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SOUL CARE AND DISCIPLESHIP FOR MISSIONARY KIDS
THROUGH THE WORLD MISSION DEPARTMENT IN
UNIVERSITY BIBLE FELLOWSHIP

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the Faculty of
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SOUL CARE AND DISCIPLESHIP FOR MISSIONARY KIDS
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UNIVERSITY BIBLE FELLOWSHIP

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I dedicate this project to Jesus, my good Shepherd, and the Lord;
to my three sons, Samuel A. Jr., Andrew A., and Peter L.;

and to my dear husband, Sam A. Lee.

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PREFACE

Above all, I thank God, who has given me a new life and all the provision for life and mission. No one earns a degree in a vacuum. I take this opportunity with gratitude and pleasure to honor the many people who helped me during my study at The Southern Baptist Theological Seminary.

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I am very thankful for University Bible Fellowship (UBF) church, which has taught me the sound biblical truth through exegetical and inductive Bible study. I have been shepherded by wise and loving pastors and mentors—such as the late Dr. Samuel Lee, missionary Sarah Barry, Dr. Mark Yang, and Anna Yang—throughout my Christian life.

Princeton Bible Fellowship (PBF) counseling team in PBF Church has been

foundational for this project. I am thankful for my collaboration with Pastor Sam A. Lee and Mary Cowen, with whom I spent numerous hours together in a prayer walk, fellowship, and counseling. Pastor Ron Ward and Professor Hong from the UBF church have supported me through their faithful prayer and wisdom. Missionary Jacob and Esther Lee, and Abraham Lee as the Vision Camp staff, have been a power source and inspiration from the Lord. It would have been impossible to finish this project without the following co-laborers in Christ for the Vision Camp: Sarah Lee, Ester Ham, Jinjoo Kang, Jocelyn Kim, Joanna Kim, Joseph Kim, Grace Choo, Dr. Abraham Song, Dr. Gideon Shin, Dr. Andrew Park, Dr. Maria Albright, Changhong Li, Tunde Adebola, Esther Yun, and many helpers in serving Vision Camp together. Special thanks to Giancarlo and Diana Cusano, who opened their hearts and home to me.

Without a doubt, one of my most vital sources of support and encouragement has been my family. My three sons, Samuel Augustine Jr., Andrew Ambrose, and Peter Livingstone Lee, endured highs and lows together by praying for me and proofreading my writing even on short notice. Praise God for growing them as godly men in wisdom, stature, and favor with God and men.

This project has grown from the love and the hope I received from my late father-in-law, Dr. Samuel Lee, who had been a shepherd like Jesus to me and many others. His shepherd life attracted me to learn more of Jesus through biblical counseling study to be equipped and used as an instrument in the Savior's hands for those who need the Shepherd Jesus's care. My thanks also extend to my parents and my mother in love, missionary Grace A. Lee, who have supported me with unconditional love, patience, and trust.

Finally, I thank God for my loving and indispensable husband, Sam A. Lee. He has been my textbook, showing me the world of "the third culture kid" and the adult missionary kid. As a wise and patient project manager, he has lent me his vision for MK care and has shown the path with God's wisdom and courage. I dedicate this project to

him with the hope and prayer for a continual journey together, partnering in serving the Lord and his people.

Upon graduation, I give thanks to my Savior God, who is sovereign, wise, and good. I pray to glorify God through my life and to grow more like Jesus Christ. I love each of you.

Grace Lee

Princeton, New Jersey

December 2020

CHAPTER 1

INTRODUCTION

Christians are called to obey the Great Commandment (Matt 22:35-40) and Commission (Matt 28:18-20). The Great Commission is not only for evangelism but also for disciple-making through the pastoral fellowship and counseling commission.¹ Missionary parents often feel torn between these two commandments. Prioritizing the Great Commission and evangelism ministry has an unintended side effect of involuntary neglect of their children. As a result, missionary children (MKs) suffer directly from this confusing dichotomy. They need comfort, guidance, and a biblical understanding of suffering and sin through the gospel of Jesus Christ. Working at the World Mission Department (WMD) of University Bible Fellowship (UBF), I am committed to explore the best means of soul care and discipleship to encourage MKs towards Christ-like changes so that they can know the Savior, experience and grow in his love for them through conciliation, redemption, and relationship, and serve him in gratefulness and joy.

Context

History of University Bible Fellowship

After the Korean War, Korea suffered immensely and was among the poorest countries in the world. During the military regime of the 1960s, university students lost hope in the democratization of the country. University Bible Fellowship began at this political moment in Gwangju, South Korea, a provincial town very much like Nazareth.²

¹ Paul David Tripp, "The Great Commission: A Paradigm for Ministry in the Local Church," *Journal of Biblical Counseling* 3, no. 2 (1998): 2.

² John 1:46: "Nathanael said to him, 'Can any good thing come out of Nazareth?'" Unless otherwise noted, all Scripture quotations are from the English Standard Version (ESV).

By God’s providence, Samuel Lee, a Korean Presbyterian pastor, and Sarah Barry, a Presbyterian missionary from America, met and invited several Korean college students to study the Bible. Their ministry grew to allow them to plant campus chapters in most of the major universities in Korea.

UBF has a ministry philosophy that involves Bible reading, spreading the gospel to campus students, and world missions through lay missionaries. UBF has taught sound biblical truth through exegetical preaching and inductive Bible study. UBF believes in the inerrancy and sufficiency of the Scriptures and has helped college students to love and teach their fellow students. Student leaders have frequently held biblical seminars and symposiums on campuses. In this way, college students have learned to share the gospel, handle the Word of truth correctly, and develop a Christian outlook during their college days and beyond.³

The founding students of UBF accepted Jesus’s Great Commission while they were college students. Barry explains the passion for the Great Commission in Korea, saying, “Most people think they can only be missionaries if they have much money to back them up. However, it is not a matter of money. Poor Korean students believed it was a matter of depending on God and seeking to obey his commandments.”⁴ UBF experienced rapid growth by sending out many lay missionaries as embassy workers, students, professionals, and even factory workers. For fifty-nine years, UBF has sent nineteen hundred lay missionaries to ninety-six countries in North America, Europe, Latin America, Asia, the former USSR, Oceania, and the Middle East. This sending

³ University Bible Fellowship, “Origin,” accessed January 3, 2019, <http://ubf.org/about>; University Bible Fellowship, “Statement of Faith,” accessed January 3, 2019, <http://ubf.org/about/statement-faith>.

⁴ Ian Agard, “8/10 2018 UBF ISBC - Friday Morning - #1 UBF History Video (English),” UBF video, 2:02, August 20, 2018, <https://vimeo.com/285855186>.

mission has been accomplished by the powerful work of the Holy Spirit through Bible study and united prayer according to God’s will and vision for world missions.⁵

Vision Camp for Missionary Children in UBF

Shepherding and raising disciples of Jesus Christ among college students through Bible study has been the core value of UBF ministry. There have been various Bible study programs for MKs through the education department at the UBF Chicago headquarters. For MKs, the World Mission Department in UBF had provided an annual Korean trip for high school graduates during the summer break. The WMD in UBF had held Vision Camp in Washington, DC, in 2018,⁶ and in Prague, the Czech Republic, in 2019. This camp is an annual event that requires preparation in various aspects to meet the needs of MKs. Princeton Bible Fellowship Church (PBFC) has sought to find a way to serve the soul care and discipleship program, led by Sam Lee, a pastor of PBFC, which has three Association of Certified Biblical Counselors (ACBC) certified biblical counselors, including myself. Taking the momentum of Vision Camp, partnering with WMD in UBF, PBFC intends to develop a program of soul care and discipleship for MKs during—and even after—Vision Camp.

Rationale

History of MK Care

MK care is a subset of member care that provides holistic support for the everyday suffering and sacrifices of missionary families because prioritizing mission agenda over missionary member care has led to MKs being forgotten or neglected. However, enthusiasm for world missions and the rise of the internet in the mid-1990s

⁵ Rebecca Kim, “Evangelizing White Americans: Sacrifice, Race, and a Korean Mission Movement in America,” *Open Theology* 2, no. 1 (January 2016): 668-80.

⁶ Jacob Lee, “Pre-IBBC Vision Camps in the USA,” *UBF World Missions* (December 2018): 73-77.

ignited the movement towards member care and third culture kid (TCK) care,⁷ where the first International Conference on MKs (ICMK) in Manila in 1984 drew attention to the painful negligence of missionary kids care in the Third International Conference in Nairobi in 1989.⁸ Further, another emerging trend is that the number of missionaries coming from New Sending Countries (NSC) such as Asia, Latin America, and Africa—rather than the West—has been increasing.⁹ The rapid growth of the Korean mission movement has called for the care of Korean MKs.¹⁰ Philip M. Renicks says, “If the East and West can meet in a cooperative, collaborative, and integrated approach, the full potential for the mission will be realized.”¹¹ During the MK Synergy 2019 conference, the reality of the increasing numbers of NSC MKs and the diverse needs became even more apparent. Missionaries from Western Sending Countries (WSC) offered to share lessons regarding the “flow of care” to be applied in NSC contexts.¹² The focused study of the distinct and unique experiences of Asian MKs is needed and requires urgent

⁷ Christopher Thomas Clark, “Strengthening Missionary Families through Member Care by the Sending Church” (DMiss, The Southern Baptist Theological Seminary, 2017), 26. Clark writes, “One must remember that member care is comprehensive and must span human needs in mind, body, and emotions, be age-appropriate, both active and responsive, and often be tailored to each member of a single-family unit. This process can be overwhelming, but churches must not lose heart.”

⁸ Dorris Schulz, “Past, Present and Future Trends in Missionary Care,” *Leaven* 21, no.1 (2013): 2.

⁹ John Barclay, “Families in Cross-Cultural Ministry: A Comprehensive Guide and Manual for Families, Administrators, and Supporters” (DMin project, Melbourne School of Theology, 2010), 128, 129.

¹⁰ Steve S. C. Moon, “The Recent Korean Missionary Movement: A Record of Growth and More Growth Needed,” *International Bulletin of Missionary Research* 27, no. 1 (January 2003): 12. More than 70 percent of Korean missionaries in 2006 were engaged in “evangelistic or spiritual work which reflects the conservative theological orientation of the Korean church. Korean missionaries need to grow a more holistic concept of mission as we see it expressed in Christ’s other bodies around the world.”

¹¹ Philip M. Renicks, “Facing the Future: Issues in MK Education,” in *Raising Resilient MKs: Resources for Caregivers, Parents, and Teachers*, ed. Joyce M. Bowers (Colorado Springs: Association of Christian Schools International, 1998), 508-16.

¹² MK Synergy, “Consensus Statements 2019: MK Synergy Conference,” accessed June 16, 2020, https://drive.google.com/file/d/18Oixe71A0MkESTbq0fY7B3PzXQnTOW58/view?usp=drive_open&usp=embed_facebook.&usp=embed_facebook. “We encourage organizations to pray for and fellowship with the Asian TCK Network and other new sending country networks . . . promoting Asian TCK events, linking Asian-based mission offices with other global and regional MK ministries, sharing resources, and educating personnel about Asian MK needs during pre-field and ongoing training.”

solutions.¹³ There have been strides through Korean mission organizations such as MK Nest, and KOMKED.¹⁴

The Challenges of MKs

In the past twenty years, most MKs in UBF returned to Korea for college. The missionary-sending home churches in Korea were not ready to minister to them, misunderstanding their needs for soul care and neglecting their background as TCKs.

Since most MKs received a high school education at an international school, they have described themselves as “Twinkies”: Asian on the outside but American on the inside. They have faced various challenges, such as the relationship with parents at home, education in school, religion in church, and culture and race in a new country. They have personal challenges in their hearts with identity confusion, sadness due to various losses combined, and the longing for a sense of belonging.

Challenges with parents. MKs form their identity primarily through relationships with their parents, as they do not have any strong geographical ties or roots. According to Lori Bushong, family relationships can provide the foundation and security that MKs need to develop in healthy ways.¹⁵ In the case of missionary parents, the positive impact is that MKs can model parents who value the ministry of the Word, and a lifelong commitment to the Great Commission. The downside is that missionary parents often face the demand in missionary work and financial challenges and that they rarely stay at home. MKs often feel that they are far less important than the mission work of parents. MKs usually remain in boarding school until college, and afterward, go to their

¹³ Barclay, “Families in Cross-Cultural Ministry,” 139.

¹⁴ KOMKED, “한국선교사자녀교육개발원,” accessed June 17, 2020, <http://komked.org/>.

¹⁵ Lois J. Bushong, *Belonging Everywhere and Nowhere: Insights into Counseling the Globally Mobile* (Indianapolis: Mango Tree Intercultural Services, 2013), 162.

passport country such as Korea. This situation has led MKs to suffering and sacrifice in diaspora, without always knowing why this is happening.

The challenges with education. Most Koreans, including missionaries, believe that a good education is a crucial source to success in their child's life. They invest a significant amount of energy, time, and money for their children's education, and result in giving subconscious expectation to MKs for the academic achievement.

To understand Asian MKs, we need to use the Fourth Culture Model.¹⁶ Korean MKs usually get an education in westernized MK schools, which provides four different cultural overlaps: their parents, their third culture, and the culture of their school, and the local community. More likely than not, MKs turn to their educational background (Christian school, local school, or international school) during grade school to play a role in forming their identities. Polly Chan identifies the key cultural difference between Asian and Western countries,¹⁷ which helps us to understand Asian MKs better: a focus on collectivism over individualism,¹⁸ power distance,¹⁹ and uncertainty avoidance.²⁰ As a result, MKs are confused about which culture to emulate and feel like they do not belong anywhere. With the prospect of higher education after high school, Korean MKs are

¹⁶ Alfonso B. Deza and Dong-Hwan Kwon, "Living in a Yellow Submarine: Third Culture Experience of Korean Missionary Kids at Faith Academy," *Plaridel Journal* 2, no. 1 (February 2005): 51.

¹⁷ Polly Chan, "Understanding the Needs of Asian MKS," in Bowers, *Raising Resilient MKs*, 349-51.

¹⁸ "Individualism is a cultural pattern found in most northern and western regions of Europe and North America. Collectivism is common in Asia, Africa, South America, and the Pacific." Harry C. Triandis, Richard Brislin, and C. Harry Hui, "Cross-Cultural Training across the Individualism-Collectivism Divide," in *Intercultural Communication: A Reader* (Belmont, CA: Wadsworth, 1991), 371.

¹⁹ "The extent to which the less powerful persons in a society accept inequality in power and consider it normal." Geert Hofstede, "Cultural Differences in Teaching and Learning," *International Journal of Intercultural Relations* 10, no. 3 (1986): 307.

²⁰ "The extent to which people within a culture are made nervous by situations they perceive as unstructured, unclear, or unpredictable situations which they, therefore, try to avoid by maintaining strict codes of behavior and a belief in absolute truths." Hofstede, "Cultural Differences in Teaching and Learning," 308. See also David C. Pollock and Ruth E. Van Reken, *Third Culture Kids: Growing up among Worlds*, rev. ed. (Boston: Nicholas Brealey, 2009), 307-71.

conflicted with either going back to their parent's country, staying where they are or moving to a Westernized country.

Transitional period like re-entry to Korea calls for careful attention on the issues such as relocation based on the college choice, career direction, or VISA problems. During the re-entry, Asian MKs experience unique academic disadvantages due to language barriers. This problem is complicated that it demands the attention of educators, parents, missionaries, international schools, and the Korean educational system, to help the students cope with globalization's dynamics. When MKs reach adulthood, they need to find a cultural, vocational, and spiritual identity to decide for their college education. At the same time, only a small number of MKs could afford to attend colleges in America due to full financial support from their parents. Some MKs go to European countries for college. They need help and understanding during this crucial period as TCKs.

The challenges with religions. MKs meet challenges in religious practices. MKs experience something called "the halo syndrome, where they are expected to be and try to be the ideal Christian son or daughter, distorting their faith and relationship with God."²¹ Their parents went out and sacrificed so much for God's world mission, but that does not mean that MKs have the same views as their parents. MKs struggle with miscommunication with their parents and the church due to generational differences in cultural backgrounds, ideological priorities, and ideals. When the ministry's emphasis becomes more on raising disciples and traditional religious activity, but not as much focus on grace and love, both missionary parents and MKs are misled to disillusionment and burnout.

Some prominent traits of *millennial* MKs are a decrease in commitment and a strong desire for relationship, and they are highly relational and eager for cross-cultural

²¹ Barclay, "Families in Cross-Cultural Ministry," 81.

interactions. Their desire for relationships causes friction with certain doctrines and beliefs. If anything becomes the core of one's spirituality other than God, it becomes the idol of the heart that blinds the person from seeking the accuracy of the knowledge of God and building trust in him.²² MKs need to find their identity through having a personal relationship with God through faith with Christ.

The challenges as perpetual foreigners. MK's setting contributes to building identity: culture, and race in the family, school, friends, church, community. Some MKs feel like being thrown into a foreign land without a road map. In a completely new environment, they meet different challenges such as racism, being regarded as a perpetual foreigner, underrepresentation, and invisibility.²³

Soul Care and Discipleship of MKs

The PBFC plans to minister to MKs in UBF—that is, to help them understand their challenges as TCKs, find their identity in Christ, build global friendships, and foster multi-generational mentorship.

The first step is to connect MKs to God and comfort them with God by a sustaining and healing mercy.²⁴ It involves empathy by listening to their story and validating their pain, struggles, and issues that many TCKs face.

The second step is to help MKs understand Asian MKs' context, such as the challenges with family, school, religion, and culture. We examine the formation of the worldview of MKs. A biblical examination of the world and culture will help MKs form a biblical worldview and the meaning of suffering and mission. For nearly two decades,

²² Michèle Phoenix, "MKs & Distorted Faith," February 20, 2020, <https://michelephoenix.com/2020/02/with-ness/>.

²³ Bushong, *Belonging Everywhere and Nowhere*, 76.

²⁴ Robert W. Kellemen and Brian Croft, *Gospel Conversations: How to Care Like Christ* (Grand Rapids: Zondervan, 2015), 77.

the book *Third Culture Kids* has shown the spotlight on TCK identity formation, life challenges, and the methodology to the MK care.²⁵ TCKs, MKs, exhibit four most prominent TCK presenting issues: Grief, the sense of belonging, and the identity issue, conflict with parents. They represent the thought, attitude, and action that needs to be cared for biblically.

The third step is to help MKs respond biblically. Biblical soul care help MKs reframe their focus on Christ's narrative of grace rather than the self-centered narrative of despair. By hearing and internalizing lessons of who Jesus is and what he has done for us, we may experience grace through repentance and faith and slowly but surely direct the children towards sanctification. MKs can reconcile with sins by repentance and receiving grace through the gospel faith. Once MKs understand God's everlasting love in their practical lives, it will motivate them to act more like Christ and say "no" to sin. Ultimately, the soul caregivers want to guide MKs to realize that they cannot entirely change on their own and that they must depend on divine intervention to fully transform into the likeness of God.

The fourth step is to engage MKs with the Christ-centered community. During Vision Camp, MKs frequently said, "If you are a MK, you are automatically accepted as a friend by other MKs." During the camp, they have formed a world-wide sense of belonging through a global community of peers with shared values and experiences. They can offer God's comfort to one another. We can help MKs build friendship, accountability, and encourage partnership among themselves with positive godly influences. MKs need guidance as they often share experiences without a biblical grid and lead others astray with the tendency to blame schools, family, and the mission. Each child needs personal mentorship and practical support from various mentors, such as biblical counselors, an older MKs with a similar background, and a senior missionary

²⁵ Pollock and Reken, *Third Culture Kids*.

from the same region.²⁶ This collaboration can bring a synergistic effect with the consent and prayer support of parents, home church pastors, missionaries, and WMD in UBF.

MKs can be transcultural servants who redeem the culture and become “Green.”²⁷ Biblical counseling is an intensive discipleship. Through the gospel-centered, Bible-believing, Spirit-filled, and Christ-centered community ministry,²⁸ we can train a multi-generational of future leaders to obey Jesus’s Great Commandment and his Great Commission as next-generation spiritual leaders. MKs have rich experiences and the potential to be next-generation spiritual leaders for Christian mission work in this world.²⁹

Therefore, I proposed to develop a soul care and discipleship program to empower and equip MKs, parents, and anyone who ministers to MKs. By opening crucial facets of MKs and TCKs, we have provided a shelter where they can be known by God and understand one another, having fellowship and Joy. We have explored the topics about identity, emotion, and relationship. These sessions have prepared MKs /TCKs for life ahead and equip them to thrive in their strengths and manage challenges.

Purpose

The purpose of this project was to equip MKs for the glory of God and obedience to the Great Commandment and the Great Commission through soul care and discipleship during the annual Vision Camp facilitated by Princeton Bible Fellowship

²⁶ The expert panel was multi-generational; it consisted of camp helpers (i.e., biblical counselors, adult missionary kids) and MK session leaders.

²⁷ Ruth Goring Stewart, *I Am Green* (Clearwater, FL: ED, 1989). A poem of an American missionary child to Latin America: “One life is navy blue; one life is sunshine yellow. I am green.”

²⁸ Robert W. Kellemen, *Equipping Counselors for Your Church: The 4E Ministry Training Strategy* (Phillipsburg, NJ: P&R, 2011).

²⁹ Ted Ward, “MKs in Perspective: Deacons for the 21st Century,” in Bowers, *Raising Resilient MKs*, 11-18. “Transculturalness is what it is all about to be a Christian in this world.”

Church in Princeton, New Jersey, in partnership with the World Mission Department of University Bible Fellowship.

Goals

1. The first goal was to assess the current soul care and discipleship practices among participants of MKs.
2. The second goal was to increase the number of MK participants in the sessions and missionary parents as an expert panel.
3. The third goal was to develop three soul care and discipleship curriculum for the MKs and missionary parents.
4. The fourth goal was to equip MKs regarding soul care and discipleship through teaching the curriculum in the biblical foundations on identity, emotion, and relationship in Christ-centered community, and fostering multi-generational mentorship.

Definitive research methodology measured when these four goals were accomplished. The research methodology and instruments used to measure the success of each goal will be detailed in the following section.

Research Methodology

A definitive research methodology was assessed when these four goals have been accomplished. The research methodology and instruments used to measure each goal's success was detailed in the following section.

The first goal of this project was to assess the current landscape of the soul care and spiritual discipline practices among Vision Camp attendants after reviewing the previous year's survey.³⁰ The care and Discipleship Personal Inventory (CDPI) survey served as a pre-test to establish a baseline score for participants.³¹ The pre-test was emailed to participants through a google survey form. This goal was considered

³⁰ Grace Lee performed the survey report for Vision Camp 2019. The research instruments used in this project were in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee before use in the project for the class 80960A (Applied Empirical Research).

³¹ See appendix 4 ("Care and Discipleship Personal Inventory Survey").

successfully met when at least twenty MKs completed CDPI. The inventory was analyzed, yielding a clearer picture of the current soul care and discipleship among Vision Camp attendants. When taking the pre-test, participants were encouraged to put an email address to match the post-test.

The second goal was to increase the number of MK participants in the Vision Camp program and form an expert panel. This goal was considered successfully met when the number of participating MKs was more than twenty in the Vision camp and an expert panel during the preparation process.

The third goal was to develop a three-session soul care and discipleship curriculum for MKs during Vision Camp. The course primarily focused on topics about the counseling need based on the pre-CDPI survey result, addressing the biblical understanding of dynamic heart change, identity, emotion, and relationship. In the process of preparing the curriculum, four soul care and discipleship curricula for MK discipleship and one curriculum for parents were prepared simultaneously and progressively. The goal was measured by utilizing a rubric to evaluate the effectiveness of soul care instruction.³² This goal was considered successfully met when a minimum of eighty-five percent of all the rubric evaluation indicators by an expert panel met the sufficiency level.³³ Based on the evaluation, the curriculum was revised to address the weaknesses identified by the evaluation.

The fourth goal was to equip MKs with soul care and discipleship through ministering three interactive sessions via virtual Vision Camp. This goal was measured by administering a post-CDPI Survey that measured MK's understanding and practice of

³² See appendix 5 (“Care and Discipleship Curriculum Evaluation”), which measures the sufficiency of the curriculum in terms of biblical faithfulness, scope, accountability, and practicality.

³³ The expert panel consisted of a biblical counselor, three adult missionary kids, and a missionary parent.

lessons.³⁴ MKs who attended the session at least two times re-took the CDPI after the final session. This goal was considered successfully met when the t-test for dependent samples demonstrated a statistically significant positive difference in the pre and post-survey scores.³⁵

Definition

Certain terms used throughout this ministry project are defined below to aid the reader in understanding the subject.

A third culture kid (TCK): a person who spends a significant part of his or her first eighteen years of life accompanying parent(s) into a country that is different from at least one parent's passport country(ies) due to a parent's choice of work or advanced training.³⁶

Biblical counseling: Christ-centered, Christian community-based, comprehensive, compassionate, and culturally-informed one-another ministry that depends upon the Holy Spirit to relate God's inspired truth about people, problems, and solutions to human suffering through Christian sustaining and healing and sin (through Christian reconciling and guiding) to empower people to exalt and enjoy God and to love others (Matt 22:35-40) by cultivating conformity to Christ and communion with Christ and the Body of Christ, leading to a community of one-another disciple-makers (Matt 28:18-20; Eph 4:10-16).³⁷

³⁴ See appendix 4 ("Care and Discipleship Personal Inventory Survey").

³⁵ Neil Salkind, *Statistics for People Who (Think They) Hate Statistics*, 6th ed. (Thousand Oaks, CA: Sage, 2016), 191.

³⁶ David C. Pollock, Ruth E. Van Reken, and Michael V. Pollock, *Third Culture Kids*, 3rd ed. (London: Nicholas Brealey, 2017), 405.

³⁷ Robert Kellemen explains these principles in Biblical Counseling Coalition, "Confessional Statement," last modified July 2018, <http://biblicalcounselingcoalition.org/about/confessional-statement>.

Culture: the collective programming of the mind distinguishes the members of one category of people from another.³⁸ It contains patterns of ideas, attitudes, values, lifestyle habits, and traditions shared by a group of people and transmitted from one generation to the next.³⁹

Ethnicity: a named human population with myths of common ancestry, shared historical memories, a link with a homeland, and a sense of solidarity among at least some of its members.⁴⁰

Flow of care: the holistic plan of identifying the complexities of the key components and providing comprehensive care along with the MK's stage of life with the road map. The care is an intentional, planned, and ongoing flow which occurs throughout missionary life: recruitment, screening, preparation and pre-field departure, departure, field life, preparation for returning "home," reentry, and ongoing support.⁴¹

Hidden immigrants: People who look like everyone else but identify more with their host culture.

Idols: people, places, or things viewed as more valuable than God. While these things can be good and worth doing, they become idols when viewed without Christ's context.

Member care: The formal and informal efforts to develop, preserve, and restore kingdom workers for effective service. It provides proactive and reactive holistic care and resources for the mission community themselves regarding pre-field, on-field, to

³⁸ Paul G. Hiebert, *Cultural Anthropology*, 2nd ed. (Grand Rapids: Baker, 1997), 102.

³⁹ Jenn Chen, "I Am Not My Ethnicity," *IBCD* (blog), August 2, 2019, <https://ibcd.org/wp-content/uploads/2019/06/Im-not-my-ethnicity-audience-outline-final.pdf>.

⁴⁰ J. Hutchinson and A. D. Smith, eds., *Ethnicity* (Oxford: Oxford University Press, 1996), 6, cited in Keith Ferdinando, "The Ethnic Enemy—No Greek or Jew . . . Barbarian, Scythian: The Gospel and Ethnic Difference," *Themelios* 33, no. 2 (2008): 48.

⁴¹ David Pollock, "Developing a Flow of Care and Caregivers," in *Doing Member Care Well: Perspectives and Practices from around the World*, ed. Kelly O'Donnell (Pasadena, CA: William Carey Library, 2013), 23-32.

re-entry and retirement.⁴² “Member care helps balance the realistic demands of suffering and sacrifice with the realistic needs for support and nurture in missionary lives and focuses on every member of the organization, including MKs and home office staff so on.”⁴³

Missionary Kids (MKs): the children of missionary parents and thus born and/or raised abroad (i.e., on the “mission-field”). They form a subset of third culture kids (TCKs).

Worldview: the way how a person perceives and reacts to God, culture, others, and self. It enables a person to find meaning in social systems such as race, nationality, gender, religion, and socioeconomic status.

Limitation/ Delimitation

This proposal’s population was the attendants of the Vision Camp, 2020: MKs (age 14-31), adult MKs who are camp helpers, and parents of MKs in UBF. Cluster sampling was used among the attendees who chose the interest group of biblical soul care.

Three limitations were applied to this project. First, the accuracy of the pre- and post-series surveys depended upon the respondents’ willingness to be honest about their need for biblical change. To mitigate the limitation, the respondents were promised that their answers would remain nameless and be identified by the email address to match their pre- and post-survey score. Second, the program’s effectiveness was limited by the technological quality of the interactive online interaction. We regarded the program as successful when each participant completed sessions even with the personal study. Third, this project was limited to doctrine of the *imago Dei*, with Scripture as the starting place

⁴² Kelly O’Donnell, *Global Member Care*, vol. 1, *The Pearls and Perils of Good Practice* (Pasadena, CA: William Carey Library, 2011), 456, Kindle.

⁴³ Pollock, “Developing a Flow of Care and Caregivers,” 24.

for the assimilation of both Scripture and the social sciences. Fourth, the generalization was limited due to the small number of participants caused by the challenges concerning the COVID-19 global pandemic.

Conclusion

UBF missionaries have obeyed the Great Commission. We have a multi-generational vision for world missions. The Great Commandment encompasses the Great Commission. The latter cannot be done without the first. MK soul care is focused on loving God, oneself, and others, including those across cultures. MKs especially need a flow of love and care in each of their stages of life. By having a robust cultural understanding, a MK receives a better understanding of life, faith, and God. With a willing commitment to building trust, MKs can develop a sense of relationship and belonging in Christ and the Christian community and grow as next-generation global leaders. With the fear of the Lord, a three-dimensional worldview, and cross-cultural enrichment, they can carry out the Great Commandment and the Great Commission for God's glory until the Lord returns.

CHAPTER 2

BIBLICAL CARE AND DISCIPLESHIP FOR MKS

Even though the Bible contains sixty-six books, it is one story of the gospel of God and Jesus Christ, who died for the sin of mankind and rose from the dead according to the Scriptures (1 Cor 15:3-4). The gospel reveals the mystery of God's will (Eph 1:9; 3:3-6, 9; 5:3; 6:19).¹ According to God's great redemptive plan, God blesses Christians through Jesus Christ and brings unity to all things in heaven and on earth to the praise of God's glory (Eph 1:6, 12, 14).

God revealed his plan, according to Ephesians, through creation (1:3-14), Christ (2:1-10), the church (2:11-22), and the commandments (3:1-14). After praying for strengthened love among the church body (3:14-21), the apostle Paul called the church to live as new humanity (4:1-6:20), making complete the statement, "Walk in love as Christ loved the church" (Eph 5:1-2; paraphrased).

The thesis of this chapter is that biblical care and discipleship for Missionary kids (MKs) is God's call to obey the Great Commission and the Great Commandment. Exegesis of Matthew 28:18-20 clarifies the meaning of soul care and discipleship.

Theology of Biblical Care and Discipleship for MKs

Discipleship draws great interest and attention from Christians. Exegesis of Matthew 28:18-20, which contains the Great Commission of our risen Lord Jesus Christ, clarifies the meaning of discipleship. The risen Christ received worship from the eleven disciples in Galilee. With Jesus's authority in heaven and on earth as King, High Priest,

¹ Harold Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 159, 216.

and Judge, he commanded his disciples to make disciples of all nations (Matt 28:18-20). Baptizing believers and teaching them to obey Jesus’s teachings are the means of making disciples. This command was accompanied by the promise of Christ’s unending help and presence to the end of the age (Matt 28:20).

Discipleship Is God’s Plan

In his mission plan, the eternal God of the universe calls every believer to obey the Great Commission. The word “all” dominates and ties these verses together: all authority, all nations, all things, and all days (Matt 20:18-20).² The aim of Jesus’s disciples, therefore, is to make disciples of all men and women everywhere, without distinction, by going, baptizing, and teaching them to obey God’s words.³ Greg Beale mentions,

Genesis 1:28 is much more than cultural mandate but the spiritual mandate. It is the first Great Commission through both culture and our godly lives. At the same time, the Great Commission in Matthew 20:18-20 calls for Christians to reflect the person of God through culture—that is, godly lives in words, attitude, and lifestyle reflecting the character of God that will influence people toward worship of God.⁴

The purpose of discipleship ministry is to worship God and bring God’s kingdom on earth as it is in heaven. The triune God—the Father, the Son, and the Holy Spirit—has been participating in this world salvation purpose together with believers who obey the Great Commission. Given God’s sovereign and great purpose, every Christian’s life is embedded in God’s biblical metanarrative.

² D. A. Carson, *Matthew*, in *Matthew and Mark*, vol. 9 of *The Expositor’s Bible Commentary*, ed. Tremper Longman III and David E. Garland, rev. ed. (Grand Rapids: Zondervan Academic, 2010), 665.

³ Robert D. Culver, “What Is the Church’s Commission? Some Exegetical Issues in Matthew 28:16-20,” *Bibliotheca Sacra* 25, no. 499 (July-September 1968): 239-53.

⁴ Greg Beale, “What Is the Relationship between the Cultural Mandate and the Great Commission?,” *Gospel Coalition* (blog), May 12, 2017, video, 2:04, <https://www.thegospelcoalition.org/article/what-is-the-relationship-between-the-cultural-mandate-and-the-great-commission/>. Greg Beale, a professor at Westminster Theological Seminary, mentions the relationship between the Cultural Mandate (Gen 1) and the Great Commission (Matt 28).

The Practical Aspect of the Great Commission

Of all the words used in the Great Commission, only “make disciples” is in the imperative form. This command is not only for evangelism but also for the practice of disciple-making.⁵ First, Jesus tells believers to baptize people in the name of the triune God. The Lord Jesus Christ came to this world to save sinners. “Baptism” can be interpreted that a person accepts the gospel and makes a public confession as a child of the name of the Father, the Son, and the Holy Spirit testifying to the unseen work of the Holy Spirit in one’s heart. Biblical counseling can be used as a pre-counseling that is evangelistic towards non-Christians, since they do not have the Holy Spirit, yet in their hearts. The biblical view of humankind teaches Christians to understand that each person’s need, first and foremost, is meeting the Messiah. Our heavenly Father accepts us as his children and works for the good to make us more like Jesus Christ. Jesus served the twelve disciples to restore each one to the image of God (Col 1:28).

Second, Jesus commanded his disciples not only to go and preach the gospel to all nations but also to make disciples by teaching them to observe all things—that is, all his teachings. Mark Dever understands discipleship as “helping others to follow Jesus by doing deliberate spiritual good to them.”⁶ Helping disciples to understand all of the promises we have in Christ and to observe all of Christ’s commands demands time, patience, and teaching the whole counsel of God. Discipleship is not just a one-time event or a ten-week counseling program; it is a call for holistic discipleship—teaching the whole counsel of God (Acts 20:27).

Third, the church is the fruit of obedience to the Great Commandment (Matt 22:35-40) and reflects the very character of God (John 13:34; Eph 1:9). The church is the

⁵ Paul David Tripp, “The Great Commission: A Paradigm for Ministry in the Local Church,” *Journal of Biblical Counseling* 3, no. 2 (1998): 2-4.

⁶ Mark Dever, *Discipling: How to Help Others Follow Jesus* (Wheaton, IL: Crossway, 2016), 19.

body of Christ, purchased by the blood of Jesus Christ (Eph 2:21, 22). The New Testament portrays the early church as a body with different parts that strengthen, support, and care for one another under Christ (Rom 12; 1 Cor 12; Eph 4:15,16). Therefore, it can be said that Matthew 28:18-20 sets forth a context to develop the Christian community in obedience to the Great Commission with the Word of God, the character of Jesus Christ, and the Holy Spirit.⁷

The Promise: Unending Help and Presence

Not only has God given Christians the ministry to obey, he has also promised Immanuel, which means “God with us” (Matt 28:20).⁸ John 20:21 reads, “Peace be with you. As the Father has sent me, even so, I am sending you.” This verse communicates that God sends missionaries and that their identity is “being sent.” Believers have eternal life and the hope in the kingdom of God that sets their purpose to please him here and now.

In conclusion, disciples of Jesus Christ are disciple-makers. Soul care and discipleship are expressions of obedience to the Great Commandment and the Great Commission of Jesus Christ. Discipleship ministry exists to worship God by equipping the saints through encouragement towards Christlikeness so that they might fulfill the Great Commission (Matt 28:18-20) in the spirit of the Great Commandment (Matt 22:35-40).⁹

⁷ David Pollock, “Developing a Flow of Care and Caregivers,” in *Doing Member Care Well: Perspectives and Practices from around the World*, ed. Kelly O’Donnell (Pasadena, CA: William Carey Library, 2013), 24.

⁸ Thomas Constable, “Matthew 28 Commentary: Expository Notes of Dr. Thomas Constable,” StudyLight.org, accessed September 28, 2019, <http://www.studylight.org/commentaries/dcc/matthew-28.html>.

⁹ Beale, “Relationship between the Cultural Mandate and the Great Commission?”

Biblical Care for MKs

An exegesis of 1 Peter 1:1-12 supports the thesis that biblical care for MKs is God's call to obey the Great Commission and the Great Commandment. The study of the passage allows the explication of specific principles of soul care and guides the practical application of soul care for MKs.

Introduction of 1 Peter

Author. Peter wrote the epistle (1 Pet 1:1) as an eyewitness with apostolic authority (1 Pet 5:13). He confessed that Jesus is the Messiah. But upon Jesus's prediction of suffering, death, and resurrection, Peter pushed away Jesus's teaching (Mark 8:29-35). But Peter was reinstated after meeting the Risen Christ and followed him (John 21: 22) including suffering (1 Pet 2:19-21), trusting Jesus's word and hope in his promises (1 Pet 1:3-9,13).

Purpose. The purpose of the letter was to encourage these Christians to remain steadfast as sojourners in a hostile land (1 Pet 1:13, 4:16, 5:8,9), while they endure distress and suffering in the present evil age (1 Pet 5:12).¹⁰

Audience. Regarding the birth of Diaspora Christians, Karen Jobes presents two possibilities: "Pentecost pilgrims [having been in Jerusalem at Pentecost] or Roman colonization [having been expelled from Rome as noncitizens and forced to settle in areas of colonization chosen by Emperor]."¹¹

Time. Peter probably wrote this letter in the AD 60s before the onset of the Neronian persecution. This dating is significant in 1 Peter as there is no evidence of

¹⁰ Thomas R. Schreiner, *1, 2 Peter, Jude*, New American Commentary, vol. 37 (Nashville: Holman Reference), 2003, 44.

¹¹ Karen H. Jobes, *1 Peter*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2005), 26.

officially sustained widespread persecution of the church by the Roman Empire.¹² Instead, the persecution was expressed mainly through the ill-will of fellow citizens or verbal discrimination, sporadic persecution, and the reviling of Christians, called “soft persecution.”¹³ Throughout this letter of 1 Peter, Peter calls the audience as the elect exiles (1 Pet 1:1) and encourages them with God’s work of salvation, and sanctification (1:3-2:10). Peter comforts all believers who are living as exiles in a hostile world (2:11-4:11), currently suffering from various types of hostility, conflict, and trials of faith (1:6; 2:12, 19-20; 3:14-16; 4:1, 4, 12-16, 19; 5:9) with perseverance (4:12-5:11). Peter assures his readers of bringing forth God’s plan, testifying that they are reflecting the pure grace of God and demonstrating how their circumstances reflect the life and afflictions of Christ (1 Pet 5:12). When the church is ostracized, and under suffering, Christians are following in the footsteps of Jesus, joining the King in exile.

Sovereign Grace of the Triune God

Out of the foreknowledge of God the Father and in the sanctification of the Spirit (1 Pet 1:2), the Triune God has provided the way of salvation. “He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you” (1 Pet 1:20).¹⁴

Faith and obedience to Jesus Christ in his resurrection from the dead (1:2-3) and for sprinkling with his blood has caused the believers to be born again. This is preparatory sanctification which is the work of the Holy Spirit that sets a person apart to believe in Christ (1 Pet 1:10-12, 20, 21).¹⁵

¹² Schreiner, *1, 2 Peter, Jude*, 36-38.

¹³ Elliot Clark, *Evangelism as Exiles: Life on Mission as Strangers in Our Own Land* (Austin, TX: Gospel Coalition, 2019), 18.

¹⁴ I have used the ESV throughout this paper unless otherwise noted.

¹⁵ S. Lewis Johnson, “Sanctification, Christian Life Part II,” SLJ Institute, January 8, 2014, <https://sljinstitute.net/basic-bible-doctrine/sanctification-christian-life-part-ii/>.

The book of Ephesians reveals the mystery of God's will (Eph 1:9; 3:3-6, 9; 5:3; 6:19) according to God's great redemptive plan to bless us through Jesus Christ and to bring unity to all things in heaven and on earth under Christ (1:10). Before the foundation of the world, God chose people in him (1:4). The Creator God created people in the image of God. With God's Sovereign grace and hope, they are chosen to be holy and blameless before him (1:4). In love, they were predestined for adoption as sons through Jesus Christ, the Beloved (1:6). Like Ephesians (1:3-14), Peter bursts into praise to God, the Father of Jesus Christ (1 Pet 1:3, 7, 8, 21; 2:9; 3:15).

Saving Grace through the Gospel

1 Peter 1:3-5 says,

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

Peter points believers to the gospel that the new birth comes through faith in the resurrection of Jesus Christ from the dead (1 Pet 1:2b, 3, 18, 19, 23, 25). Peter Davids says, "The specific act for which Peter blessed God is regeneration."¹⁶

Concerning the gospel, prophets searched intensely and inquired carefully about the sufferings of Christ and the subsequent glory which the Holy Spirit of Christ testified to, and angels longed to see (1 Pet 1:10-12). This gospel is the imperishable seed, the living and abiding Word of God (1 Pet 1:23).

Even the sin of Adam could not defer God's great purpose of his will. Mankind are sinners, conforming to the passions of ignorance, following the futile ways inherited from Adam, the forefather. But God redeemed mankind by sending Jesus Christ. Through his blood shed on the cross for the forgiveness of their trespasses, they are redeemed and

¹⁶ Peter H. Davids, *The First Epistle of Peter*, New International Commentary on the New Testament, 2nd ed. (Grand Rapids: Eerdmans, 1990), 51.

have received the lavished grace. (1 Pet 1:18,19; Eph 1:7-10). Believers can call God the Father (1:2, 1:17). God is the Father, and believers are the sons and daughters of God through faith in Jesus's atoning sacrifice. The Holy Spirit resides and works relentlessly in the hearts of Christians, teaching them to call God the Father. This is the positional sanctification which is justification. Grudem says, "God declares that we have no penalty to pay for sin, including past, present, and future sins."¹⁷

Soft Persecution

Peter called his readers the elect exiles of the Dispersion in Asia Minor, experiencing separation, alienation, marginalization, and physical and socioeconomic threats (1 Pet 1:1).¹⁸ The elect exiles are the odd combination because the elect is privileged while the exiles are the marginalized and sufferers. However, by calling the readers as the elect exiles, they received the identity from the Triune God (1 Pet 1:1,2). Soft persecution makes Christians' lament over their loss of cultural influence or social standing, exposing their actual values. It silences witnesses with the threat of shame and disgrace.

By addressing the reality of suffering, Peter empathizes with his readers' experience of the soft persecution as suffering. It may not be overt persecution that crushes their body and spirit. Rather it may be the feeling of shame and abandonment, being regarded as the foolish, with the threat of isolation and humiliation.¹⁹ Human beings desire to fit in and be normal. But believers in 1 Peter come to face to face with the reality that they do not belong to this world. They are called as elect exiles (1 Pet 1:1, 1:17), "aliens and exiles" (2:11), which opens believers' possibility of being different and

¹⁷ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, UK: Zondervan Academic, 1994), 746.

¹⁸ Jobes, *1 Peter*, 26.

¹⁹ Clark, *Evangelism as Exiles*, 36.

strange. Additionally, the Scriptures teach many examples; Abraham (Gen 23:4; Heb 11:9), Joseph (Gen 41:52; Heb 11:13-15,22), Moses (Acts 7:30; Heb 11:24-26), David (1 Sam 23:14-29, Ps 63), and Daniel, Esther, Nehemiah, Ezra and even Jesus (Mark 6:4).

Sustaining Grace for Sufferers

Peter introduces believers to the abundant provision of the multiplied grace and peace through the Triune God (1:2), and encouragement and exhortation through the true grace of God (5:13). By emphasizing the gospel of Jesus Christ, Peter turns the reader's eyes to Jesus Christ, the gospel about Christ's suffering, death of shedding precious blood, his resurrection, and glory. Peter says in 1 Peter 2:24,25, "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep but have now returned to the Shepherd and Overseer of your souls." Jesus is the Shepherd and Overseer of our souls. He is the older brother who loves believers with a sincere love (1:22) with whom believers have developed intimate fellowship with Jesus Christ, being loved by him (1:8) and results in joyful hope.

Sure Hope for the Salvation of Our Souls

Through faith in Christ's death and resurrection, believers experience rebirth which manifests itself in Christians' living hope (1:3), inheritance (1:4), salvation, and anticipation of a future reward of glory and honor (1:5).²⁰ They now have a living hope through the Lord Jesus Christ, and they await the future eagerly without fear (1:8). Their beautiful inheritance in heaven remains certain, and they can enjoy a new family (i.e., the church) and experience long-term protection from God.²¹ Peter emphasizes the

²⁰ Schreiner, *1, 2 Peter, Jude*, 48.

²¹ Paul David Tripp, "[1st Peter] 3. Investigative Reporting," sermon (audio), 33:15, Paul Tripp Ministries, accessed February 25, 2020. https://www.paultripp.com/sermons#!/swx/pp/media_archives/170495/episode/58413.

eschatological salvation. We call it the prospective sanctification, which is the finished work of God in bringing believers to the exact likeness of Christ as his second coming or when the believer dies physically.²²

Peter was not ashamed of suffering. Rather he introduces the suffering, death of Jesus Christ and the subsequent glory through resurrection (1:3,11). Prophets in the Old Testaments by the help of the Holy Spirit predicted the suffering servant, the Messiah. Peter draws logical inferences connecting the sufferings and death of Jesus Christ with the prophecies and reveal the mystery of the gospel into which angels long to look (1:13). Schreiner says, “The salvation believers experience now, which will be consummated in the future, was also prophesied in the past.”²³

Peter perceives the salvation (1: 5,9) with the emphasis on eschatological salvation. God protects us to the end, guiding our faith with his power (1:5). E. G. Selwyn comments that the tension between the already and not yet is maintained in the letter (1 Pet 1:5).²⁴ Peter encouraged the readers to place their hope in God and in his future reward, that is the salvation of our souls: it comes to us through the exalted Christ (1 Pet 3:19-22) from the crucifixion and death to bear our sins (1 Pet 2:24; 3:18).²⁵ Therefore the believers should live with a living hope, which is defined by not looking back on our shame and looking forward to the hope of glory.” (1 Pet 1:21; 5:10; Col 1:27).²⁶

God answers humankind’s helplessness and hopelessness with his power. When believers realize the truth, great comfort undergirds their new identity. Charles

²² Grudem, *Systematic Theology*, 746.

²³ Schreiner, *1, 2 Peter, Jude*, 71.

²⁴ E. G. Selwyn, “Eschatology in 1 Peter,” in *The Background of the New Testament and Its Eschatology: Studies in Honour of C. H. Dodd*, ed. W. D. Davies and D. Daube (Cambridge: Cambridge University Press, 1956) 394-401, cited in Schreiner, *1, 2 Peter, Jude*, 61.

²⁵ Schreiner, *1, 2 Peter, Jude*, 45.

²⁶ Clark, *Evangelism as Exiles*, 32.

Bigg argues, “Faith here, as in Hebrews 11, is the power by which we grasp the unseen realities, the conviction that God is, that he is our Reward and that his reward far exceeds the troubles of this life. It is firm trust in God despite suffering.”²⁷

They belong to the kingdom of God now. Jobes concludes, “[T]he Christians to whom Peter writes participate in the eschatological kingdom, whose fullness is still future, by allowing their present life of faith in God to be informed and energized by the unseen reality into which they have been reborn.”²⁸ Peter anticipates that Jesus Christ would return soon and had the certainty that this event would happen. Eschatological glory and judgment require assurances to anticipate. Therefore, in his epistle, Peter posits that believers can be joyful because the Lord is coming, and he urges them to live godly lives in the meantime. In the same way, believers, who are exiles in this world need to maintain the eschatological hope of Jesus’s glory with his second coming.

Application for Biblical MK Care

Biblical worldview. Peter not only empathizes with them but also gave them the long-term meaning of suffering, the hope of glory, identity, belonging, and calling. This meaning is expressed through their priorities, values, and commitments, which are different than their idolatrous neighbors. Peter presents the theology of uncomfortable grace: suffering (1 Pet 1:6-9). Suffering is a universal reality for humanity and demands a spiritual framework and worldview.²⁹ Peter presents a Word-based, gospel-centered worldview which will give Christians the lens through which they can interpret life.

²⁷ Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude* (n.p.: Palala Press, 2016), 101.

²⁸ Jobes, *1 Peter*, 89.

²⁹ Robert W. Kelleman, *God’s Healing for Life’s Losses: How to Find Hope When You’re Hurting* (Winona Lake, IN: BMH Books, 2010), 10.

First, develop Gospel-Eyes (1:3,10-12).³⁰ Due to Christ's death and resurrection, believers experience rebirth through Christ alone. They now have a living hope through the Lord Jesus Christ, and they await the future eagerly without fear (1:8). Their beautiful inheritance in heaven remains certain, and they can enjoy a new family (i.e., the church) and experience long-term protection from God.

Second, see with Bible-eyes (1:19, 24, 25). A Christian worldview is based on the metanarratives of Scripture. Peter repeatedly suggests that his readers' circumstances did not happen by accident or due to the fault of others; instead, the sovereign God himself was behind all of it (1 Pet 1:2; cf. Acts 17:26, 27), giving them hope to understand their momentary suffering in the face of eternity and their inheritance in the kingdom of God (1 Pet 1:6, 21, 23). The glory of God has been revealed in the gospel that brings forth the all-compassing nature of worship (1:3, 7, 8, 21; 2:9, 12). God gives Christians sufficient grace, comfort, assurance, and protection as they grow in fear of the Lord (1:17). While sin and idolatry have been pervasive, and so have caused devastation (1:14-16; 2:1), God uses suffering as the crucible for producing genuine faith (1:5-9). Therefore, suffering is the uncomfortable grace of God that results in a future inheritance (1:6-9).

Third, see with Eternity-eyes with Hope. Some of the worst things for sufferers are inactivity, a lack of direction, and the fear about the future (1 Pet 1:17; 3:15).³¹ Hope, on the other hand, creates opportunities for drawing people to God (3:15; 5:6, 10-11). Hope in God's active providence in believers' present circumstances also loosens their lips to preach the gospel (1 Pet 4:14).³² We are God's chosen people, upon whom he sent

³⁰ Tripp, "[1st Peter] 3."

³¹ Tripp, "[1st Peter] 3."

³² Clark, *Evangelism as Exiles*, 43.

his love and who have been set apart by the Spirit at our conversion, resulting in sincere, earnest, and pure brotherly love (1 Pet 1:8, 22).

God's comfort. All people experience sufferings in this world (Rom 8:18-23; Jas 1:2). The God of comfort and hope has compassion for people and sent Jesus Christ into this world (2 Cor 1:3-5; Lam 3:21). Christ can sympathize with believers' weaknesses (Heb 5:7-10), and the Holy Spirit is present with them and intercedes for them (Rom 8:26, 27). To successfully reach someone who is lost, Christians must be empathic and validate his or her pain. Care for MKs requires the patient provision of the "flow of care" appropriate to each stage of life of MKs.³³

Regarding biblical wisdom for sufferers, the Bible is transcultural and transgenerational.³⁴ Furthermore, Scripture is timely and timeless. A biblical worldview is essential for caregivers to enter the world of MK's, understand their culture, challenges to help them to connect with God and all around them.

A biblical examination of the world and the culture of MKs will help them form a biblical worldview and apprehend the meaning of suffering and mission. The circumstances of the upbringing of MKs are significant but not determinative. It is crucial to help MKs increase self-awareness concerning what defines their cultural identity so they can learn to respond according to the Godward orientation of their hearts.³⁵ The book of Proverbs can help them understand the character of a young person because it teaches that the fear of the Lord is the beginning of wisdom (Prov 1:7; 10:9).³⁶

³³ Pollock, "Developing a Flow of Care and Caregivers," 23-32.

³⁴ Paul Tripp, "What Is 'Success' in Parenting Teens?" *Journal of Biblical Counseling* 23, no. 3 (2005): 17.

³⁵ Sara Shannon, "Bringing Biblical Soul Care to Christians Who Experienced Childhood Trauma and Are Preparing to Enter Cross-Cultural Service in High-Risk Areas" (doctoral project, Faith Bible Seminary, 2017), 126.

³⁶ Derek Kidner, *Psalms 73-150*, Kidner Classic Commentaries (Downers Grove, IL: IVP Academic, 2014), 281-82. Paul Tripp, in his book *Age of Opportunity*, lists six characteristics of a young person based on Proverbs 1-7: (1) no hunger for wisdom or correction, (2) a tendency towards legalism, (3)

One current cultural trend is the pursuit of belonging through making oneself vulnerable, overcoming shame, and building up a collective sense of belonging.³⁷ MKs tend to be rootless and restless. They do not quite fit in, and they long to belong. Christians, however, can find long-lasting belonging through God’s kingdom. When Jesus faced his death, he prayed, “Father, forgive them for they do not know what they are doing” (Luke 23:34). The curtain of the temple was torn in two (Matt 27:50-51; Mark 15:37-38), and believers are given free and unrestricted access to the throne of God by faith in the New Covenant blood of Christ (Heb 9:14-15). True belonging comes through realizing God’s work through Jesus Christ (1 Pet 2:9; Col 2:6, 7).³⁸

Identity as sufferers in Christ (1:6-9). Peter ministers to believers by reminding them of biblical truth about their identity in God (1 Pet 1:1b, 2, 17; 2:9b; 5:13). Paul Tripp says that when Christians are suffering, they tend to have a myopic vision of their identity that produces “identity amnesia.”³⁹ Paradoxically, Christians’ identity in Christ offers them not only great joy but also the reason for shame—grief.⁴⁰ Nevertheless, with the meaning and purpose of suffering, believers must have an answer ready for the hope in their lives (1 Pet 3:15; 4:14).

Peter reveals to readers that Christians belong to a new family, where God adopts them through the blood of Jesus according to his will and pleasure (1 Pet 2:5,2:9,10; Eph 1:5). This new identity as a family member of Christ affects believers’

a tendency to be unwise in their choice of companions, (4) susceptibility to sexual temptation, (5) an absence of eschatological perspective, and (6) lack of heart awareness. Paul David Tripp, *Age of Opportunity: A Biblical Guide to Parenting Teens*, 2nd ed. (Phillipsburg, NJ: P&R, 2001), 38.

³⁷ Brené Brown, *Braving the Wilderness: The Quest for True Belonging and the Courage to Stand Alone* (New York: Random House, 2017), 31. Brown defines belonging as “the innate human desire to be part of something larger than us.”

³⁸ Jeremy Linneman, “What Our Search for Belonging Reveals,” *Gospel Coalition* (blog), June 28, 2019, <https://www.thegospelcoalition.org/article/search-belonging/>.

³⁹ Tripp, “[1st Peter] 3.” Identity amnesia means “you just forget who you are.”

⁴⁰ Jobes, *1 Peter*, 1.

identity, citizenship, inheritance prospects, and available protection. Peter encourages Christ-followers to live according to their new identity as God's chosen people endowed with a living hope. He reveals that their new citizenship results at the end of death and evil, which are replaced with holiness and life.

While living in the world, believers belong to God's family; they are foreigners, sojourners, and pilgrims on this earth (see 1 Pet 2:11; Heb 11:13; Eph 2:19; Phil 3:20).⁴¹ They look forward to our bodily resurrection and for the new heavens and new earth.

The world is watching the way believers suffer in the way of Christ, the Lord, which becomes an excellent opportunity to witness. The truth of believers' new identity should give them great joy and encourage godly behavior based on their spiritual identity, as Peter discusses throughout his epistle (see 1 Pet 2:21; 3:13-17; 4:1, 12-14). From shame and abandonment to joy and hope in suffering. Elliot Clark says,

The reality is, feelings of shame and abandonment are among the most difficult for those facing exile. It may not be overt persecution that crushes your spirit or tamps down your witness; it can merely be the shame of having those closest to you consider you to be foolish, ignorant, arrogant, misguided, or a prude. It can be a threat of isolation and humiliation.⁴²

Soft persecution silences witnesses with the threat of shame and disgrace. Christians' lament over their loss of cultural influence or social standing exposes their actual values. Biblical counseling can help those who feel exiled to hold on to a future hope in Christ. Suffering is temporary, and Peter teaches believers to focus faithfully on a future reward. Christ-followers can teach people not to focus on present circumstances or fall into godless habits but, instead, to have heavenly insight. Therefore, when tested, believers can be equipped with real comfort as they traverse this world that is not their

⁴¹ Davids, *The First Epistle of Peter*, 46.

⁴² Clark, *Evangelism as Exiles*, 36.

home in the hope of experiencing the beauty of heaven, which is beyond anything anyone can imagine.

Conclusion

Peter writes readers about the meaning of suffering, the hope of glory, identity, belonging, and calling founded on the good news of the Triune God (1:2b, 1:25). The biblical foundation of soul care provides Christians a much-needed perspective and encouragement for believers' identity and calling.

When Christians minister to one another amid suffering, their shared sorrow becomes endurable sorrow. When they are given perspective and validation regarding their grief, healing comes through hearing the grace narratives and being reminded of Christ. By cropping Christ back into the heart of suffering, people receive redemptive and relational renewal. Kelly O'Donnell argues that it is essential to see member care as a discipline.⁴³ "It is a personal, communal, and biblical practice. It is an intentional practice to help renew workers, to help them remain resilient, and to help them remain effective."⁴⁴ Soul care for MKs is the tangible expression of the love of Christ for believers and their obedience to him through Christian's obedience to the Great Commission (Matt 22:36-40).

Discipleship for MKs

Exegesis of 1 Peter 1:13-2:10 supports the thesis that biblical discipleship for MKs is God's call to obey the Great Commission and the Great Commandment. First

⁴³ Leonard J. Cerny II and Dave S. Smith, "Field Counseling: Sifting the Wheat from the Chaff," in *Doing Member Care Well: Perspectives and Practices from around the World*, ed. Kelly O'Donnell (Pasadena, CA: William Carey Library, 2013), 495. Member care includes the sharing of best practices for personnel within the Christian mission/aid sector practitioners. Member care is about further developing the resiliency to do our work well, which includes our character, competencies, and social support. It is also about developing relational resiliency, which includes working through the inevitable differences and impasses with international and local fellow-workers. Member care helps to balance the realistic demands of suffering and sacrifice with the practical needs for support and nurture in our lives.

⁴⁴ Kelly O'Donnell, *Global Member Care*, vol. 1, *The Pearls and Perils of Good Practice* (Pasadena, CA: William Carey Library, 2011), 506, Kindle.

Peter 1 includes themes such as the love of God, purposes of God in suffering, identity, and motivation, all within the context of hope. Faith in the gospel with the eternal hope enables believers to have encouragement and endurance to withstand fear, suffering, evil, and live as Christians, the chosen elects exiles (1:1, 17; 2:11), with the new covenant temple (2:5), with the role as the church in the world as the kingdom of priests and a holy nation (2:9-10). When believers grow in Christlikeness, the evidence of God's grace is shown through Jesus Christ as elect exiles. They become filled with the knowledge of the gospel as a holy nation and a people for his own possession, and become more capable of instructing one another as a royal priesthood, and a holy nation (1 Pet 2:9, 10) Believers who are confident in the sufficiency of the Scripture can lovingly confront disciples to bring about change (Col 1:28). Christians can serve MKs through the biblical Care and Discipleship by the Word of God and with the character of Christ.⁴⁵

Progressive Sanctification

Peter urges believers, as newborn infants, to long for spiritual milk, after they have tasted the goodness of the Lord (1 Pet 2:1-3; Ps 34:8). The Word of God has given the believers new birth (1:23, 24). The Word of God is the spiritual milk (1 Pet 2:1-3). Christian living is based on the biblical worldview. There is a living hope in God amid suffering; there is an indissoluble connection between faith and faithfulness (1 Pet 1:7). Christians find their identity in God as a chosen race, a royal priesthood, and a holy nation (2:9). They are called to proclaim the excellencies of God's glory and obey the Greatest Commandment of loving God and others, even while suffering. It is by this means that believers can reflect the life and afflictions of Christ (4:18-22; 5:12).

Verse 1 Peter 1:13 begins with "Therefore." In 1:13-16, even though it seems there are three imperatives (13, 15, 17), Schreiner translates, "Set your hope fully on the

⁴⁵ Paul David Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change* (Phillipsburg, NJ: P&R, 2002), 33-34.

grace . . . by preparing your minds for action and by being sober.”⁴⁶ He explains that “it seems that the imperatives of the text 1 Peter 1:13-2:3 as a whole is a sandwiched between the indicative of God’s gracious work that predominates in 1:3-12 and 2:4-10.”⁴⁷ Peter calls believers to a holy life based on what God has done for them in Christ ⁴⁸ and the future inheritance. Verse 1:15,16, “You shall be holy, for I am holy.” is the calling. Also as a covenant people, called in his name, are to model their lives after God himself.⁴⁹ This “calling” (1 Pet 1:15) refers to God’s effectual calling in which he infallibly brings people to himself (1 Pet 2:9, 21; 3:9; 5:10).⁵⁰

Grace precedes command. He has given Christ-followers supernatural power through faith in Christ’s grace to mature into Christlikeness.⁵¹ Throughout this process, they must maintain a balance between trusting in God’s indicatives and obeying his imperatives.⁵² In life, Christians will have ups and downs, but the overall picture should be an upward, forward process of aligning their thoughts, emotions, and choices with those of Christ (2 Cor 3:18). And God provides the abundant resources of grace.

Perspective towards People

Peter mentions the mind and hope, passion, and sinful patterns, sinful heart and action (1 Pet 1:13-16, 2:1). We can learn the biblical view of men. First, all people are

⁴⁶ Schreiner, *1, 2 Peter, Jude*, 83.

⁴⁷ Schreiner, *1, 2 Peter, Jude*, 101. “As J. H. Elliott notes, the indicatives are the foundation for the imperatives.” Schreiner, citing J. H. Elliott, *In A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia: Fortress Press, 1981), 139.

⁴⁸ Schreiner, *1, 2 Peter, Jude*, 76.

⁴⁹ Schreiner, *1, 2 Peter, Jude*, 76.

⁵⁰ Schreiner, *1, 2 Peter, Jude*, 79.

⁵¹ Robert W. Kelleman, *Gospel-Centered Counseling: How Christ Changes Lives* (Grand Rapids: Zondervan, 2014), 202-19.

⁵² Stuart Scott, “The Gospel in Balance,” in *Christ-Centered Biblical Counseling: Changing Lives with God’s Changeless Truth*, ed. James MacDonald, Bob Kelleman, and Steve Viars (Eugene, OR: Harvest House, 2013), 167.

created in the image of God and share characteristics of God's personhood, which makes human beings eternally valuable (Gen 1:31; Ps 8:3-9; Eph 1:4). God gave knowledge to Adam for him to understand the world and himself (Gen 1:28-30; 2:15-17; Eph 1:13, 17, 18); yet, human beings are made to depend on God (Gen 2:7; Deut 8:3; Matt 4:4; Eph 2:8-9).

The Heart is the target for Change. The Bible views a person with a soul, spirit, mind, and body (1 Thess 5:23; Heb 4:12). The human body, as God's good creation, is a holy temple, where the Holy Spirit dwells in one's heart. The heart is the place where people can form a spiritual relationship with God. All human actions arise from hearts that are worshipping either God or something else (Prov 4:23), and the root desires of human hearts determine whether the fruit of the tree will be good or bad (Jer 17:5-8; Luke 6:43-45).

The Bible speaks powerfully about the heart's motive. The heart is integrated with thoughts, desires, and choices in all of one's daily activities (1 Cor 10:31). The heart is also the beautiful personhood that reflects the image of God. Jesus is the perfect example of a heart that worships God; even his acts of sorrow and distress are acts of faith, submission, and worship (Luke 22:42). Conversely, all people are sinners. After Adam's sin, all people are born into sin involuntarily and are enslaved to sin voluntarily (Rom 5:12-14). Biblical discipleship addresses sin and engages sinners in numerous ways of caring. It offers God's confrontation of sin, encourages repentance of sin, presents God's gracious forgiveness in Christ, and shares God's powerful path for progressive victory over sin (1 John 1:8-2:2; 2 Cor 2:5-11; Col 3:1-17; 2 Tim 2:24-26). While people cannot completely understand the heart of another (even one's own), God's Word reveals and penetrates the heart's core beliefs and intentions (Luke 6:43-45; Heb 4:12-13).

Provision of God's Grace

The gospel. 1 Peter 1:18-21 is written to increase the readers' appreciation of their new relationship to God and their new status as Christians through the new birth by the imperishable precious blood of Jesus Christ, the living word of God.⁵³ Peter simultaneously uses the "word" and "the gospel" (e.g., Eph 1:13; Phil 2:16; Col 1:5; 4:3; 1 Thess 1:8; 2:13; 2 Thess 3:1; 2 Tim 2:9; 4:2; Titus 1:3; 2:5; Heb 13:7; Jas 1:21) "According to 2:1-3, the Word is not only the means by which new life began (1:23) but also the means by which it continues, leading to salvation on the last day."⁵⁴

This is called the union with Christ by having the centrality of the gospel. The actual change is based on changes in one's heart and comes from understanding one's need for a Savior (1 Thess 5:9). The gospel is the power and the hub of biblical counseling (Rom 1:16). When applying gospel truth specifically to one's thoughts, decisions, and affection, the person experiences the power of the gospel to change one's perspectives on God, oneself, and others. The gospel means loving God and loving our neighbors as we love ourselves (Matt 22:36-40). God changes people through their abiding in the gospel of Jesus Christ, by the help of the Holy Spirit, through the Word of God, and by fellowship with believers.

The remedy for change is not to redouble one's efforts in the spiritual disciplines but to be fueled by trusting God's promises. Through faith in the gospel, people are regenerated. The godly response is to repent of behavioral sins (i.e., words, actions, emotions) as well as heart sins (i.e., belief, motives, desire) and to put one's faith in Jesus (Rom 10:8-13).

⁵³ Schreiner, *1, 2 Peter, Jude*, 84; Lauri Thurén, *Argument and Theology in 1 Peter: The Origins of Christian Paraenesis* (Sheffield, UK: Sheffield Academic Press, 1995), 115-16.

⁵⁴ Schreiner, *1, 2 Peter, Jude*, 95.

The sufficiency of Scripture. As Children of God we are called to have “Reverent fear” (1 Pet 1:17). 1 Peter quotes Psalm 34 to teach us the goodness of the Lord (1 Pe 2:3). And the fear of the Lord is the beginning of knowledge (Prov 1:7). The Bible teaches who God is and what the triune God does (Exod 34:6-7; John 1:1-51). Further, God reveals in the Bible who believers are in Christ (2 Pet 1:1-9). God also reveals his promises and warnings. God’s Spirit works through the Scriptures to provide sufficient wisdom for salvation through repentance and faith in Jesus Christ (Ps 1:1, 19:14, Ps 119:176; Lk 24:27). The Word of God is profitable for teaching, reproof, correction, and training in righteousness (2 Tim 3:15-17; Eph. 4:24). The Word of God is sufficient for matters of life and godliness, including evangelism, sanctification, guidance, and counseling (1 Cor 10:13). God intends for the Scriptures to be used to accomplish his work of transforming people fully and restoring his image in humanity (Rom 8:28, 29; 2 Tim 3:17).

First, the Bible is an authoritative source. All truths claimed, including claims made by science and history, must be evaluated. Truths claimed through psychology, anthropology, and sociology can be incredibly valuable; however, such truth claims are not useful unless the theories use presuppositions, principles, and methodologies that are consistent with the proper interpretation of the biblical text within the framework of the creation, fall, and redemption metanarrative of Scripture. Each doctrinal formulation, therefore, depends upon the full counsel of Scripture “breathed out” by the divine Author, who is the essence of truth himself.⁵⁵ The Scriptures teach Christians with precision, yet there is still room for interpretation in daily life, such as how, specifically, to live a life that is pleasing and glorifying to God (2 Pet 1:3; 1 Cor10:13).

⁵⁵ Louis Berkhof, *Systematic Theology*, pt. 1: “The Doctrine of God,” sect. “The Being of God,” chap. 2: “The Knowability of God,” BiblicalTraining.org, accessed October 2, 2020, <https://www.biblicaltraining.org/library/being-god/systematic-theology/louis-berkhof>.

Second, the Bible is sufficient for transformation. The Bible teaches how one should care for the soul.⁵⁶ The book of Ephesians shows a glimpse of Paul's soul care practices. It is a letter that speaks and acts personally through the Word of the Lord into people's lives through the exultation of God (1:1-14) and the doctrines of sin and salvation (2:1-22). Throughout this epistle, Paul opens the Old Testament to unlock the rest of Scripture. David Powlison describes it best when he says, "Scripture bleeds Scripture, and God's new message is constructed out of God's former messages."⁵⁷ The wisdom of the Scriptures speaks the truth in love for the renewal of the heart and godliness (Eph 4:18-22).

Community (1 Pet 1:22-2:10). Peter reveals to readers that Christians belong to a new family, where God adopts them through the blood of Jesus according to his will and pleasure (1 Pet 2:5,2:9,10; Eph 1:5). This new identity as a family member of Christ affects believers' identity, citizenship, inheritance prospects, and available protection. Peter encourages Christ-followers to live according to their new identity as God's chosen people endowed with a living hope. He reveals that their new citizenship results at the end of death and evil, which are replaced with holiness and life. Once a person is born again by the imperishable, living, and abiding word of God, one becomes a newborn infant born into a family, loving Christian community (1:22-2:10), the living stones, the church which is the new temple.

Promise for Spiritual Discipline

Obedience is necessary for sanctification (1 Pet 1:2, 14,22). "Probably the most important argument is the last one. Actually, believers are called upon to repent, believe,

⁵⁶ David Powlison, "Counsel Ephesians," *Journal of Biblical Counseling* 17, no. 2 (Winter 1999): 3.

⁵⁷ Powlison, "Counsel Ephesians," 4.

be baptized, and confess Christ to be saved (e.g., Acts 2:38; 3:19; 13:39; 16:31; Rom 10:9)”⁵⁸ Believers grow in Christlikeness as they renew their minds and pursue active discipline, trusting that the Holy Spirit energizes their efforts (Rom 6:11,13; 12:1-2; 1 Tim 4:7). While God alone makes Christ-like change possible, believers must not be passive; instead, they should be continuously obedient to God’s Word. The biblical view of sanctification does not result in perfection in this life (Phil 3:12). Wise counseling seeks to embrace the Bible’s teaching regarding God’s role and human responsibility vis-à-vis spiritual growth. God’s strength and mercy call for believers’ response of faith and obedience.⁵⁹

Application to Discipleship

Growing in one’s new identity in Christ. When a person allows God to define and establish his identity, he can then see himself as God sees him and can live his life confidently in the assurance of God’s perfect plan for him or her.⁶⁰ When an individual is in Christ, this is his identity. In Christ, a believer is redeemed, forgiven, and adopted as a child of God (Eph 1:7-10; 2 Pet 1:1-9; Col 3:12-14).

Abiding in Christ is a relationship that entails worship and spiritual disciplines, such as the Worship, Bible reading, prayer, service, fellowship, and obedience.⁶¹ Spiritual discipline is not the goal but the means of becoming more like Christ. Changing a person is not the ultimate goal. Seeking relief from sorrow, depression, and

⁵⁸ Schreiner, *1, 2 Peter, Jude*, 92.

⁵⁹ Grudem, *Systematic Theology*, 62.

⁶⁰ Timothy S. Lane and Paul David Tripp *How People Change: How Christ Changes Us by His Grace: Facilitator’s Guide*, 3rd ed. (Greensboro, NC: New Growth Press, 2010), 56-71.

⁶¹ Robert Cheong and Heath Lambert, “The Goal and Focus of Spiritual Formation,” in *Christ-Centered Biblical Counseling: Changing Lives with God’s Changeless Truth*, ed. James MacDonald, Bob Kellemen, and Steve Viars (Eugene, OR: Harvest House, 2013), 285. The Bible uses several different terms to talk about the Christian goal of becoming more like Jesus: training (1 Tim 2:7-8), disciplining (1 Cor 9:27), walking (Gal 5:16, 22-24), maturing (Col 1:28), and transforming (2 Cor 3:18), to name a few. In John 15:1-11, Jesus refers to this goal as abiding.

interpersonal conflict is a good thing; however, it is not the best thing. The primary purpose for every person's life is to glorify God and enjoy him forever and to grow into the likeness of Christ.

Christians are called to imitate the image of Jesus Christ (Rom 8:28, 29; Phil 1:6; Eph 1:4-6). Believers are God's workmanship created in Christ to do good works (Gen 1:27; Eph 2:9, 10; Matt 28:18-20), resulting in enjoying a constructive relationship, characterized by encouragement and peacemaking with others.

Growing through Christian community. The spiritual formation of MKs requires that believers learn biblical principles and practices. During the mobile and transitional experiences for MKs in the mission field, family and the Christian community should become an anchor for MKs, the place for soul care and discipleship. The family is God's primary theological, sociological, and redemptive community.⁶² Parents have a primary responsibility to train and teach their children in the Lord (Deut 6:3-8), while God provides a community of faith to support and encourage the family (Eph 4:11, 12). Parents need to collaborate with the church on how to help their children become good disciples of God's Word.⁶³ The church is the biblically mandated institution to serve and equip the family (Eph 4:11-12; Col 1:28, 29). Being a MK does not automatically give each person faith. They struggle to have their beliefs and foster relationship with Jesus. Therefore, they need to have a relationship with God and maintain fellowship in the Christian community with other MKs. There are areas of mission where the family does not have Christian community or at least the a MK does

⁶² Paul David Tripp, "Getting to the Heart of Parenting with Paul Tripp," *Gospel Coalition* (blog), accessed January 14, 2019, <https://www.thegospelcoalition.org/article/getting-to-the-heart-of-parenting-with-paul-tripp/>.

⁶³ Timothy Paul and John David Trentham, *Practical Family Ministry: A Collection of Ideas for your Church* (Nashville: Randall House, 2015), 43 Timothy Paul Jones calls this pattern of ministry, the family-equipping ministry. The church equips parents to be the primary disciple-makers of their children. The issue of spiritual leadership in the home is essential because of its implication for the proper functioning of the family, church, and society.

not have anyone in his age group. Faith community for the child happens on-line or when he can go away to camp and retreat.

The church can utilize not only the authority of the church including church discipline but also the vast resources contained within its membership to ensure the spiritual health and wellbeing of MKs.⁶⁴ It is the privilege and responsibility of every believer to take part in “one another” ministry, intentional and intensive discipleship, and sincere and authentic fellowship (Rom 15:14; Col 1:28, 29; 2 Cor 5:17-21).

Conclusion

Theologically, the hand of God can be seen scattering many diaspora groups abroad for kingdom purposes (Gen 1:26-29; 9:1, 7; 11:1-9). The Great Commission is God’s design for Christians in the New Testament to scatter and to bear the good news to all creation. Diaspora is the mysterious way of God for establishing his kingdom throughout Gentile lands as Joseph confessed about God’s good purpose.⁶⁵ Every MK’s life has been embedded in the biblical metanarrative of God. One of the biggest challenges of the mission movement has been bridging the gap between the missionary and the unknown culture, language, and value system of the people in the mission field. Biblical MK care and discipleship can be one of the most efficient ways to obey the Great Commission. According to David Pollock, “The Great Commandment and the Great Commission are inseparable. The second cannot be done without the first.”⁶⁶ MKs need a flow of love and care in each stage of their lives.⁶⁷ By experiencing robust biblical soul care and discipleship, MKs can develop a sense of relationship and belonging in Christ

⁶⁴ Lane and Tripp, *How People Change*, 74-90.

⁶⁵ Ezra Cho, “Stay in God’s Promises.” World Mission Department in University Bible Fellowship. August 2019, sec. Diaspora Mission: Theology and Identity of Next Generation.Styles.

⁶⁶ Pollock, “Developing a Flow of Care and Caregivers,” 23. A “flow of love” is a steady stream of care on behalf of missionary.

⁶⁷ Pollock, “Developing a Flow of Care and Caregivers,” 23.

and the Christian community. The vision of biblical soul care and discipleship makes a paradigm shift for all believers to obey the Great Commandment (Matt 22:34-36) and the Great Commission (Matt 28:18-20).

CHAPTER 3

METHODOLOGY OF MK CARE AND DISCIPLESHIP

Like any member care, MK care can be overwhelming and can demand much time, research, and resources. In this chapter, I briefly survey the various existing resources from MK care ministry and propose that a biblical soul care and discipleship model developed from a biblical counseling framework can be used in MK care to help MKs to form a biblical worldview and to grow in Jesus Christ. Three of the most prominent presenting issues by TCKs are addressed: (1) the identity issue, (2) the common emotional topic of loss and the sense of belonging, and (3) conflict resolution. Each section below will follow this order: description, biblical soul care, discipleship methodology, and conclusion.

Methodology of Soul Care and Discipleship

Scripture provides the theological foundation of TCKs as well as the methodology of biblical soul care and discipleship, facilitating the intersection of theology, counseling, education, and discipleship. Seeing with the new eyes of the biblical narratives provides an accurate explanation of a person's life and his or her presenting issues.¹

Foundational Theology of Soul Care and Discipleship

As Christians, we have confidence in the person and finished work of the Redeemer, our Lord Jesus Christ. The theology and methodology of biblical soul care

¹ David Powlison, *Seeing with New Eyes: Counseling and the Human Condition through the Lens of Scripture* (Phillisburg, NJ: Presbyterian & Reformed, 2003), 125.

and discipleship has been drawn out of the exegetical and theological foundation of the Scriptures.

The sufficiency of Scripture and progressive sanctification are the two most important presuppositions for biblical counseling.² As the gospel of Christ plays the central functional role of counseling, we are provided the sufficient grace from the cross by its changing hearts.³

John Warlow explains the five “Ps” of the “Shepherd’s care in the Christian Wholeness Framework”:⁴

His person, who is the triune God (Father, Son, and Holy Spirit); His presence through the indwelling of the Holy Spirit within believers’ heart; His placing of us, through the forgiveness of our sins, into God’s family as his children, living a life dead to sin but alive in Christ by the power of the Holy Spirit; His purposes for us to have intimacy with God, which is the first part of the Great Commandment (Matt 22:37-38), to love others as ourselves, which is the second part of the Great Commandment (Matt 22:39-40), to imitate Christ (John 13:34; Rom 8:28-29), and to go into all the world with him, which is the Great Commission (Matt 28:18-20); His provisions for us to fight the good fight through unfailing love, forgiveness, freedom, and fullness in Christ.

The Bible teaches the heart as a fountainhead (Prov 4:23), a well (Prov 20:5; John 7:38), a tree (Jer 17:5), and a treasure chest (Matt 6:19-21). David Powlison’s “Three Tree model” is a tool to explain the connection between our behavior and our heart (Luke 6:43-45).⁵ God has provided the cross to transform our hearts. The “Three Tree Model” contains the following six items: (1) heat (“What is going on?”), (2) thorn (“How are you responding to what is going on?”), (3) root (“What do you want?”), (4)

² Progressive sanctification and the provision of God’s grace were discussed in detail in chapter 2.

³ The gospel and the progress of Christlikeness through union with Christ were discussed in detail in chapter 2.

⁴ John M. Warlow, *The C.U.R.E. for Life: Part One; God-Centred Transformation* (Pacific Pines, Australia: Ocean Reeve, 2018), 103.

⁵ Powlison introduces and explains the “Three Tree Model” in his lectures. See David Powlison, “Dynamics of Biblical Change” (course notes, School of Biblical Counseling, Christian Counseling and Education Foundation [CCEF]). See also Andrew Nicholls and Helen Thorne, *Real Change: Becoming More Like Jesus in Everyday Life*, ed. David Powlison (Greensboro, NC: New Growth Press, 2018), 10-12.

the cross/the redeemer/the gospel (“Who is God?”), (5) fruit (“How are you responding?”), and (6) reaping (“What is the effect of your behavior?”).

The Bible provides excellent ways not only to know a person but also to guide the process of counseling. God has not given people a neat system of change through professionals or pills. A humanistic approach begins and ends with the individual, while a biblical approach begins and ends with the God of the universe, the redeeming work of Jesus Christ, the outpouring work of the Holy Spirit, and the sufficiency of Scripture. With the assurance of entering the kingdom of God, one’s identity in Christ is the anchor and the fountain of life through the Holy Spirit’s indwelling. This theological framework applies to MK care.

Methodology of Soul Care and Discipleship

Effective counseling starts by understanding the Lord’s model of ministry personally and then applying it to others (2 Cor 5:14-21) with the message, method, and character of King Jesus. It calls each of us to function as Christ’s ambassadors (2 Cor 5:14-21).⁶ The Gospel Positional Story (GPS) approach described by Robert Kellemen can be a framework for MK soul care and discipleship.⁷ Sustaining is the first step of soul care for those who are suffering. Living between worlds in the context of ministry, MKs face suffering. Sustaining can help MKs experience God’s comfort in times of grief through showing empathy, validating their suffering, and incarnating the love of God (2 Cor 1:3-8). Healing is the second step to help MKs experience God’s comfort in times of grief by reframing their focus to be on Christ’s narrative of grace and hope rather than on their self-centered narrative of despair (Rom 15:4). By hearing and internalizing lessons

⁶ Paul David Tripp, *Instruments in the Redeemer’s Hands: People in Need of Change Helping People in Need of Change* (Phillipsburg, NJ: P&R, 2002), 108.

⁷ Robert W. Kellemen, *Gospel-Centered Counseling: How Christ Changes Lives* (Grand Rapids: Zondervan, 2014), 170.

of who Jesus is and what he has done for us, we may slowly but surely direct MKs towards sanctification.

The third step is biblical counseling for sin and sanctification.⁸ Once MKs personally understand the everlasting love of God through the grace of Jesus Christ, they can confront suffering face to face with Christ and see the truth that “it’s horrible to sin, but wonderful to be forgiven, and possible to grow in grace.”⁹ They must know that God has indeed provided us with everything that we need for life and godliness (2 Pet 1:3). We need a biblical plan that reflects biblical commands, principles, promises, and priorities. MKs can say no to sin. It is supernatural to grow more like Christ through the Holy Spirit.¹⁰

The importance of member care demands that we minister to one another. This means we can help others by asking if there are other people whom they trust and from whom they can receive help. This can also be done by gently nudging them towards good resources, such as books, websites, or organizations. It is important to reevaluate one’s approach every so often. Engaging help can offer new perspectives, ideas, and solutions, and it is simultaneously about giving and receiving help. We can receive help from God, the source of all comfort (2 Cor 1:3-4). We can also receive the pyramid of care from family, friends, counselors, health professionals, and local church communities.¹¹

God calls each believer to be his ambassador, presenting his comfort, compassion, and hope (2 Cor 1:3-9). The personal ministry of change happens through

⁸ Robert W. Kellemen, *Biblical Counseling and the Church: God’s Care through God’s People* (Grand Rapids: Zondervan, 2015), 300.

⁹ Robert W. Kellemen and Brian Croft, *Gospel Conversations: How to Care Like Christ* (Grand Rapids: Zondervan, 2015), 233. See also Rom 5:20; 2 Tim 3:16.

¹⁰ Kellemen and Croft, *Gospel Conversations*, 237.

¹¹ Warlow, *The C.U.R.E. for Life*, 25. The C.U.R.E model has been used broadly for member care. The abbreviation C.U.R.E stands for the following: (1) *Connect* with the person so that (2) we can *understand* his or her point of view. Then we can (3) *respond*. This response can go further as we (4) *engage* help from others so that we can serve and connect even more.

the work of the Holy Spirit by applying the message of the Redeemer by the method and the character of the King. Learning biblical counseling and growing in competency of biblical heart change supports the ministry of MK care and discipleship. In the body of Christ, we can build up an atmosphere of Christlike ministry where each person has a role in which to serve MKs personally.¹²

Topical Issues of MK Soul Care¹³

Employing the “Three-Tree Model,” here is the context that MKs face various challenges with family, education planning, religion, culture, moving, re-entry, and so on. Thorns represent the thoughts, attitudes, and actions that need to be cared for biblically. With the challenges that MKs face as TCKs, MKs exhibit a variety of presenting issues. Before addressing the presenting issues, it is necessary to examine the formation of MKs’ worldview. A biblical understanding of identity will help MKs to form a biblical worldview and to understand the meaning of suffering and mission. For nearly two decades, the book *Third Culture Kids* has shown the spotlight on TCK identity formation, life challenges, and the methodology of MK care.¹⁴

Afterwards, three most prominent presenting issues will be addressed: (1) identity, (2) loss with grief/a sense of belonging and (3) relationships, including conflict resolution. For each issue, I provide a theological description of the issue, the methodology of biblical soul care and discipleship, and the practical TCK care methodology with biblical suggestions.

¹² Biblical Counseling Coalition, “Confessional Statement,” last modified July 2018, <http://biblicalcounselingcoalition.org/about/confessional-statement>.

¹³ The context of MKs was discussed in detail in chapter 1.

¹⁴ David C. Pollock and Ruth E. Van Reken, *Third Culture Kids: Growing up among Worlds*, rev. ed. (Boston: Nicholas Brealey, 2009). Appendix 1 includes the characteristics of TCKs.

Identity of MKs

There is a correlation between belonging and spiritual values, and both support the individual's self-conception, or identity.¹⁵ "Identity is the personal side, and a sense of belonging, the collective side."¹⁶ At the heart of identity, there is one's worldview, which contains more than one's thought, such as one's experience with the faithful repetition of culture, language, and ethnicity.¹⁷

Psychosocial view of identity. Erik Erikson is a developmental sociopsychologist.¹⁸ According to Erikson, one's environment contributes to constructing identity—that is, one's culture, race, family, school, friends, church, and community. Erikson's developmental theory has been applied with empirical scientific support in religious settings. Christian educators look to inform the developmental psychology teaching on the nature of human beings and methodology for discipleship in the church.¹⁹

TCKs live amid intercultural intellectual challenges. They develop a "flexible perspective which allows them to view the expressed belief of others as valid even when they differ from our own."²⁰ They develop problem-solving, inquisitive, and

¹⁵ Barbara F. Schaetti and Sheila J. Ramsey, "The Global Nomad Experience: Living in Liminality," *Transition Dynamics*, March 5, 2014, <https://transitiondynamics.wordpress.com/resources-and-products/articles-and-publications/198-2/>.

¹⁶ Wonsuk Ma, *Korean Diaspora and Christian Mission*, ed. S. Hun Kim (Eugene, OR: Wipf & Stock, 2011), 257.

¹⁷ Trevin Wax, "Should We Do Away with Talk of Worldview?," *Gospel Coalition* (blog), October 9, 2018, <https://www.thegospelcoalition.org/blogs/trevin-wax/away-talk-worldview/>. This article is adapted from Trevin Wax, *Eschatological Discipleship: Leading Christians to Understand Their Historical and Cultural Context* (Nashville: B&H Academic, 2018).

¹⁸ Angela Oswald Morelli, "Child Development Theory: Adolescence (12-24)," Rhode Island Student Assistance Services, accessed June 17, 2020, https://www.risas.org/poc/center_index.php?id=1310&cn=1310. Erik Erikson uses the term "crisis" to describe a series of internal conflicts that are linked to developmental stages. According to Erikson's theory, the way a person resolves the crisis will determine his or her identity and future development.

¹⁹ Brenna Mae Whitley, "Applying a Comprehensive-Internal Model for the Evaluation of Social-Scientific Research to the Identify Crisis Stage of Erik Erikson's Developmental Theory" (PhD diss., The Southern Baptist Theological Seminary, 2009), 8.

²⁰ Tom Steffen and Lois McKinney Douglas, *Encountering Missionary Life and Work: Preparing for Intercultural Ministry* (Grand Rapids: Baker Academic, 2008), 91.

observational skills that allow them to embark on a lifetime journey towards ever-expanding understandings and insights.²¹ Missiologist Paul Hiebert gives credit to social anthropology, which contributes much to our understanding of social systems, such as people, families, clans, communities, and the world.²² At the same time, social anthropology has its limitations, including a reductionistic view of the various spheres of human life.²³ The psychological category of personality, for example, is not a biblical category. This fact does not mean that the concept of personality (or social anthropology as a whole) is bad; it simply means that the subject requires more thoughtful consideration.²⁴

Biblical-anthropological view of identity.²⁵ There is value to Erikson’s view of identity, but one shortcoming is that it does not deal with who we are in Christ.²⁶ By using the word “identity” in isolation from the Bible, we fall into the trap of paying attention to a constructed identity.

Understanding the mind of God relates to the doctrine of the person in Scripture.²⁷ The search for the assimilation of biblical truth and social-scientific theory should come from faithfully taking a detailed look within the Scriptures.²⁸ Powlison

²¹ Steffen and Douglas, *Encountering Missionary Life and Work*, 91.

²² Paul G. Hiebert, *Cultural Anthropology*, 2nd ed. (Grand Rapids: Baker, 1997), 102.

²³ Hiebert, *Cultural Anthropology*, 122.

²⁴ Edward Welch, “Human Personality” (lecture notes, School of Biblical Counseling, CCEF, 2016), 27.

²⁵ This section is a continuation of the “Biblical Worldview” section from chapter 2.

²⁶ Melissa Kruger, “A More Important Question Than ‘Who Am I?’” *Gospel Coalition* (blog), June 26, 2018, <https://www.thegospelcoalition.org/blogs/melissa-kruger/the-more-important-question-than-who-am-i/>.

²⁷ Welch, “Human Personality,” 1.

²⁸ David Powlison, *The Biblical Counseling Movement: History and Context* (Greensboro, NC: New Growth Press, 2010), 275.

claims that COMPIN (i.e., comprehensive-internal resources),²⁹ which means the Christian faith apart from the contribution of the social sciences, provides adequate resources for the development of a counseling model.

All truth claims, including claims made by science and history, must be evaluated in view of the Bible. Some psychological, anthropological, and sociological research and resources are inadequate since they do not deal with the pre-fall human nature. These are not useful unless the theories use presuppositions, principles, and methodologies that are consistent with the proper interpretation of the biblical text within a framework of creation, fall, redemption, and consummation. Every doctrinal formulation, therefore, does not depend on any theology, testimony, or tradition of man but rather upon the full counsel of Scripture “breathed out” by the divine Author, who is Truth himself.³⁰

Powlison’s COMPIN model serves as an alternative to an integrationist perspective and recognizes the need to address the theological foundation behind the social sciences.³¹ Powlison notes, “Scripture is sufficient, not in that it is exhaustive, containing all knowledge, but in that, it rightly aligns a coherent and comprehensive system of counseling that is radically at odds with every atheistic model.”³² Powlison teaches that assessing worldview critically demands observation of three interrelated epistemological priorities: (1) articulate biblical truth; (2) expose errors in other models; and (3) learn what could be learned from defective models.³³ Worldview affects our worship (or “worth-ship”); what we treasure, value, and place our hope; and what we

²⁹ Powlison, *The Biblical Counseling Movement*, 299.

³⁰ Michael Emlet, “Biblical Theology and Counseling,” 9Marks, August 20, 2014, <http://9marks.org/article/biblical-theology-and-counseling/>.

³¹ Whitley, “Applying a Comprehensive-Internal Model,” 26.

³² Powlison, *The Biblical Counseling Movement*, 276.

³³ Powlison, *The Biblical Counseling Movement*, 297, 298.

inordinately desire or fear.³⁴ Jeremy Pierre says, “By faith, a healthy self-conception flows from a wholehearted understanding, consent, and commitment to God’s given identity.”³⁵

Growing identity in Christ as four “S”s. Through union with Christ, MKs grow in their biblical worldview and their identity in Christ as saints, sufferers, sinners, and shepherds. First, believers are saints (1 Cor 1:1-4).³⁶ Believers are God’s chosen ones and saints in whom the Holy Spirit works to form Christlikeness in their hearts (Eph 1:3-10). They need to affirm their identity in Christ and confirm the hope of God by highlighting the current work of the Spirit. Second, believers are sufferers (2 Cor 1:3-4; cf. Exod 3:7-8a).³⁷ Believers are aware that they are the elect. They do not shy away from the reality of suffering or try to minimize it; instead, they address honestly the situational stressors at the interpersonal, intrapersonal, and extra personal levels. They are called to cry out to God for help because he hears them and provides assistance and comfort during their affliction. Third, believers are sinners. Only the intervention of God himself can cure an evil heart (Jer 3:22; 31:31-37; Ezek 36:24-32). The problem of sin is always linked with the solution of God’s redemptive grace, which climaxes in Jesus Christ. With the hope of God’s good work (Phil 1:6; 3:12-14), MKs can work out their salvation with fear and trembling. They can repent of the idols of contemporary culture, family, and the world as well as the false worship of one’s desires, which is idol switching.³⁸ Fourth,

³⁴ Jenn Chen, “I Am Not My Ethnicity,” *IBCD* (blog), August 2, 2019, <https://ibcd.org/wp-content/uploads/2019/06/Im-not-my-ethnicity-audience-outline-final.pdf>.

³⁵ Jeremy Pierre, *The Dynamic Heart in Daily Life: Connecting Christ to Human Experience* (Greensboro, NC: New Growth Press, 2016), 139.

³⁶ Robert Cheong and Heath Lambert, “The Goal and Focus of Spiritual Formation,” in *Christ-Centered Biblical Counseling: Changing Lives with God’s Changeless Truth*, ed. James MacDonald, Bob Kellemen, and Steve Viars (Eugene, OR: Harvest House, 2013), 285.

³⁷ Michael R. Emlet, *Cross Talk: Where Life and Scripture Meet* (Greensboro, NC: New Growth Press, 2009), 74.

³⁸ Timothy Keller, *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the*

believers are shepherds (i.e., under-shepherds). Possessing the King’s message, character, and method, Christians are Christ’s ambassadors (2 Cor 5:20). Spirit’s presence in believer’s life enables him or her to reflect the very presence—the glory—of God, the light of Christ.³⁹ We are a chosen people, a royal priesthood, a holy nation, a people belonging to God (1 Pet 2:4-11). We are under-shepherds who serve with the Great Shepherd, Jesus, and with his message, character, and way (1 Pet 5:2). In conclusion, the circumstances of MKs’ upbringing is significant but not determinative. It is crucial to help MKs increase their self-awareness concerning what defines their cultural identity so that they can learn to respond according to the Godward orientation of their hearts.⁴⁰ MKs can realize that their personal story is a part of God’s big redemptive story. Ultimately, MKs can anchor their identity in the triune God, building up the fear of the Lord, faith in Jesus Christ, and fellowship with the Holy Spirit among God’s community.

Emotion I: Loss

Care for MKs requires patient provision appropriate to each stage of their lives.⁴¹ According to David Pollock, there are many re-entry stressors during this transitional period, such as changing one’s home country or attending college in another country. These stressors needed to be addressed so as to allow MKs to process healthy grief with the quiet time and comfort needed to deal with emotions in a healthy way.

Only Hope That Matters (repr., New York: Penguin Books, 2011).

³⁹ Welch, “Human Personality,” 40.

⁴⁰ Sara Shannon, “Bringing Biblical Soul Care to Christians Who Experienced Childhood Trauma and Are Preparing to Enter Cross-Cultural Service in High-Risk Areas” (doctoral project, Faith Bible Seminary, 2017), 126.

⁴¹ David Pollock, “Developing a Flow of Care and Caregivers,” in *Doing Member Care Well: Perspectives and Practices from around the World*, ed. Kelly O’Donnell (Pasadena, CA: William Carey Library, 2013), 23-32.

With each transition, there are losses⁴²—a loss of the world that was, a loss of relationships, a loss of lifestyle, a loss of status and identity, a loss of a dream, and a loss of a peaceful process. The losses that MKs face are often invisible. Many MKs feel difficult in dealing with certain feelings, such as their sense of belonging, sorrow, and grief.⁴³ In this project, I delve into the different views of emotion, loss, and belonging and examine them within the context of soul care.

Psycho-social view of emotion. It is essential to properly walk through and acknowledge emotional wellbeing through judgment-free counseling. As Paul Miller writes, “Almost all modern psychology is an attempt to fix the broken self in its own strength by better thinking, habits, or environment. Modern psychology is all about getting the right view of ourselves in the right situation.”⁴⁴ The time of debriefing gives MKs the opportunity to reflect on the meaning of their personal experiences as well as changes, such as transitional stress from culture to culture and grief over the loss of people, place, and even invisible loss within oneself and others.⁴⁵ Grief counseling in general addresses grief issues through the stages of denial, anger, bargaining, depression, and acceptance.⁴⁶

⁴² Loss is the fact or process of losing something or someone. Grief is the emotional experience connected to loss—a deep sorrow. Ingrid Woodbridge, “Equipping a Select Group of Member Care Consultants and Team Leaders within the IMB to Care for Grieving Missionaries on the Field” (DMin project, Southeastern Baptist Theological Seminary, 2017), 144.

⁴³ Jonathan Trotter and Elizabeth Trotter, *Serving Well: Help for the Wannabe, Newbie, or Weary Cross-Cultural Christian Worker* (Eugene, OR: Wipf & Stock, 2019), 17.

⁴⁴ Paul E. Miller, *J-Curve Study, Unit 1: United with Christ* (Telford, PA: seeJesus Press, 2018), 5.

⁴⁵ Ronald Koteskey, “What Missionaries Ought to Know about Debriefing,” *Missionary Care*, accessed June 15, 2020, <http://www.missionarycare.com/debriefing.html>.

⁴⁶ Elisabeth Kübler-Ross and David Kessler, *On Grief and Grieving: Finding the Meaning of Grief through the Five Stages of Loss* (repr., New York: Scribner, 2007), 7.

Biblical view of emotion. Biblically, emotions are God-given ways to experience the world and respond to those life experiences.⁴⁷ God himself has pure emotions in his heart. God experiences delight in his Son Jesus (Mark 1:11), pride and joy when his glory is revealed (Isa 42:8), anger at the wicked (Ps 7:11), and compassion and grief towards his children (Gen 6:6; Exod 34:6). Humanity is made in God's image, the representative of the invisible God (Gen 1:26). God grants humankind these feelings as windows into people's values, loves, and worship of the heart (Jas 4:1). The Bible attributes feelings and emotions to the heart.⁴⁸ After the fall, however, sin has corrupted our whole being. Therefore, we need redemption through the gospel of Jesus Christ. God renews our mind, thoughts, emotions, and will. God pours out his grace into us, giving us the ability to understand our emotions biblically to progressively bring them under the lordship of Christ (Titus 2:14; cf. Ezek 36:25-27).⁴⁹

Soul care through forming a biblical worldview. Robert Kellemen teaches what he calls a "biblical sufferology," which presents the biblical pattern, prescription, and procedure based on the biblical worldview.⁵⁰ The first step of the Gospel Position Story (GPS) in biblical sustaining in counseling includes the following: candor (being honest to oneself; Ps 42), complaint (being honest to God; Pss 13, 62, 88), cry (saying "I surrender"; Pss 34:17-18; 56:8), and comfort (Ps 73:21-28). Faith does not demand the removal of suffering; rather, it provides resilience in suffering by addressing emotion through healthy mourning.

⁴⁷ Brian S. Borgman, *Feelings and Faith: Cultivating Godly Emotions in the Christian Life* (Wheaton, IL: Crossway Books, 2009), 201.

⁴⁸ Pierre, *The Dynamic Heart in Daily Life*, 20.

⁴⁹ Pierre, *The Dynamic Heart in Daily Life*, 84.

⁵⁰ Robert W. Kellemen, *God's Healing for Life's Losses: How to Find Hope When You're Hurting* (Winona Lake, IN: BMH Books, 2010), 10.

Christian TCKs are privileged to suffer well through biblical methods such as reading the Bible (e.g., Psalms, Lamentations) and prayer (Pss 13; 39; 88).⁵¹ The second step of GPS is healing through empowering sufferers to have hope through dialogues (2 Cor 1:8-9): waiting (trusting God’s future provision; Rom 8:18-19; 1 Pet 1-2), wailing (1 Thess 4:13), weaving (entrusting oneself to God’s larger purposes; Gen 50:20; Rom 8:28-39; 1 Pet 1:1-9), and worshipping (Ps 73:25; Luke 23:46; Phil 3:8-10; 1 Pet 1:8; Rev 4-5).⁵²

Genesis 1-2 details that God made humankind in his image. “Who we are” is described by God in the Bible. Men and women are image-bearers, revelation-receivers, and the visible representatives of the invisible God (Gen 1:26-27). However, because of the fall, we are self-worshippers. We are self-deceived until our redemption, which restores our relationship with God through Jesus Christ. The “Relational Drama of Redemption of the Gospel Story” demands our response (Gal 2:20; Eph 1:3-10).⁵³ First, believers must develop gospel-eyes (Eph 1:3, 10-12).⁵⁴ Second, Christ-followers must see with Bible-eyes (Eph 1:19, 24, 25). Third, believers must see with eternity-eyes and hope. Our hearts are prone to idol worship. Young people need to grow in the Bible-centered, gospel-based worldview concerning God, self, and others.

⁵¹ John Babler, “PTSD, Memories, and Biblical Counseling,” *Association of Certified Biblical Counselors* (blog), October 24, 2019, <https://biblicalcounseling.com/ptsd-memories-and-biblical-counseling/>.

⁵² Kellemen, *Gospel-Centered Counseling*, 171.

⁵³ Kellemen, *Gospel-Centered Counseling*, 11. Eight ultimate foundational life questions help us to explore the answers for us to anchor our identity solely upon Christ’s gospel of grace and the truth of God: (1) the Word (“Where do we find wisdom for life in a broken world?”), (2) the Trinity/community (“What comes to mind when we think about God?” “Whose view of God will we believe—Christ’s or Satan’s?”), (3) creation (“Whose are we?” “In what story do we find ourselves?”), (4) the fall (“What is the root source of our problem?” “What went wrong?”), (5) redemption (“How does Christ bring us peace with God?” “How does Christ change people?”), (6) the church (“Where can we find a place to belong and become?”), (7) consummation (“How does our future destiny with Christ make a difference in our lives today as saints who struggle against suffering and sin?”), (8) sanctification (“Why are we here?” “How do we become like Jesus?” How can our inner life increasingly reflect the inner life of Christ?”).

⁵⁴ Paul David Tripp, “[1st Peter] 3. Investigative Reporting,” sermon (audio), 33:15, Paul Tripp Ministries, accessed February 25, 2020. [https://www.paultripp.com/sermons#!swx/pp/media_archives/170495/episode/58413](https://www.paultripp.com/sermons#!/swx/pp/media_archives/170495/episode/58413).

Soul care through weaving an MK's life story into gospel narratives.

In member care, debriefing is one of the ways to talk about, and reflect upon, a past event or activity. It provides an intentional time to unpack, to be listened to, to be healed, and to move forward healthily. Debriefing contains several essential questions to answer:

“Where are you? What have you done? (Gen 3:13; Luke 9:10). Where have you been? Where are you going? (Gen 16:8). What has God done with you? (Acts 14:27; 15:4).”⁵⁵ God himself debriefed his prophets, such as Jonah, an early cross-cultural missionary, who was part of a city-wide revival in Nineveh but was later filled with anger (Jonah 4:9-11).⁵⁶

Allowing MKs to share their life testimony among themselves is an effective way to assist them to reflect, extend, or amplify the testimony each has received from the Lord and believed. MKs can have an objective view of their suffering, find empathy from listeners, and self-correct unbiblical worldviews. Further, by listening to the life testimony of speakers from a different generation, MKs can gain wisdom from what has been thought and said before them.⁵⁷ Adult MKs can help younger MKs identify hindrances and sins that can impede their growth in the fear of the Lord (Prov 1:7).⁵⁸

Soul care through worshipping with the Christian community. Parents and caregivers must enter the world of MKs through incarnational ministry to connect them to the triune God. Christ sympathizes with a believers' weaknesses (Heb 5:7-10), and the Holy Spirit is present with, and intercedes for, them (Rom 8:26-27). Isaiah proclaims that

⁵⁵ Koteskey, “What Missionaries Ought to Know about Debriefing.”

⁵⁶ Koteskey, “What Missionaries Ought to Know about Debriefing.”

⁵⁷ Trevin Wax, “Here's Why I Keep Returning to Lesslie Newbigin,” *Gospel Coalition* (blog), February 19, 2019, <https://www.thegospelcoalition.org/blogs/trevin-wax/heres-keep-returning-lesslie-newbigin/>. This article is adapted from Wax, *Eschatological Discipleship*.

⁵⁸ Larry N. Gay and Susan Gay, “Counseling Cross-Cultural Christian Workers: Their Unique Needs and Perspectives,” 8, Mid-America Baptist Theological Seminary, last modified March 10, 2015, <https://www.mabts.edu/counseling-cross-cultural-christian-workers-their-unique-needs-and-perspectives>.

Israel's salvation will come through the substitutionary suffering of the Servant who brings salvation for many (Isa 53:4-6). Through acts of kindness and a gentle and kind personal invitation, the counselor can reveal the sovereign God's wisdom, goodness, and steadfast love (Ps 23:6).

Discipleship through union with Christ. The Christian life is founded on the implication of justification by faith for salvation as well as for sanctification, which is the process of becoming like Jesus.⁵⁹ The Four Gospels comprise a story of the Savior: his incarnation, life, suffering, death, resurrection, and ascension—all of which lead to God's glory. Union with Christ as “the normal Christian life” is God's curriculum in Jesus's school to form MKs' identity and Christlikeness. Like the letter “J,” the J-Curve is the life that “repeatedly reenacts the dying and rising of Jesus.”⁶⁰ Union with Christ is not a mere belief but a heart that is in love with Jesus Christ.⁶¹ While we are living in this “already and not yet” world in Christ, we are encouraged to anchor our identity in Jesus Christ with a biblical framework and eternal perspective that is grounded on the gospel. As Choo-Sun Yang explains about effective communication in conflict resolution, we must lead MKs through the examples of Christ to lower, empty, and sacrifice themselves to serve the glory of God.⁶²

By addressing these emotions, MKs have an opportunity to grow in forgiveness towards others, leading to a closer relationship with Christ (Eph 4:32). Unforgiveness is a sin that keeps us from God. It can be vindicating to stay angry at

⁵⁹ Miller, *J-Curve Study, Unit 1*, 65; Miller, *J-Curve: Dying and Rising with Jesus in Everyday Life* (Wheaton, IL: Crossway, 2019), 19.

⁶⁰ Miller, *J-Curve Study, Unit 1*, 19. Miller emphasizes, “It does not only reflect the life pattern of Jesus, but of our lives also—of our everyday moments.” See also John 15:5, 7; Phil 3:10-11.

⁶¹ Miller, *J-Curve Study, Unit 1*, 54.

⁶² Mark Choo-Sun Yang, “A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries and Leaders of UBF America” (DMin project, Fuller Theological Seminary, 2010), 99. Yang writes, “Jesus' incarnation is God's ultimate expression of his love, which moves people's hearts and make us one.”

someone else's sins, but ultimately this is not a long-term solution. Going to God can be such a relief because we can know that God still forgives us and that sin is not the end of our lives.

Learning of Jesus's teachings (Matt 5-7) and tasting Christ's gospel grace brings forth the fruit of the Holy Spirit, such as tenderness, creativity, gentleness, and humor, flowing straight from the heart of Christ (1 Pet 1:8; Ps 47:1-2).

In conclusion, effective biblical ministry to sufferers should be based on providing God's comfort through biblical, relational, practical, and comprehensive care. MK caregivers can be God's instruments in the Redeemer's hands by showing God's compassion, listening, serving, and ministering through Scripture. MKs need loving reminders that their relationship with God is the priority, foundation, and fountain of God's comfort and sustaining grace. The process of grieving and accepting is not a one-time process, pursuing the goal of problem-free life. Rather, we are invited to the throne of God's grace for comfort. An internal shift takes place through transitioning from despair and self-reliance to a process of repentance and building an intimate relationship with the triune God.

Emotion II: Sense of Belonging

Having a sense of belonging means feeling "at home" and sharing similar values and the same worldview with an identifiable social grouping.⁶³ Elizabeth and Jonathan Trotter write, "*Fernweh* ["farsickness"] and *heimweh* ["homesickness"]: these sister words draw me in. Ever since I found them, I cannot get them out of my head, for I live in a faraway place. . . . I find now that the faraway place has become home, and

⁶³ Rachel May Cason, "Third Culture Kids': Migrations Narratives on Belonging, Identity and Place" (PhD thesis, Keele University, 2015), 156.

home has become the faraway place.”⁶⁴ It is the human paradox to feel both foreign and familiar at the same time.

Psycho-social view of belonging. A current cultural trend is the pursuit of belonging. Social psychologist Brené Brown defines belonging as “the innate human desire to be part of something larger than us.”⁶⁵ She claims that our core view of self is shame, and all of our behavior strategizes to cope with this core hurt. Shame is a self-conscious emotion, self-magnifying our flaws to an excessive and unwanted degree. We can learn from Brown the importance of vulnerability, overcoming shame, and building a communal sense of belonging. However, the downfall is that by only pursuing belonging through vulnerability and authenticity, people do not come to God. Redefining “belonging” as a choice rather than something organic seems to have helped many MKs to feel that they have found it.⁶⁶

There are two main reasons that many MKs struggle with belonging. First, MKs are resistant to identifying with a specific group. This attitude can be changed with mutual understanding and by overcoming prejudice. Second, MKs have different interests than their monocultural peers.

Biblical view of belonging. True belonging requires not only an awareness of ourselves and others but also an awareness of God. The Heidelberg Catechism (1563) starts by addressing God’s comfort for those who are in the valley of tears.⁶⁷ The

⁶⁴ Trotter and Trotter, *Serving Well*, 109.

⁶⁵ Brené Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead* (repr., New York: Avery, 2015), 145.

⁶⁶ Michèle Phoenix, “Survey of Adult MKs,” February 20, 2020, <https://michelephoenix.com/survey-for-adult-mks/>.

⁶⁷ Fred H. Klooster, *A Mighty Comfort: The Christian Faith According to the Heidelberg Catechism* (Grand Rapids: Faith Alive Christian Resources, 1990), 9-12. The context of the twenty-sixth question and answer of the Heidelberg Catechism are “this valley of tears.”

statement for the first question reads, “We belong not to ourselves but God, and through him, to his people.”⁶⁸

Soul care methodology. First, God’s hope means that Christians can find long-lasting belonging through God’s kingdom. When Jesus faced his death, he prayed, “Father, forgive them for they do not know what they are doing” (Luke 23:34). The curtain of the temple was torn in two (Matt 27:50-51; Mark 15:37-38), and believers were given free and unrestricted access to the throne of God by faith in the new covenant blood of Christ (Heb 9:14-15). True belonging comes through one’s realization of God’s work through Jesus Christ (Col 2:6-7; 1 Pet 2:9).⁶⁹ We belong not to ourselves but to God and, through him, to his people (Ps 100:3).

Second, God’s purpose has been revealed in the storyline of Scripture; the creation-fall-redemption-consummation metanarrative of Scripture serves as the grid for interpreting one’s present suffering. The Holy Spirit enters our hearts through faith and refocuses our vision so that we may have our future resurrection with present implications.⁷⁰

Third, citizenship in God’s kingdom comes through Christian community. God is love, and his love must shape our lives and our ministry. As a formal and informal entry gate for building relationships, incarnating God’s love is the key element to

⁶⁸ Zacharias Ursinus, *Commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism* (Phillipsburg, NJ: Presbyterian & Reformed, 1985), 17. “Question 1. What is thy only comfort in life and death? Answer. That I with body and soul, both in life and death, am not my own, but belong unto my faithful Savior Jesus Christ, who, with his precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that, without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation: and therefore, by his Holy Spirit, he also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto him.”

⁶⁹ Jeremy Linneman, “What Our Search for Belonging Reveals,” *Gospel Coalition* (blog), June 28, 2019, <https://www.thegospelcoalition.org/article/search-belonging/>.

⁷⁰ Justin Holcomb and Mike Wilkerson, “The Ministry of the Holy Spirit,” in MacDonald, Kellemen, and Viars, *Christ-Centered Biblical Counseling*, 49.

building up redemptive relationships.⁷¹ God calls us to be his ambassadors, presenting his comfort, compassion, and hope (2 Cor 1:3-9). God's love helps us to identify with those who are suffering.

Discipleship through participating in Christ's sufferings. Testing is a very important theme in Scripture (Deut 8:2-3; Job 6:10; Ps 66:10). There are common pitfalls, such as forgetfulness (Deut 6:12; 8:1), fear (Deut 7:17), prosperity (Deut 8:17), and self-righteousness (Deut 9:4). Complaining and bitterness towards God's love are common sinful reactions in the times of trial because we are holding God in contempt (Num 14:1-3; Deut 1:26-27).

However, we must know that suffering happens so that we might not rely on ourselves but on God (Deut 8:3; 1 Cor 15:20; 2 Cor 1:9). It is essential that we learn about the living hope for future glory. Dissatisfaction and discontentment due to pain are signals that remind us that something is wrong with us. God uses these to elevate our longing for Christ's return (Jas 1:12; 1 Pet 1:3-9, 13; 2 Pet 3:13) so that through him, we may find comfort for today and hope beyond grace (2 Cor 4:17).

When Christians minister to one another amid suffering, their shared sorrow becomes endurable sorrow (Ps 133:1). When believers are given perspective and validation regarding their grief, healing comes through hearing grace narratives and being reminded of Christ. By cropping Christ back into the heart of suffering, people receive redemptive and relational renewal and produce courageous endurance and radical reliance on God (2 Cor 1:9).⁷²

⁷¹ Tripp, *Instruments in the Redeemer's Hands*, 126.

⁷² Kellemen, *Gospel-Centered Counseling*, 177-79.

Conflict Is a Heart Matter

Conflict exposes the ruling desires of our hearts (Gal 5:13-15; Jas 4:1-10) and illuminates the war between the flesh and the Spirit. Conflict in a relationship is inevitable in this life, but it can be redemptive. Paul recognized that factions in the church served a purpose even if they were not ideal (1 Cor 11:19). Conflict opens the door for Christians to respond in a God-centered and restorative way that sets us apart from unbelievers (Matt 18:15-35; 2 Cor 5:20; Gal 6:1-3). Therefore, to resolve conflicts between parents and MKs, we need to deal with several layers of each person's worldview.⁷³

Sources of conflict. One issue that incurs conflict between MKs and the church can be legalism, the quest for reputation. Asian parents tend to overemphasize the principle of sowing and reaping based on the Confucian philosophy of education. Honor is considered to be in limited supply, while every social encounter is an opportunity to increase honor or incur shame.⁷⁴ This worldview forces peoples to judge others with a fixed label based on law-keeping, and it results in postulating between an honor-and-shame culture, performance, and pretension, similar to what we know today as cancel culture.⁷⁵ Legalism emphasizes outer behavior and performance as opposed to inward change and deeper issues of the heart vis-à-vis the flesh's confident self-righteousness.⁷⁶ With this attitude, one develops relational legalism and judges others. The solution for relational conflict (horizontal connection with people) comes through the restoration of our relationship with God (vertical connection with God).

⁷³ Robert D. Jones, *Pursuing Peace: A Christian Guide to Handling Our Conflicts* (Wheaton, IL: Crossway, 2012), 44.

⁷⁴ Paul E. Miller, *Person of Jesus, Unit 2: Honesty* (Telford, PA: seeJesus Press, 2002), 26.

⁷⁵ Paul E. Miller, *Person of Jesus, Unit 1: Compassion* (Telford, PA: seeJesus Press, 2020), 53.

⁷⁶ Miller, *J-Curve Study, Unit 1*, 3.

Conflict resolution with parents. In order to achieve reconciliation between MKs and their parents, we need to pair compassion with honesty.⁷⁷ Compassion focuses on the person and is rooted in truth, while honesty comes into play when a person is not doing what is right. Compassion focuses on understanding and caring for people, while honesty cares for people by helping them see something they do not understand. Compassion focuses on other people's hurts, while honesty focuses on how people are hurting themselves or others.

In addition, the adult MK leader will provide education for parents and a loving environment to help unlock the potential for MKs to represent God on this earth and preach the gospel to the nations.

Discipleship of MKs

Sociological Help through Coaching

During the re-entry period, MKs need to make a transition by going through the matrix of change in four dimensions of overcoming re-entry stresses: spiritual, social, cross-cultural, and developmental.⁷⁸ Coaching takes these challenges as a timely opportunity by engaging in a series of intentional conversations that empower a person by focusing on his or her growth.

Overcoming challenges with education. Korean MKs usually get an education in westernized MK schools with four different yet overlapping cultural aspects:

⁷⁷ Miller, *Person of Jesus, Unit 2*, 75. In lesson 19 ("Love Your Enemies"), Miller examines the ministry pattern of Jesus: look, compassion, and help.

⁷⁸ Pollock and Reken, *Third Culture Kids*, 270. The four dimensions of MKs' overcoming re-entry stresses is expanded upon here: (1) Spiritual dimension: they have the task of taking full ownership of their faith. By glaring inconsistencies and the change of practices, they experience environmental dissonance. (2) Social aspect: the feeling of isolation, loss, grief, and being behind their peers in certain tasks. They need to keep up with learning to make friends and vocational certitude. (3) Cross-cultural dimension: existence needs such as safety and cultural adaptation; relationship needs such as understanding passport, host, and the third culture (grief intensified). (4) Developmental dimension: they are going through the usual changes of moving from childhood into adulthood. They need education, maturation, and responsibility—relational support. It is time for them to make decisions about studies and training, friends and partners, geography, and connections.

(1) their parents, (2) their third culture, (3) the culture of their school, and (4) the local community.⁷⁹ With the prospect of higher education after high school, Korean MKs are conflicted about going back to their home country, staying where they are (i.e., in the mission field), or moving to a westernized country. When MKs reach adulthood, they need to discover their own cultural, vocational, and spiritual identity as they head towards college education. They need help and understanding during this crucial period as TCKs.

Growing in cultural competency. It is vital to create a culture that fosters minds and attitudes that face diverse opinions through earnest discussions. If one humbly listens to people with different opinions and learns to love one's neighbors despite their divergent opinions, then these pieces of training will form the willingness of one's heart and the attitude of one's soul. When we are filled with the Holy Spirit, our ability to reason grows, and our emotions are more considerate.⁸⁰

Relationships with relatives, friends, school, work, and church are influential for MKs to develop an identity within a society as well as an image of themselves. Asian MKs must also recognize that their difference gives them the perspective of a temporary alien on earth with dual citizenship. The gospel says that we can still celebrate our unique ethnic culture, but we should not make that uniqueness the center of our identity. There is unity in diversity because we are all united with Christ. Most importantly, God wants to remind MKs of their kingdom-centered identity, which is transcendental and eternal, in

⁷⁹ Alfonso B. Deza and Dong-Hwan Kwon, "Living in a Yellow Submarine: Third Culture Experience of Korean Missionary Kids at Faith Academy," *Plaridel Journal* 2, no. 1 (February 2005): 51.

⁸⁰ Ma, *Korean Diaspora and Christian Mission*, 249. Cultural symbiosis is defined by the notion that cultural assimilation and personal preference for both cultures must be respected and encouraged. Cultural oneness strives to fulfill God's original purpose of creation, the supremacy of man's identity centered on the kingdom of God over any human identity that is based on cultural or ethnic assumptions. The cognitive process of self-awareness of cultural symbiosis moves both generations towards consistent, practical steps towards oneness in Christ.

contrast to any other human reality, which is circumstantial and inconsistent (1 Cor 12:13).⁸¹

The book of Proverbs can help MKs understand that the fear of the Lord is the beginning of wisdom (Prov 1:7; 10:9).⁸² Proverbs 1–9 offers instruction and discipline for the young.⁸³ The fear of the Lord grows out of thanksgiving for the forgiveness of one’s iniquities through the gospel of Jesus Christ (Ps 130:3). Jesus became the wisdom from God and our redemption. By exposing the false lies they often believe about their identity and by illuminating the truth of who they are in Christ, MKs are encouraged to consider what it means to live a transformed life.

Foundation of Comprehensive Discipleship Ministry

During the mobile and transitional experiences of MKs in the mission field, a Christian community and family should become an anchor for MKs—the place for soul care and discipleship. Timothy Jones and John Trentham posit the twofold approach of “Family-as-Church” and “Church-as-Family” as the foundation for comprehensive ministry that coordinates the God-ordained function of the Christian household with the church’s role as a Christ-centered family. This approach supports countercultural intergenerational integration and family discipleship.⁸⁴

Family as church. The family is God’s primary theological, sociological, and redemptive community.⁸⁵ Parenting is God’s design, and parents have a responsibility to

⁸¹ Ma, *Korean Diaspora and Christian Mission*, 249.

⁸² Derek Kidner, *Psalms 73-150*, Kidner Classic Commentaries (Downers Grove, IL: IVP Academic, 2014), 281-82.

⁸³ Paul David Tripp, *Age of Opportunity: A Biblical Guide to Parenting Teens*, 2nd ed. (Phillipsburg, NJ: P&R, 2001), 80.

⁸⁴ Timothy Paul and John David Trentham, *Practical Family Ministry: A Collection of Ideas for your Church* (Nashville: Randall House, 2015), 13.

⁸⁵ Paul David Tripp, “Getting to the Heart of Parenting with Paul Tripp,” *Gospel Coalition*

God to train and teach their children in the Lord (Deut 6:3-8), while God provides a community of faith to support and encourage the family (Eph 4:11-12). One biblical principle is that parents should be God-dependent.⁸⁶ Interpreting a child MK's words and behavior from a theological perspective demands that parents have an awareness of an MK's situation and heart. Through intentional and interactive conversations, parents can detect the cultural influences and social constructs surrounding their MK children and thus impart biblical wisdom on the topics of identity, emotions, and relational wisdom. Building up relationships through gospel-centered communication (Eph 4:32) can convey love effectively to children's hearts. Training children in a biblical and balanced manner equips children in evangelism and discipleship.⁸⁷

Church as family. Parents need to be able to collaborate with the church to help their children become good disciples of God's Word.⁸⁸ The church can utilize not only its God-given authority, which includes church discipline, but also the vast amount of resources contained within its membership to ensure the spiritual health and wellbeing of its MKs.⁸⁹ It is the privilege and responsibility of every believer to take part in "one another" ministry, intentional and intensive discipleship, and sincere and authentic fellowship (Rom 15:14; 2 Cor 5:17-21; Col 1:28-29). Making the church a haven will

(blog), accessed January 14, 2019, <https://www.thegospelcoalition.org/article/getting-to-the-heart-of-parenting-with-paul-tripp/>.

⁸⁶ Robert W. Kelleman, *Raising Kids in the Way of Grace: 5 Practical Marks of Grace-Focused Parenting* (La Grange, KY: 10Publishing, 2018). The five marks of GRACE parenting, based on Eph 6:4, are (G) God-dependent parents, (R) revelation-based wisdom, (A) an affectionate and affirming grace relationship, (C) care-fronting our children's heart, and (E) equipping our children for the race of life.

⁸⁷ Kyle Johnston, "Book Review of *Raising Kids in the Way of Grace* by Bob Kelleman," Biblical Counseling Coalition, June 25, 2019, <https://www.biblicalcounselingcoalition.org/2019/06/25/book-review-of-raising-kids-in-the-way-of-grace-by-bob-kelleman/>.

⁸⁸ Jones and Trentham, *Practical Family Ministry*, 43.

⁸⁹ Timothy S. Lane and Paul David Tripp, *How People Change: How Christ Changes Us by His Grace: Facilitator's Guide*, 3rd ed. (Greensboro, NC: New Growth Press, 2010), 74.

nurture MKs along their journey of faith and will unlock their potential to represent God on the earth and to preach the gospel to the nations.

MKs are encouraged to build up friendships among the global community of TCKs beyond a shared experience of mobility and transition. Doing so can give MKs positive peer pressure to foster a relationship with Jesus. Still, TCKs may differ wildly in socio-economic background, sponsor background, language, and nationality.⁹⁰ In order to execute multi-generational discipleship, we must collaborate with parents, other MKs, and youth pastors for soul care and discipleship support. In this way, MKs can explore, learn about, and enjoy Christian fellowship, which is critical for youth to grow as life-long disciples.⁹¹

The Response to God's Calling

There have many involuntary missionaries throughout redemptive history, such as Esther and Daniel.⁹² They did not choose to go to another country as missionaries, but by God's sovereign leading, they proclaimed God's glory. As another example, Joseph's life demonstrates the biblical way to live during one's youth. Joseph was sold as a slave to Egypt, but the Lord was with him and helped him to acknowledge and execute God's ordained life purpose. Through the Great Commandment and the Great Commission, God reveals his sovereign goodness to the whole world (Gen 45:7-8) until the Lord Jesus Christ returns.

Like Joseph, MKs have freedom and the sense of responsibility to follow. The focus should be on whether Christians are pleasing God and dealing with their heart issues (Matt 22:36-40) as well as whether they are willing to come to forgiveness through

⁹⁰ Cason, "Third Culture Kids," 156.

⁹¹ GenOn Ministries, "Visioning Tool for Intergenerational Ministry," accessed June 17, 2020, <https://www.genonministries.org/products/intergenerational-ministry-visioning-tool>.

⁹² MKs are dragged into their parents' mission, not their own mission.

the power of the gospel. Therefore, we should seek a high view of God, a biblical understanding of repentance, and the principal purpose of worshipping God.⁹³

The soft suffering of MKs through their bi-cultural marginalized existence is a gift of God worthy of celebration. It is an opportunity for MKs to examine the world and culture through a biblical lens and to learn the meaning of suffering and mission. With the meaning and purpose of suffering defined, believers must have an answer ready for the hope in their lives (1 Pet 3:15: 4:14). They are sojourners, or temporary aliens, here on earth and citizens of the commonwealth of heaven and the kingdom of God.

Conclusion

Soul care for MKs involves helping them to understand their challenges as TCKs, to find their identity in Christ, to build global friendships, and to foster multi-generational mentorship. It involves empathy by listening to their story and validating their pain, struggles, and issues—which many TCKs face. By hearing and internalizing lessons of who Jesus is and what he has done for us, we may experience grace through repentance and faith and slowly but surely direct young MKs towards sanctification. Once they understand God’s everlasting love in their practical lives, they will be motivated to act more like Christ and to say “no” to sin.

In addition, we must foster Christ-centered communities to help MKs build friendships, accountability, and partnerships among themselves with positive godly influences. Each child needs healthy mentorship and practical support from various aspect of MK care through family, biblical counselors, adult MKs with a similar background, and senior missionaries from the same continent for collaboration to bring a

⁹³ Gavin Ortlund, “3 Ways Our Culture Is Different from Every Other Culture in History,” *Gospel Coalition* (blog), February 9, 2016, <https://www.thegospelcoalition.org/article/3-ways-our-culture-is-different-than-every-other-culture-in-history/>.

synergistic effect with the consent and prayer support of parents, home-church pastors, missionaries, the mission organization, and the church.

CHAPTER 4

MINISTRY PROJECT IMPLEMENTATION

The World Mission Department of University Bible Fellowship Church held their third annual Vision Camp, virtually due to the COVID-19 pandemic, in August 2020. Vision Camp created an arena where MKs of all ages could explore, learn about, and enjoy Christian fellowship, which is critical for youth to grow as life-long disciples. It consisted of various interest groups. One of the interest groups, the PBFC biblical counseling team, held an interest group meeting named “MK/TCK and Biblical Counseling,” which consisted of three sessions (“Feeling and Emotion,” “Foundation of Identity in Christ,” and “Fellowship and Relationship”).

The Intention of the Project

MKs need comfort, guidance, and a biblical understanding of sin and suffering through the gospel of Jesus Christ. The PBFC counseling team desires to explore the best means of soul care and discipleship in order to encourage MKs towards Christ-like changes so that they can know the Savior; understand his love for them through reconciliation, redemption, and relationship; and serve him with gratefulness and joy.

The Course Development

Stage 1: Discerning the Needs

The PBFC counseling team had participated in the previous two camps while Vision Camp leadership transitioned from Jacob Lee to Abraham Lee after the second MK camp. Grace Lee conducted yearly surveys. Last year’s survey showed that MKs asked for understanding and empathy from older generation leaders and for their voluntary activity in building relationships and friendships. While appreciating the

intergenerational fellowship, MKs asked adult MKs, from mid-thirties to fifty years of age, to be lecturers. MK care is not a short-term project but requires at least ten years of faithful caring and discipleship ministry. Reflecting MKs' suggestions from the previous year on the program would send them a message of continuity, security, and a welcoming environment.

Stage 2: Reviewing Materials

The book *Third Culture Kids* provided a tremendous understanding of MKs.¹ A third culture kid's (TCK's) life cannot be instinctively understood because it connects to more than one place or culture, conditioning him or her to feel "cultural homelessness."² Some MKs are familiar with the term, while others never heard of it. Hearing the word "TCK," which accurately describes their world, challenges, and experiences, could give MKs assurance and relief that others understand their challenges.

MKs' lives often consist of significant life transitions and the massive upheaval of everything they know. As a result, they experience high stress and low emotional stability. They are experts at code-switching, that is, transitioning their language and behaviors from one setting to another, yet they suffer from the impact of these circumstances that their parents chose.

Another book, *Practical Family Ministry*, by Timothy Paul Jones and John David Trentham, emphasizes a two-fold "Family-as-Church" and "Church-as-Family" model as the foundation for comprehensive ministry.³ God designed the family and the church for discipleship ministry to foster the growth of MKs. This approach supports

¹ David C. Pollock and Ruth E. Van Reken, *Third Culture Kids: Growing up among Worlds*, rev. ed. (Boston: Nicholas Brealey, 2009).

² John Barclay, "Families in Cross-Cultural Ministry: A Comprehensive Guide and Manual for Families, Administrators, and Supporters" (DMin project, Melbourne School of Theology, 2010), 135.

³ Timothy Paul and John David Trentham, *Practical Family Ministry: A Collection of Ideas for your Church* (Nashville: Randall House, 2015).

generational integration and family discipleship, which is countercultural, especially to the Millennial generation and TCKs.⁴ I have learned biblical principles and counseling methodology to facilitate MKs' spiritual formation during the Vision Camp program and the ongoing MK care ministry.

Lectures and materials from "MK Synergy 2019" and "MK Caregiver Training Online Seminar," by Interaction International ministry, have been precious resources for comprehension of TCKs and the methodology of MK care.⁵

The rapid growth of the Korean mission movement has called for Korean MK care since most Vision Camp attendees are Korean. Since abundant research materials of MK care come from the experiences of Western missionary families, Korean mission communities have much to learn from the history of Western Christian missions. Besides, Asian MKs' experiences need to be studied as something distinct and unique.⁶ John Barclay's thesis and my interaction with him shed light on specific aspects of Asian MKs' needs and direction for networking and collaboration.⁷

Powlison's "Three-Tree Model" has been the backbone of this project for the theology and methodology of MK care.⁸ He said, "Secular culture tends to overemphasize situational factors while Christian culture tends to overlook situational factors."⁹ TCKs who grow up among worlds are exposed to shifting cultures, different worldviews, philosophies, and transitional experiences. The sciences concerning humans,

⁴ Jones and Trentham, *Practical Family Ministry*, 43.

⁵ Interaction International, "MK Caregiver Training Online Seminar," MK Caregivers Summit, accessed September 16, 2019, www.mkcaregivers.org.

⁶ Megan I. Beard, "BIBIMBAP: Identity Construction in Korean Third Culture Kids during Higher Education" (PhD diss., University of South Carolina, 2014), 322.

⁷ Barclay, "Families in Cross-Cultural Ministry," 128, 129.

⁸ David Powlison, "Dynamics of Biblical Change" (course notes, School of Biblical Counseling, CCEF), 10.

⁹ Powlison, "Dynamics of Biblical Change," 10.

such as sociology, anthropology, psychology, and biology, are studies that focus on detailed information and knowledge of human functioning. They are useful since they offer valuable descriptions of life situations and contexts.

At the same time, situation is significant but not determinative. In addition, each person's internal assumptions create arenas that are very different and cannot give enough detail to constitute and develop a model of counseling theories and therapy.

Biblical soul care stands for the truth that through one's relationship with God in Christ, a person finds his or her identity, spiritual wisdom, knowledge, and the power to change. This confidence comes from the truth that God has provided through the sufficiency of his Son Jesus Christ (Titus 3:4-7), through the Bible (2 Tim 3:16-17), through the Holy Spirit (John 15:26; 16:13), and through the community of believers (Eph 4:16) for transformational life change.

In summary, awareness of the need for MK and TCK care and the Asian TCK/ MK care study motivated the PBFC counseling team inwardly and outwardly. Not only learning from the MK care ministry network but also developing robust Christ-centered MK care has been a challenging but enriching experience.

Stage 3: Preparation

During a one-month preparation period, the sequence of preparation for the curriculum was planned and adjusted simultaneously in light of several factors that affected the trajectory of the curriculum preparation. After the PBF counseling team proposed a Vision Camp interest group, pre-camp surveys were sent out to attendees. The PBF counseling team presented the Vision Camp material to a parenting class as a practice run on July 18, 2020. Prayer meetings with four MKs were held for five weeks starting on July 16, 2020. As a result, I led the soul care and discipleship training session and Vision Camp curriculum development.

Registration for Vision Camp. Due to the COVID-19 pandemic, there was a sudden change of plans from an onsite Vision Camp meeting to various virtual interest group meetings. I proposed a new program (“TCK and Biblical Counseling”) consisting of three sessions of biblical counseling presentations.¹⁰

Registration was open on July 12, 2020, and 40 people registered for the TCK and biblical counseling interest group, while 135 MKs from 27 countries registered for 15 different interest groups.

Survey questions. The survey questions were designed with three goals in mind. The first goal was to inform MKs of God’s care and understanding by asking detailed questions of TCK experience to build up the entry gate before the meeting (survey questions 1-7). By studying various survey questions from MK ministry, I received a good understanding through “Survey of Adult MKs,” by Michèle Phoenix, which provided a compilation of survey data from MKs about their various life circumstances and their typical response to them.¹¹ With Phoenix’s permission, I adopted relevant questions in relation to the awareness of MK challenges in multiple areas of life: the language barrier, future directions about college and career, cross-cultural living, expectations of parents and church, school and friends, the sense of belonging in the host country, and parent’s passport country.

The second goal was to use the pre-survey as a similar form of Personal Data Inventory for soul care and discipleship among the attendees. The PBF counseling team planned to serve MKs by providing counseling during Vision Camp and continually. With Powlison’s “Three-Tree Model” as a framework, several questions were asked on each aspect of the model: Heat (survey questions 8-10), Thorn/Good Fruit (12-15), Heart

¹⁰ See appendix 3 (“Online Post about TCK and Biblical Counseling in Vision Camp”).

¹¹ Michèle Phoenix, “Survey of Adult MKs,” February 20, 2020, <https://michelephoenix.com/survey-for-adult-mks/>.

(11, 16), and the Cross (17-20). The pointed questions from biblical counseling ministry in Korea by Pastor Hong Sik Yoon were adapted with permission to assist MKs in having a chance to explore the heart issue, including various emotional responses and heart motives¹².

Table 1. The domain definition of the CDPI survey

Personal Information	Demographics	Q1-5
Situation (Heat)	Inform God's Care & Understanding	Q8, 9, 10
Thorn (Emotion)	Empathize with their emotion	Q15
Heart Issue	MK identity	Q11
	The sense of belonging	Q12-14, 21, 25, 27
	Idol of heart	Q16
Cross	The gospel faith Union with Christ	Q6, 7 Q17-22
	Christian community Worship, Bible, prayer Hope for fruit-bearing life	Q21 Q22 Q23
	Fruit	Community
	Progressive Sanctification	Q28, 29

The third goal of the survey was to assess MKs' progressive sanctification through union with Christ (survey questions 17-20), spiritual discipline (22-29), and the Christian community (21-27). To measure union with Christ and sanctification after Vision Camp, the survey asked about five Ps from the CURE model. Also, questions about the Christian community have been repeated to build up awareness, motivation for biblical conflict resolution, and the Christian community through Vision Camp among

¹² Hong Sik Yoon, "Personal Data Inventory," Sowon Counseling Center, accessed January 1, 2019, <https://swcounsel.org/>.

fellow MKs, camp helpers, parents, and local ministry. The survey questions were approved by the supervisor and received the approval by the ethics committee.

Pre-CDPI findings. The survey questions explored the sense of belonging of MKs in the community: hosting (mission field), school and friends, the parent's passport country, and family, the church community. Asian MKs have the most difficulty attaining a sense of belonging in the community of parent's passport country (Q 10) with 0.8 points lower on average than the others (Q 8, 9, 17, 21, 23) on a six-point scale.

Recruitment of session leaders. The PBF counseling team recruited MKs for interactive learning, utilizing the breakout rooms feature of Zoom video conferencing software. The PBF counseling team personally invited four MKs from South Africa, Guatemala, Uganda, and Nicaragua. All of them had participated in the previous two MK Vision Camps and had long-term relationships with the PBF counseling team. They had been involved in the biblical counseling small group studies. They were not only Vision Camp participants but also session leaders and presenters.

Stage 4: Development of Curriculum

For three years, from the start of Vision Camp in WMD in UBF in 2018 until now, the PBF biblical counseling team has gained confidence in the content and effectiveness of MK soul care.¹³ During the preparation of the curriculum for MK soul care, the team presented an informative session for missionary parents. Fifty adults attended the course during the virtual Mid-Atlantic UBF summer Bible conference in July 2020. The content of the parenting session included three topics ("Identity, Emotion,

¹³ I conducted the survey for MKs and camp leaders during Vision Camp 2019 and reported the results to the Vision Camp leadership. The research instruments I used in this project were in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee before use in this project for the class 80960A (Applied Empirical Research).

Jacob Lee, "Pre-IBBC Vision Camps in the USA," *UBF World Missions* (December 2018): 73-77.

and Relationship”) presented by three PBF biblical counseling team members. The central theme was that missionary parents should establish and maintain the biblical priority of obeying two commandments of Jesus: The Great Commandment and the Great Commission. Parents should provide a nurturing environment by creating and sustaining marital harmony and instructing and disciplining their children in the Lord. The church as a family extends the loving community, equipping, and discipleship of parents, empathizing with difficult parenting situations through sustaining ministry. By discussing five main pitfalls of parenting as missionary parents, breakout sessions provided a time of reflection, the sharing of wisdom, and prayer.

It was an excellent team-building exercise for the PBFC counseling team, and it contributed to promoting spiritual awareness for the biblical soul care of MKs. Six attendees volunteered to be camp counselors and an expert panel for the project evaluation. This meeting helped improve the curriculum material as well as the prayerful hearts for MKs with parental support.

Stage 5: Curriculum Training

The Bible provides unique ways not only to know a person but also to guide a person to become more Christ-like and help others. Biblical counseling is a focused process of discipleship. Two shifts happened during the curriculum development.

First, I focused on two goals: Soul care during Vision Camp and the discipleship of four MKs through Vision Camp preparation meeting. I proposed “Love, Know, Grow, and Show,”¹⁴ adapting the biblical methodology of change (“Love, Know, Speak, and Do”) modeled by Paul Tripp.¹⁵ Second, I changed the lecture style to an interactive panel consisting of one biblical counselor and two MKs.

¹⁴ John M. Warlow, *The C.U.R.E. for Life: Part One; God-Centred Transformation* (Pacific Pines, Australia: Ocean Reeve, 2018), 103.

¹⁵ Paul David Tripp, *Instruments in the Redeemer’s Hands: People in Need of Change Helping People in Need of Change* (Phillipsburg, NJ: P&R, 2002), 115.

The Vision Camp curriculum was developed progressively through consecutive meetings: one parenting session and four soul care and discipleship sessions for session leaders. After evaluating the expert panel for the three Vision Camp sessions curriculum, the PBFC counseling team-taught a parenting session to missionary parents with the condensed material on July 18, 2020. It was held one and a half-hour long in two times with the same content. Feedback from missionary parents helped me to adjust the curriculum. Four weekly meetings with session leaders and camp helpers, I gave four presentations on biblical soul care and discipleship that supported the session leaders to digest the Vision Camp curriculum and be equipped as session leaders. Each MK session leader participated in soul care through a personal story presentation and discipleship by leading the breakout session with MKs during the Vision camp. The schedule of each session is recorded in table 2 below. What follows is a detailed description of the Vision Camp sessions by category: four soul care and discipleship sessions, three Vision Camp sessions, and two parenting sessions.

Table 2. Session titles and the schedule

Date	Category	Title
July 16	Soul Care & Discipleship 1	Overview of Soul Care and Discipleship
July 18	Parenting Session	What Is MK Soul Care and Discipleship?
July 23	Soul Care & Discipleship 2	Christ and Culture: Biblical Worldview
July 30	Soul Care & Discipleship 3	How God Changes People
August 1	Vision Camp 1	Feeling and Emotion, TCK Profile
August 6	Soul Care & Discipleship 4	Biblical Anthropology and Union with Christ

Table 2 continued

Date	Category	Title
August 8	Vision Camp 2	Identity in Christ
August 15	Vision Camp 3	Relationship: Biblical Conflict Resolution with Parents

Soul Care & Discipleship 1: Overview of Soul Care and Discipleship. The lesson objective was to provide a brief overview of soul care to accentuate the sufficiency of Scripture and the grace of Jesus Christ to love God and love others. The lesson Scriptures were 1 Peter 1:1-2 and 5:10-12. When Christians face soft suffering, God empathizes with them and knows them as chosen exiles. God has provided grace and peace amid suffering and asks believers to respond to him by standing firm and growing in wisdom and Christlikeness.

As much as we can provide understanding for TCKs, our Heavenly Father knows us far better and gives us identity, strength, and direction. The goal of discipleship is to receive God's love, be understood by him, choose to grow in God's image despite any situation, and show the praises of him to others (Love, Know, Grow, and Show).

Session leaders were encouraged by God's sovereign grace and hope. They responded with the desire to be known by God and the desire for God to be made known to fellow MKs during Vision Camp. In reflecting their own stories based on the grand redemptive story, MK session leaders opened their hearts, including the sense of loss, the lack of a sense of belonging, and relational issues. Each session leader chose one topic of biblical truth and grace to share.

Soul Care & Discipleship 2: Christ and Culture: Biblical Worldview. The lesson objectives were to define worldview, to give MKs time to view their belief system desires, and to worship God by developing a Christian worldview based on the

metanarrative of Scripture. The “home” of MKs is the third culture. It is vital to help them critically assess their worldview and to renew their minds with the Christian worldview so that they are steadfast in weathering the storms of life. In this ever-changing world, MKs should have a biblical framework with an eternal perspective, grounded on the sufficiency of the Scripture and the Bible’s grand story.

A practical example of a different worldview was given through a discussion of misunderstanding as TCKs. The description of the TCK profile was very insightful and useful for issues such as emotion and feeling; identity confusion leads to false worship and relationship conflict.¹⁶ The MKs learned to consciously refine, communicate, and consistently apply their worldview to their reality based on the sufficiency of Scripture and the overarching storyline of the Bible. As college students, MK session leaders could discern the MKs’ academic discipline through the lens of the Christian worldview.

Soul Care & Discipleship 3: How God Changes People. Soul care deals with one’s competing views of anthropology and its influences. Real change comes from changing people’s hearts by abiding in the gospel of Jesus Christ. At the core of identity is one’s worldview, which contains one’s thoughts, cultural experiences, language, and ethnicity. Comprehensive internal resources reveal an in-depth biblical understanding of human beings by taking the whole person seriously in his or her entire life context: relational, rational, volitional, emotional, physical, and social.¹⁷

The lesson Scripture was Jeremiah 17:1-14. The lesson’s objective was to understand God’s view of a person, receive counseling by the Lord, and do soul care during the breakout session with the MKs. First, the MK needs to know the love of God and to connect with him. God works towards loving us and knowing us (Ps 139:1).

¹⁶ See appendix 1 (“Asian MK Profile and Care”).

¹⁷ Robert W. Kelleman, *Gospel-Centered Counseling: How Christ Changes Lives* (Grand Rapids: Zondervan, 2014), 100.

Suffering and prosperity are trials that reveal where we are and where our loving Father is. A holistic view must be formed by naming one's heart motive as either self-centered, or others-centered, or God-centered. Presenting the gospel with the encouragement of repentance with God's promise of the grace of forgiveness of sins in Christ is a gracious thing. Along the sanctification journey, hope has been heightened with the assurance of God's powerful path for progressive victory over sin, when we receive help from God, the source of all comfort (2 Cor 1:3-4).

Second, we need to engage help through the Christian church community, family, friends, and counselors. We illustrated to the MKs ways they can find and prioritize their own web of support. Camp helpers have offered help to MKs by providing new perspectives, ideas, and solutions that empower MKs to give and receive support simultaneously. A practical example of a different worldview was given through a discussion of the TCK profile. MKs were blessed to learn about TCKs along with a description of their challenges about relational conflict and identity confusion that can lead to false worship.

Soul Care & Discipleship 4: Biblical Anthropology and Union with Christ Care. The lesson objectives were to examine many competing views of a person that direct the way of soul care. Each situation is significant but not determinative. We looked at the influence and significance of one's environment (e.g., culture, race, family, school, friends, church, community) and how that impacts one's identity. This common grace through empirical science has contributed much to our understanding of social systems, such as people, families, clans, communities, and the world. MKs live amid intercultural intellectual challenges and experiences with multiple languages and ethnicities.

Biblical foundational truth gives one the discernment to be open and critically minded while exploring God's common grace of the social and behavioral sciences with the sufficiency of Scripture and of the grace of Jesus Christ. An in-depth biblical

understanding sees human beings by taking the whole person seriously in his or her entire life context (i.e., relational, rational, volitional, emotional, and physical being).¹⁸

The practical application was to examine a holistic relationship with three directions: God, others, and self (2 Tim 3:16-17; Titus 3:4-7). Once MKs have a personal relationship with God and are known by God (Ps 139:1), they can understand others and view each other as family members, each with their own complex internal and external lives worthy of exploration and love in the community of believers (Eph 4:16) for transformational life change.

Vision Camp 1: Feeling and Emotion, TCK Profile. MKs mourn over a loss of community, lifestyle, and places. The sense of loss and alienation is a familiar feeling for MKs. This session's objectives were to show the love of God, empathizing with their emotional struggle. It was also to learn to deal with that struggle biblically with God's hope and purpose.

We need to empathize with their emotions of sadness and grief in their suffering. God empathizes with the sufferings of MKs. First Peter 1:1,2 depicts the soft suffering of being rejected, lonely, and grieving as exiles in the Dispersion, which is just like MKs. God knows us (Ps 139:1). TCK research is God's common grace to tell us how much he knows us, which is more than we know ourselves. Not only that, but he also has compassion for us and can do something for sufferers.

We see MKs as God's image-bearers and worshipers. Emotions are part of God's image in us. After two of MKs' testimonies during the first breakout session, we took time to share and listen to their struggle and pain. When we are connected to God together, he gives us hope, joy, and comfort. We have the privilege to bear one another's burdens!

¹⁸ Kellemen, *Gospel-Centered Counseling*, 100.

Danger presents when people go to the wrong places to soothe their sadness or grief. These false idols of a comfortable life and temporary pleasure must be tempered with godly discipline as gospel fruit. God invites MKs to respond biblically towards God's grace through union with Christ and God's hope. This can be a gradual process in the school of Jesus's sanctification. Christ invites us to ride on the J-curve as we participate in the suffering of Jesus Christ and experience the immeasurable glory of growing in Christlikeness. By processing suffering in a healthy and redemptive way, MKs can not only be comforted by God but also comfort others and share their joy.

At first, I planned to put the topic of identity in the first session. But based on the biblical methodology, the subject of emotion was addressed with the help of the TCK profile and two MKs' testimonies, and the first session concluded with the abundant provision of grace through union with Christ.

Vision Camp 2: Identity in Christ. Identity confusion arises when the things of this world define MKs more than God's Word. Identity has been constructed where our hearts (nature) and our environment (nurture) meet. MKs' given identity with their meaning and purpose comes directly from God (Gen 1:31). Their constructed identity is formed by the influence of culture, family, school, friends, church, and community.

The lesson's Scripture was 1 Peter 1:3-2:10. The Bible says people are sinners, sufferers, and saints. After the fall, sin entered the human heart with its underlying desire and sinful fruit of behavior and affection. We can only change our hearts of stone by the grace of Jesus's forgiveness of sins. When one believes in the gospel of Jesus Christ and confesses Christ as one's Lord and Savior, the Holy Spirit comes to reside in one's heart. The Holy Spirit's desire is dominant and enables the Christian to overcome sinful nature through his empowerment.

Identity formation is part of the sanctification process, growing in wisdom and stature and favor with God and men (Luke 2:52). Both genuine change of heart and

transformation of lifestyle depend upon the Holy Spirit (John 14:15-16:16; 2 Cor 3:17-18). Heart change starts with loving, knowing, speaking, and doing.¹⁹

MKs are God's image-bearers and worshipers. When our children are joyful and grow in compassion, we must rejoice. When our children go through sadness, we share their pain by listening. When we are connected to God together, he gives us hope, joy, and comfort. If our children can join the sufferings of Jesus along with us, that is a great privilege. Parents tend to worry about their children and become emotionally engaged in a negative way, such as being anxious, demanding, and impatient.

The practical instruction was given by two MKs who shared their personal story of being united with Christ through daily devotion, prayer, and God's community. The breakout session was a time for us to expose our false notions of identity (DISCERN). Identifying the truth is to understand our identity in Christ (RECLAIM). By trusting and obeying the new status, we build upon Christ's foundation, like the wise builder who put into practice God's Word in practical aspects of his life.

In conclusion, MKs' identity is given by God as chosen elect through the grace of Jesus Christ. By responding to his grace through faith, MKs find God's greater hope, participate in the sanctifying work by the Holy Spirit, and conform to obedience to Jesus Christ.

Vision Camp 3. Relationship: Biblical Conflict Resolution with Parents.

One's relationship with God is the foundation for one's relationship with oneself and others. The Scripture passage was Matthew 22: 37-40. The cause of conflict can be several layers of a person's worldview. As one's relationship with God is foundational

¹⁹ Paul David Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change* (Phillipsburg, NJ: P&R, 2002), 115.

for one's relationship with others, biblical peacemaking teaches three crucial steps for peacemaking: (1) glorify God, (2) repent, and (3) love others.²⁰

Conflict comes through language barriers, cultural differences, and lack of communication skills. But most of all, the Bible address the heart matter (Jas 4:1-10). God calls believers to receive God's grace by repentance and submission of their inner desire. God calls us to reject our love of the world (vv. 4-5) and repent of our sinful ruling desires (v. 6). God calls us to resist the devil by rejecting his lies and drawing near to God (vv. 7-8). God calls us to resign our God-playing by submitting to him (vv. 11-12).

As Ephesians 4:32 says, only sinners forgiven by the grace of Jesus Christ can be kind, tender-hearted, and forgive one another. Once one's inner person is transformed, one can grow in relationship character and wisdom as the fruit of the Holy Spirit. And by building up the relational skills, one can build up a strong relationship with others and become pleasing to God and a blessing to others (Luke 2:52).

MKs have the advantage of understanding multiple languages and cultures. A practical example was given from two different perspectives. A MK shared her testimony about seeing her missionary parents with a biblical perspective as sufferers, sinners, and saints. It was only possible for her to have a God-centered life purpose through the new birth in Jesus's family. She shared her practical way of breaking down the barrier of mutual misunderstanding with godly communication and becoming a co-laborer in God's kingdom work.

The second example was by the missionary parent who compared his parenting to a monkey trying to save a fish by rescuing it from water and bringing it to the safety of

²⁰ Robert Jones, *Pursuing Peace: A Christian Guide to Handling Our Conflicts*. Wheaton, IL: Crossway, 2012, 29.

a tree.²¹ By admitting his hidden faults and presumptuous sins and turning to obedience by faith to practice the four rules of communication, he was able to break down long-sited barriers such as traditional culture, lack of empathy. Doing so brought mutual forgiveness, healing, and direction for loving God and loving one another.

Parenting Session: “What is MK Soul Care and Discipleship?” After sharing my personal story of conviction and the need for learning about MK care and discipleship in my own family, the lesson Scripture focused on the Great Commission and the Greatest Commandment. These lessons were meant to encourage missionary parents to understand MKs’ inner and outer world and be equipped for soul care and discipleship, partnering with the church, MK care staff, and fellow parents.

This session’s objectives were to equip parents with biblical priority and to carry their parenting duty before God (Eph 6:4). Fathers who have experienced the gracious, life-transforming salvation, are to be committed to whole-souled participation in the life of a healthy church, deeply concerned not to grieve the Holy Spirit, exemplifying Christ-like headship over their wives, and committed to waging spiritual warfare in the significant issue of raising children. A combination of practical methodology of parenting, the emotions of children, and biblical communication was discussed through the PBF counseling team’s breakout sessions. As Stuart Scott writes, “The goal of parenting is to become faithful parents, faithful to God’s Word by his grace and his glory. God does not call us to be successful parents. He calls us to be faithful parents.”²²

Practical examples of parenting were given about engaging children’s emotions. Based on Powlison’s “Three-Tree Model,” we learned that the heart is the

²¹ Dave Gibbons, and Pulitzer Prize Winner J. J. Brazil. *The Monkey and the Fish: Liquid Leadership for a Third-Culture Church*, n.d., 19.

²² Stuart Scott and Martha Peace, *The Faithful Parent: A Biblical Guide to Raising a Family* (Phillipsburg, NJ: P&R, 2010), 8.

center of a person and is where desires, emotions, thoughts, beliefs, will, and choices occur. Emotions are God-given means that we can use to respond to life experiences and to reveal what we value, love, and worship. Our emotions also show what we adore and worship—either God or other idols in our hearts.

Behavior is formed from the heart (Luke 6:43-45) to have lasting change (Prov 4:23). The joy of the heart needs to be acknowledged; the sadness of the heart needs to be addressed. Sorrow can grow, taking up a bad root in the heart. Parents need to minister to their children’s emotions by bringing them to God.

Stage 6: Processing Post-Survey

After the final session on August 15, 2020, participants were sent a link for the post-CDPI survey. Twenty-four MKs took the pre-survey, while sixteen responded to the post-survey. The MKs who responded to the post-survey were those who participated in at least two sessions. The post-survey was identical to the pre-survey, and participants were identified by their email address.

Conclusion

This chapter reviewed how this project met the four goals of the project, which were (1) the formation and preparation for the ministry project, (2) the development of the curriculum and the use of an expert panel, (3) the survey used to assess the knowledge and practices of the participants, and (4) the implementation and teaching of the curriculum.

CHAPTER 5

MINISTRY PROJECT EVALUATION

Everybody including missionary kids is wrestling with deep spiritual questions: “Who am I? What is the purpose of my life? Where do I belong?” Even though there is no one-size-fits-all approach to ministering to MKs, there is a way to meet them through friendship while still holding fast to Scripture as a foundation and providing tough love. Facing the uncertainty of life, especially during the COVID-19 pandemic, MKs have expressed concerns about the future. There must be a “flow of care” to meet MKs at their level.¹ Through fellow MKs’ sharing life stories and adult MKs in light of the Bible’s grand narrative, Vision Camp has given MKs a powerful influence as role models. They appreciate Bible-based help, encouragement, and advice. Through biblical soul care, the PBF counseling team could help MKs with soul care.

Evaluation of the Project Purpose

The purpose of this project was to empower and equip MKs through biblical soul care and discipleship during the annual Vision Camp facilitated by Princeton Bible Fellowship Church in Princeton, New Jersey, in partnership with the World Mission Department of University Bible Fellowship, for the glory of God and obedience to the Great Commandment and the Great Commission.

First, concerning soul care for MKs, MKs are sufferers who have faced shifting cultures with a sense of loss, the lack of a sense of belonging, and a confused

¹ David Pollock, “Developing a Flow of Care and Caregivers,” in *Doing Member Care Well: Perspectives and Practices from around the World*, ed. Kelly O’Donnell (Pasadena, CA: William Carey Library, 2013), 23-32.

identity. Virtual Vision Camp session on soul care and discipleship interest group meetings gathered the global community of fellow MKs from 26 different countries, ages 14-31, and provided the space where they could be known by God and others, together with some fun and fellowship. After the first session, the social media chatting group was filled with mutual communication about the participants' identity and emotions concerning the inner and outer worlds. By building up a connection with participants, we could gather information on the lost tribe of MKs. By observing the pre-CDPI survey as personal data findings rather than the mass statistical data, the PBF counseling team could detect each MK's peculiar need and find a strategy for ministering to them through the session and the breakout session group.

Second, regarding the equipping of MKs for discipleship, four MKs who had attended the previous Vision Camp formed a breakout session leader's team three weeks before the Vision Camp sessions. After presenting the first session on "Feeling and Emotion, TCK Profile," one MK confessed her heart not only to Jesus but also to fellow MKs during the camp and the small groups in the local church of her residence. God has fanned the flames such that she became a bridge between the PBFC counseling team and the MKs. The session leaders' feedback on the presentation for relevancy and applicability prepared me for the lecture content and communication style.

Third, unity in soul care and discipleship for MKs was formed among camp helpers, adult MKs, missionary parents. Parents heard children's perspective on suffering and faith that motivated them to engage in biblical parenting as a family as the church and the church as a family. Instead of seeing MKs impersonally, missionary parents could see them as God's children, his arrows who can contend with enemies (Ps 127:3-5).

Evaluation of the Project's Goals

The first goal was to assess the current soul care and discipleship practices among participants of MKs and missionary parents. The second goal was to increase the

number of MK participants in the Vision Camp sessions, forming an expert panel. The third goal was to develop a soul care and discipleship curriculum for the MKs and missionary parents. The fourth goal was to equip MKs regarding soul care and discipleship through teaching the curriculum on the biblical foundations of identity, emotion, relationships in Christ-centered community, and fostering multi-generational mentorship.

The First Goal

This project's first goal was to assess the current landscape of spiritual life among Vision Camp attendees. A CDPI survey was administered electronically through a Google survey as a pre-survey to establish a baseline score for participants. The survey questions addressed vital external components, such as culture, missionary life challenges, and the need for a comprehensive internal relationship with God, others, and oneself. The survey consisted of a Likert scale and multiple-choice questions with two sections. The first section pertained to information about acknowledging the challenges of TCKs (the domain of Thorn and Heart Issue), and the second section pertained to the heart's response to God and the situation (the domain of Situation, the Cross, and Fruit).²

The survey statements used the Likert scale in the situation, the Cross, and the Fruit domain. Twenty-four MKs between the ages of 14 to 31 took the pre-CDPI survey.³ All of them professed their faith in Jesus Christ. The survey questions explored the sense of belonging of MKs in the community: host country (i.e., mission field), school and friends, parent's passport country, family, and church community. Asian MKs have the

² The Thorn and Heart domain is a section pertaining to information about the acknowledgment of the challenges of TCKs, and the Likert scale measures the severity of the exploratory analysis. Only the section pertaining to the heart's response to God and the situation is used for the t-test analysis.

³ Parental permission was obtained for MKs participants under the age of 18.

most difficulty attaining a sense of belonging in the community of their parent’s passport country with 0.8 points lower, on average, than the others on a six-point scale (Q10).

Table 3. Pre-CDPI results on the sense of belonging in community

The Sense of Feeling at Home and being accepted.	Result (average out of 6 scales)
Q12. The hosting country (mission field)	4.27
Q13. School friends, peers	4.04
Q14. Parent’s passport country	3.77
Q21. Church community	4.41
Q25. Family	4.64
Q27. Overall	4.95

The survey questions explored the participants’ heart response to the gospel faith and union with Christ. Overall, the participants have confessed gospel faith in Jesus and the Holy Spirit’s work through union with Christ. The individual question about faith in God’s wisdom, power, and good purpose in life (Q15) had a decreased rating of 1.05 points, on average, out of a six-point scale. The first goal was successfully met when 24 MKs took the pre-CDPI survey and the survey gave us a greater understanding of MKs’ relationship with God, their parents, their church community, and others for curriculum development. Upon finishing the Vision Camp sessions, it would have been better to reword the survey questions using the Likert scale to measure the efficacy of the soul care and discipleship gained through the project.

Twenty-four CDPI survey were analyzed, which yielded a clearer picture of the current soul care and discipleship among Vision Camp attendants. During the three weeks of Vision Camp, the PBF counseling team observed the survey answers individually for those who consented to receive counseling (Q26) and then built up a counseling plan for each person. The PBFC counseling team divided attendees into four

groups. For the first group, who actively participated during the breakout sessions and the group-chatting interaction, four-session leaders followed them. For the second group, who expressed negative emotions, three PBFC counseling team members paid attention to them and followed up through personal contact. For the third group, who mentioned the lack of a supportive network in lonely places, each MK was matched with a camp helper to build up personal relationships in collaboration with parents. The fourth group consisted of four MK session leaders who registered for the Vision Camp and volunteered to be breakout session leaders. The PBFC counseling team met with them for weekly prayer meetings and frequently for soul care and discipleship while preparing the sessions together.⁴

The Second Goal

This project's second goal was to increase the number of MK participants and expert panel members from parents, adult MKs, and Vision Camp staff. The online session format recommended that the number of attendees be twenty for proper efficacy. However, PBFC counseling team actively invited MKs through social media and words of mouth advertisements. Forty-person registration number. This goal was successfully met since the average number of MKs who participated in Vision Camp was 28, and an expert panel was formed with five people.⁵ Forty MKs registered, and 37 MKs attended at least one session. Among them, 28 MKs attended two sessions, and 21 MKs attended three.

⁴ With the MK breakout session leaders, we prepared discipleship lessons, which are included in appendix 2.

⁵ The expert panel was multi-generational; it consisted of camp helpers (i.e., biblical counselors, adult missionary kids) and MK session leaders.

Table 4. Number of participants for the project

		No. of MK Participants	Camp Helpers	Missionary Parents	Total
July 1	Online registration	40			
Aug 1	Session #1	28	12	2	40
Aug 8	Session #2	26	9	3	38
Aug 15	Session #3	30	13	9	52

Four MKs played a vital role as breakout session leaders. The PBFC counseling team recruited four MKs to lead interactive learning, utilizing the breakout room feature of Zoom video conferencing software. They had participated in the previous two MK Vision Camps and the biblical counseling small group studies. Three PBFC counseling team members and nine camp helpers participated as prayer servants, back officers for sending out email announcements, and technical supporters for the Zoom meetings. The five individuals who served on the expert panel for curriculum evaluation consisted of missionary parents, adult MKs, and a Vision Camp leader. Many MK parents joined the sessions together with children via Zoom.

The Third Goal

The third goal was to develop a three-session curriculum for MK soul care and discipleship and utilize a rubric to evaluate soul care instruction effectiveness.⁶ The primary curriculum was made with the PBFC counseling team’s consultation, and the overview was presented during the parental session.⁷ Two expert panelists gave feedback and suggested greater simplicity with less content. Overall, the evaluation of biblical faithfulness, together with practicality, was robust. The curriculum was revised to address the weaknesses identified by the expert panel’s review. While addressing all the

⁶ See appendix 6 (“Care and Discipleship Curriculum Evaluation”).

⁷ Parenting session on July 18 and the lesson is included in appendix 2 (“MK Soul Care and Discipleship Curriculum”).

significant issues of MKs/TCKs, the scope was too big to handle in a one-hour session. Receiving accountability was weak with the short preparation time via online interaction.

One adult MK shared wisdom with me about recommendation for including an MK presenter with a personal story and TCK profiles, while magnifying Jesus's gospel and depending on the Holy Spirit over theories or theologies. I redesigned the online presentation curriculum in an interactive way, utilizing Zoom's breakout room feature. Four MKs among the registered participants were recruited as breakout session leaders.

I prepared the soul care and discipleship curriculum for four MKs breakout session leaders with the following topics: (1) What Is MK Soul Care and Discipleship?; (2) Christ and Culture: Biblical Worldview; (3) How God Changes People; and (4) Biblical Anthropology and Union with Christ.⁸ With the feedback and collaboration of the four MK session leaders and the PBF counseling team, three Vision Camp sessions were made: (1) Feeling and Emotion, TCK Profile; (2) Identity in Christ; and (3) Relationship: Biblical Conflict Resolution with Parents.

The other goal was successfully met when the expert panel consisting of three adult MKs, a biblical counselor, and a missionary parent reviewed the curriculum and gave an average score of at least 3.60 out of 4.00 on the curriculum evaluation.

The Fourth Goal

The fourth goal was to empower and equip MKs with soul care and discipleship through three interactive sessions via virtual Vision Camp. This goal was measured by administering a post-CDPI survey testing for MKs' understanding and practice of the lessons.⁹ MKs who attended the session at least two times re-took the CDPI after the final session. This goal was considered successfully met when the t-test

⁸ See appendix 2 ("MK Soul Care and Discipleship Curriculum") for four MK breakout session leaders.

⁹ See appendix 4 ("Care and Discipleship Personal Inventory Survey").

for dependent samples demonstrated a positive statistically significant difference between the pre- and post-survey scores.¹⁰

The two-tailed t-test measured the statements using the Likert scale described in the survey in the rest of this chapter. I was able to match surveys for fourteen MKs. Twenty-five people took the pre-study survey, and sixteen people were matched. Two surveys were excluded due to bias through pre-exposure to the survey questions. In running the statistical analysis, only the second section pertained to the heart’s response to God, and the situation (the domain of Situation, the Cross, and Fruit) was used. I determined that the soul care and discipleship sessions did help to equip MKs in soul care and discipleship. The fourth goal was met when a t-test for dependent samples demonstrated the following positive statistically significant difference between the pre- and post-survey scores: $t(13) = -2.03, p = .003$.¹¹

Table 5. T-test: Paired two samples for means

Paired Two Samples for Means		
Mean	77.76923	80.61538
Variance	53.69231	17.75641
Observations	13.00000	13.00000
Pearson Correlation	0.74178	
Hypothesized Mean Difference	0.00000	
df	12.00000	
t Stat	-2.02657	
P(T<=t) one-tail	0.03276	
t Critical one-tail	1.78229	
P(T<=t) two-tail	0.06552	
t Critical two-tail	2.17881	

¹⁰ Neil Salkind, *Statistics for People Who (Think They) Hate Statistics*, 6th ed. (Thousand Oaks, CA: Sage, 2016), 191.

¹¹ See appendix 6 (“T-Test”).

In examining the results of the survey, improved knowledge was indicated in several of the post-survey statements. The participants showed an increased awareness of Heat. Questions 4-6 were for assessing the awareness of Heat, such as struggling in school education, social life, and relationships with parents, culture, and church. The sessions helped MKs to recognize their struggle (Heat) as TCKs (P=0.01). In the post-CDPI survey, looking into the domain's individual questions, language barrier, and future direction (Q4) increased the rating of 1.0 points on a six-point scale. Presenting TCK profiles and the personal testimony of MKs showed God's empathy for the sufferers and his provision of comfort and hope. The assessment of Thorn, based on the answers from multiple choice question 11, Fear, and the sense of guilt, was the dominant feeling.

Table 6. Pre- and post-CDPI results on awareness of the situation

	Pre-Session	Post-Session
Q4. Education, language, career	62	75
Q5. Living Cross-cultural difficulty	71	76
Q6. Burdened by the Expectation from parents and church	71	75

The domain of heart contained the sense of belonging (Q 8, 9, 10) in two areas: places (Q8, 9, 10) and the community (Q17, 21, 23). After the sessions, the MKs agreement rating dropped on the parent's understanding of MK's struggle and the supporting community. Awareness for the need in these areas both by MKs, and parents, and the Christian community may foster reciprocal communication and fellowship for biblical help. In the matter of heart idol, the predominant heart desire was for comfort, while a shift happened from benefit to approval in the post-session survey. It can be interpreted that MK had more realization of the challenges as MKs through the

Expectation of the church and the family based on the answer from the multiple-choice question ¹².

Table 7. Pre- and post-CDPI results on the sense of belonging

The sense of belonging on place	Pre-session	Post-session
Q8. The hosting country (mission field)	59	55
Q9. School friends, peers	52	56
Q6. Parent's passport country	48	50

Table 8. Pre- and post-CDPI results on the sense of belonging in community

The sense of belonging	Pre-Session	Post-Session
Q17. Church community	61	60
Q21. Family	66	62
Q23. Supporting community	67	60

The Cross-domain contains the gospel faith (Q2-3), union with Christ (Q13-16), the Christian community (Q17), and worship, Bible, and prayer (Q18).

Table 9. Pre- and post-CDPI results on one's faith in the triune God

Union with Christ	Pre-Session	Post-Session
Q2. I am a child of God, through faith in the gospel of Jesus.	80.0	81.0
Q3. Grow in understanding of the need for the gospel	80.0	81.0
Q13, 16. Christ's grace of forgiveness of sins	79.0	79.5
Q14. Growing more like Christ through the union with the Christ	69.0	73.0

Table 9 continued

Union with Christ	Pre-Session	Post-Session
Q15. Faith in God’s wisdom, power, and good purpose in life	50.0	49.0
Q17. A strong church community	61.0	61.0
Q18. Practice spiritual discipline (worship, Bible, daily devotion, service)	68.0	73.0

Regarding the fruits of the Holy Spirit vis-à-vis MKs’ desire, a shift happened from seeking peace to seeking love. After the sessions, on average, the MKs reported a 0.53 increase in agreeing that being a MK positively impacts them (Q25): $P=0.056$. Though not statistically significant, a trend is shown.

In conclusion, a review of the data suggests that all four goals of the project were met: MKs become more aware of their struggle with culture, challenges for education, the need for communication with parents and community, and the willingness to trust in the gospel of Jesus through union with Christ.

Strengths of the Project

This project planned to minister to MKs in UBF—that is, to help them understand their challenges as third culture kids, allow them to find their identity in Christ, build global friendships, and foster multi-generational mentorship.

This project’s first strength was for the discipleship of four MK session leaders who had two-year-long relationships with the PBF counseling team after the previous Vision Camp. The soul care and discipleship sessions were caught, not just taught.¹² During session curriculum preparation, biblical counseling resources were given, and session leaders digested the information and changed it into their language for an eight-

¹² See appendix 2 (“MK Soul Care and Discipleship Curriculum”). The four soul care and discipleship sessions, with four session leaders, included (1) What Is MK Soul Care and Discipleship?, (2) Christ and Culture (Biblical Worldview), (3) How God Changes People, and (4) Biblical Anthropology and Union with Christ.

minute-long presentation during the Vision Camp. Their feedback brought relevance and accessibility to attendees. The session leaders learned to be counseled through self-counseling, providing peer counseling, and participate in intergenerational counseling by the PBF counseling team. All the MK session leaders recommitted themselves to a more robust relationship with God, their parents, their church community, and the place in which God has placed them (e.g., school, country, culture).

The second strength was to connect MKs to God's comfort by sustaining and healing ministry. Following Jesus's model of building connections through incarnation and Immanuel, the subject of "Feeling and Emotion, TCK Profile" was presented in the first Vision Camp session. Sharing of the personal testimony of fellow MKs opened the hearts of MKs towards empathy, comfort, the hope of God, the Immanuel grace of Jesus Christ, and encouragement through the gospel faith.

The third strength was to address the three most prominent TCK presenting issues: Grief, the sense of belonging, and the identity issue, conflict with parents. The survey questions were designed for MKs to examine their contexts such as family, school, religion, and culture. A decrease in agreement to feeling accepted by parents, the positive impact of being an MKs were their voice and the longing for care for the urgent area of attention. Seeing the world and the culture from the Creator God's point of view, one's life from the Savior's grace and the Holy Spirit's presence assured MKs their identity in Christ. It motivated them to pursue a biblical worldview formation through the union with Christ, such as daily devotion and worship with the Christian fellowship.

The approach of the session was not a lecturing style but an interactive, conversational approach. Having MK session leaders of the same age group also appealed to the attendees with an open, honest, and spiritual atmosphere that contributed to building the community among MK participants.

The four strength was to help MKs respond biblically. Even though MKs came from many different continents with various life issues, the project could address the

topics' robust contents. The presentation of an MK on conflict resolution with parents helped MKs reframe their focus on Christ's narrative of grace rather than the self-centered narrative of despair. Once MKs understood God's everlasting love in their practical lives, they were motivated to act more like Christ by depending on the sufficient grace of Jesus, seeking more help through the personal ongoing soul care and discipleship.

This project's fifth strength was the collaboration spirit between session leaders, camp helpers, and missionary parents. Even though I planned the team ministry project for this research, I was overwhelmed by working with many people. However, it was a blessing in disguise. The session leaders' and camp helpers' spiritual levels were mature enough to digest the biblical counseling materials and transmit those materials appropriately to the MK attendees. The vibrant spiritual atmosphere created by intergenerational leaders strengthened the session leaders and the Vision Camp participants.

This project's final strength was that new technology was introduced and used to its maximum capacity during the COVID-19 pandemic: Zoom meetings, breakout sessions, survey-conducting, the use of social media to share remarks, fun games with winning prizes via social network service, and the transmission of additional related materials through email. The responses of Vision Camp participants were very favorable, with various interactions taking place through breakout sessions: icebreakers; social media communication; friendship development via Fun, Faith, Feeling, Fellowship, and Focus on Jesus; and food delivery to the camp helpers through online delivery services such as Door Dash.

Weaknesses of the Project

First, the COVID-19 pandemic's uncertainty changed the Vision Camp plan from an onsite meeting to a virtual one. The sudden change caught me off guard. With

the supervising professor's encouragement and support, my preparation for the virtual meeting started one month ahead of the Vision Camp.

Second, lessons from Western missionary-sending countries regarding the "flow of care" needed to be contextualized to the new missionary-sending countries' needs.¹³ Since most of the research materials of MK care come from missionary families from WSC and the influence of the socio-psycho-medical model, the materials have to be re-examined through the biblical filter and prayed upon to adopt MK care methodology. Simultaneously, my rigid close-mindedness needed to be humbled enough to glean from social science and psychology.

Third, the virtual online teaching with the younger age group required a lot of preparation and learning of the teaching methodology. As a person who speaks English as a second language, it was a challenge to motivate attendees to connect and engage in relevant interactions during the online sessions.

Fourth, the attendees' counseling plan was not set as one of the project's goals. However, the PBFC counseling team has paired each camp attendant with a camp helper and missionary in each country's region. More importantly, the team has engaged in close communication with MKs' parents as well as the Vision Camp leadership team.

Fifth, the CDPI survey questions using the Likert scale would have been better to reward the survey questions to measure the efficacy of the project. A separate measurement instrument for change through MK session leaders' discipleship was missing to capture the sessions' learning. I used the expert panel evaluation sheet to capture their feedback. The time of reflection shared with session leaders was supplemented and recorded for the future project. In the matter of accountability, the

¹³ MK Synergy, "Consensus Statements 2019: MK Synergy Conference," accessed June 16, 2020, https://drive.google.com/file/d/18Oixe71A0MkESTbq0fY7B3PzXQnTOW58/view?usp=drive_open&usp=embed_facebook.&usp=embed_facebook. "We encourage organizations to pray for, and fellowship with the Asian TCK Network and other new sending country networks . . . promoting Asian TCK events, linking Asian-based mission offices with other global and regional MK ministries, sharing resources, and educating personnel about Asian MK needs during pre-field and ongoing training."

method of equipping peer-to-peer biblical counseling should be improved. Four session leaders expressed their readiness to learn more about how to care for others.

Finally, the overwhelming support from various adult MKs, missionary parents, and fellow mentors were not measured other than the expert panel's evaluation. The short period of preparation made me focus on the MKs. Further studies are needed to have a separate counseling training session for camp leaders.

Theological Reflections

Care for MKs requires the patient provision of the flow of care and love through God's comfort and the Christian community. The Bible is transcultural and transgenerational.¹⁴ Furthermore, Scripture is timely and timeless. A biblical examination of the world and MKs' culture will help them form a biblical worldview and apprehend the meaning of suffering and mission. The circumstances of the upbringing of MKs are significant but not determinative. It is crucial to help MKs increase self-awareness concerning what defines their cultural identity to learn to respond according to the Godward orientation of their hearts.¹⁵

Biblical counseling ministry happens in a place where the rubber meets the road. Concerning the Christian community, intergenerational fellowship creates an arena where MKs of all ages can explore, learn about, and enjoy friendship and companionship, which is critical for MKs to grow as life-long disciples.¹⁶ Those who have a personal relationship with Jesus Christ and display the gospel's implications can be big brothers and sisters (i.e., mentors) to younger MKs. This approach supports generational

¹⁴ Paul Tripp, "What Is 'Success' in Parenting Teens?" *Journal of Biblical Counseling* 23, no. 3 (2005): 17.

¹⁵ Sara Shannon, "Bringing Biblical Soul Care to Christians Who Experienced Childhood Trauma and Are Preparing to Enter Cross-Cultural Service in High-Risk Areas" (doctoral project, Faith Bible Seminary, 2017), 126.

¹⁶ GenOn Ministries, "Visioning Tool for Intergenerational Ministry," 2, accessed June 17, 2020, <https://www.genonministries.org/products/intergenerational-ministry-visioning-tool>.

integration and family discipleship, which is countercultural, especially to Millennials and TCKs.¹⁷

To build up a Biblical worldview concerning God, self, and others, believers must develop gospel-eyes (Eph 1:3, 10-12), Bible-eyes (Eph 1:19, 24, 25) with eternity-eyes and hope (1 Pet 1:17, 3:15, 4:14). Through union with Christ, believers grow in their identity in Christ as saints, sufferers, sinners, and shepherds.¹⁸ First, believers are saints in whom the Holy Spirit works to form Christlikeness in their hearts. Second, believers are sufferers. Believers address the situational stressors honestly at the interpersonal, intrapersonal, and extra personal levels. God hears their prayers and provides assistance and comfort during their affliction. Third, believers are sinners. Only the intervention of God himself can cure an evil heart through the gospel of Jesus Christ. With the hope of God's good work, MKs can work out their salvation with fear and trembling, repenting the idols of contemporary culture, family, and the world, as well as the false worship of the idol of the heart. God, who started the good work in them, brings it to completion, making each MKs a shepherd, a kingdom of priests, and a holy nation.

Personal Reflections

I thank God for allowing me to study the topic of soul care and discipleship for MKs and TCKs. Parenting a teenage son after moving from the Midwest to the East Coast led me to a personal experience with TCK materials and the practice of soul care for him. Though I possess a monocultural background, my marriage to my husband, an adult MK, has introduced me to MK soul care and discipleship research. I could understand why he has been so passionate about MK care through Vision Camps. Our mutual understanding and love have been deepened; I have enjoyed his full support.

¹⁷ Timothy Paul and John David Trentham, *Practical Family Ministry: A Collection of Ideas for your Church* (Nashville: Randall House, 2015), 13.

¹⁸ Emler, Michael R. *Cross Talk: Where Life and Scripture Meet*. Greensboro, NC: New Growth Press, 2009, 74.

Together we have recommitted ourselves to God's calling of MK care with comprehensive biblical counseling and discipleship.

Studying the broad fields of sociology, anthropology, philosophy of education, and psychology has solidified my biblical worldview and taught me the humility and humanity needed to understand the complexity of MKs' worldviews and carry the gospel conversation.

Things take time. It takes years to grow a tree. It was an ambitious goal to expect any results of discipleship through soul care in three years. Implementing the research project's learning can support the further development of the comprehensive MK care plan and policymaking at the World Mission Department (WMD) of University Bible Fellowship (UBF) and other Asian MK ministries for God's glory and the equipping of parents and caregivers.

Conclusion

This project explored crucial facets of MKs and TCKs such as feeling, emotion, the foundation of identity in Christ, fellowship, and relationship. Comprehensive biblical soul care can provide MKs with comfort through joyful fellowship and a hopeful purpose grow in wisdom and Christlikeness. Throughout MKs' mobile and transitional experiences in the mission field, the family and the Christian community should become the place for soul care and discipleship for MKs in obedience to the Great Commandment and the Great Commission for God's glory. God, who began the good work, will finish as we wait and labor until the Lord's return.

APPENDIX 1

ASIAN MK PROFILE AND CARE

History of the Development of Mission Member Care

The three International Conferences on MKs (ICMKs) were held in Manila (1983), Quito (1987), and Nairobi (1989). At these conferences, the missions community (still predominantly Western) was confronted with the painful reality that some MKs and their families were hurting and, in some cases, damaged as a result of their experiences of living and serving cross-culturally.

These ICMKs had a powerful impact on the (Western) mission's community. They were the catalyst for attention and care focused not only on MKs but also on their families as well as cross-cultural workers more generally. The three ICMKs gave birth to mission member care.

“Flow of care” provides care for three important stages in the normal cycle of families in cross-cultural ministry by providing understanding, support, and connection with the family, church, and mission organization.¹ First, pre-field preparation takes place before departure to the field and is needed for individuals to be rooted in healthy family relationships and to have proper closure in leaving their home culture and country.

R.A.F.T. is a useful tool made popular by David Pollock.² Second, on-field care during the period of cross-cultural life is ongoing care that includes communication

¹ David Pollock, “Developing a Flow of Care and Caregivers,” in *Doing Member Care Well: Perspectives and Practices from around the World*, ed. Kelly O'Donnell (Pasadena, CA: William Carey Library, 2013), 23-32.

² R.A.F.T. is an acronym that stands for “Reconciliation” (restoring relationship well ahead of departure), “Affirmation” (expressing appreciation for those friends and family whom you will be leaving and whose friendship you value), “Farewell” (consciously saying goodbyes to people, places, things, pets, and events that hold significance in your life, and “Think Destination” (preparing for the new

and a healthy balance between local culture, ministry, and family. Third, re-entry care happens during the process of leaving the field and moving to one's home country.

Third Culture Kids' Profile

Definition

“Third culture kids are children who accompany their parents into another society.”³ According to a new definition by the book *Third Culture Kids*, “a traditional third culture kid (TCK) is a person who spends a significant part of his or her first eighteen years of life accompanying parent(s) into a country that is different from at least one parent's passport country due to a parent's choice of work or advanced training.”⁴

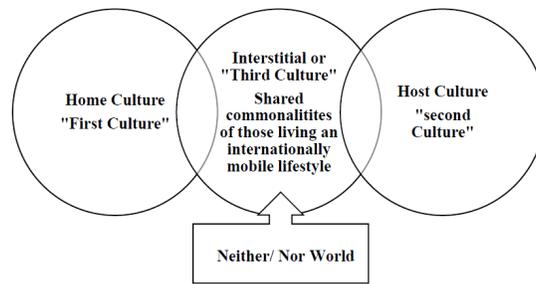


Figure A1. Third culture kid diagram

place in various practical aspects). David C. Pollock and Ruth E. Van Reken, *Third Culture Kids: Growing up among Worlds*, rev. ed. (Boston: Nicholas Brealey, 2009), 240.

³ Ruth Hill Useem was the socialist/anthropologist who first coined the term “Third Culture Kids.” TCK World, “TCK World Proudly Presents: Dr. Ruth Hill Useem—the Sociologist/Anthropologist Who First Coined the Term ‘Third Culture Kid’ (‘TCK’),” accessed August 18, 2020, <http://www.tckworld.com/useem/home.html>.

⁴ Pollock and Reken, *Third Culture Kids*, 405.

Influence of Culture

Culture is a system of shared concepts, beliefs, and values. It functions as the framework of how we interpret and make sense of life and the world around us. One’s cultural identities influence one’s identity.

MKs have the advantage of building strong cross-cultural skills from their increased inner-awareness of our culturally diverse world. These experiences help them develop useful personal skills, such as observational skills, social skills, and linguistic skills.⁵

Insights into Counseling TCKs

Due to their high global mobility, cross-cultural lifestyle, and expected repatriation, MKs have experienced many challenges—emotionally, socially, and spiritually—that have resulted in the formation of certain common personal traits (see table A1 below).⁶ Among them are the lack of a sense of belonging as well as the sense of loss, both of which can be sources of depression if grief is left unresolved. MKs have challenges of building up friends and concerns for the future.

Table A1. TCKs’ common personal characteristics

Adaptability	Lack of real cultural balance
Expanded worldview	Hidden immigrants
Language skills	More prejudice
Importance of now	Delusion of choice
Appreciative towards authority	Mistrustful
Early independence	Perceived arrogance

⁵ Pollock and Reken, *Third Culture Kids*, 115-17.

⁶ Pollock and Reken, *Third Culture Kids*, 153-65.

It is paradoxical that MKs have great strengths at developing an expanded worldview through cross-cultural enrichment and cultural competencies.⁷

Asian MK Care

Global Trends in Mission Affecting MKs

The Christianity Report 2018 indicates that there are more Christians in Africa (599 million) and South America (597 million) than Europe (550 million).⁸ A numerical shift has occurred in that there are fewer Western (a.k.a. “Old Sending Country”) missionaries and more Asian, African, South American, and Polynesian (a.k.a. “New Sending Country”) missionaries. There are 17,675 Korean MKs, whose parents are serving in 170 countries.⁹

Distinctiveness

Asian MKs are ethnically Asian, often influenced by more than three cultures: home culture, multiple fields, the Western culture, and a plethora of religious backgrounds. There are some everyday complexities faced by Asian MKs in their transition from one country to another and the re-entry for seeking education and career.

Another peculiar challenge for Asian MKs comes from the aspect of education: location (city or rural), finances, cultural background, context, and various options, such as local schools, mission schools, boarding schools, staying in hostels or with relatives, and homeschooling.¹⁰

⁷ Pollock and Reken, *Third Culture Kids*, 139-51.

⁸ “IBMR,” *International Bulletin of Mission Research* 42, no. 1 (January 2018): 25.

⁹ Steve Sang Cheol Moon, “Missions from Korea,” *International Bulletin of Mission Research* 38, no. 2 (April 2014): 84.

¹⁰ John Barclay and Paul Remo, “The Emerging Waves of Asian MK Care” (MK Synergy, ABWE, USA, September 2019), <https://interactionintl.org/event/mk-synergy-summit/>.

Asian MKs also face the challenges of learning their mother tongue (i.e., the native language of their parents and home culture), which opens up communication with parents, embraces their cultural origins, and fosters a healthy balance between their “Christian missionary community” and the transient local context. Because of language differences, many find it difficult to assimilate back into their passport culture for university or work. “Saving face” is a common social pressure that Asian MKs start feeling at a young age as they experience internal struggles due to an innate sense of obligation to be respectful and obedient to wishes of their family, elders, and even church.

MK Networks

There are several MK support organizations in Korea, such as KOMKED, MK CONNECTION, and MK NEST. Some Korean denominational and interdenominational missions have one or two MK ministry personnel. There are several programs to support Korean missionary kids, such as summer camps, scholarships, MK prayer meetings, and “MK Korea” a as network for adult KMKs.¹¹

As adult Asian MK statements have described, Asian MKs have a rich spiritual and cultural inheritance, combined with a wealth of cross-cultural experiences; hence, investing in their potential will enable adult Asian MKs to contribute to building God’s kingdom.

¹¹ Asian MK Network, “Who We Are,” accessed September 16, 2019. <https://asianmknetwork.wordpress.com/about/>.

APPENDIX 2

MK SOUL CARE AND DISCIPLESHIP AND VISION CAMP CURRICULUM

Soul Care & Discipleship Session 1. What is MK Soul Care and Discipleship?

Hook:

TCK profile presentation. Testimony of a MK. The personal story of conviction for the need for MK soul care and discipleship.

Objectives:

To provide an overview of Soul Care through “Love, Know, Grow, Show”

Book:

1 Peter 1:1-2, 1 Peter 5:10, 5:12b

Various sufferings as God’s exiles (1:1, 6, 2:19,3:14, 4:12, 5:10)

A life filled with grace (Ch.1), A life picturing grace (Ch.2,3),

A life sustained by grace (Ch.4,5), Stand Firm. (1 Pet 5:10,12b)

Look:

Love: Receive God’s grace and peace.

God sees us and has compassion upon us. God welcomes us into his home and accepts us in Christ (Rom 8:32-35). God is with us (Immanuel)

Know: Acknowledge the suffering and sin of one’s heart

God knows our hearts, and our situation. He has compassion for us.

He sent Jesus Christ, our Savior, and the Lord. There is no condemnation in Christ (Rom 8:1). God has hope for us. (Jer1:5).

Grow: Respond to the gospel truth in repentance, faith, and obedience.

God gives us the freedom of choice and sufficient strength to live for God's glory and obedience to his Word.

Show: Grow in Christlikeness, loving God, and loving others.

God engages help for us. We can also receive support from pastors, counselors, church communities, brothers and sisters within the local church, friends, and family. Help from the Christian community can offer new perspectives, ideas, solutions, and simultaneously giving and receiving support.

Took:

The Triune God has provided us the sufficient Word and grace that we may serve Soul Care and Discipleship for MKs through 'Love, Know, Grow, and Show.'

Soul Care & Discipleship, Session 2. Christian and Culture: Biblical Worldview

Hook:

MKs have lived in the global culture and the world.

The environment (family, education, environment, media, and culture) influences MK's development the worldview perception of self, others, and belonging.

Relational conflict and emotional experience take a toll on MK's worldview.

Objectives:

Worldview is "What you believe and understand of God, yourself, your circumstances, and the world you live in. It is the filter through which you interpret life." MKs may develop the Christian worldview as a system to store and organize truth.¹

Book 1 Peter: 1:1-21

- Gospel-Eyes (1 Pet 1:3,10-12, Gal 6:14).²
- Sufficiency of the Scripture (1 Pet 1:19, 24, 25, 2 Tim 3:17-18, 2 Pet 1:2-4).
The Word of God as the exact revelation of Jesus Christ with authority.
- The Bible's Grand Story: The Relational Drama of Redemption, captivated by the Gospel Story.³ (1 Pet 1:2; cf. Acts 17:26, 27)
- Provides a framework for ethical thinking
Gives us a sense of God's plan and purpose for this fallen world
The glory of God has been revealed in the gospel that brings forth the all-compassing nature of worship (1 Pet 1:3, 7, 8, 21; 2:9, 12).

¹ Tim St. John, "Gospel-Centered Counselor Training," session 1: "Foundation of Gospel-Centered Counseling," p. 4, Lighthouse Community Church, accessed October 2018, <https://lighthouse-southbay.org/ministries/counseling/>.

² Paul David Tripp, "[1st Peter] 3. Investigative Reporting," sermon (audio), 33:15, Paul Tripp Ministries, accessed February 25, 2020. https://www.paultripp.com/sermons#!swx/pp/media_archives/170495/episode/58413.

³ Jay E. Adams, *A Theology of Christian Counseling: More Than Redemption* (Grand Rapids: Zondervan, 1986), 16.

Fear of the Lord and loving God (1 Pet 1:17, Mt.22:36-40).

The pervasiveness and devastation of sin and idolatry (1 John 1:5-22)

- See with eternity-eyes with hope (1 Pet 1:17, 3:15,4:14)

Look: A critical assessment of one's worldview demands observation of three interrelated epistemological priorities:

- Information / Description
- Interpretation / Theory
- Intervention/ Learn⁴

Took: Worldview is the set of beliefs about fundamental aspects of reality that ground and influence all our perceiving, thinking, knowing, and doing. It affects our worship, "worth-ship," what we treasure, value, place our hope, and what we inordinately desire or fear.⁵

The heart's response towards God, his gospel, and his Words shape the identity in Christ and grow in Christlikeness for God's glory.

⁴ David Powlison, *The Biblical Counseling Movement: History and Context* (Greensboro, NC: New Growth Press, 2010), 297, 298.

⁵ Jenn Chen, "I Am Not My Ethnicity," *IBCD* (blog), August 2, 2019, <https://ibcd.org/wp-content/uploads/2019/06/Im-not-my-ethnicity-audience-outline-final.pdf>.

Soul Care & Discipleship, Session 3. How God changes people

Hook:

To understand the way God changes people, to receive his counseling, and to engage in soul care and discipleship.

Book: Jeremiah 17:1-14⁶

- The context (1-4). thorns of idol worship in the hearts of Judah.
- Contrasting two images of bush and the good tree.

God, the object of his trust.

Heat and drought come in both scenarios. Difficulties and suffering present because of sin in the world and us

- God is our authority (9-10, 13-14).

The heart cannot be their source of authority on how to live.

Trust in authority outside of our hearts.

God knows and reveals what is right.

God is the source of living water (8,13).

- The call to hope (14).

Gospel hope and promise for healing and salvation by the power of the Holy Spirit.

Look: Heart We are made in the image of God (Ge.1:26). The heart is the place for a spiritual relationship with God (Proverbs 4:23). The root determines whether the tree's fruit will be good or bad (Jer. 17:5-8; Luke 6:43-45). Human behavior is tied to thoughts, intentions, and affections of the heart. God sees our hearts (1 Sa.16:7, Jer.17:10).⁷

⁶ Adopted from Rebecca French, "Using Jeremiah 17 in Counseling," *Association of Certified Biblical Counselors* (blog), July 2, 2020, <https://biblicalcounseling.com/using-jeremiah-17-in-counseling/>.

⁷ Edward T. Welch, "Motives: Why Do I Do the Things I Do?," *Christian Counseling & Educational Foundation*, April 5, 2016, <https://www.ccef.org/book/motives-why-do-i-do-the-things-i-do/>.

Cross Our need for God's holistic care.⁸

- His person is the triune God (Father, Son, and Holy Spirit).
- His presence through the indwelling of the Holy Spirit within believers' hearts.
- His placing of us, through the forgiveness of our sins, into God's family as his children, living a life dead to sin but alive in Christ by the power of the Holy Spirit.
- His purposes for us to have intimacy with God (Matt 22:37-38), to love others as ourselves (Matt 22:39-40), to imitate Christ (John 13:34; Rom 8:28-29), and to carry out the Great Commission (Matt 28:18-20); His provisions for us to fight the good fight through unfailing love, forgiveness, freedom, and fullness in Christ.

Took: Real holistic understanding has three directions: God, others, and us.

- The first step is to know and be known by God, the only one who can do (Psalm 139:1).
- The biblical purpose of life guides our heart's motive from the present situation of Self-centered, Others- centeredness to toward God-centeredness
- We can encourage repentance of sins by presenting God's gracious promise of forgiveness in Christ and shares the path for progressive victory over sin (1 John 1:8-2:2; 2 Cor 2:5-11; Col 3:1-17; 2 Tim 2:24-26).
- We learn to understand others and view each other as family members, each with their own internal and external lives worthy of exploration and love.

⁸ John M. Warlow, *The CURE for Life: Part One; God-Centred Transformation* (Pacific Pines, Australia: Ocean Reeve, 2018), 103.

Vision Camp Session 1. Emotion and Feeling

Hook:

Personal Story of a MK about the struggle with the sense of belonging.

Objectives:

Show empathy with the suffering of MKs and TCKs.

Love them well by learning the biblical view of culture, ethnicity, and identity of Asian MKs.⁹

Book: 1 Pet 1:1,2

- A feeling of being the exiles of the dispersion with soft suffering: a loss of community, lifestyle, places. The emotions of sadness and grief need to be validated (1:6)
- 1 Pet 1:1-2. Identity of being God's elect with God's higher plan, the sanctification of the Holy Spirit, and obedience to Jesus Christ.
- 1 Pet 1:3-4 Thanksgiving, joy, and praise God because of new birth to a living hope through Jesus' resurrection and to an inheritance in heaven that is imperishable, undefiled, and unfading. (1 Pet 1:8-9)
- 1 Pet 1:22, 2:4,5, 4:10. Christian community-- The Kingdom of God, we belong to God's Spiritual house and community

Look:

- **Love** Name the emotions as sufferers as MKs: the sense of loss, vulnerability, shame, suffering, living like global nomads/ globetrotter /neither or exactly both, Allow and acknowledge a grieving period – a time to cleanse out and pour out raw emotions to God.
- **Know** the heart through the window of emotions, instead of dismissing them or trying to fix one's situation by providing something lacking. Ask the right

⁹ Megan I. Beard, "BIBIMBAP: Identity Construction in Korean Third Culture Kids during Higher Education" (Ph.D. diss., University of South Carolina, 2014), 322.

- questions to understand the heart issue: thorns of broken dreams, broken relationships and failure, unhealthy and sinful attitudes and habits.
- **Speak** The heart is the center of a person, and the heart is where desires, feelings, thoughts, beliefs, will, and making choices occur. The emotions are God-given as image-bearers who respond to life experiences and reveal what we value, love, and worship. Bring the emotions to Jesus (Heb 4: 15-16, 1 Pet 1:2, 6-9). God does not just change the circumstances right away. He changes our hearts over time. Have hope and value God's purpose and calling to live as the children of God with grace, peace, a living hope, inheritance, and the salvation of their soul (1 Peter 1:1-7).
 - **Do** Watch out for the danger that MKs go to the wrong places to soothe their sadness, grief, or bitterness. The false idols of hope promise a comfortable life without suffering and give small security in the world.

Took:

- God is the God of comfort (2 Cor 1:3-5). Connect with God, who is sovereign, wise, and good. There is a story of Joseph (1 Pet 3-2:10, Gen 50:20).
- Through suffering, we grow in the likeness of our Savior and Lord Jesus. He comforts us and invites us to look at the Son, Jesus' suffering, and his sorrow in our places. Connect Jesus' suffering for healing (Isa 53:5).
- When our emotions go down and down, we die with Jesus. Then as we worship and love God, we begin to rise. Sadness is turned to joy. It is a gradual process (J-Curve, know, love, speak, and do diagram).
- Suffering is a pathway to glory and joy. The most incredible suffering in history was the murder of the only truly innocent man who ever lived, and the wrath of God Jesus took in our place. The Christian who avoids suffering misses fellowship with Christ as not only their savior but fellow sufferer but also immeasurable glory (Rom 8:17, Heb 12:2). Fellowship provides the sense of

belonging through the Christian community, the church, and sharing thoughts and experiences (John 15:5, Matt 22: 36-40)

Breakout Session Questions:

Where do you find your community? What makes it challenging to find a community? Do you remember when your suffering and difficulties caused you to grow and build characters, such as patience, resilience, kindness, love, joy, and peace?

Soul Care & Discipleship, Session 4. Biblical Anthropology and Soul Care

Hook: Developmental psychology says one’s environment (e.g., culture, race, family, school, friends, church, and community) influences one’s identity. Social anthropology contributes much to our understanding of social systems, such as people, families, clans, communities, and the world. TCKs live amid intercultural intellectual challenges. There is one’s worldview at the heart of identity, which contains more than one’s thought but includes one’s experience with the faithful repetition of culture, language, and ethnicity.¹⁰ An in-depth biblical understanding sees human beings by taking the whole person seriously in their entire life context, as relational, rational, volitional, emotional, and physical.

Objectives: Build up a biblical comprehensive view of man for the soul care and discipleship.

Book: Ephesians 2:1-10

Before Conversion	Anthropology	After Conversion
Lost, Dead in sin (2:1-5)	Eternal being	Saved and being alive in Christ (Eph 2:5)
In the world (2:2)	Embedded being	In the heavenly realm (2:6)
Passions of our flesh (2:3)	Embodied being	God’s workmanship (2:10)
Disobedient (2:2)	Volitional being	Obedient (2:8-10)
Cravings of flesh (2:3)	Emotional being	Mercy, love, and grace (2:8)
The mind of the children of wrath	Rational being	By faith and grace, no boasting (8,9)
With Satan (2:2)	Relational being	With Christ (2:5)

¹⁰ Trevin Wax, “Should We Do Away with Talk of Worldview?,” *Gospel Coalition* (blog), October 9, 2018, <https://www.thegospelcoalition.org/blogs/trevin-wax/away-talk-worldview/>. This article is adapted from Trevin Wax, *Eschatological Discipleship: Leading Christians to Understand Their Historical and Cultural Context* (Nashville: B&H Academic, 2018).

Look:

- God made us in His image for His glory: Eternal being (Gen 1:26-28)
- God made us for mutual loving connection (Pss 42:3,4), being embedded life-situation and to engage our world: Embedded being as social-relational beings. We need to grow in wisdom as stewards of the world (Gen 1:28). God made us as embodied beings (Gen 2:7, Jn 1:14). The mind and heart have a complex inter-working connection.
- God cares for our hearts, which contains thoughts, feelings, and choices. Intelligent beings with the ability to process information. Affection and emotion in building our relationship with God, others, and oneself. Volition is reasons and intentions behind the choices we make.¹¹
- The Bible calls us to be responsible in our ways of response, beliefs, desires, and intentions. All our functions are interrelated and overlapping. The context of the heart is God, self, others, and our circumstances. These heart function responses either by faith or by sin (Gen 3:1-7, 1 Peter 1:13-19). The heart is meant to worship God. The example of Jesus is the perfect example of a nature that worships God (Lk 22:42).

Took: Faith involves expressing the raw content of the heart to God while submitting to what God said about himself in his Word."¹²

¹¹ Jeremy Pierre, *The Dynamic Heart in Daily Life: Connecting Christ to Human Experience* (Greensboro, NC: New Growth Press, 2016), 30-52.

¹² Pierre, *The Dynamic Heart in Daily Life*, 116, 117.

Vision Camp Session 2. Identity in Christ

Hook:

MKs have formed an elongated identity that crosses over the different cultures
MKs can anchor their identity through the union with the Christ, faith in the
triune God, building up the fear of the Lord, faith in Jesus Christ, and
fellowship with the Holy Spirit among God's community.

Book: 1 Pet 1:3-2:10, Jn 15:5,7,9,20

Look:

- First, believers are saints (1 Cor 1:1-4).¹³ Believers are God's chosen ones and saints in whom the Holy Spirit works to form Christlikeness in their hearts (Eph 1:3-10).
- Second, believers are sufferers (2 Cor 1:3-4; cf. Exod 3:7-8a).¹⁴ Address honestly the situational stressors at the interpersonal, intrapersonal, and extra personal levels. They can cry out to God for help because he hears them and helps and comforts during their affliction.
- Third, believers are sinners. Only the intervention of God himself can cure an evil heart (Jer 3:22; 31:31-37; Ezek 36:24-32) with the hope of God's good work (Phil 1:6; 3:12-14), MKs can repent of the idols of contemporary culture, family, and the world as well as the false worship of one's desires, which is idol switching.¹⁵
- Fourth, believers are shepherds (i.e., under-shepherds).

Took:

¹³ Robert Cheong and Heath Lambert, "The Goal and Focus of Spiritual Formation," in *Christ-Centered Biblical Counseling: Changing Lives with God's Changeless Truth*, ed. James MacDonald, Bob Kellemen, and Steve Viars (Eugene, OR: Harvest House, 2013), 285.

¹⁴ Michael R. Emlet, *Cross Talk: Where Life and Scripture Meet* (Greensboro, NC: New Growth Press, 2009), 74.

¹⁵ Timothy Keller, *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope That Matters* (repr., New York: Penguin Books, 2011).

- Discern the false notions of identity
- Reclaim the biblical truth of our identity in Christ
- Reflect on the transformed identity.

Vision Camp Session 3. Relationship: Biblical Conflict Resolution with Parents

Hook: Illustration of the fish and monkey story¹⁶

Book: Jas 4:1-10, Mt 22: 37-40

- Bible addresses the heart matter (Jas 4:1-3).
- God calls us to reject our world lovers (Jas 4:4-5).
- But God gives more grace (4:6).
- to resist the devil by rejecting his lies and drawing near to God (Jas 4:7,8).
- to repent and humbly submit one's inner desire (4:11-12).
- Only forgiven sinners by the grace of Jesus Christ can be kind, tender-hearted, and forgive one another (Eph 4:32).

Look: Conflict comes through the different lays of worldview, language barrier, cultural differences, lack of communication skills. Relationship with God is the foundation building relationship with oneself and others.

Took:

Biblical peacemaking teaches the three crucial steps for peacemaking: glorify God, repent, and love others. Growth in relational wisdom, character, and understanding as the fruit of the Holy Spirit (Lk 2:52).

MKs have the advantage of speaking the multilanguage and cultural competence.

¹⁶ Gibbons and Brazil, *The Monkey and the Fish*, 19.

Parenting Session **What is MK Soul Care and Discipleship?**

Objectives:

This lesson is to help missionary parents to understand MKs' inner and outer world and be equipped for soul care and discipleship, partnering with the church, MK care staff, and fellow parents.

Book: The book of Ephesians

Ephesian Fathers¹⁷

- Fathers who have experienced the gracious, life-transforming salvation described in Ephesians 1-3
- Fathers committed to whole-souled participation in the life of a healthy church (4:1-16)
- Fathers resolutely determined to reject the world's perspectives on parenthood and manhood and womanhood (4:17-18)
- Fathers deeply concerned not to grieve the Holy Spirit (4:25-32)
 - Eph 4:25 - Honest communication "speak the truth in love."
 - Eph 4:26 - Current issue, before the sun goes down
 - Eph 4:29 - Issue, not the person, according to a person's needs to benefit them.
 - Eph 4:32 - Speak as forgiven sinners
- Fathers determined to walk in love, radical holiness, and the fullness of the Holy Spirit (5:1-20)
- Fathers who exemplify Christ-like headship over their wives (5:21-33)
- Fathers committed to waging spiritual warfare in the significant issue of raising children (6:10-20)

Look: Missionary Parent's Role.

¹⁷ Albert N. Martin, "How Not to Foul up the Training of Our Children," Sovereign Grace Audio Treasures, accessed August 18, 2020, http://www.sg-audiotreasures.org/am_foul.htm.

- Family is the institution created by God (Gen 1:27, 28, 2:24). Parenting is part of obeying two commandments: The Great Commission (Matt 22:36-40) is not only for evangelism but also for disciple-making, which involves the great commandment (Mark 12:12; 29-31).¹⁸
- Family as Church. The family is God’s design for parenting¹⁹ (Deut 6:1-9, Eph 6:4). Marital harmony provides physical and emotional care for children (Eph 6:4). Parents should provide verbal instruction (Eph. 6:4. Prov 1- 9) and physical discipline with love, humility, and God’s glory (Eph 6:4).²⁰
- The church as a family_(Eph 4:11,12): ²¹ Providing biblical parenting education,²² “One another” ministry, intentional and intensive discipleship (Rom 15:14; Col 1:28, 29; 2 Cor 5:17-21), Empathizing difficult parenting through sustaining ministry.²³

Took: Parenting and discipleship are not a sprint but a marathon. (Isaiah 1:2)²⁴

¹⁸ Paul David Tripp, “The Great Commission: A Paradigm for Ministry in the Local Church,” *Journal of Biblical Counseling* 3, no. 2 (1998): 2.”

¹⁹ Paul David Tripp, “Getting to the Heart of Parenting with Paul Tripp,” *Gospel Coalition* (blog), accessed January 14, 2019, <https://www.thegospelcoalition.org/article/getting-to-the-heart-of-parenting-with-paul-tripp/>.

²⁰ Adapted from “Assessment Inventory” in Robert D. Jones, “Common Ways Parents Provoke Children to Anger or Despair” (lecture notes for BC35100: Marriage and Family, The Southern Baptist Theological Seminary, n.d.), 156. Top five ways MK missionaries need to evaluate the "family environment: Marital unrest, Lack of proper priority (ministry, family, etc.), Modeling inappropriate anger with inconsistent discipline, and parents not united in the discipline.

²¹ Timothy Paul and John David Trentham, *Practical Family Ministry: A Collection of Ideas for your Church* (Nashville: Randall House, 2015),⁴³.

²² Tedd Tripp, *Shepherding a Child’s Heart* (Wapwallopen, PA: Shepherd Press, 1995), 103-25.

²³ Timothy S. Lane and Paul David Tripp, *How People Change: How Christ Changes Us by His Grace: Facilitator’s Guide*, 3rd ed. (Greensboro, NC: New Growth Press, 2010), 74.

²⁴ Stuart Scott and Martha Peace, *The Faithful Parent: A Biblical Guide to Raising a Family* (Phillipsburg, NJ: P&R, 2010), 8.

APPENDIX 3

ONLINE POST ABOUT TCK AND BIBLICAL COUNSELING IN VISION CAMP

Table A2. Online post about TCK and biblical counseling in Vision Camp

Presenter Name	Princeton Biblical Counseling Team: Mr. and Mrs. Lee, Mrs. Owen, and Miss Lee (South Africa)
Topic/Title:	TCK (Third Culture Kids): Identity and Navigating Inner and Outer Worlds.
Brief Description:	<ul style="list-style-type: none"> • Growing up between worlds in the context of ministry, young people often ask, “Who am I? Where do I belong? What’s the purpose of my life?” By looking at important aspects of MKs and TCKs, we will create a space where they can be known by God and others, as we understand one another, together with some fun and fellowship. • We will explore the topics on “Foundation of Identity, Feeling and Emotion, Fellowship and Relationship.” • These sessions will prepare MK/TCKs for life ahead and equip them to thrive in their strengths and manage challenges.
Sessions: (please propose weekends in August and/or September)	<p>There are three main sessions with various topics:</p> <p>August 1: Feeling and Emotion: sadness, fear, a sense of belonging</p> <p>August 8: Foundation of Identity</p> <p>August 15: Fellowship and Relationship</p> <p>One-hour session (Proposed dates: August 1, 8, 15. Time is 10 AM EDT) Three sessions will be offered.</p>

Presenters

Mr. and Mrs. Lee

Lee is a pastor at Princeton Bible Fellowship church. PBFC. Mrs. Lee is pursuing D Min at SBTS. They have three sons. There are three ACBC (Association of the Certified Biblical Counselor) certified counselors in PBFC: Lees, and Cowen.

Mrs. Cowen is a missionary in PBFC.

She has two sons, and a daughter & a son-in-law. She has a MA from PTS.

Ms. Lee

Lee is in Pretoria UBF in South Africa as an MK. She studied education and taught English in Korea for a year. She loves to share different aspects of life and value the power of the community. She believes there is so much more in God and her hope and expectation are in Jesus.

7. TCK (Third Culture Kids): Identity and Navigating Inner and Outer Worlds

Growing up between worlds in the context of ministry, young people often ask, "Who am I? Where do I belong? What's the purpose of my life?" By looking at important aspects of MKs and TCKs, we will create a space where they can be known by God and others, as we understand one another, together with some fun and fellowship. We will explore the topics on "Foundation of Identity, Feeling and emotion, Fellowship and Relationship." These sessions will prepare MK/ TCKs for life ahead and equip them to thrive in their strengths and manage challenges. There are three main sessions with various topics simultaneously: identity, sadness, fear, emotion, conflict resolution, and a sense of belonging.

Session : August 1: Identity, August 8: Feeling and Emotion: sadness, fear, a sense of belonging August 15: Fun fellowship and Conflict resolution

Language : **ENGLISH**

Figure A2. Description of TCK interest group¹

¹ Abraham Lee, "UBF Vision Camp Series," UBF Vision Camp, accessed August 2, 2020, <https://visioncampubf.org>.

APPENDIX 4

CARE AND DISCIPLESHIP PERSONAL
INVENTORY SURVEY

Agreement to Participate

Princeton Bible Fellowship Church is committed to providing quality, distinctively Christian care for our Vision camp attendants.

A ministry project in which you are about to participate is designed to assess and improve biblical soul care and discipleship among participants of missionary kids in Vision Camp 2020.

This research is being conducted by Grace Lee for purposes of collecting data for a ministry project, “The soul care and discipleship for missionary children.” In this survey, you will be asked about the topic of the foundation of identity, feeling, and fellowship. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

Because ministry is relational, we prefer that you include your name below rather than anonymously complete the survey. If you prefer to be anonymous, however, please use the email address for future reference.

By your completion of this survey, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.¹

I agree to participate

I do not agree to participate

I consent to participate in the research project. _____

I do not consent to participate in the research project. _____

Signature of participants: _____ date _____

Signature of legal guardians (if the participant is under 18 years of age) _____

¹ Questions 4-10 are adopted and modified with permission from Michèle Phoenix, “Survey of Adult MKs,” accessed July 10, 2020, <https://michelephoenix.com/survey-for-adult-mks/>. Questions 11-12 are adopted and modified with permission from Hong Sik Yoon, “Personal Data Inventory,” Sowon Counseling Center, accessed January 1, 2019, <https://swcounsel.org/>.

Name: _____

Email Address: _____

Gender: Male ___ / Female ___ Age _____

SD: Strongly Disagree

SA: Strongly Agree

MK: Missionary Kid, Missionary Child

TCK: Third Culture Kid

1. Have you professed Jesus Christ as your Lord and Savior?

___ A. Yes

___ B. No

2. I am a child of God, forgiven by the grace of forgiveness through the gospel of Jesus.

SD						SA
1	2	3	4	5	6	

3. I grow in understanding of my sinfulness and realize the need for the gospel of Jesus.

SD						SA
1	2	3	4	5	6	

4. I have struggled with language barriers and/or future direction regarding college and career.

SD						SA
1	2	3	4	5	6	

5. I am aware of my social difficulties, such as living cross-culturally in the mission field.

SD SA
1 2 3 4 5 6

6. As a MK, I am burdened to live by the expectations of parents and church to be perfect and perform.

SD SA
1 2 3 4 5 6

7. Being an MK has defined me in significant ways.

SD SA
1 2 3 4 5 6

8. I feel at home and accepted into the community in the hosting country (Mission field), where I can freely voice my thoughts and opinion

SD SA
1 2 3 4 5 6

9. I feel at home and accepted by school friends/peers, where I can freely voice my thoughts and opinions.

SD SA
1 2 3 4 5 6

10. I feel at home and accepted into the community of my parent's passport country, where I can freely voice my thoughts and opinions.

SD SA
1 2 3 4 5 6

11. Which emotion(s) do you want to overcome? (Choose all that apply to you).

- a. Sadness
- b. Lack of belonging
- c. Fear

- d. Shame
- e. Guilt
- f. Anger

12. Which of these are you searching for? (Choose two most prominent ones)

- a. Comfort: To have a more stable life, gratification, avoiding pain
- b. Benefit: Advantage on life/ Social relationship/ Position
- c. Power: Significance through success, winning, and influence
- d. Approval: To please, to get affirmation, acceptance in relationship.
- e. Control: dominance through hard work, self-discipline, self sufficiency

13. You believe in Christ's sacrificial love and forgiveness of sins through the gospel and experience the abiding grace and fullness through the Holy Spirit.

SD						SA
1	2	3	4	5	6	

14. I am growing more like Christ through union with Christ, even though I struggle with sin.

SD						SA
1	2	3	4	5	6	

15. I believe in God's wisdom, power, and good purpose for my life.

SD						SA
1	2	3	4	5	6	

16. I believe in Christ's sacrificial love and forgiveness of sins through the gospel and experience the abiding grace and fullness through the Holy Spirit.

SD						SA
1	2	3	4	5	6	

17. I have a strong church community and/or support system that I can talk to when I need help or advice.

SD						SA
1	2	3	4	5	6	

18. I practice spiritual disciplines such as Worship, Daily Bible Reading, and prayer, and fellowship with the church community and service.

SD SA
1 2 3 4 5 6

19. What kind of fruit of the Spirit do you want to achieve through God's grace?

(Choose two that are the highest priority)

- a. Love
- b. Joy
- c. Peace
- d. Patience
- e. Mercy
- f. Relationship

20. My parents are aware of my identity as a MK/ TCK and understand me.

SD SA
1 2 3 4 5 6

21. I feel accepted by my family and can openly talk to them about my problems, difficulties, and who you are.

SD SA
1 2 3 4 5 6

22. Knowing my family did something to make the world better and are participating in God's work is one of the best parts of being an MK.

SD SA
1 2 3 4 5 6

23. I have a strong community and/or support system that I can talk to when you need help or advice.

SD SA
1 2 3 4 5 6

24. I want to grow in Christlikeness through a renewed mind, such as loyalty, gentleness, godliness, and brotherly love.

SD						SA
1	2	3	4	5	6	

25. Being an MK has helped me positively in various ways, such as language acquisition, identity, and a global world view.

SD						SA
1	2	3	4	5	6	

26. Do you want to have more information on soul care, discipleship, and topics regarding MK/TCKs?

- a. Yes
- b. No

APPENDIX 5
CARE AND DISCIPLESHIP CURRICULUM
EVALUATION

The following evaluation was sent to an expert panel of ACBC certified counselors, missionary parents, staff of Vision camp, and adult MKs. This panel evaluated the course material to ensure it is biblically faithful, sufficient, and applicable.

Care and Discipleship Curriculum Evaluation					
Name of Evaluator: _____			Date: _____		
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness					
The content of the curriculum is hermeneutically sound. All Scripture is correctly interpreted, explained, and applied.					
The content of the curriculum is theologically sound.					
Scope					
The content of the curriculum sufficiently covers every issue it is designed to address.					
The curriculum sufficiently covers the basics of biblical counseling.					
Accountability					
The curriculum sufficiently addresses the willingness for accountability.					
The curriculum makes use of various learning approaches such as lecture, discussion, case studies, role play, and homework.					
Practicality					
The curriculum includes opportunities to relevant to practical life.					
At the end of the course, participants will be able to help others biblically.					

Please include any additional comments regarding the curriculum below.

APPENDIX 6

T-TEST

The following tables display the t-test results from comparing the pre-and post-project CDPI scores. The measure for this goal included a post-session survey, and the goal was met when a t-test for dependent samples demonstrated a positive, statistically significant difference between pre and post training survey scores: $t_{(14)}=2.02$, $p < .033$.

Two participants had been pre-exposed to the survey questions that it became clear their information made sense to be removed as an outlier. The question 13 and 16 were identical that the average score was recorded. The two-tailed t-test measured the survey statements using the Likert scale in the section pertained to the heart's response to God amid the situation (Domain of Situation, the Cross, and Fruit).¹

Table A3. T-Test: Paired two sample for means

	Pre-Session Survey	Post-Session Survey
Mean	76.84615385	79.73076923
Variance	56.01602564	21.10897436
Observations	13.00000000	13.00000000
Pearson Correlation	0.736021216	
Hypothesized Mean Difference	0.000000000	

¹ The Thorn and Heart domain is a section pertaining to information about the acknowledgment of the challenges of TCK, and the Likert scale measures the severity of the exploratory analysis. Only the section pertaining to the heart's response to God and the situation is used for the T-test analysis.

Table A3 continued

	Pre-Session Survey	Post-Session Survey
df	12.0000000	
t Stat	-2.0201524	
P(T<=t) one-tail	0.0331335	
t Critical one-tail	1.7822876	
P(T<=t) two-tail	0.0662671	
t Critical two-tail	2.1788128	

Table A4. Pre- and post-CDPI data for t-test

Participant	Pre-Test Total	Post-Test Total Sum
1	79.0	83
2	87.5	87.5
3	74.0	78.0
4	75.0	73.5
5	83.0	82.0
6	68.5	75.0
7	78.0	75.0
8	80.0	83.0
9	79.0	83.0
10	80.0	83.0
11	83.0	86.0
12	83.0	78.5
13	66.0	76.5
14	62.0	75.5

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ABSTRACT

SOUL CARE AND DISCIPLESHIP FOR MISSIONARY KIDS THROUGH THE WORLD MISSION DEPARTMENT IN UNIVERSITY BIBLE FELLOWSHIP

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This project seeks to encourage missionary children (MKs) and Third Culture Kids (TCKs) in University Bible Fellowship through the biblical soul care and discipleship during the MK camp. Chapter 1 introduces the ministry context of University Bible Fellowship, the rationale for the Asian MK care, and its goals. Chapter 2 provides the theological basis for MK care and discipleship through the exegesis of Matthew 22:35-40, 28:18-20, and 1 Peter 1:1-12. Chapter 3 explains MK care's biblical foundation and methodology for presenting issues: the identity, the sense of loss and belonging, and the conflict resolution. Chapter 4 details curriculum, the process of caring, and discipleship for MKs through teaching and administering a pre-and post-series survey. Chapter 5 evaluates the efficacy of the project, suggesting further development. Comprehensive biblical soul care can provide MKs comfort and a hopeful purpose to grow in wisdom and Christlikeness through family and Christian fellowship.

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