current full-time shepherds.

3. Conclusion

   Campus disciple-making is our main goal and purpose. We are faced with different kinds of problems and challenges. In our raising of leaders, we didn’t just seek to raise leaders for our ministry, but to raise leaders for society, our nation, and the world. We sought to raise disciples of Jesus. We need to help students find current methods and strategies for disciple-making. We also need to raise professionals and specialists for the next generation.
1. Discipleship ministry from a Counselor Meeting and Small Prayer Meeting

In March 1962, Samuel Lee held a 3-day leaders’ conference with 20 college students from Kwangju and Jeonju. Afterward, three top disciples were trained as leaders. Six more leaders were chosen and created a Counselor Meeting. Lee held Bible study sessions with them daily. This Counselor Meeting was the birthplace of early UBF ministry.

If you wanted to become a member of the committee, your college GPA had to be 0 or higher. You had to accept Jesus as Christ, and to register with the Missions Work Committee. In short, you had to love the word of God and have a clear Christian worldview. The Counselor Meeting was held once a month, and provisional meetings were held when necessary. During the monthly meetings, even if one member was absent, the meeting did not begin until that person was found and brought to attend. Students were taught commitment to God’s ministry by learning to be committed to the Counselor Meeting.

2. Discipleship through One-to-one Bible Study

In March 1963, freshmen swarmed into the Bible center. Because new students came every day, there was not enough room for them to have Bible study. At this time, during a leaders’ meeting, Lee proposed that each leader only help one Bible student. During a weekend conference in May, he again emphasized the one-to-one philosophy of Bible study saying, “Although we served and prayed for one sheep, how much have we put this into practice? How can I love any sheep if I cannot love even one?”

3. Lee’s Philosophy and Passion for Disciple-Making Ministry

UBF could focus on disciple-making ministry from the very beginning based on Lee’s philosophy and passion. Lee poured his energy into nurturing and raising leaders. “Apostle Paul was full of confidence as a leader. With a clear sense of purpose we need to set the great task before us and press onward. UBF leaders need to know how to present their purpose and direction for people lost in the world. They must hold onto Jesus Christ whether in difficulty or even if they fail.”

The UBF declaration shows well this sense of leadership. “One, I am a soldier of my Lord Jesus Christ. I will correctly handle the word of truth and build a Christian outlook. One, I am a soldier of my Lord Jesus Christ. I will participate in the sufferings of Christ for Bible Korea and world mission.” (2Ti 2:3,15) Leaders were raised based on this word.

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5. The Spiritual Influence of Predecessors of Faith

The spiritual influence of our predecessors is the foundation that made UBF disciple-making possible. Our ministry was simply going to the campus, believing the word of God, obeying it, and desperately struggling to experience its power. God blessed the commitment, sacrifice, and faith of our predecessors to live according to God’s word.

God blessed our disciple-making ministry through their spiritual influence and their fragrance of Christ.

6. Establishing House Churches

The early churches in the Bible were house churches. The early church did not collapse under persecutions because it existed as house churches. Most exceptional about these house churches was their fellowship of love. Social, national and religious barriers were demolished and the believers were equal and one in Christ Jesus. In the house churches, evangelism was enlivened by showing Christ in one’s life, rather than through one’s words. The house churches also allowed care and attention to be given to one person, to share the gospel, and nurture them. The church today needs to emulate the spirit and life of the early house churches.

In our ministry, leaders established house churches with other leaders of the same faith and mission, and we have seen the establishment of ideal house churches. These house churches were poor but opened up their homes for students to live with them. To do so required financial and personal sacrifices. God blessed the gospel ministry through these house churches.

But the influences of individualism, selfishness and secularism are so strong. Also, while our communities grow in size, personal relationships weaken. We need to continue to develop the early house church spirit. The ideal number may be Mark’s house church of 120 (Ac 1:15). Any bigger, and pioneering a new chapter may be advisable.

Families can have a house church spirit with family worship, a family filled with the word of God, prayer and praise. Spouses should read the Bible together, share the word with each other, and strive to love one another first.

Older house churches need to encourage younger ones. Children need education from their youth to grow up sound and mature. International house churches need special attention to adjust culturally. Ideal house churches imitate Christ’s commitment and self-sacrifice. We need to make the family a place of mission and of service of ministry and serve the family. We need to educate ourselves biblically on family and marriage and raise more house churches.

7. Raising Full-Time Shepherds

We are not only a lay missionary-sending ministry. We also need to raise full-time shepherds, who devote their lives to serve God’s ministry, serving lay shepherds and missionaries, and supporting them with God’s word and prayer.

2. Our Future Direction

We all desire a revival in our ministry. The answer to revival does not lie in group movements. Even if it may appear slow, it is in raising disciples. Sometimes we experience failure or setbacks in raising disciples, which causes us to doubt the disciple-making ministry. This problem may even be an opportunity for us to grow. May we walk the road of discipleship, unwavering in our faith. When we do so, God will raise disciples of Jesus just as he has done in our ministry before.
ONE-TO-ONE BIBLE STUDY

FROM THE BEGINNING, OUR MINISTRY HAS FOCUSED ON VALUING ONE PERSON AND SERVING THEM TO THE END WITH THE WORD OF GOD THROUGH ONE-TO-ONE BIBLE STUDY. WE SIMPLY SOUGHT TO DEEPLY VALUE ONE PERSON, SAVE THEM AND RAISE THEM AS JESUS’ DISCIPLE, AND GOD DID ALL THE REST BY ABUNDANTLY BLESSING THIS MINISTRY.

1. THE DEFINITION OF ONE-TO-ONE BIBLE STUDY

One-to-one Bible study is one person leading another one-to-one to salvation through Christ’s love and the word of God. Each person is different, with a unique character, opinions, problems and desire to be respected. One-to-one Bible study is often the best and sometimes only way to address this.

One-to-one Bible study is the meeting of two different personalities. As they meet, God is present. Through the shepherd’s love, prayer and faith, the student can meet God one-to-one. The student can receive healing from sinsickness, salvation, and rebirth as a child of God. One-to-one Bible study is a process of a new creation through a person’s meeting with God. It is spiritual revolution that works a transformation of the heart. It is spiritual restoration through which we regain the image of God (Lk 19:10) and the Kingdom of God. One-to-one Bible study is the meeting of two different personalities through suffering and sacrificing ourselves for one lost soul we need to be able to care for one sheep. Just as the gospel ministry was based on God’s love and Jesus’ one-to-one philosophy, we need to cherish our one-to-one philosophy and put it into practice, and help care and pray for one person, we come to have a broken heart for them. Luke 15:6-7 talks about “the finding of a lost sheep until he finds it.” Likewise, the idea of valuing one person, and the one-to-one philosophy of serving and praying for one person is the philosophy of Christianity, and Jesus’ main philosophy. Therefore, based on our one-to-one philosophy, through suffering and sacrificing ourselves for one lost soul we need to be able to care for one sheep. Just as the gospel ministry was based on God’s love and Jesus’ one-to-one philosophy, we need to cherish our one-to-one philosophy and put it into practice, and help God’s gospel ministry to continue.

2. THE BEGINNING AND GROWTH OF UBF’S 1:1 BIBLE STUDY METHODS

UBF leaders adopted systematic 1:1 Bible study methods since 1968. First, Samuel Lee started providing student leaders with Bible study materials in the form of question sheets and written messages from Genesis and Mark. With the questions, student leaders studied the Bible one-to-one or in small groups and invited their friends for Bible study, humbly sharing what they learned. Campus Bible studies spread through 1:1s and small groups. This grass roots effort of training and equipping Bible teachers bore much fruit in the 1960s and 70s. By the 1980s, these one-to-one Bible study methods became widespread in UBF and the number of Bible teachers and students increased. The Bible studies were both personally rewarding and spiritually challenging, being described as unforgettable one to one moments, one-to-one festivals, one-to-one struggles, etc. Some dedicated leaders held 1:1s with 10, 12 and even 20 different individuals per week. Such one-to-one ministries required personal sacrifices: young mothers often hired babysitters. UBF grew largely by the commitment, dedication and sacrifice of many UBF Bible teachers and shepherds.

3. MODEST PROPOSAL FOR FRUITFUL 1:1 MINISTRIES

In the 1990s, the excitement for 1:1 ministry slowed down. Now, 1:1 ministry has experienced practical challenges. The changing environment of college campuses requires a fresh strategic approach and assessment of both strengths and limitations of 1:1 ministry.

1. Bible teachers’ hearts need to be touched and convinced by the power of the gospel

UBF ministry is often compared to passing a baton or a torch in a race. Effective 1:1 passes on love and the fire of the gospel. So, the Bible teacher (shepherd) must remain motivated and inspired by the gospel and the love of God. The Holy Spirit works in believers to share the gospel with love and joy. When we read reports of early UBF leaders, we find a great deal of passion and tears of joy amidst unsettling political circumstances, social unrest and economic hardships. They found hope and vision through the gospel of Jesus. Many experienced the power of the gospel of Jesus to transcend their sorrow, pain and fatigue. The gospel of Jesus enabled them to rise up and go out to preach the gospel to all nations. Many leaders gave themselves fully to the Lord in response to the grace of Jesus working in their lives. We need such a passion and love for Jesus as well.

2. Commitment to serious personal Bible study

For effective 1:1 ministries, Bible teachers may not merely repeat what they have learned from their senior leaders. Mindless and superficial studies do not appeal to students who seek the truth. Effective 1:1 Bible teaching requires serious personal Bible studies and prayer.
3. Approach 1:1 Bible study with long-term vision and hope

Fruitful 1:1 ministry involves personal encounter and a meaningful relationship. Some come to Bible study not merely for knowledge but for love and care. A meaningful encounter includes kindness and care, such as remembering her birthday, listening to what she has to say, asking about her health, sharing a cup of coffee, and just hanging out for fun.

Spiritual relationships require great patience. This process often takes months, years and even more than ten years. Thus, Bible teachers engage in 1:1 ministries with long-term vision and hope. It is God who raises his people for his glorious purpose. Bible teachers participate in the process of raising people in God’s time. 1:1 Bible studies are personal interactions. Good Bible teachers are proficient in teaching and listening. Sheep want to speak what they think. When a shepherd truly listens and gives sincere feedback to a sheep, then they can have a heart to heart relationship.

4. Build an environment for college students

Students come when they feel comfortable, welcome and engaged. So leaders need to provide a student-friendly environment and interactive programs such as English studies, computer subjects, team sports, praise and worship sessions, orchestra practices and eating fellowship.

5. Other growth venues beyond 1:1 relationships

It is important for shepherds to allow their sheep to interact with other shepherds and leaders for continuous growth and healthy engagements. Raising a sheep is more than an individual's work. It involves a team effort. God raises his sheep. Shepherds are mere servants that lead people to Jesus, the Chief Shepherd (1Pe 5:4).

4. CONCLUDING REMARKS

The motto of the world is, “Faster and more with less.” But people cannot be mass produced. A woman cannot bear ten babies all at once, and a baby does not grow up over night. Vital processes are necessary for healthy growth. God’s principles and laws still operate in this world. Therefore, we must take time to raise even one sheep for the Lord. People grow through painful processes of repentance and faith. Bible teachers must endure hardships for their sheep. Besides the labor of love, the grace of God is absolutely necessary for the transformation of souls. May God use our 1:1 ministries to raise influential leaders for Christ and His kingdom.
A

fter forty years of wilderness life, God said, “Man does not live on bread alone but on every word that comes from the mouth of the LORD.” (De 8:3). Daily Bread is about living daily on the word of God. Writing Daily Bread is an important way that many UBF leaders practice living by the word of God on daily basis, 365 days a year.

1. THE BEGINNING OF WRITING DAILY BREAD

Samuel Lee decided to help students with Daily Bread. It was to help them walk with Jesus daily and grow in personal faith. Since all the growing leaders desire to have personal devotion daily for Bible study and prayer, there was a pressing need for a suitable guide. At first, UBF took daily devotional portions from the British Scripture Union and translated them into Korean. Nevertheless, Samuel Lee felt that it is important to develop a Daily Bread booklet fitting for Korean students. Thus, he started preparing Daily Bread booklets from March 1968.

Samuel Lee spent much time studying the Bible on his own. His plan was to cover the entire 66 books of the Bible in a 3 year cycle of Daily Bread. After writing Daily Bread for 3 years, he revised the entire manuscript for the next 3 years and afterwards he wrote the text on each book of the Bible in depth. His main focus was on highlighting the glory of God and His wonderful work in each book and presenting them in the form of meaningful and relevant messages. He struggled and earnestly prayed for God’s wisdom and insight in writing the daily bread texts, pouring out his heart and energy. Back then, prayer for God’s wisdom and insight in writing the daily bread text for 9 years. After 9 years of writing, he said he was finally able to understand the basic chemistry of the entire Bible.

2. PUBLISHING DAILY BREAD

Only 50 copies of the first issue of Daily Bread were published. When Samuel Lee received the first issue of Daily Bread he shed tears and praised the Lord. Students were also happy and excited to have quiet time with the Daily Bread booklet. Many leaders meditated on Daily Bread, shared what they learned, delivered messages on Daily Bread passages for fellowship meetings, wrote letters to missionaries, and used the Daily Bread for personal reflection and daily devotion.

3. PRACTICAL BENEFITS OF DAILY BREAD

1. Personal encounter with God

In writing Daily Bread each person takes time to be alone with God. By meditating on the word of God in His presence, people experience a deep personal relationship with God. Establishing the sound habit of having Daily Bread allows individuals to walk with God and taste the grace and love of God in very personal ways. Personal reflection and time of prayer enables leaders to rejoice in the Lord and pursue a life that is marked by strength and energy.

2. Transformation of mind and soul in Christ

One’s worldview rarely changes easily. Even after one accepts Jesus as Savior, it is not uncommon to return to his old habits as he faces serious testing circumstances. However, by forming sound habits of prayer and Bible study it is possible to approach life’s challenges with God’s perspective, spiritual insight and strength from above.

Many experience God through Daily Bread to address their practical problems. Thus, using Daily Bread for daily devotion is quite helpful in practical living.

3. Engine for spiritual growth

The growth process of Christians should not stop. No one should remain permanently as a child. For spiritual maturity, Christians crave pure spiritual milk which is the word of God (1Pe 2:2). Daily Bread provides pure spiritual milk to drink every day. Those who meditate on the word of God every day grow in mature faith and become more like Jesus. Thus, those who eat the word of God daily maintain an engine for continuous spiritual growth.

4. Victory in spiritual warfare

Christians face temptations common to everyone. Persecutions often occur in the lives of serious and devout Christians. Spiritual warfare is applicable in a general sense for all Christians. Spiritual battles are practical challenges individuals face on a daily basis. Christians need to be equipped with a strong weapon which is the word of God (Eph 6:17). In this sense, Daily Bread is a spiritual weapon for daily victory. Thus, Daily Bread is a practical means to win spiritual battles.

5. A spiritual venue for meaningful fellowship

Daily Bread is a good tool for spiritual fellowship. When small groups were formed by colleges, all of these fellowships met once a week. Then, the leader of the fellowship would choose a portion of that week’s Daily Bread passages and deliver a short sermon during the meeting. Other members of the fellowship also wrote and shared their testimonies. When members of the fellowship share their testimonies, they learn how God is at work among them, their prayer topics, and they gain a deeper insight into the word of God and a richer spiritual fellowship with one another. Testimony sharing based on Daily Bread passages unites the fellowship members and thus the body of Christ grows in depth and strength. Thus, the kingdom of God advances through the daily devotion of his people.

4. STEPS OF MEDITATING AND WRITING DAILY BREAD

1. Prayer - for the help of the Holy Spirit

Daily Bread requires adequate time to meditate on a portion of Scripture. When we read the Bible, the Holy Spirit enlightens, teaches and interprets the word (Jn 14:26; 16:4; ICo 213:14). Thus, it is important to pray and ask the Holy Spirit to help us understand the passage before reading the Bible.

2. Reading - with affection for God

The Bible is God’s love letter to us. When a woman reads a letter from her fiance, she reads it several times very carefully. We should read the word of God with great interest and anticipation, seeking God’s love.

3. Writing - with specific focus and prayerful applications

Proper understanding of God’s word is necessary before applying it to one’s life. Clarity of understanding of the passage is helpful for specific applications. Integrating thoughts and actions are critical for strong faith. Thus, writing Daily Bread involves both meditation and application. Deep healing in our soul requires application of God’s word in clear and specific aspects of our lives.

4. Pray again - in light of the lessons through the word

It is helpful to pray again according to the word of God spoken, understood and received. When we pray according to the word of God, we are willing to obey God’s will rather than our own plans.
THE PURPOSE AND PRINCIPLES OF TESTIMONY WRITING

Romans 10:10
“For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”

Testimony in creation
After each day’s creation, God saw that “it was good” (Gen 1:4). After creating man in his own image, God saw of God. In the Bible, God himself expressed his thoughts spontaneous or thoughtful response after studying the word. It is customary to ask, “What is your sogam?” after reading a book, watching a movie, having a tour or completing a ceremony and mission reports. This testimony sharing was also in personal application. This testimony writing, we clarify the issues of life, gather strength, express desire for God and understand the will of God. Thus, testimony writing and sharing is quite helpful to train our minds to love the Lord our God with all our minds (De 6:5).

2. Testimony to grow in personal faith
Through a testimony, our life issues can be identified, clarified, and resolved. God's word is specifically applied in our practical contexts. We experience peace and joy based on God's grace. Broken relationships can be mended, overcoming despairing thoughts, a sense of failure, and life disappointments. Instead, we taste the goodness of God and grow in deep personal faith.

3. Testimony in our ongoing spiritual struggles
A testimony can be a practical tool for our spiritual struggles. We examine ourselves before God's word on a regular basis. We become aware of problems that are buried in our minds. Humanists write responses to these issues which can lead us to further spiritual growth and character development.

4. Testimony in building a community through spiritual fellowship
Communion of Saints is an important component of the Apostles' Creed. A community of believers is a part of the Church Universal. Communion of saints involves spiritual fellowship of believers which require shared Christian convictions, confessions and experiences. Testimony sharing is a practical way to build such rich fellowship among believers.

5. Testimony in preaching the gospel to unbelievers
When people listen to other testimonies, they learn about others’ struggles, the paths of understanding of God’s truths, and processes of how God works in others. Especially in Bible conferences or report meetings, life testimonies open up many people who would otherwise not have chances to learn about God. God’s grace and truths are communicated through the stories of people. Many non-believers open up to such stories of God’s work in others’ lives communicated through these testimonies.

6. Testimony in developing our mind for God
UBF is an evangelical community of believers. Testimony writing is enormously helpful to grow in vital communication skills in terms of organizing, writing, and delivering God’s truths in one’s own soul to others.

In conclusion, testimony writing and sharing is a great way to experience God's grace and truth in our lives. This is also quite useful in raising up college students as disciples of Jesus. Testimony writing and sharing testimonies, each person takes root in personal faith, acquires deep understanding of the Bible, and grows into spiritual maturity. God has used testimony practices in UBF to honor Christ and advance his kingdom in Korea and around the world.

By John Park

SHEPHERD MISSIONARY SEMINAR
1. WORLD MISSION - GREAT COMMISSION OF OUR LORD AS THE BASIS OF OUR OBEDIENCE

UBF adopted the motto: “Bible Korea, World Mission.” Whenever we studied the end of the gospels, we were challenged by Jesus’ world mission command. We were not sure how to obey it. No one could dream of world mission. But we began to pray to obey it somehow. Many gave up their personal plans in order to go out as missionaries. No UBF chapter is financially capable enough to support all UBF missionaries. Instead, they went out as tent-maker (self-supporting) missionaries.

2. SELF-SUPPORTING MISSIONARIES

Self-supporting missionaries engage in mission work while finding ways to support themselves. In the book of Acts we see many examples of self-supporting missionaries. Paul mentioned that soldiers do not serve at their own expense (1Co 9:7). Yet Paul did not use the right of support from those he preached to (1Co 9:12), like touring philosophers of his day. Paul engaged in mission work through self-support for the sake of the gospel of Jesus Christ. He did not want to burden young Christians in Corinth with any financial burdens. Paul wanted to show the supreme value of the gospel in contrast to such human philosophies and teachings, so as to be pure both in gospel content and in preaching manner. By preaching the gospel free of charge, Paul preached with a greater sense of freedom and joy. He was free to move anywhere as needed. He preached the gospel of Jesus Christ through his personal example of sacrifice and devotion. Others followed the example of Paul.

The first two missionaries to Jeju Island and the Philippines were not self-supporting missionaries. But from the early 1970s, self-supporting missionaries became the norm. Germany accepted nurses and miners from Korea. U.S. immigration opened up to nurses, doctors and other professionals. UBF has utilized these available routes for world mission.

There are other reasons why UBF has adopted a strategy of self-supporting missionaries: they are financially responsible and spiritually independent; they quickly adapt to diverse cultural and social requirements; they enable sending chapters to support special care needs of missionaries (e.g., healthcare, children’s education); they are free to enter many closed countries which do not accept missionaries; they raise native leaders who are also responsible, independent and hard working; they impart a spirit of sacrifice and dedication to other leaders as well.

3. ISSUES AND PROSPECTS FOR THE FUTURE

As ministries grow beyond the pioneering stage, practical issues in terms of quality, succession, and growth require careful attention.

1. Examine quality ministry issues for self-supporting missionaries

As self-supporting missionaries spend much time for their jobs, they experience serious time limitations for ministry and family needs.

2. Consider fully supported missionaries for strategic focus

In parts of Africa, Latin America, Middle East or CIS countries, it is not feasible for missionaries to make enough money to support their families. Thus, self-supporting missionaries tend to be concentrated in advanced nations such as North America and Europe. So it is often necessary to send fully supported missionaries for strategic reasons.

3. International students as self-supporting missionaries

Many international students study in advanced nations. Some of these international students can be evangelized and disciple as capable leaders for their own countries.

The Great Commission is from our Lord Jesus. A focus on world mission is what characterizes UBF as a community of believers. Our self-supporting mission strategy is an important principle of UBE. As we move beyond the early stage of pioneering mission, it is critical to strengthen the spirit of self-support while paying attention to growing quality issues and strategic needs. May God lead UBF leaders to face challenges and opportunities in the next fifty years with a humble dependence on God and earnest prayers for Christ and his kingdom.
KOREA UBF
50th Anniversary
Celebration

UBF had its 4th inaugural ceremony at Dr. Samuel Lee Hall at the Chongro UBF center in Seoul, Korea. Moses Lee, who is the manager, presided and around 250 people gathered together with missionaries, staff members, student leaders, and shepherds. Dr. Samuel H. Lee gave a farewell speech and David Kim gave his inaugural message. Special music programs and thanksgiving ceremonies followed. After that, James Suh, Abraham Joung, and Byeongdu Lee, who are board members of Korea UBF, prayed.

As the new director for UBF Korea, David Kim made a resolution that he will obey God according to the Lord’s Prayer and will bear the directorship by learning the mind of Christ. He also decided to be a true disciple of Jesus by not pursuing the growth of the ministry by humbly obeying and following the servant Jesus based on Luke 11:1, 2 and Mark 10:45.

He presented with faith and a clear vision that when each of us grow and mature in God’s divine image the Lord will surely bless our discipleship ministry to prosper.

He earnestly prays to God that Korea UBF may bear the mission as a priestly nation to send 100,000 missionaries to 233 countries, including 140 countries which still do not have a UBF witness, by 2041. At the end, all the coworkers and attendants had earnest united prayer for this prayer topic.

GOD CHOSE SH. DAVID KIM AS THE NEW KOREA UBF DIRECTOR

Korea

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He earnestly prays to God that Korea UBF may bear the mission as a priestly nation to send 100,000 missionaries to 233 countries, including 140 countries which still do not have a UBF witness, by 2041. At the end, all the coworkers and attendants had earnest united prayer for this prayer topic.
Today we are living in a polytheistic, multicultural, and hedonistic society very similar to that of Corinth. Many of the spiritual problems in the Corinthian church are still problems in modern churches and postmodern fellowships. The study of 1 Corinthians offers spiritual help to go back to the gospel of Jesus’ cross and resurrection, promoting a biblically healthy Christianity.

—The Purpose of the Study

Where is Your Heart?

Our God looks at the heart. In Genesis 6, when God saw that every inclination of the thoughts of men’s hearts was only evil all the time, he was grieved and his heart was filled with pain. When Samuel anointed David king, God told him, “The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart” (1 Sa 16:7b). God is seeking men and women whose hearts are fully committed to him. May he call us and use us in his great task of extending God’s kingdom until Jesus comes.

—Sarah Barry, UBF Gen. Director, Emeritus

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Genesis Message/questionnaire
A Bible Study Guide
By Dr. Samuel Lee
116 pages, softcover
$ 14.50

EXODUS
—A Kingdom of Priests
Exodus Message/questionnaire
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MARK
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UPCOMING EVENTS

• European Young Leaders Conf., July 29-Aug 3
• Francophone United Conf., Aug 4-7, France
• New General Director Inauguration, 3pm on August 6, Chicago
• Canada Missionary Conf., Sep. 4-5
• North America Leadership Development Conf., Oct 25-28
• Africa, Middle East Conference, 2012
• UBF Int’l Conference, 2013 (Indiana Univ, Pennsylvania)