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Developing a Pastoral Leadership Guide
In Light of the Biblical Teachings and the Contemporary
Management Concepts

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A Thesis Project

Presented to

Dr. Frank Schmitt and the Faculty of
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Doctor of Ministry

By
Jonathan C. Liu

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Grade

Frank Schmitt

Mentor

Frank Schmitt

Reader

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Chapter One

INTRODUCTION

A. Statement of Problem

After more than two decades of ministry in local churches as a pastor and occasions to speak at other churches, this author was able to observe the conditions and situations of pastors and people in local churches and has come to the conclusion that the church "rises or falls on leadership."¹ The lack of leadership in today's churches, especially the smaller churches, has caused all kinds of problems which have stagnated a healthy growth of the church.

There are pastors who have no training in the concepts and skills of leadership and lay people who are not being equipped to do the ministry. Most of the work in the church is being carried out by the pastor himself, with the help of his wife and children. This scenario has cost the church a great deal. In contrast, lay people in the church have been well trained in the business world and are better prepared for managing their jobs. When these people become leaders of the church, the pastors often feel threatened

¹ John Maxwell, Developing the Leader Within You (Nashville: Thomas Nelson Publishers, 1993), n.p.

and insecure, which then leads to conflicts and problems between the pastors and the people.

The church, on one hand, seems to lack pastoral leadership. At the same time, the church is very much into the contemporary management mode. As concepts and theories of contemporary management are being adopted and adapted, the church is filled with ideas and concepts which are quite foreign to the teachings of the Scriptures. How far can we go in terms of applying secular concepts to Christian ministry? How does ministerial leadership work in a managerial world?² Is there a dividing line? How can we be contemporary and up-to-date without compromising Biblical principles?

To understand this entanglement, we must pay attention to what is happening in the world. At the same time, we must study the Bible carefully to truly understand what it means to be a pastoral leader in today's world.

B. Statement of Purpose

The purpose of this paper is threefold: First of all, it is the author's conviction that anything related to ministry must be based on the Scriptures. Therefore, a careful examination of Biblical data in regard to

² Bruce W. Jones develops this concept in Ministerial Leadership in a Managerial World (Wheaton: Tyndale House Publishers, Inc., 1988)

pastoral leadership will be researched so that a clear understanding of what it means to be a leader in a Biblical perspective can be delineated. How does the Bible define leadership? What are the qualifications that a leader should possess? What are the functions of a Biblical leader? What are the problems leaders face? Who were the model leaders in the Bible? The Bible is not a manual for Biblical leadership, but it provides enough information for one to articulate on this important subject.

As a student of the Bible, one can immediately discover that God works through one man at a time. He created Adam; He chose Noah in a perverse generation; He called Abraham to be the forefather of the Jews; He selected Moses to lead the chosen people to come out of Egypt; He appointed Joshua to lead Israel to cross the Jordan river. The list goes on and on. In the New Testament, God still used men for his work, John the Baptist, Peter, Paul and many other apostles; and on top of all, Jesus Christ the Son of God. Through gathering Biblical material, a Biblical teaching on leadership will be formulated. This is chapter two.

A second purpose is to investigate the contemporary concepts of leadership, especially in the areas of management. As the world changes rapidly, the church must also change. This is true in the areas of leadership and management. All successful corporations and businesses have contributed their success to management styles and leadership skills. The church of Jesus Christ is already very much influenced by what is

going on in this area. It is this author's desire to look into this area of concern and to learn what it is that makes it work. This is chapter three.

A final purpose is to integrate the two seemingly different approaches of leadership, namely, Biblical teachings and contemporary concepts. This author believes that they are not mutually exclusive, even though in some areas they are quite different. In order to make the best use of both, one must make a clear distinction between them, and at the same time, know how to integrate some of the good ideas of contemporary management into pastoral leadership. In so doing, this author will try to do justice to both and try to maintain a balance between them. This is chapter four.

C. Statement of Importance of the Problem

Pastoral leadership is the key to success in the ministry of the church. Capable and skillful leaders will create an atmosphere of excitement, give directions to move forward, and develop people to grow into maturity. As the Barrs state,

Leadership is the process of influencing people to give their energies, use their potential, release their determination, and go beyond their comfort zone to accomplish goals. Leadership is a dynamic process. It affects, risks, drives, inspires, threatens, supports, and leads.³

³ Lee & Norma Barr, The Leadership Equation (Austin: Eakin Press, 1989), p. 9.

Without strong pastoral leadership in the local churches, the ministries and people will suffer. The reasons for the importance of pastoral leadership are as follows:

First, the problem of the church is the pastor, because it is he whom God has entrusted to lead the sheep. The pastor is responsible to fulfill that calling. While not everyone is born a leader, leadership skills can be developed, articulated, and enhanced. It is the pastor's responsibility to take initiative to avail himself for opportunities to learn and to be trained. The church has all kinds of problems, such as conflicts among people or coworkers, but some of them could be avoided and better handled if the pastoral leadership has the skills to handle them correctly.

Second, concepts in the managerial world today have made great impact on many businesses. The church is not a business, nevertheless, it deals with people, programs, and projects as much as any other organization. Knowledge and skills of handling people, abilities to envision the future, methods of setting long range goals, and ways of communication are just as important in the church as they are in the business world. Integrating useful material from the managerial world into the ministry of the church will be beneficial.

Third, as some churches are growing larger and larger, pastors are tempted to be as successful as their peers. Sometimes they go beyond their means to satisfy their ambitions, and the result is failure. Therefore, it is

important that pastoral leaders develop their character along with other ministerial skills. As one in the ministry for some time, this author's desire is to see many men used by God in their respective ministries and be successful in God's eyes.

The church needs pastoral leaders "to help people achieve what they are capable of, to establish a vision for the future, to encourage, to coach and to mentor and to establish and to maintain successful relationships."⁴

D. Statement of the Position of the Problem

The position held by this author is that the pastors are responsible to lead the congregation God has entrusted him. It is, therefore, his prerogative to acquire the leadership skills. God will hold him responsible if the church is not being led in the way it should go.

This author is also convinced that the people who sit on the pews today are quite different from previous generations; therefore, different sets of methodologies and leadership concepts are required in order to better minister to them. Understanding contemporary managerial concepts and leadership skills is not only preferred but necessary. This author holds the

⁴Stuart R. Levine & Michael A. Crom, The Leader in You (New York:Simon & Schuster, 1993), P. 21.

position that to apply some of the proven human and management skills developed by secular research and writers does not violate the biblical principle of separation. However, one must understand that the ultimate concern and purpose of the two may be different; one might be more concerned about product and achievement of oneself, the other might be more concerned about the people and their spiritual maturity.

The statement of the position is that pastoral leadership must make an effort and commit himself to develop his own leadership skills and also equip others to be leaders, both pastoral and lay.

As a pastoral leader, one must recognize the grave responsibility he has received from God to train and to disciple God's people. He must value each one of them, and do all he can to help them reach their God-given potential.

To be a pastoral leader in a contemporary world, one must constantly and consistently keep himself up-to-date; to know the world he lives in, and to be alert to what is going on around him. He must be open to changes and new ideas, as John Maxwell states,

To be a leader you must preserve all through your life the attitude of being receptive to new ideas. The quality of leadership you will give will depend upon your ability to evaluate new ideas, to separate change for the sake of change from for the sake of men.⁵

⁵Maxwell, Developing the Leader Within You, p. 45.

E. Limitations

The limitations of this thesis are threefold. First, since the literature on leadership is numerous, this thesis will limit itself to the use of contemporary leadership concepts in pastoral leadership.

Second, the writing of this thesis and its applications will be basically for the church pastors, though not exclusively.

Third, this thesis will limit its scope to discussions on the ecclesiastical, practical, and the theological aspects.

F. Research Methods

A library research of both secular and Christian literature in regard to leadership and management will be performed. Upon completion of the research, the material collected will be analyzed, then evaluated and organized to make them applicable to pastoral leadership.

G. Results

The results and conclusions of this paper will be translated into Chinese, which then will be used to train and develop pastoral leadership among the Chinese churches in North America.

Chapter Two

THE BIBLICAL TEACHINGS ON LEADERSHIP

A. The Concepts of Leadership

The Bible is not a manual for leadership. In fact, when the concepts of leadership does occur, they appear more often in terms of servanthood than in leadership. Moses, the great hero and leader of the Jewish people, was called "the servant of the LORD."¹ Kenneth Gangel states,

Very few Old Testament didactic portions deal directly with leadership. One could draw inferences from certain recitations of the Law and Prophets and multitudinal guidelines from Proverbs and poetical literature. But none of these really represent didactic description of godly leadership.²

In the New Testament, several words connote the meaning of "govern", "guide", and "lead". A predominant word for leadership is the word *hegeomai* which means "to lead"; "to think"; "to believe"; "to regard as".³

In Hebrews 13:24, the word *hegoumenous* was translated as "the leaders".

The author greets the "leaders" before he greets "all God's people" which

¹Joshua 1:1. (New International Version).

²Kenneth Gangel, Feeding and Leading (Wheaton: Victor Books, 1989), p. 51.

³Gerhard Kittel, Theological Dictionary of the New Testament Vol. II (Grand Rapids: Eerdmans Publishing Co., 1964), p. 907.

may be an indication that "the community is . . . divided into those who lead and those who are led."⁴ In other words, it is a recognition of the existence of leadership in the early church.

Jesus, as a model leader, has taught a great deal of leadership in terms of servanthood. However, when it comes to defining "leadership" biblically, one has to delineate it from studying the lives of the people God used.⁵ For this reason, the following questions are raised: "Is the subject of leadership Biblical? Are there valid principles for organization and spiritual leadership?"⁶ To these questions, the answer is yes. The Bible, both Old and New Testaments, provides ample resources for establishing biblical leadership principles.⁷

How to understand "leadership" biblically.

1. Biblical leadership is a quality God is seeking to use to accomplish His purpose at critical times in history. The Old Testament history shows that men like Moses, Joshua, David, Elijah, and Nehemiah, were spiritual leaders God used in their respective generations to accomplish God's work.

2. Biblical leadership does not denote infallibility of the leaders. On the contrary, almost all of the leaders whose lives were recorded in the

⁴Ibid., p. 907.

⁵Gangel, Feeding and Leading, p. 51.

⁶Ted W. Engstrom, The Making of a Christian Leader (Grand Rapids: Zondervan, 1976), p. 25.

⁷Ibid., p. 25.

Bible have failures in one way or another. But they were not defeated by their failures. They learned from their mistakes and rose up again victoriously.

3. Biblical leadership is invested with spiritual power and authority.

Jackson W. Carroll defines authority as the following:

Authority is the right to exercise leadership in a particular group or institution based upon a combination of qualities, characteristics, or expertise that a leader has or that followers believe their leader has. To exercise authority involves influencing, directing, coordinating, or otherwise guiding the thought and behavior of persons and groups in ways that they consider legitimate.⁸

Contrary to modern day thinking of equality in every realm, the Biblical leaders were given by God the authority to exercise in regard to spiritual matters. For example, Elijah exercised his spiritual authority over King Ahab, and Nathan used his prophetic authority to convict David of the adultery he committed. Dr. Frank Schmitt says, "Authority in leadership is a spiritual principle. The Christian leader should not be afraid to use it."⁹ Of course, there are also the dangers of abusing authorities.¹⁰ Pastoral leaders are among those who easily get on power trips. As Anthony Campolo, Jr. shares, "It may be that some were attracted to the ministry

⁸Jackson W. Carroll, As One with Authority (Louisville: Westminster/John Knox Press, 1991), p. 14.

⁹Frank Schmitt, Christian Leadership: Pastors as Bishops. (Lynchburg: Lecture notes, p. 15.

¹⁰Two books were written in this regard, The Subtle Power of Spiritual Abuse, and Churches that Abuse.

because they saw in the role of minister the opportunity to exercise power."¹¹ Charles Jefferson says, "The pastor is possessor of a power that is extraordinary and hence he must be evermore on his guard against the temptation to play the lord."¹² It is always a dilemma the pastoral leadership has to face. One can either over use or under use power and authority. The wisdom that pastoral leaders need to acquire and exercise is the careful guarding of the power and authority given to them.

4. Biblical leadership demands higher moral and spiritual standards. Jesus demonstrated a blameless life that no critic of His could find any fault in his life. Paul shared with the church in Thessalonica, "You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed."¹³ A leader's life and how he lives is more important than any other abilities or skills he may have. A secular leader may live an immoral life and still function as an influential leader, but not as a pastoral leader. One cannot expect a pastoral leader to be perfect, but he must not defile himself morally or ethically either. It is important that words and deeds of the pastoral leader give evidence of a life being transformed by Jesus Christ.

5. Biblical leadership is characterized by willing sacrifice. Jesus said,

¹¹As quoted by Alexander Strauch, Biblical Eldership. p. 37

¹²Charles Jefferson, The Minister as Shepherd (Fincastle, VA: Scripture Truth Book Co., n.d.), p. 125.

¹³1 Thessalonians 2:10.

"For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."¹⁴ The trademark of spiritual leaders is that they are willing to sacrifice for the people they lead and serve. Moses sacrificed the privilege of going into Canaan because of Israel's disobedience and disbelief. Joshua decided to live among the people for the sake of winning the war.¹⁵ Paul suffered much for the sake of preaching the gospel to the lost world and for the benefit of the people he had led to the Lord.¹⁶

6. Biblical leadership is described as servanthood. The words "leader" and "leadership" do not appear in the gospels.¹⁷ Jesus saw himself as a servant. Jesus said to his disciples, "For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves."¹⁸ Jesus refused the request of James and John's mother to seat her sons on His right and left, the leadership positions. The lack of the usage of "leader" and "leadership" in the gospels could well be that Jesus meant for the disciples to learn leadership by

¹⁴Mark 10:45.

¹⁵Joshua 8:9.

¹⁶2 Corinthians 11:23-33; Acts 20:17-38.

¹⁷Edgar J. Elliston, Home Grown Leaders. (Pasadena: William Carey Library, 1992), p. 57.

¹⁸Luke 22:27.

following rather than by commanding, supervising, or managing.¹⁹

7. Biblical leadership is mandated by the spirit of team work. Elliston stated that, "Paul emphasized a distributive leadership among the people of God based on gifts or God-given abilities rather than on an authoritarian hierarchical structure."²⁰ Paul saw Christian leadership as a part in the whole and a whole in parts. There is a mutuality among God's people, they all play an important role in the function of the body in their unique ways.

¹⁹Elliston, Home Grown Leaders, p. 57.

²⁰Ibid., p. 61.

B. The Principles of Leadership

Stephen Covey in his best-selling book, Principle-centered Leadership, discusses that to be successful, effective, and fruitful in any institution, be it a home, business or church, one must operate based on principles.

Principles that "are not invented by us or by society, but are the laws of the universe that pertain to human relationships and human organizations.

They are part of the human condition, consciousness, and conscience."²¹

Principles that will apply "at all times and in all places."²²

T. M. Moore, the President of Chesapeake Theological Seminary made a list of seven principles of Biblical leadership, they are:

1. A leader is one who understands his God-appointed calling more in terms of the results that are to be achieved than of the activities that will be required to achieve them.
2. A leader is one who is able to motivate, enlist, develop, and deploy others in the service of his God-appointed calling in a way that leads them to realize their own greatest potential for serving the Lord.
3. A leader is one who is able to organize his work and his resources according to a strategically-focused plan.
4. A leader is one who is able to persevere at his God-appointed calling, even in the face of setbacks, opposition, and seemingly insurmountable obstacles.
5. A leader is one who has learned to be content with the thought that he may never live to see the completion of his God-appointed calling.

²¹Stephen Covey, Principle-centered Leadership (New York: Summit Books, 1992), p. 20.

²²Ibid., p. 19.

6. While leaders have sometimes been called to their tasks directly by the Lord himself, most often they arrive at this position only after an extended period of preparation, trial, and maturing.

7. A leader is one who has clear sense of the eternal context that the larger (than himself or his time) significance of the work he has been given to do.²³

What T. M. Moore advocates is that a leader should "begin with the end in mind."²⁴ As Moses could force the Israelites in the land of milk and honey, so a leader should have a vision and envision the results that lay ahead. Leadership is not just finishing his own goals, it is also developing others so they can lead, as it is said, "the greatest reward a leader can achieve – the greatest legacy a leader can leave – is a group of talented, self-confident, and cooperative people, who are themselves ready to lead."²⁵ Walter Lippmann wrote upon the death of Franklin Delano Roosevelt, "The final test of a leader is that he leaves behind him the other men the conviction and the will to carry on."²⁶

The Biblical principles of leadership is certainly best modeled by our Lord Jesus Christ.

²³T. M. Moore, On My Mind, (Chesapeake Theological Seminary Monthly News Letter, Vol. 6. No. 1, 1991), n.p.

²⁴Stephen Covey, The 7 Habits of Highly Effective People (New York: A Fireside Book, 1990), p. 95.

²⁵Stuart R. Levine & Michael A. Crom, The Leader in You (New York: Simon & Schuster, 1993), p. 109.

²⁶Ibid.

The Principle of Service

When Jesus talks about leadership, he begins with servanthood, which he demonstrated by his own humility. A few hours before his crucifixion, his disciples got into a quarrel; they fought for prominence, as Luke recorded,

A dispute arose among them (his disciples) as to which of them was considered to be greatest. Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves."²⁷

It is inconceivable that the very disciples of Jesus could do something like that at that crucial moment, yet it is undisputably true. Human nature will always strive for prestige, importance and position. It is during those occasions that Jesus used the opportunities to teach his disciples what true leadership and greatness mean. In Jesus' mind, true greatness is not the one who is being served, but the one who serves, that is why he said in the gospel of Mark, "For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many."²⁸ Jesus not only taught the disciples to be servants, he himself demonstrated it at the last supper by washing each and every one of his disciples' feet. Jesus humbled himself

²⁷Luke 22:24-27.

²⁸Mark 10:45.

before he was highly exalted by God the Father. Peter exhorted the young men of his day, "Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time."²⁹ Leadership starts from knee high.

When the disciples disputed among themselves, it indicated that they only had themselves in mind, that they did not think of others, that they had no concern for others as one of them might be their leader. Instead, they fought for themselves as to who should take the prominent position, since "we all are on equal footing."

Jesus did not appoint anyone of them to be the team leader, but he did ask the thought-provoking question, "who among you is the greatest?" If anyone is humble enough, he will not answer, "I am!" As a matter of fact, in Jesus' crowd, there is no one who is the greatest. The greatest is Jesus; but he acted and lived as a servant of all. As Oswald Sanders observes, "True greatness , true leadership, is achieved not by reducing men to one's service but in giving oneself in selfless service to them."³⁰

The Principle of Sacrifice

Jesus offered himself as a ransom for many. Leadership always comes with a price, a price to pay for the responsibility that comes with it. The

²⁹1 Peter 5:6.

³⁰Oswald Sanders, Spiritual Leadership rev. ed. (Chicago: Moody Press, 1989), p. 20.

concept of incarnation is not new in Christian thought, but it is unique in leadership thinking. When God became man – Jesus descended from heaven, he took a giant step to identify himself with the people he was to lead. Leighton Ford says, "Here is a leader who is one with us; in Jesus, God has totally identified himself with us."³¹ Hans Finzel, author of The Top Ten Mistakes Leaders Make, was asked, "Which is the top of the top ten?" His answer was, "I believe that the number one leadership sin is that of top-down autocratic arrogance."³²

Jesus sacrificed his prestige, high position of being equal with God, glory, and many privileges to come down to the earth. He took upon himself the human form and became a servant. Leighton Ford puts it this way:

The most spectacular . . . leadership in the history of humanity took place when the Son of Man became first-century Galilean Jew. In that identification he renounced the status and the rights that he enjoyed as God's Son. Among them, Jesus gave up any right to independence, he was born in a borrowed manger, preached from borrowed boat, entered Jerusalem on a borrowed donkey, ate the Last Supper at a borrowed upper room, died on a borrowed cross and was buried in a borrowed tomb. In renouncing entitlement he exposed himself to temptation, sorrow, limitation and pain . . .³³

By such sacrifices, Jesus became a bottom-up leader and shouldered

³¹Leighton Ford, Transforming Leadership (Downers Grove: InterVarsity Press, 1991), p. 32.

³²Hans Finzel, The Top Ten Mistakes Leaders Make. (Wheaton: Victor Books, 1994), p. 22.

³³Leighton Ford, Transforming Leadership, pp. 32-33.

all the pains and difficulties of others, in order that others may be more effective, and that they may reach their potentials.

The Principle of Suffering

When James and John requested the higher positions to sit next to Jesus on the left and the right, Jesus challenged them as to whether or not they would drink the bitter cup. They both promised that they would. But Sanders is right when he comments that, their "glib answer 'We are able' – betrayed a tragic lack of self-knowledge."³⁴ When the time came for the test, they ran away from it. Jesus had to take up the bitter cup, to suffer for the sake of his followers and all mankind. It is through suffering that he reached the top. God has "exalted him to the highest place and gave him the name that is above every name."³⁵

"Ministry that costs nothing, accomplishes nothing," says John Henry Jowett. Suffering is part of the ministry, so it is part of leadership. Warren Wiersbe relates a story that said,

I once heard a preacher ask a Christian bookseller for 'a cheap book of sermon outlines on the deeper Christian life'; my heart immediately went out to his congregation. Here was a man unwilling to pay the price for spiritual reality."³⁶
Again, Jesus reminded us that,

³⁴Sanders, Spiritual Leadership, p. 31.

³⁵Philippians 2:9.

³⁶Warren Wiersbe, "Principles are the Bottomline," in Leadership, Winter, 1980, p. 84.

"The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serve me."³⁷

The Principle of Submission

At the Garden of Gethsemane, as he faced death on the cross, Jesus had to struggle like a human being. But in the end, he submitted himself to God, and allowed God's will to be done. He said, "Abba Father, everything is possible for you. Take this cup from me. Yet not what I will, but what you will."³⁸ Jesus as Son of God could use his power to do whatever he wanted to do, but he never acted as if he had it all. He gave up his right to be right and died on the cross. Spiritual leadership demands that one not think his way is the only way.

Submission is not an indication of weakness, on the contrary, it is the sign of strength. Only the ones who know how to submit to authority know how to be in authority. "No person who is not under authority has the right to exercise authority," says Warren Wiersbe. He also made a good comparison between submission and subjugation. He states,

Subjugation turns a person into a thing, destroys individuality, and removes all liberty. Submission makes a person become more of what God wants him to be; it brings out individuality; it gives him the

³⁷John 12:25-26.

³⁸Mark 14:36.

freedom to accomplish all that God has for his life and ministry. Subjugation is weakness; it is the refuge of those who are afraid of maturity. Submission is strength; it is the first step toward true maturity and ministry."³⁹

To be a leader, one must understand the meaning of submission. There is power in the secret of submission. Jesus in submitting himself to the authority of God, won the world for God.

The Principle of Sovereignty

Oswald Sanders initiated this thought. Sovereignty in terms of God taking the initiative to appoint leaders. It is not of anyone's choice, but by God's appointment. Sanders argues,

No theological training or leadership course will automatically confer spiritual leadership or qualify one for an effective ministry. Jesus was later to tell them, "You did not choose me, but I chose you, and appointed you" (John 15:16). To be able to affirm, "I am not here by selection of a man or the election of a group, but by the sovereign appointment of God," gives great confidence to the Christian workers.⁴⁰

Jesus came not by his own will, but by the will of the Father and to do his will. Scripture abounds in this regard. Jesus has said many times that he was sent by the Father to accomplish God's purpose. Jesus said, "My food is to do the will of him who sent me and to finish his work."⁴¹ It is clear that spiritual leadership is entrusted not by self-initiation, but by

³⁹Wiersbe, "Principles are the Bottomline", p. 84.

⁴⁰Sanders, Spiritual Leadership, p. 31.

⁴¹John 4:34.

divine appointment.

The Principle of Sharing

Jesus never thought of doing his work all by himself. From the very beginning of his earthly ministry, he had chosen 12 men to be with him. He trained them to work with him, and later to continue his ministry. As is well known, he had three of the twelve disciples that were considered to be his "inner circle". They always went as a team. They shared the responsibility. They built up each other, with Jesus as their leader and teacher.

Biblical leadership requires that work be done not by one man but a group of men. When Moses was in charge of ruling the Israelites day and night, his father-in-law, Jethro visited him. Jethro observed what Moses was doing, and immediately noticed Moses' problem. Moses did not have a support group, he did not know how to delegate his responsibilities, he did not built a team to work with him, he did not share his ministry with other capable men. So Jethro suggested,

What you are doing is not good. You and these people who come to you will only wear out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be people's representative before God and bring their disputes to him. Teach them the decrees and laws, and show them the way to live and the duties they are to perform. But select capable men from all people – men who fear God, trustworthy men who hate dishonest gain – and appoint them as officials over thousands, hundreds, fifties and tens. Have them bring every difficult case to you; the simple cases they can decide

themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.⁴²

Jethro, a Gentile priest knew more about leadership than his son-in-law, Moses, a man of God. Jethro's advice lightened Moses ministry burden, and it also set an important principle for the future leaders. To be effective in leadership responsibility, one must learn how to share with others, and let other capable people take part in building up the church of God.

The Principle of Succession

As someone has said, "Success without a successor is failure." A good leader always develops and prepares others to take his place. It can be said that one works oneself out of a job. Jesus spent three years training and discipling 12 men for the task he would leave behind for them to accomplish.

The Bible is filled with good examples of successful leadership transition. A few examples will suffice the purpose here.

Moses and Joshua. Joshua had followed Moses for at least 40 years as his assistant. Now Moses was about to pass away from the scene, and Joshua was well prepared by Moses. When the time came for the transition, it

⁴²Exodus 18:17-23.

went so well that Joshua could command as good of a lead as Moses. The Scriptures recorded that,

Now Joshua son of Nun was filled with spirit of wisdom because Moses had laid hands on him. So the Israelites listened to him and did what the LORD had commanded Moses.⁴³

It is not easy to see one's successor more successful than himself. But Moses did it nicely, with gracious humility. He was the one that set the goal to enter into Canaan, but it was Joshua who actually led the Israelites in, and Moses died before his dream was realized. A great leader cares more about what God wants to accomplish than through whom he will accomplish it.

Elijah and Elisha. One of the dramatic Biblical records of a leader and follower relationship is illustrated by these two men. Elisha's desire to follow Elijah, even to the last minute, has earned him the privilege to succeed the great prophet and carry on the important ministry that Elijah left behind. Without knowing, Elisha has fulfilled God's appointment of him, when God said to Elijah, ". . . anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet."⁴⁴

Paul and Timothy. Paul was a leader that made leaders. Both his life and in his teaching depict his desires to develop future leaders. Paul not

⁴³Deuteronomy 34:9.

⁴⁴1 Kings 19:16.

only discharged his leadership responsibility to Timothy, he also charged him to develop others as leaders:

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.⁴⁵

Hans Finzel advocates that,

To survive and grow, a movement such as the Christian faith must be at least four-deep: Paul mentored Timothy, who was in turn asked to mentor others, who would still mentor others – four layers of successors, who indeed did spread the infant movement, eventually to every continent.⁴⁶

Jesus' three years of active ministry on earth was to find, select, and disciple the twelve men to succeed him for a task that will eventually turn the world upside down.

⁴⁵2 Timothy 2:2.

⁴⁶Hans Finzel, The Top Ten Mistakes Leaders Make, p. 173.

C. The Qualifications of Leadership

When it comes to qualifications for Biblical leadership, the New Testament is very clear and emphatic, only those who are morally and spiritually qualified men can be spiritual leaders. Only those who meet God's qualifications can be pastoral leadership of God's people.

Alexander Strauch writes, "Proper qualification is a spiritual imperative, objective requirement, moral obligation, indispensable standard, and absolute necessity for those who would serve as leaders in the church."⁴⁷ The Biblical qualifications for leadership are quite different from worldly standards. Sad to say, sometimes churches permit unqualified men to take leadership positions because of their money, position in the society, or influence. But the New Testament teaching allows nothing of this sort. As Strauch states,

What God prizes among the leaders of His people is not education, wealth, social status, success, or even great spiritual gifts. Rather, He values personal moral and spiritual character, requiring that those who lead His people be just, devout, self-controlled, peaceable, and forbearing with others. They must also be loyal husbands, good fathers, and men who are firmly committed to His Word. In other words, God requires the overseer of His people to be spiritually mature men.⁴⁸

Based on 1 Timothy 3:2-7, the qualifications for biblical leadership can be divided into four areas: personal, family, spiritual and social.

⁴⁷Alexander Strauch, Biblical Eldership (Littleton, CO: Lewis and Roth Publishers, 1988), p. 167.

⁴⁸Ibid., p. 168.

Qualifications of Personal Life

A leader is the sum of how he lives. Paul noticed the importance of this concept, and he listed these qualities:

Above reproach. Paul said in 1 Tim. 3:2, "the overseer must be above reproach." It is emphatic, it is necessary that a leader must be blameless. Blameless in the sense that no one can hold him to any misconduct, no one can accuse him of any wrong doing. It "emphasizes that nothing in the person would cause an opponent to make a damaging charge against him, thus the person is irreproachable or unassailable."⁴⁹ John MacArthur writes,

A church leader's life must not be marred by sin – be it an attitude, habit, or incident. That's not to say he must be perfect, but there must not be any obvious defect in his character. He must be a model of godliness so he can legitimately call his congregation to follow his example (Phil. 3:17). The people need to be confident that he won't lead them into sin.⁵⁰

To be qualified in a spiritual or biblical leadership position, one must be a man of unquestionable character.

Self-controlled. The Greek word means "without wine" or "not intoxicated with wine." It means under control. It refers to mental, behavioral, and spiritual sobriety. For a pastoral leader to stand against the attack of the evil one, to contend with the false teachings of the day,

⁴⁹Ibid., p. 170.

⁵⁰John MacArthur, Jr., The Master's Plan for the Church (Chicago: Moody Press, 1991), p. 216.

and to discern the force of moral and spiritual darkness, he must be sober, circumspective, steady, self-controlled, and alert. He must be a stable man in order to face many serious problems, pressures and decisions he has to make.

Sound in mind. The Greek word means "soundness of mind", "sober-minded", or "prudent". It "means to be balanced, discreet, and controlled because of sound judgment, sensible thinking, and reasonableness."⁵¹ To be sound in mind is to think of oneself properly, not too high nor too low. Strauch states it well,

All excesses and imbalanced thinking that result in disconcerting behavior are restrained by sober-mindedness. Sober mindedness greatly tempers pride, authoritarianism, and indiscretion. Prudence is an essential quality of mind for a humble, servant-leader who must handle problems and guide others in the Lord's ways.⁵²

Respectable. The word means "orderly." It describes a personal orderliness in outward demeanor and dress, as well as his life style. For a pastoral leader to be respectable, one must show dignity and orderliness in his behavior. "It is not merely a demand for good breeding or flawless manners, but it describes a person whose orderly outward life is a reflection of inner stability."⁵³

⁵¹Strauch, Biblical Eldership, p. 196.

⁵²Ibid.

⁵³Thomas D. Lea & Hayne P. Griffin, Jr., 1,2 Timothy, Titus, NAC (Nashville: Broadman Press, 1992), p. 110.

In other words, a respectable man's outward behavior must be sustained by inner spiritual stability and quality. God's flock needs men who lead orderly lives, who can properly and successfully care for God's flock.

Hospitable. The Scriptures are full of teaching on hospitality. Hebrews 13: 2 says, "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." Paul exhorted Christians to "practice hospitality." Job 31:32 described Job's hospitable spirit, "but no stranger had to spend the night in the street, for my door was always open to the traveler . . ." Pastoral leaders must not only have an open heart, but also an open door. A man who does not practice hospitality cannot be a pastoral leader. By neglecting others basic needs is a "sign of selfish, lifeless, loveless Christianity."⁵⁴

Able to teach. It means "skillful in teaching". The responsibility of teaching involves that "he must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it."⁵⁵ To be able to teach, the teacher must have a good knowledge of the Scriptures, a readiness to teach, and the skills of communication.⁵⁶ Able to teach does not necessarily mean eloquence. It

⁵⁴Strauch, Biblical Eldership, p. 197.

⁵⁵Titus 1:9.

⁵⁶Strauch, Biblical Eldership, p. 197.

does mean ability to instruct people in the Word and to protect the church from false teachings. The church is built on the Word of God, and the pastoral leader is to strengthen the people by faithfully imparting the Word of God to His people.

Not given to drunkenness. Drinking was not altogether prohibited in first century Christianity. What Paul was saying was that a pastoral leader should not be addicted to, or controlled by, or abuse wine. Any chemical that would destruct the testimony of a pastoral leader should be guarded against carefully.

Not violent. The Greek word is derived from the verb, "to strike." It could be understood to mean "a violent man." A man with a quick temper is prone to physical assault on others. This very nature disqualifies him to be a pastoral leader, because God needs someone who is gentle and can lead His flock to go through life's many troubles and stresses.

Gentle. This is a direct opposite to violence. Strauch explains a gentle man this way,

A gentle man exhibits a willingness to yield and patiently makes allowances for the weakness and ignorance of the fallen human condition. He is gracious, reasonable, and considerate. One who is gentle refuses to retaliate in kind for wrong done by others, and does not insist upon the letter of law or personal rights. He possesses God's pure, peaceable, gentle, reasonable, and merciful wisdom (James 3:17).⁵⁷

The pastoral leader must possess this quality which is the very

⁵⁷Ibid., pp. 199-200.

characteristic of God who is good and ready to forgive. Gentleness is also shone in the life of Jesus while he was here on earth. This patient, gracious, and understanding quality of a pastoral leader will do much good to the people he cares for and the love God enables him to demonstrate.

Not quarrelsome. It only take the second generation in human history to demonstrate what a sinful man could do to his own brother. As much as one wants to rationalize the sinfulness of human nature, there is no excuse for pastoral leaders to be contentious. Fighting paralyzes, weakens, and kills many local churches.⁵⁸ The Bible teaches strongly that,

The Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth.⁵⁹

There are times when pastoral leaders should take issue with false teachings and sinful behavior, and people expect leaders to do that. But even that needs to be dealt with a good spirit and in a Christian manner. The Scriptures do not, in any sense, condone a sinful disposition that leads to fighting, strife, or quarrelsomeness.

Not a lover of money. The Bible warns the Christians against "the love of money." The lust of money has brought many Christian leaders to their downfall in recent years. It is a strong biblical warning that pastoral

⁵⁸Ibid.

⁵⁹2 Timothy 2:24,25.

leaders stay away from the greed of financial gain. As Paul stated,

For the love of money is a root of all kinds of evil. Some people , eager for money, have wandered from the faith and pierced themselves with many griefs.⁶⁰

Pastoral leaders who are not careful about their financial dealings will be trapped in temptations of unethical gains which will eventually destroy their own ministries and disgrace the Lord's name.

Qualifications of Family Life

The pastoral leadership's family life is just as important as his personal life. Since pastoral leaders are constantly in the public eye, and they are the teachers of how one should live as God's people, they have no escape from being examples to God's flock.

In 1 Timothy 3, Paul pointed out two important family relationships that the pastoral leaders must adhere to:

Husband and Wife relationship. "Husband of one wife," this is called by Strauch as "a painfully controversial phrase."⁶¹ Since this paper is not exegetical in nature, it will not deal with the controversial aspect, but suffice to say, the Bible requires a pastoral leader to live harmoniously with his wife in all aspects, spiritual, emotional, and physical. That is to say, he must be loyal and faithful to his wife, and not flirtatious, promiscuous, or

⁶⁰1 Timothy 6:10.

⁶¹Strauch, Biblical Eldership, p. 192.

involved in a questionable relationship with another woman. His relationship with his wife must be exclusive. To use Strauch's words, "A one-woman man is a man above reproach in marital relationship as well as in all other male-female relationships."⁶²

Father and Son/Daughter relationship. It is well said that if one cannot manage his own household, he cannot manage the church. A pastoral leader's ability to lead the church is affirmed by his ability to manage his home. Therefore a pastoral leader must be a strong spiritual leader in the home before he is qualified to lead the church. The pastoral leader's relationship with his children are emphasized in two areas:

Children obey him with proper respect. Their attitude and action toward him must be respectful, under control, and disciplined. In some sense, the pastoral leader's relationship with his children is comparable to his relationship with the congregation. He must be able to earn respect from his children as well as from his congregation. The way the pastoral leader leads and cares for his children will be the way he leads and cares for God's church. He must know how to manage his household before he can be entrusted with the care of God's household.

Children who believe. The children are proof of the message he preaches or teaches. If the children are not believers that will weaken the pastoral leader's ability to convince others. MacArthur writes, "they rob his ministry

⁶²Ibid., p. 193.

of credibility."⁶³

The importance of the pastoral leader's family life is clearly commanded by the Scriptures. Without a strong home base, one cannot operate a effective and fruitful ministry. The requirements God set in His Word must be carefully adhered to by all pastoral leaders. It must be noticed that this qualification does not apply to those who do not have children.

Qualifications of Spiritual Life

Not a Recent Convert. Spiritual maturity is required for pastoral leadership. And spiritual maturity requires time and experiences. Spiritual maturity cannot be substituted by any thing else or be achieved by taking any shortcuts. Therefore, the Scriptures warn that "he must not be a recent convert" (1 Timothy 3:6).

The danger of putting a new and immature person in a prominent position is clearly identified that "he may become conceited and fall under the same judgment as the devil" (1 Tim. 3:6). The reason is that,

A new Christian does not know his own heart or the craftiness of the enemy, so he is vulnerable to pride – the most subtle of all temptations and most destructive of all sins. The position of elder (especially in a large, well-established church like Ephesus where Timothy was residing) carries considerable honor, authority, and recognition. For a recent convert, the temptation of pride would be

⁶³MacArthur, The Master' Plan for the Church, p.228.

too great. Pride would destroy the man and hurt the assembly."⁶⁴

In this regard, even mature veterans in the ministry have been tempted by pride and have failed. Pride is waiting at the doorstep of each and every one of God's children, mature or immature. In fact, no one is immune from this danger of becoming proud and falling from grace.

Qualification of Social Life

A Good Reputation with Outsiders. To live well among Christians is expected of any believer. To live well among nonchristians is also required of pastoral leaders. Christians are to be witnesses for Christ before the watching world. Leaders of the Christian community must demonstrate that they are men of God and lead consistent and godly lives. Otherwise, the name of the Lord will be shamed, and they themselves will also be ridiculed and disgraced. Inconsistency and hypocrisy will not only cause outsiders to stumble, it will also give the devil a chance "to entrap the pastoral leaders into greater and more serious sins – uncontrolled bitterness, angry retaliation, lying, further hypocrisy, and even turning from the faith."⁶⁵ Therefore, it is important that a pastoral leader's reputation is carefully examined before he is allowed to minister in the local church.

⁶⁴Strauch, Biblical Eldership. p. 203.

⁶⁵Ibid., p. 204.

D. The Functions of Leadership

The functions of pastoral leadership is comparable to that of the Oriental shepherd. In fact Jesus has called himself a shepherd. There are definitive functions that a pastoral leader must perform if he is to fulfill his God-given call.

The Pastoral Leaders Must Lead

It is well said that a leader must lead. To lead means to give direction. A leader must know where he is going, and where he is leading his people. Pastoral leaders without a sense of direction as to where he is leading will be like Alice in Wonderland, "if you don't know where you are going, anywhere will get you there."

In order for a leader to lead, he must have a vision. The most powerful and influential people are those who see far beyond others in their generation. Vision comes from earnestly seeking God for His direction. A pastoral leader must walk with God in order to know what God wants him to do, and where God wants him to lead. It is important to notice the biblical imagery of a pastoral leader as a shepherd. A pastoral leader's relationship to his people is like a shepherd's relationship to the sheep. Sheep are not independent travelers. They do not have a sense of direction. There may be green pastures just a few miles away, but by themselves, they cannot find it. They depend on the shepherd, where he leads, they will

follow. The cowboy may drive the cattle, but the shepherd cannot drive the sheep. He must lead and guide them. The same principle applies to pastoral leaders. In the pastoral ministry, the people are like sheep, he must lead and guide them. Some pastoral leaders try to drive the people, and end up in fatal mistakes and cause heartbreaking pains. As a pastoral leader, he must go in advance of his people. He must be intellectually more advanced than his people; he must be spiritually more advanced; he must be conceptually more advanced; he must be aggressively pulling down the strongholds of the evil one, or he will not be qualified to lead his people. A pastoral leader is "a man who goes ahead and points out the particular things which ought to be accomplished, and not only points them out, but also shows in what manner they must be done."⁶⁶

The Pastoral Leaders Must Guard

After laboring intensively at Ephesus for three years, Paul has to depart to another region to continue his ministry there. Once on his way to Jerusalem, he stopped by at Miletus, and he sent for the elders of the church in Ephesus. At the end of a long conversation, he charged the elders with the following words,

Keep watch over yourselves and all the flock of which the Holy Spirit made you overseers. Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage

⁶⁶Jefferson, The Minister as Shepherd, pp. 49–50.

wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears. Now I commit you to God and the word of His grace, which can build you up and give you an inheritance among all those who are sanctified.⁶⁷

A pastoral leader is entrusted by God with the responsibility of guarding not only his own life, but also the life of the flock. His mission is not only as an overseer, he is a protector of God's flock. The sheep are defenseless, it is,

by [the shepherd's] foresight the sheep are protected, by his courage they are saved, he defends them in the hour of attack; he safeguards them when they are not aware of danger. they owe their safety to him when they are least conscious of their obligation.⁶⁸

The pastoral leader has to be in constant watch over the spiritual welfare of the flock. There are spiritual dangers all around, as Paul has warned the savage wolf and roaring lions surround the flock everywhere and everyday. The shepherd-pastor cannot afford to neglect his sheep for one moment. He must guard the purity of the doctrine of the church, so that no heresy will creep into the church unaware. He must guard the teaching of the church, so that the flock will not be poisoned by unsound doctrine. He must warn the people about the dangers of moral temptations of the day, so that they may live a pure and holy life to glorify God.

⁶⁷Acts 20:28-32.

⁶⁸Jefferson, The Minister as Shepherd, p. 45.

The Pastoral Leader Must Provide

As the shepherd would lead his flock to the green pasture to feed them, so should a pastoral leader provide for his people's spiritual nourishment. He must be a faithful expounder of God's word, so people can be properly fed with a balanced diet.

After the resurrection, Jesus met with his disciples at the seashore of Galilee. Jesus had a deep conversation with Simon Peter, and in that conversation, Jesus entrusted Peter with the responsibility of feeding his lambs. Three times Jesus emphasized the need and importance of feeding the lambs. A pastoral leader can be busy with many things administrative or otherwise, but one thing he cannot afford to neglect is to feed the flock. He must know his flock in order to properly provide the food that is suitable for the flock. He must have his people in mind when he prepares the messages to meet their spiritual need. To feed the flock of God is one of the most difficult jobs which any man can undertake. People are so different, their ages, temperaments, appetites, tastes, backgrounds, languages, and cultures. It takes a very skillful and smart man to do all that, and even then, he cannot meet all the needs of all the people. By the power of the Holy Spirit, if the pastoral leader is obedient to Him and depend upon Him, the Holy Spirit will meet all the needs of the people through the faithful service of the pastoral leader.

The Pastoral Leaders Must Equip

It is said that a good leader will work himself out of a job. The pastoral leader's job is to equip the saints to do the ministry. Paul instructed the Ephesian church about the various gifts God gave to the church.

It is he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.⁶⁹

Equipping basically means "that which is fit." The word was used as a medical term for setting the bones.⁷⁰ Equipping is for the purpose that each member in the body will be able to function and contribute to the well being of the whole. Equipping can also imply the meaning of discipleship. Paul's famous verse of discipleship, as was recorded in 2 Timothy 2:2, says, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."

A pastoral leader must be a man of reproduction. He must reproduce himself in others, so that others can fully function in the body of Christ. John MacArthur suggests that there are four tools God has given to equip

⁶⁹Ephesians 4:11-13.

⁷⁰John MacArthur, Ephesians: The MacArthur New Testament Commentary (Chicago: Moody Press, 1986), p. 152.

the saints.⁷¹

The Word of God. Without the Word of God, no one can grow and mature; therefore it is important for the pastoral leader to feed himself with the Word. He must also teach his people how to be fed and how to feed themselves if they are to be equipped to serve the Lord.

Prayer. Since saints are equipped to do the ministry, it is a spiritual matter. Many times, it is spiritual warfare. A pastoral leader must prepare himself as well as his people to struggle in prayer. Without prayer, nothing spiritual can be accomplished. Take time to be holy, take time to pray.

Testing. One not only needs to know the truth, but also experience the truth. To be a Christian is not just head knowledge. It is more importantly, a life experience. God allows us to go through hardship and trials to refine us for greater use. Those who have gone through the test of fire are better instruments in the hands of God than those who have not.

Suffering. God allows sufferings to come upon His saints because it is through suffering that one can identify with Christ. In suffering, one receives God's comfort, and as a result, one can comfort others. Paul understood what it meant to suffer for Christ, as he said,

I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his

⁷¹Ibid., p. 153.

death, and so, somehow, to attain to the resurrection from the dead.⁷²

Any one who wants to be equipped by God must go through the fiery place of suffering before God can greatly use him.

The Pastoral Leaders Must Love

Jesus the great Shepherd loved his own and loved them to the end. How much less could his undershepherds do to follow in His footsteps. It is the one ingredient that can melt the hardened heart, mend the wounded heart, and warm the cold-hearted. Love is the only gift that Paul encourages Christians to pursue. Pastoral leaders do not lead with an iron fist, but with tender loving care. People go where they can feel love. It is God's love that attracts many to come to Him. The pastoral leader must not fail in loving the people God has entrusted them to lead, feed, and protect. It is love that motivates the pastoral leaders to do all that they ought to do. If they love, they will guard. If they love, they will guide. If they love, they will provide. If they love, they will give themselves for the sheep. Love will do it all.

⁷²Philippines 3:10-11.

E. The Hazards of Leadership

The pastoral leader faces numerous hazards, perils, and problems in life and in ministry. Sometimes, these problems are beyond anyone's ability to cope. It is all by God's grace that many of God's devoted servants have pulled it through and become faithful men in God's "hall of fame".

A 1991 survey of pastors conducted by Fuller Institute of Church Growth⁷³ came up with these results:

- 90% of pastors work more than 46 hours a week
- 80% believe that the pastoral ministry affected their families negatively
- 33% say that being in ministry was an outright hazard to their family
- 75% report a significant stress-related crisis at least once in their ministry
- 50% feel unable to meet the needs of the job
- 90% feel they were inadequately trained to cope with ministry demands
- 70% say they have a lower self-esteem now than when they started out
- 40% report a serious conflict with a parishioner at least once a month
- 37% confess to having been involved in inappropriate sexual behavior with someone in the church
- 70% do not have someone they consider a close friend.

⁷³H.B. London, Jr. & Neil B. Wiseman, Pastors at Risk. (Wheaton: Victor Books, 1993), p. 22.

The hazards the pastoral leaders face can be categorized in two areas, hazards from without and hazards from within.

Hazards From Without

Isolation. Oswald Sanders says, "The lot of the leader is a lonely one."⁷⁴ The higher one gets the lonelier he will be. Life always gets tougher toward the top. For leaders, they must be ahead of others in order to lead, and this causes tension between the leader and the people. Misunderstanding and criticism will befall him for being aloof, arrogant, and "high above". But for the leader to lead, this separation is necessary. On the one hand, the pastoral leader has to identify with the people; on the other hand, he cannot be a part of them. It takes some special wisdom to maintain a balance.

Biblical examples in this regard are many. Jesus was probably the loneliest traveler on earth. At times, nobody, not even his own disciples, understood Him. "Moses paid the price for his leadership -- alone on the mount, and alone in the plain; the crushing loneliness of misunderstanding and criticism and impugning of motive."⁷⁵ Jeremiah experienced many lonely and isolated moments in his life and ministry. He cried out, "People

⁷⁴Sanders, Spiritual Leadership, p. 144.

⁷⁵*Ibid.*

have heard my groaning, but there is no one to comfort me."⁷⁶ Elijah felt loneliness when he complained to God that he had been "very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword." And then he said, "I am the only one left, and now they are trying to kill me too."⁷⁷

Isolation may be a feeling, and it may also be a fact. Those who rise to the top have to face and deal with loneliness. Pastoral leadership is a lonely position, culture or social climate dictates that, as Dr. Schmitt writes,

[The pastor] cannot afford to form real social friendships within his church membership. He must maintain some distance with his staff. The other pastors in the same town usually are a poor choice of a close friend. He really needs to establish a relationship with Christ, with his wife, and maybe a seminary friend to help over the rough spots.⁷⁸

Some may take issue with this concept, and ask the question, "Why not? Why can't a pastor form a close social tie with his church membership?" There may be many reasons to this effect. One can only lead from a distance; no one can lead side by side. To lead, the leader has to go ahead. He may be one among the crowd, but he cannot be one of the crowd and lead the crowd at the same time..

Frustration. Church ministry can be as frustrating as one makes it. The reason is that it is volunteer work. Pastoral leaders have no control over

⁷⁶Lamentations 1:21.

⁷⁷1 Kings 19:10.

⁷⁸Schmitt, Christian Leadership: Pastors as Bishops, p. 40.

many situations. When numbers do not increase as he has planned, frustration comes and is followed by disappointment. A pastoral leader will become frustrated when with dying effort, he tries to encourage people to love the Lord, yet they show no positive response. He is frustrated when his hands are tied by the Board and is unable to do what he feels the Lord is leading him to do. Jesus was frustrated by people's unbelief when He cried for Jerusalem,

O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.⁷⁹

Frustrations as many as there are, will not frustrate a good pastoral leader. He will learn to be content with what he has and what he can do and give thanks in all things. He will leave the rest to the Holy Spirit.

Criticism. It is well said that if you do not want to receive any criticism, be nothing, say nothing, and do nothing. Even then, that will draw criticism. Criticism is a part of life. One either gives it or receive it or both. No pastoral leader is immune from criticism. The higher one gets, the more criticism he will receive. Both John the Baptist and Jesus were criticized, the former as having "a demon", the latter as being a glutton, a drunkard, and a friend of tax collectors and "sinners".⁸⁰ Moses was

⁷⁹Matthew 23:37.

⁸⁰Matthew 11:18-19.

criticized by his own family members for marrying a non-Jew, for being dominating and power hungry.⁸¹ No one in a leadership position can be exempt from criticism; therefore, it is critical that the pastoral leader learns skills and attitudes toward criticism, especially if he wants to survive in the ministry. Once a minister was criticized face to face by a parishoner. The minister thanked the parishoner and said, "Thank you for saying that, I am worse off than what you just described."

Opposition. Whenever the leader initiates a new program or a change, he will have to deal with opposition. Whenever a new idea is introduced, he will have to prepare for opposition. When people's security is thrown out, the leaders have to handle opposition. When the leader deviates from the tradition of the church, he will have to deal with opposition. One cannot move forward without some disagreement or opposition.

The pastoral leader should not be surprised by opposition, in fact he should be prepared for it to come anytime. Anyone who wants to stand for his Biblical convictions must prepare to face opposition. Paul said, "a great door for effective work has opened to me, and there are many who oppose me."⁸² Opportunity and opposition always go hand in hand. The true character of a leader will be tested only when he goes against the current.

Rejection. "He was despised and rejected by men, a man of sorrows,

⁸¹Numbers 12:1-5.

⁸²1 Corinthians 16:9.

and familiar with suffering." So wrote the prophet Isaiah of the coming Messiah.⁸³ John the Apostle wrote, "He came to that which was his own, but his own did not receive him."⁸⁴ Moses was rejected by his own people and exposed his "evil" deed in Egypt when he wanted to help them. As a result, he had to run for his life and hide in the wilderness for forty years.

Dr. Sanders tells a story of a minister which is worth repeating here:

[A minister] whose congregation persistently refused to accept his message. He wanted to lead his flock into green pastures and beside the still waters, but they were unwilling to be led. His choir, with their ungodly practices, brought things to a head.

The position became so untenable that he invited the choir to resign. The choir not only resigned but persuaded the congregation to desist from taking any part in the singing on the following Sunday. The result was that whatever singing was done had to be done by the minister, while the choir and congregation enjoyed his discomfiture. That state of things continued for some time, and the minister was greatly dejected and perplexed at the turn events had taken.

He was at his wits' end when God spoke to him. One day he was sitting on a seat in a park when he saw part of a torn newspaper before him on the ground. The torn piece bore a message for him that exactly suited his need. It was this: "No man is ever fully accepted until he has, first of all, been utterly rejected." He needed nothing more. He had been utterly rejected for Christ's sake, and his recognition of the fact was the beginning of a most fruitful ministry. Though utterly rejected by man, he had been fully accepted by God.⁸⁵

Expectation. People expect the pastoral leader to be everything to every

⁸³Isaiah 53:3.

⁸⁴John 1:11.

⁸⁵Sanders, Spiritual Leadership, p. 148.

man. They expect him to be everywhere, and they expect him to do everything. Some even expect the pastor to fold the bulletin, to cut the grass, and to preach like Chuck Swindoll or Charles Stanley. Expectations can kill relationships like no other thing can. "Expectations lock pastor and congregations into dismal relational prisons."⁸⁶ Ministry is a demanding job with all kinds of expectations from the people. "It takes lots of energy and large doses of patience to simultaneously cope with whining traditionalists, demanding baby boomers, and lethargic church members."⁸⁷

People in Jesus' day expected Him to perform miracles all the time. But as the greatest spiritual leader, Jesus knew what He was doing. He was not driven by the demands and expectations of the people. He followed His own agenda and accomplished what He came to accomplish.

In order for a pastoral leader to cope with all these and other expectations, he must know what his job description is and what his priorities are. He is to lead the people, and not be driven by them. He must set the limit for himself, and teach people to understand pastoral responsibility and priority, so as not to demand beyond what is expected. A pastoral leader who stands firm on his God-given calling will eventually earn the respect of the people and eliminate the unwanted expectations.

Depression. Twelve percent of ministers report that they had been

⁸⁶London & Wiseman, Pastors at Risk, p. 41.

⁸⁷Ibid.

depressed often or always in their ministry.⁸⁸ Depression in ministry is not unusual. It often comes at a time when the ministry enjoys great success. Elijah, after the victory on mount Camel, fell into a deep depression when his life was threatened by Queen Jezebel. He ran for his life and demanded that God would allow him to die. He did not want to live. The higher one climbs, the harder it will be when one falls. To know how to handle success is a very important attitude a pastoral leader must possess. He needs to be reminded that it is not him, but God, who is to be glorified and honored. Successful leaders fall into depression often because of their thinking that "they did" instead of "God did." When success is so tantamount, he cannot bear the responsibility, so he falls into depression.

Learning to give glory to God and knowing God alone deserves all the praises and thanksgiving will help one not to be elated and then deflated later. As it was said of Robert Murray McChesney, when he,

Experienced times of blessings in his ministry, on returning home from the service, he would kneel down and symbolically place the crown of success on the brow of the Lord, to whom he knew it rightly belonged. That practice helped to save him from the peril of arrogating to himself the glory that belonged to God alone.⁸⁹

Dr. Schmitt also wrote to remind pastoral leaders that,

The successful church worker must constantly be aware of God's role in the scheme of things. God deserves and should receive the praise and glory for what He accomplishes through our lives. A

⁸⁸Ibid., p. 46.

⁸⁹Sanders, Spiritual Leadership, p. 191.

church leader needs a "divine discontent" always in his life. There needs to be a peace, satisfaction and contentment from being in the right place, but never a feeling of "I have arrived," or "we have it made." There will always be lost people to reach and saved people to help and train. The church leader needs to avoid surrounding himself with "yes" men. They will lull him into complacency. "hard-headed," challenging associates will make a leader prove every idea and stay strong. It will further help the leader to overcome the problem of success to recognize and acknowledge the part the associates play in his success -- it is a team effort.⁹⁰

Hazards From Within

Pride. Pride is seeking self-glory, honor, and prestige. Pride is the

first and fundamental sin in essence aims at enthroning self at the expense of God. It was the sin that changed the anointed cherub, guardian of the throne of God, into the foul fiend of hell and caused his expulsion from heaven.⁹¹

The subtle desire to seek recognition and self-congratulation is the temptation that pastoral leaders must be guarded against at all times, or they will not be fit for future advancement in the service of the kingdom. Spiritual pride is a contradiction in terms. However, when leaders succeed in God's work, they often forget that it is by God's grace and His love that they have been elevated and promoted. The subtlety of pride attacks pastoral leaders without their being conscious about it. It is important, therefore, that one must constantly examine oneself before the Lord and allow the Holy Spirit to reveal any hidden sins that will hinder the ministry

⁹⁰Schmitt, Christian Leadership: Pastors as Bishops, p. 41.

⁹¹Sanders, Spiritual Leadership, p. 185-186.

of the Lord.

Dr. Sanders suggests that three tests be administered to find out if one has succumbed to pride's peril:

The test of precedence. How do we react when another is selected for the assignment we expected or for the office we coveted? When another is promoted and we are overlooked? When another outshines us in gifts and accomplishments?

The test of sincerity. In our moments of honest self-criticism we will say many things about ourselves and really mean them. But how do we feel when others, especially our rivals, say exactly the same things about us?

The test of criticism. Does criticism arouse hostility and resentment in our hearts and cause us to fly to immediate self-justification? Do we hasten to criticize the critic?⁹²

Egotism. "Egotism is one of the repulsive manifestations of pride," so writes Dr. Sanders. He continues to define egotism by saying that,

It is the practice of thinking and speaking much of oneself, the habit of magnifying one's attainments or importance. It leads one to consider everything in its relation to himself rather than in relation to God and the welfare of His people.⁹³

Pastoral leaders who have been put on the pedestal by the people and admired by others could easily become ego-centric and fall into the trap of self-righteousness, and as a result, ruin his whole life and ministry.

Indispensability. There is a time for everything, as the Bible says. For pastoral leaders, that is true, too. There is a time to take on an important

⁹²Ibid.

⁹³Ibid., 186-187.

position, there is also a time to relinquish that responsibility and let others have the opportunity to make contributions to the work of God.

A story was told that a pastor was on vacation for a month. Upon his return, he found out both good news and bad news. The good news was that the church was well in tact. The bad news was that they could do without him. Maybe the truth is that both were good news. To think of one as indispensable is to rob people of their opportunity to advance. In God's kingdom, everyone is important, but no one is indispensable.

F. The Models of Leadership

The Bible abounds in good quality leadership models. The following are a few typical examples of quality leadership from the Bible.

Joseph

In the Old Testament record, Joseph was the first person that truly took the leadership position in a contemporary sense. He was the prime minister of Egypt, a large country. His promotion was not by accident. On the one hand, it was designated by God; on the other hand, he was equipped to be a leader. His leadership qualities were evident wherever he went. He was trusted by his master Potiphar when he was bought as a slave. When he was falsely accused by Potiphar's wife, he was imprisoned. Yet he demonstrated his ability to do well even in prison, and was recognized and entrusted with important responsibilities. After he was released from prison and promoted to a high office, he again showed his qualities as a great leader by making proper arrangements for the seven years of famine. The people of Egypt were spared from starvation.

"During the seven years of plenty, he planned wisely, delegated responsibility, established policies and controls, and organized the work force in such a way that could not only survive the famine, but help other countries as well."⁹⁴

⁹⁴Schmitt, Christian Leadership: Pastors as Bishops, p. 13.

Moses

In terms of working with a big group, Moses was probably the first and greatest leader of Israel. He was trained in the palace of Pharaoh and he was skilled in military maneuvers. He managed to lead a large group of people to leave a country where they had been slaves for over four hundred years in order to establish a new nation under God. Moses, by faith and a God-given vision, with personal integrity, and a willingness to suffer for God's sake, was able to lead his people, organize them, and provide laws and principles of conduct for them to live by. He was able to encounter and solve various kinds of problems and conflicts, and he faced challenges of his authority squarely. With the wise council of his father-in-law, he was able to establish a system of control at all levels and managed to lead millions of people. He succeeded in leading a vast group of people, mostly untrained, to leave Egypt. Though he failed in that he was not able to reach the goal during his lifetime, he did succeed in preparing a successor to take over the responsibility before he died.

David

King David was not only a good leader, he also demonstrated loyalty and faithfulness as a follower. He respected King Saul as the anointed one of God, even though he knew that Saul attempted to kill him several times. This attitude toward Saul prepared him as an outstanding leader. David

was not only a political leader, he was also a strong spiritual leader. His leadership and work were dependent upon God more than on his own strength.

Leaders are sometimes portrayed as superhuman. They are put on a pedestal as holy and untouchable. But the fact of the matter is that leaders are just as vulnerable as anyone else. Leaders also fail. A spiritual giant as David, succumbed to sexual temptations and failed terribly. No one is immune from any temptations. One can only guard himself as carefully as possible. But in spite of it all, God still uses fallible men to accomplish His great work. David, after repenting of his sins, was restored and honored by God as "A man after God's own heart."

Nehemiah

No one can discuss leadership without mentioning Nehemiah. Oswald Sanders considered Nehemiah "one of the most striking biblical examples of inspiring and authoritative leadership . . ."⁹⁵

Nehemiah appeared in biblical records in a time when the Israelites were in a very difficult environment. He himself also lived in captivity. But heroes and great leaders can rise above their circumstances and change the tide to their own advantage. Nehemiah demonstrated his leadership not only in his ability and insight as a qualified leader, but also through his

⁹⁵Sanders, Spiritual Leadership, p. 195.

personal character. He knew how to raise the morale of the people he led; he pointed them to look up to God and His mighty power rather than the limited resources they had. He had the ability to show encouragement to the disheartened people. He grasped any opportunity and occasion to kindle hope among the people. He was a skillful organizer. He knew how to use other people's gifts and abilities and allowed others to develop their leadership capacities. He could work and carry out his plans amidst opposition. Sanders appraises,

Nehemiah emerges as a man who is vigorous in administration, calm in crisis, fearless in danger, courageous in decision, thorough in organization, disinterested in leadership, persevering in opposition, resolute on the face of threats, vigilant against intrigue -- a leader who won and held the full confidence of his followers.⁹⁶

Barnabas

Barnabas is man who helped others succeed. In the competitive world today, it is hard find this kind of leader. Barnabas was one of the leaders at the church of Antioch. In fact, he was the first to be sent by the Jerusalem leadership to Antioch to oversee the ministry there. By his faithful ministry the church grew tremendously. It became the first missionary sending church. He was an encourager, he had the ability to see good potential in other people and develop those potentials. Paul was his junior, but he gave Paul plenty of opportunities to develop himself. It was

⁹⁶Ibid., p. 199.

Barnabas who was the only one that accepted Paul after his conversion. It was Barnabas who introduced Paul to the Jerusalem leadership. It was Barnabas who went to Tarsus to look for Paul, brought Paul to Antioch, and to let him take part in the pastoring and teaching of the congregation at Antioch. Without Barnabas, Paul would not have been what he was later.

On the other hand, while Paul was making his own progress in missionary fame and achievement, Barnabas begin to fade from a prominent position and retreat to playing second fiddle. Dr. Schmitt said, this is Barnabas' "greatest moment, when he stepped aside from being the number one man and very unselfishly allowed Paul to take over."⁹⁷ To many, this is the most difficult thing to swallow, but Barnabas took it gracefully. Barnabas was a man who helped others succeed.

Paul and His Coworkers

One of the greatest assets of a leader is his ability to work with others. The apostle Paul certainly possessed that asset. In Paul's life time he had many opportunities to work with other Christian workers. The spirit he demonstrated was a spirit of team work.

Paul and Peter. Paul and Peter both were apostles. Even though Paul considered himself smaller than the smallest of the apostles,⁹⁸ he did not

⁹⁷Schmitt, Christian Leadership: Pastors as Bishops, p. 14.

⁹⁸1 Cor. 15:9.

look down on himself when compared with other apostles.⁹⁹ Both of these two apostles were strong leaders. Though they never served together on a regular basis, enough have happened between them that will provide learning opportunities for those who serve with others. Paul was an equal to Peter in his position -- and he emphasized in the epistle of Galatians the source of his authority as an apostle, which did not put him in second place to anyone.¹⁰⁰ He actually split the two major responsibilities with Peter: preaching the gospel to the Gentiles and to the Jews. According to their backgrounds, one was a fisherman and the other was a scholar, it would not have been easy for them to serve together or to just get along. Indeed the Bible never concealed human weaknesses or character. In fact, it is God's desire to "sharpen iron with iron," so that one would be better suited for His use and better equipped to understand others.

In Galatians 2:11-21 an account of a conflict between Paul and Peter is recorded. Conflicts are always present. Without conflicts there would be no interpersonal relationships. It is possible that the more conflicts there are, the closer the relationship becomes. Conflicts are like glue, they stick and don't go away. One should not get rid of conflicts; instead, one should learn to handle them.

In the case of Galatians 2, Peter clearly had erred. For the sake of self

⁹⁹2 Cor. 12:11.

¹⁰⁰Galatians 1:1.

preservation, he changed his stance when his peers arrived. Paul took note of Peter's actions and spoke up: ". . . I opposed him to his face, because he was clearly in the wrong."¹⁰¹

The question here is, was it appropriate for Paul to openly rebuke Peter? According to the modern art of communication, one should never publicly confront others about their mistakes. So did Paul do anything wrong? Paul was not wrong in so doing, because the need to confront depends on the consequence of the mistakes. If someone makes a lot of noise chewing while dining with others in a restaurant, it would be unnecessary for his wife to openly correct him. Poor table manners, for sure, but the consequence only affect himself. But if a guest speaker declares from the pulpit that the Bible is not the Word of God, then the resident pastor would be obligated to publicly make a statement to denounce such heresy, because that would be an issue concerning the faith and belief of everyone who hears the message. In Paul's case, in order to preserve the integrity of the gospel and to protect it against harassment from the Judaizers and advocates of circumcision, he needed to speak in justice, even at the risk of offending his coworkers. If they were truly coworkers, there should not have been any lingering hurt feelings: "Wounds from a friend can be trusted, but an enemy multiplies kisses."¹⁰² By

¹⁰¹Gal. 2:11.

¹⁰²Proverbs 27:6.

observing what happened afterward, one can make an accurate assessment of their true relationship.

Paul did not record Peter's immediate reaction, so it is not necessary to speculate. But from Peter's letters, one can conclude that the great leaders are great because of their immense capacity to overlook offenses. It is recorded that Peter commended Paul's writings to others:

"Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction."¹⁰³

Short as these verses may be, it is obvious that Peter esteemed Paul. Peter called Paul "our dear brother", which reflects an intimate relationship. Peter also considered Paul to have wisdom from God and put Paul's writings on equal footing with other Scriptures. Paul may have offended Peter, but "good coworkers are always good coworkers."

Paul and Barnabas. Paul had a very special relationship with Barnabas. Prior to his conversion, Paul, then known as Saul, was a "persecutor of the faith and its believers." But after he came to know the Lord, no one would have anything to do with him.

But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly

¹⁰³2 Peter 3:15-16.

in the name of Jesus.¹⁰⁴

Barnabas, however, was truly a man of discernment, and he introduced Paul to all the apostles.

While Barnabas was pastoring at Antioch, the church was blessed with tremendous growth, so Barnabas was in need of help . . .

Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.¹⁰⁵

So Paul became the "Assistant Pastor" of the church at Antioch, diligently engaged in the teaching of the truth. The believers were growing spiritually and living in a holy, Christ-like manner, earning them the nickname of "Christians". Barnabas later took Paul to Jerusalem, delivering love gifts from the church of Antioch to the brothers and sisters of the mother church. They often accompanied each other when traveling.

Barnabas and Paul were also the first missionary team sent by the church. They were career missionaries engaging in short term missions, spreading the gospel and planting churches. They represent a beautiful picture of teamwork: Barnabas was the one who was always willing to encourage the up-and-coming and help them on to success; and Paul was the one who was always respectful toward his superior, always doing his

¹⁰⁴Acts 9:27.

¹⁰⁵Acts 11:25,26.

best. But being good coworkers does not always mean problem free.

Some time after their return from the first short term missions, Paul was concerned about the brothers and sisters they had led to the Lord and the young churches they had planted, so he suggested another missionary trip to Barnabas. Paul's idea was met with immediate approval from Barnabas. Being an encourager and "son of comfort", however, Barnabas wanted to give Mark a second chance and take him along. Unbeknownst to him, Paul did not have a very good impression of Mark, because he had already quit previously. So Paul objected to the idea. Two good friends, coworkers, and companions were stirred by their difference in opinion toward one person and began an argument between themselves. They were in such sharp disagreement with each other that they had to part company. One may ask, "Why are Christians unable to work together? Was not Paul the one teaching "defer to one another"? Yet their case was in no way an example of a principle to live by; instead, it illustrates a common phenomenon of interpersonal relationships. In the kingdom of God, ". . . all things work together for the good of those who love God."¹⁰⁶ One missionary team has now split into two. More importantly, however, is the relationship between the two of them after this incident.

From the way Paul praised Mark in his epistles, one can tell that Paul did not hold any grudges against Barnabas because his attitude toward

¹⁰⁶Romans 8:28.

Mark changed. He wrote to Timothy saying, "Get Mark and bring him with you, because he is helpful to me in my ministry."¹⁰⁷ Mark had failed in a short term mission before, yet he rebounded with help and empowering from Barnabas. Mark was still committed to the Lord's work during Paul's old age, and so Paul requested that Mark be brought along. Paul clearly knew that Mark would be helpful to him in his ministry.

Paul, Peter and Barnabas were of the same generation, and that may be why they had conflicts. The following coworkers were of younger generation, and there are no accounts of their conflicts in the Bible. Nevertheless, the way they got along with one another and the relationships they enjoyed could surely serve as a check of present day teamwork.

Paul and Timothy. Paul and Timothy were like father and son. Paul appreciated Timothy's genuine interest and care in other people, and he praised Timothy for the way he co-labored with him in short term missions. Timothy was such a right-hand man to Paul it is no wonder that Paul was both greatly encouraged and comforted in his old age.

Paul and Luke. In 2 Timothy 4:11 Paul said, "only Luke is with me . . ." At that time Paul was being imprisoned and lonely in spirit. Luke was not only a great physician, but also a good friend and a companion in hardship who looked after Paul. "Only Luke is with me . . ." How often does one find coworkers like that?

¹⁰⁷2 Timothy 4:11.

Paul and Demas. Good coworkers can add strength to one's work and fun to one's life. Yet there are also coworkers who are fickle and after material gains. ". . . for Demas, because he loved this world, has deserted me and has gone to . . ." ¹⁰⁸ When one is succeeding, popularity abounds. When one fails, no one even comes calling. One should be accustomed to this by now for these are all a part of the ministry.

Paul, as a great church statesman, a pioneer missionary, and an outstanding Christian leader, showed through his writings that his ministry would not have been what it turned out to be if it were not for all of his coworkers. Others have played important role in his life and ministry. The time he spent cultivating those relationships contributed to his ministry. He demonstrated that building team spirit depended on mutual respect, the willingness to see others succeed, not thinking about one's own business, and recognizing one's own role. It is more important to deal with issues rather than personalities. It is all right to have different opinions, but not all right to hurt each other's feelings. If all have the attitude to be the "same as that of Christ Jesus", then there will be unity. Conflicts should serve as channels of improved understanding, not as poison which destroy relationships.

Paul and His Life Example

¹⁰⁸2 Timothy 4:10.

For pastoral leaders, it is not just what they say that counts, but more importantly, it is how they live. Their life should be transparent and nothing should be hidden or can be hidden. That was how the apostle Paul lived his life.

Having to hurry to Jerusalem from Miletus, Paul did not have time to visit the brothers and sisters in the church at Ephesus, so he sent for the elders. Paul then testified to them and described his role as God's servant: pleasing God, used by God, a channel of blessing to the church, and a spiritual leader among believers. From his message to the elders,¹⁰⁹ Paul demonstrated his character qualities in the following ways:

Conduct. Conduct is the way one lives. This is the first thing Paul mentioned. A pastoral leader's greatest pitfall is being profuse in words but deficient in actions. Dr. Stanley Jones, the world renowned missionary and evangelist once said, "To be a message is more important than to preach a message." Pastoral leaders must refine their character so that their conduct is pleasing to God and is worthy of His calling.

Humility. One needs to learn to serve the Lord, because service is living the Christian life. "The Son of Man did not come to be served, but to serve . . ."¹¹⁰ Pastoral leaders are servants, serving the Lord through serving men. Humble service is what Jesus demonstrated by washing the

¹⁰⁹Acts 20:17-35.

¹¹⁰Mark 10:45.

disciples' feet. Paul served the Lord with humility. Serving God is not showing off one's talents, which is the most despicable motive, but it is upholding the glory of Christ, which is the most honorable intent. Paul also served people with tears, which is a service of love. Christ's love constrains us to love Him and all people. Serving out of love is service that moves people.

Endurance. The first fact that a pastoral leader needs to be aware of is that leadership makes one the focus of attention -- good or bad. Therefore, it is necessary that pastoral leaders be prepared to suffer. Paul himself was not spared from pain. He constantly experienced trials and persecutions. Within the family of God, problems from both within and without will creep in. A steadfast will to withstand suffering will help one in following the Lord persistently.

Courage. To say what needs to be said in a hostile world requires courage. It took much courage for Paul to teach the truth of God without compromise. God has entrusted different responsibilities to the leaders of the church. Teaching the word of God is an indispensable aspect of His great Commission: "Teaching them everything I have commanded you."¹¹¹ Paul was mindful of Jesus' commission, and he brought up his principles of teaching: "I have not hesitated to preach anything that would be helpful to

¹¹¹Matthew 20:28.

you . . ."¹¹² Hesitation is sometimes a pastoral leader's dilemma. A pastor might refrain from speaking what needs to be said for fear of offending people. Paul knew how people would react, but for their benefit, he took courage to teach them the truth of God which would establish them as people of God.

Love. The appeal to people to repent and believe in God comes from a love from human souls. Everyone who has experienced salvation and the grace of God, will love people. This quality is especially essential for pastoral leaders.

Faithfulness. As Paul shared his life with the elders, especially when he talked about his faithful service for the Ephesians, those words moved both Paul and the elders to tears. Paul's faithfulness to God and his concern for people is clearly evident. Paul said, "I am innocent of the blood of all men."¹¹³ He preached the will of God so extensively that he could truly be called a faithful evangelist. For three years he tearfully warned the people night and day. He was a faithful shepherd. He also cautioned people against the future influx of savage wolves into the church. He was a faithful prophet.

Uprightness. Nobility is not a slogan, but a will and action. In society, status and privilege are positively related. In the church, the reverse is

¹¹²Acts 20:20.

¹¹³Acts 20:26.

true. Although pastoral leaders of the church reap no profits, they need to guard against the temptation of fame. Uprightness, purity, and single mindedness for God are crucial virtues with which one wins the hearts of men.

Diligence. Pastoral leaders often commit the fault of much speech but no action. Arrogance breeds indifference. Paul is a good example, because he was both a speaker and a doer. In God's church, actions often speak louder than words.

Paul summarizes his life and ministry at Ephesus by saying, "In everything I did, I showed you . . ." ¹¹⁴ Paul invited people to look into his life with scrutiny. Paul stated three aspects of his example:

1. Toiling. Pastoral leaders do not live to seek leisure and to enjoy life; but to make sacrifices continuously to meet the needs of the people they serve.

2. Helping the weak. It is easy to judge others according to one's own standards, and forget that there are weak people, too. Pastoral leaders must have motherly compassion for the weak.

3. Giving. Giving is both a virtuous act and a blessing. Facing a world of needs, pastoral leaders must learn to give, give, give, and continue to give, because "it is more blessed to give than to receive." ¹¹⁵

¹¹⁴Acts 20:35.

¹¹⁵Ibid.

Chapter Three

THE CONTEMPORARY CONCEPTS OF LEADERSHIP

The subject matter to be discussed in this chapter, such as leadership styles, time management, and goal setting, are concepts which have been developed in recent years. The Scriptures may have touched upon these ideas in some fashion, but not as clearly or fully developed as in contemporary literature. The purpose of this discussion is to compare and incorporate these concepts into the ministry of pastoral leaders.

A. The Leader and Leadership Style

What does it mean when one says his leadership is a certain style?

What is leadership style? Engstrom and Dayton say it is,

"The summation of how the leader goes about carrying out his leadership function and how he is perceived by those he is attempting to lead or those who may be observing from sidelines."¹

Robert Dale defines style as,

Our characteristic manner of exercising our values and of executing our work. Style refers to our distinctive approach to others and our ministry. Each of us has a leadership style. In some cases, we know

¹Ted W. Engstrom & Edward R. Dayton, The Art of Management for Christian Leaders (Waco: Word Books, Publisher, 1976), p. 29-30.

our preferred pattern well. In other cases, those persons who work with us know our unrecognized style and can give us helpful feedback.²

Leadership Style Advocates

There are several sets of leadership styles being advocated by leadership authorities. John Maxwell looks at leadership in terms of the levels of leadership skills. He lists four categories which are as follows:

The Leading Leader:

- Is born with leadership qualities.
- Has seen leadership modeled throughout life.
- Has learned added leadership through training.
- Has self-discipline to become a great leader.

Note: Three out of the four qualities are acquired.

The Learned Leader:

- Has seen leadership modeled most of life.
- Has learned leadership through training.
- Has self-discipline to become a great leader.

Note: All three qualities are acquired.

The Latent Leader:

- Has just recently seen leadership modeled.
- Is learning to be a leader through training.
- Has self-discipline to become a good leader.

Note: All three qualities are acquired.

²Robert D. Dale, Pastoral Leadership (Nashville: Abingdon Press, 1986), pp. 39-40.

The Limited Leader:

Has little or no exposure to leaders.
Has little or no exposure to leadership training.
Has desire to become a leader.

Note: All three can be acquired.³

Four Mainstream Leadership Styles

Dr. Robert Dale describes "four mainstream" possible options of leadership styles as: Catalysts, Commanders, Encouragers, and Hermits.⁴

The following is a summary of these four styles:

Catalyst: The Effective Style

This style is considered most effective for two reasons: first, it creates an organizational atmosphere in which positive goals are reached; second, people are built up actively. The advantages of this style are:

1. The Catalyst is a balanced leader: the leadership energy aims at both the congregation's mission and the needs of the member.
2. The Catalyst is an active leader: he takes initiative to build relationships and express friendliness, vigor and visibility.
3. The Catalyst is a positive leader: he knows what he stands for and move forward steadily, patiently, and unswervingly.

³Maxwell, Developing the Leader Within You, n.p.

⁴Dale, Pastoral Leadership, pp. 40-50.

4. The Catalyst is a flexible leader: flexibility is a result of positive goals and active, healthy relationships with the people. He is a participative and democratic leader.

5. The Catalyst is a long-range leader: he builds for the future.

Commander: The Efficient Style

This style of leadership gives clear and clean commands and expects people to follow immediately. The Commanders are active and people-approachers, but they are negative leaders, in the sense of imposing their own goals on others. Commanders are directive and autocratic. The advantages of this style are:

1. The Commander is a leader whose demands are clearly defined: It is a lean and clean leader-follower relationship.

2. The Commander has a narrow agenda: he decides what needs to be done, by whom, and when.

3. The Commander mindset tends to be rigid: he is in charge, the followers have little to say.

4. The Commander style is a short-range one: he is an emergency handler, he gets quick results and makes immediate reactions, but deals with other situations poorly.

5. The Commander style creates pressure and conflict: he has high expectations and promotes a we-versus-they atmosphere.

Encourager: The Empathetic Style

Encouragers emphasize relationships more than mission. They invest more time in building relationships than in achieving organizational goals. They are the "passive optimistic" style. The advantages of this style are:

1. The Encourager is a person-centered minister: he listens to people, he is always available, he is concerned about feelings and hurts, and he spends time in building fellowship.
2. The Encourager makes production a secondary concern: in a sense, this style will leave the organization's goals untended and tangible production wanes.
3. The Encourager style fits nicely in congregations where members are experiencing stress and congregational conflict: he creates a relaxing atmosphere, helps people reconcile, and eases tensions.

Hermit: The Eroding Style

They are not leaders but followers of followers. They are not comfortable with either people or goals. They tend to withdraw from people and abandon organizational goals. The advantages of this style are:

1. The Hermit style can buy valuable decision-making time when the congregational climate is tense and polarizing. The long delay may give ample time to search for better solutions.

2. The Hermit style allows for a time out for rest and recreation: Nothing happens in the organization with this easy-going style and the leaders are left vulnerable.

Though there are four mainstream styles, most leaders are a blend of styles with one main leadership style, depending on the mission and the people he leads.

Three Categorizations of Leadership Styles

There is another leadership style categorization which many leaders advocate. They are autocratic, democratic, and *laissez-faire*.

Autocratic Style of Leadership

The autocratic style is leader-centered in that he views himself as the only one who can lead and make decisions. He demands obedience from his subordinates. He cares more about fulfilling his own needs than the needs of those whom he leads. He is generally being perceived as an authoritarian and a dictator.

It seems that the autocratic style of leadership is a bad one. But, in fact, it is not. Examples of Biblical leadership who were autocratic leaders, are Moses, Joshua, Elijah, Nehemiah, Paul and Peter. Dr. Schmitt writes,

The autocratic style is especially an appropriate style when the leader is speaking with the power of the Old Testament prophet, "thus saith the Lord." God does speak to individuals, especially leaders, and reveals His will to them, and they need to speak with a

clear sound and say this is the way to do it. The autocratic leader, however, who misuses this and attempts to force his will on people with the words of a false prophet creates problems in churches.⁵

This style is authority oriented. The leader sees himself as indispensable. He assumes that people will not do anything unless told to. Decisions are made by one person. He is the only person who knows all. He is perceived as a dictator.

Democratic Style of Leadership

The democratic style is also called participative style of leadership. It is basically a people rule style. The leader believes "the way to motivate others is to involve them in the decision-making process."⁶ The leader hopes to get the group to have a sense of ownership by inviting them to join in discussions and consultations. The leader serves as a facilitator or moderator, and the input of the people are critical in the process. He may make final decisions, but people must have a say. The style allows the opportunity to develop team concepts, and "most followers prefer this style of leadership."⁷

This style of leadership enjoys working with people and solving problems for people. He sees others as himself and likes to have others

⁵Schmitt, Christian Leadership: Pastors as Bishops, p. 34.

⁶Engstrom & Dayton, The Art of Management for Christian Leaders, p. 31.

⁷Schmitt, Christian Leadership: Pastors as Bishops, p. 36.

participate in decision-making. He shares the privilege of designing goals for the organization.

Laissez Faire Style of Leadership

Laissez Faire is French term which means "free rein". This style of leadership actually is no leadership at all. He allows everyone to be his own boss. The leader is a maintenance worker. He supplies information when requested. He gives maximum freedom to individuals and group to perform their own duties. He requires no reports from anyone. He exercises the least amount of control or no control at all. He is a figurehead. He considers himself a first among equals.

This style of leadership does not see himself as a leader. He assumes that everything is going well that he cannot add anything to it. He allows others to take charge and work out the details as to how the organization should operate.

Which One is the Best Style?

Leaders are different as leadership styles are different. One leader can apply one style or all styles at given times, in order to serve the appropriate purpose. "The appropriate style depends a great deal on the task of the organization, the phase of life of the organization, and the needs of the

moment."⁸ A fire department needs an autocratic leader when there is a fire reported. Obviously, there is no time to get consensus. The fire fighters just have to follow orders. While it is easy for a founding father of an organization or a church to assume an autocratic style, it will not be effective when it comes to second generation leadership. In the case of fire fighting, the autocratic style may be most effective, but in dealing with personal problems, or non-emergency situations, another style may be more useful. It is ideal if the leader can use all styles in leading the group so as to achieve the most out of his efforts.

⁸Engstrom & Dayton, The Art of Management for Christian Leaders, p. 32.

B. The Leader and Time Management

There is one thing in the world that everyone has, everyone wants, and most everyone feels that they do not have enough of. And that one thing is time. The Roman philosopher Seneca once said,

We all complain of the shortness of time; and yet we have more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them.⁹

The Apostle Paul exhorted the Ephesian Christians "to redeem your time."¹⁰ The word "redeem" has the connotation of "buying up" or it has a meaning of "ransoming one from another by payment of a price." It is so easy to let time flow and carry with it our life's most precious moments. At the end of our days, we sigh and regret that we have accomplished nothing of eternal value. As Colton said,

Time is the most subtle, yet the most insatiable of depredators, by appearing to take nothing, is permitted to take all; nor can it be satisfied until it has stolen the world from us, and us from the world. It constantly flies, yet overcomes all things by flight; although it is the present ally, it will be the future conqueror of death. Time, the cradle of hope, but the grave of ambition, is the stern corrector of fools, but the salutary counsellor of the wise; bringing all they dread to the one, and all they desire to the other: but, like Cassandra, it warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, opportunity with it, and repentance behind it: he that has made it his friend will have little to fear from his enemies, will have little to hope from his

⁹Elon Foster, 6000 Sermon Illustrations (Grand Rapids: Baker Book House, 1972), p. 628.

¹⁰Ephesians 5:16.

friends.¹¹

Contemporary leadership advocates stress the importance of time management. "Time is the raw material of life." Engstrom and Dayton say,

The passing of each day bring to us the opportunity to evolve into something better than we were at the start of the day . . . Our personal success, or lack of it, is largely contingent upon the effective use of our time.¹²

Regarding time, Dr. Sanders says,

Time has been defined as a stretch of duration in which things happen. The quality of a man's leadership is revealed in what happens during that stretch of duration. . . The manner in which he employs the surplus hours after provision has been made for work, meals, and sleep will make him either a mediocrity or a man to be reckoned with. . . Each moment of the day is a gift from God and should be husbanded with miserly care, for time is life measured out to us for work.¹³

The Basic Understanding of Time

What is time? Time is a fair commodity for everyone. It is said that everyone is given thirty-one million and five hundred and thirty-six thousand seconds per year, 1440 minutes per day, 168 hours a week, 30/31 days a month, and 12 months a year. No one has more or less. Regardless of who one is, whether one is a king or a citizen, an executive or a housewife, a physician or a student, their clocks run at the same rate. Time

¹¹Foster, 6000 Sermon Illustrations, p. 628.

¹²Engstrom & Dayton, The Art of Management for Christian Leaders, p. 209.

¹³Sanders, Spiritual Leadership, p. 113.

cannot be bought nor be given away. Time is either used or wasted. It cannot be saved or called out. Using every minute is a sure way to become effective for all leaders.

How To Manage Time Effectively

Time management is self-management. For better time utilization, one must learn self-management. Time is "a section cut out of the great circle of eternity, and defines for us the limits in which the work of life must be done."¹⁴ Time management has to begin with goals. "How one uses time must always be allotted and appraised in relation to goals."¹⁵ If time management is self-management, then the place to start is life goals. The pastoral leader must know what he wants in life, what his life purposes or objectives are. To do that, he must take the following five steps:

1. Set Goals: Decide on what one wants to do in life.
2. Establish Priorities: What is most important.
3. Plan a Strategy: The ways and means to accomplish goals.
4. Plan a Schedule: Time allocations to accomplish goals.
5. Evaluation and revision: Process of improvement.

¹⁴Sources unknown.

¹⁵Edward R. Dayton, Tools for Time Management (Grand Rapids: Zondervan Publishing House, 1977), p. 80.

Goal Setting

There are two kinds of goals one can set in life: There are *be* goals; and there are *do* goals. As Dayton explained,

Goals come in all kinds, types and sizes. It's useful to see that some goals have to do with what we want to *be*, and others have to do with what we want to *do*.

The *be* goals have to do with our attributes such as lovingness, kindness, righteousness, honesty, etc. They also have to do with our position, such as mother, businessman, worker.

The *do* goals are the things we want to accomplish or the actions we want to take.¹⁶

Goals are not isolated incidents in life. It is important to see them as a whole, all goals are interconnected with each other. One cannot separate his business goals from his family goals or from his Christian service. All must be taken together.

1. What is a goal?

A goal is something toward which to aim. A goal is a target. A goal is specific purpose worth working towards. A goal is a desired outcome that can be measured in terms of progress toward an objective. A goal is a statement of faith, how one hopes things are going to be at some time in the future.¹⁷

2. Why set goals?

To some Christian leaders, their thinking is that the Christian life is controlled by God and His Holy Spirit, they just have to listen to His still,

¹⁶Ibid., p. 81.

¹⁷Schmitt, Christian Leadership: Pastors as Bishops, p. 20.

small voice and obey. Wherever He leads, they will follow. Goals are not necessary. So they question the values of goals, and they are concerned about man's intrusion in God's plan. It is obvious that the Scripture is not against goal setting. Paul said, "Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air."¹⁸ Jesus also praised the shrewd manager who set goals and made plans for his future, in the event he should be fired by his boss. There is power in goal setting.

Goals can motivate. A person with clear and strong goals can overcome "confusion and conflict over incompatible values, contradictory desires and frustrated relationships with friends and relatives, all of which often result from the absence of rational strategies."¹⁹ With high and noble goals, one is motivated to strive forward and accomplish great things in life.

Goals give a sense of direction. Goals give one something to aim for. Goals help one to know where he is heading. Goals provide direction for one to work towards.

Goals challenge one to plan ahead. Goals will help one to look to the future instead of focusing attention on the past. With the future in view one will not procrastinate and one will be challenged to accomplish everyday's work, so one can reach one's goals.

¹⁸1 Cor. 9:26.

¹⁹Edward R. Dayton & Ted W. Engstrom, Strategy for Living (Glendale: Regal Books, 1976), p. 32.

Goals help one to focus. As there are many attractions and distractions in life, without goals, life could head towards many directions, and end up somewhere one did not expect to end up. Clearly defined goals will help one to concentrate and focus on things that need to be accomplished.

Goals are guide posts to indicate progress. Life is a long journey without road signs, so one can hardly know how far he has gone. Goals are segments of life's long objective. They give indications of progress. Goals give one a sense of knowing where one is in comparison to the total journey.

Goals provide standards of evaluation. Without goals, one will not know where one has been and how one has been doing in accomplishing what is expected. Goals will make one see that one is moving toward them.

Goals give the power to live on now. The future is really not under anyone's control. No one knows what is going to happen in the future. However, goals are directions with the future in mind, but the future begins with today. A wise and powerful living of the now will bring one into the future.

3. How to set goals.

There are three basic criteria for setting goals to be effective and usable, there are often described by acronym SAM.²⁰

Specific. An objective may be massive and general. But a goal must be

²⁰Lyle Schaller, Survival Tactics in the Parish (Nashville: Abington Press, 1977), p. 157.

in exact terms. In other words, a goal is a statement that is clearly defined. "I want to buy a red delicious apple." Its specification is that it is a "red", not a "golden", delicious apple which one wants to buy.

Attainable. A goal must be something that can be reached. If a church has a 200 capacity sanctuary, and the average attendance of the Sunday worship service is 150, and the pastor encourage each one to bring five people to church next Sunday, that is an unattainable goal for two reasons: not everyone will have five unbelieving friends, and even if each one can bring five people to church, the sanctuary will not be able to accommodate them. A goal must be achievable to be a valid goal.

Measurable. "I want to buy two pounds of red delicious apples today" is a measurable goal. One can know whether it is one pound or two pounds buy weighing it on a scale. By the end of the day, one can measure whether he has bought the apples or not.

Besides these basic criteria, goals should be dated, so that one will know whether he has accomplished the goal by that date. Deadlines often serve as motivators and force one to push forward. To be clear and exact, goals should be written down. Written goals serve as reminders and check lists to see how far one has progressed or how many of the goals have been accomplished.

Establish Priorities

Priority means "first things first". Without establishing priorities one will waste time without even knowing. Priority has to do with how one invests one's time. Investing time is investing life. As Christian leaders, one must take into consideration the Biblical priorities, which are:

Commitment to Christ. God must be first in one's life if he is to live a life that is fruitful and productive. Christian faith is a faith of relationship. One's relationship with Christ and how important He is in one's life says a lot about the person himself.

Commitment to the Body of Christ. In Jesus's new commandment to His disciples, He commanded them to "love one another" as he had loved them. The support, care, and edification within the Christian community is of priority in the Christian life. The Body of Christ is the church, one's loyalty to the church is very important.

Commitment to the Work of Christ. Before Jesus left the earth, he gave the Great Commission to the disciples. The primary responsibility of the church and the individual Christian is to evangelize the world with the gospel of Jesus. This threefold commitment must be the priorities of each Christian.

What are Christian priorities?²¹

²¹This author modified the list Dayton and Engstrom made in their book, The Art of Management for Christian Leaders, pp. 220-221.

1. Time with God. One must spend quality time in meeting God everyday through prayer, worship, praise, and devotion. This is the first priority.

2. Time with family. This means one's spouse and children are important. Time must be spent with the spouse and time must be set aside for dates with children. There needs to be time to be together, time to communicate, and time to do things together.

3. Time for work. In one list of priorities, work comes before church activities. That does not mean church is not important. It means one's faithfulness and accountability to his job is of prime importance because that is what he is entrusted to do.

4. Time for Ministry. Each Christian must participate in some kind of ministry. For pastoral leaders, their ministry is their work.

5. Time for self. It is important that one knows how to relax, how to play, and how to take time out and be oneself. Unless one knows how to take time for himself, he will not be able to be an effective pastoral leader.

6. Time for other people. This is over and above one's regular commitments. It is that time which one blocks out from his calendar just for other people.

7. Time to plan. It is necessary to put on one's schedule a time to plan and review one's plans from time to time, in order to improve the process of planning for future activities.

How to Establish Priorities.

To establish proper priorities one must know what he wants to do with his life. One must list all he wants "to accomplish in a lifetime, or in a year, or in a month, or in a week, or in a day."²² Those things that one wants to accomplish could be long range goals, intermediate goals, short term goals, and immediate goals. Then based on these goals, one must ask the following questions²³ to determine the order of priority:

1. How urgent is this? Right now? Today? Soon? Some day?
2. How important is it? Very? Quite? Somewhat? Not so much?
3. How often does this have to be done? Daily? Weekly? Monthly?
4. Can someone else do it? No? Perhaps? Yes?
5. What happens if it is not done at all?
6. Is this the best way?

In answering these questions, one can sort out priorities not only in terms of one, two, three, but one can also classify them as A, B, C.²⁴

A = Very important, must do.

B = Less important, should do.

C = Least important, can do.

After the A, B, C lists are made, then go through the A, B, C lists one

²²Dayton, Tools for Time Management, p. 128.

²³Engstrom & Dayton, The Art of Management for Christian Leaders, p. 221-222.

²⁴Dayton, Tools for Time Management, p. 15.

by one. If a long list of A items remains, then go through the A list and use the A, B, C's to rank them again. Use the same method with B's and C's. This will enable one to set things in an acceptable order of priorities.

Plan A Strategy

After goals have been set and priorities have been established, then a plan to accomplish the goals must be devised. A plan is defined as "an attempt to move from now to then, to change things from the way things are to the way things ought to be."²⁵ A strategy is a series of "actions, activities, projects, and programs that will be necessary to accomplish the goals."²⁶

How to plan a strategy.

1. Make sure goals are specific, attainable, and measurable.
2. State the goal. For example, to make 5 phone calls to church visitors from the last month within this week.
3. State the present situation. This could be described in terms of obstacles and opportunities for reaching the goals.
4. Steps of action.
 - a. Get the visitors list from the church secretary for needed

²⁵Ted. W. Engstrom & Robert C. Larson, Seizing the Torch (Ventura: Regal Books, 1988), p. 41.

²⁶Schmitt, Christian Leadership: Pastors as Bishops, p. 27.

information, such as telephone numbers.

b. Allocate time to make the phone calls. This has to be based on whether the ones who will be called are working or not. Both evening time and day time should be considered and scheduled.

c. Pray for a good opportunity to talk and possibly share the gospel, if the other party is not a Christian.

d. Record the result of the phone calls for future follow up.

All goals can use the same strategy and the process should be reviewed to make necessary improvements.

Plan A Schedule

To plan a schedule means to put one's plan on a calendar. To schedule means to put the plan on a time sequence. To schedule also means to take into considerations the goals and plans of others in order to be able to work out a mutually supported schedule.

A pastoral leader must know how to control his time or he will be controlled by others. To plan a schedule not only allows him to complete his work, it will also protect him from being manipulated by others.

1. Yearly Planning

The effective pastoral leader will have long range goals. The planning of a schedule should start with the long range and intermediate goals. A yearly calendar will be helpful and necessary. If a goal is set to be achieved

in five years, there should be five sheets of one year calendars, so all the necessary information can be recorded for review and to serve as a reminder. As no one can predict the future, dates and goals need to be extended and revised.

2. Monthly Planning

The monthly planning schedule should be based on the activities anticipated. Preferably, one should have a calendar of 24 months with each month's activity planned. Then each month should be reviewed. Attention should be given to see if any given month has too many activities. If there are more activities than money and time will allow, one should consider reducing the number of activities. In each month's activities, a balance should be maintained.

3. Weekly Planning

Weekly scheduling is very critical for the fact that each person is given 168 hours each week. How one uses these hours will determine what kind of life one lives, and what kind of accomplishments one can achieve. In a week, there is time one cannot control by himself, time such as working and church service. There is also time one can plan and control. It is those controllable times that make the difference in one's life. In planning a weekly schedule, use increments of morning, afternoon, and evening times instead of 15 minute slot. This way one has flexibility to allow unexpected events. A pastoral leader's schedule will inevitably be interrupted. Unless

one knows how to be flexible in his scheduling, he will be very frustrated.

4. Daily Planning

To make the best use of each day, it has been suggested that one makes a list of things to do, either the day before or every morning. Then number the listed items in order of importance. Work on the most important item until it is finished, then go on to the next one. The list may not be finished by the end of the day, but at least the important ones have been done. Add the unfinished items to the next day's list. If one works on things based on priority, it is possible that some of the items may never get done.

Evaluation and Revision

As time goes by, things will change. Plans have to be changed, re-evaluated, and revised. Goals need to be re-examined and actions need to be revised. This evaluation and revision process can be done during the schedule planning process. The pastoral leader should make time to evaluate two or three times a year to see if time has been properly used or unwisely wasted.

Time is a precious commodity God has given to all mankind. As Christians, especially as a pastoral leader, one must be a steward of time. Dr. Engstrom wrote in one of his books, that about 25 Christian executives who attended a management seminar in Chicago, and were asked to

compile a list of their most valuable time-saving techniques. The following are what they recommended as the greatest time savers:

A committee of two – Do not involve unnecessary persons in the decision-making process.

Correspondence – fast answers. Jot down responses on letters or memos. Make a copy for your files, then return the original.

Correspondence – handle only once. Answer it or put it where it can be answered. Don't put it back in the pile.

Correspondence – follow-up file. If you must wait for information before answering, mark for F/U file (i.e., give it one week).

Ensure understanding when delegating. Extra time invested to ensure complete understanding ultimately pays big dividends in time saved.

Appointment handling. Time taken to develop a good system pays off well.

Delegate reading. Give others a chance to have the benefits, at the same time, allow oneself to have a broadening coverage of important materials.

Conference phone call with a pre-arranged agenda. Save time and money with amazing accomplishments.

Have secretary answer correspondence.

Write short memos and letters. This conscious effort brings amazing results.

Wastebasketry. Master the "quick toss" technique.

Form letters. Where the personal touch is not essential.

Planning and organizing time. "A look ahead may be worth two behind."

A good secretary. Worth their weight in gold.

Management training. Occasional seminars provide current thinking in the profession of management.

Trained staff. All of the foregoing applies to the staff.²⁷

²⁷Engstrom & Larson, Seizing the Torch, pp. 46-47.

C. The Leader and Decision-Making

Life is a series of decisions. The moment one gets up from bed, he has to decide what to wear, what to eat, and what to do. When one was young, parents or others made decisions for him. As one grows older and becomes independent, each one has to make his own decisions. Some decisions are trivial, and not critical; other decisions are important and have long term effects. Sometimes a bad decision can ruin one's whole life. The Chinese have a saying, "It is a fearful thing for a man to enter into a wrong profession; and it is a dreadful thing for a woman to marry the wrong husband." Of course, times have changed, and one can always change his profession. In some circles, it is also possible to change one's husband. However, the consequences will not be as desirable as if one had made the right decision the first time. This proverb still speaks about the importance of making the right decisions.

As it is important for anyone to make the right decisions; it is even more so with pastoral leadership. The decisions the pastoral leader makes not only influence his own life, they also influence many others. Therefore, it is very crucial for the pastoral leaders to know not only how to make decisions, but to make the right decisions.

One's decision-making ability does not come naturally. He needs training, discipline, and experience. Dr. Engstrom tells the following story,

There once was a young man who was given the nod to become president of a small town bank, a big responsibility in any

community. He had risen through the ranks of clerk, cashier and vice president. One day he approached the feisty old president of bank who had been there for a generation. The young man said, "Sir, as you know, I have been named your successor as president of the bank, and I'd be grateful for any counsel you can give to me."

The old man said, "Son, sit down. I've got two words for you, only two words."

"What are they, sir?"

"Right decisions," said the veteran.

The young man thought a moment and said, "That's very helpful, sir, but how does one go about making right decisions?"

The outgoing president replied, "One word - experience."

Upon further reflection, the young man said, "Well, that too is helpful, boy how does one go about gaining experience?"

The old man smiled and added, "Two words, son, two words - wrong decisions."²⁸

Decision making not only requires experience, it also requires knowledge in various disciplines. Dr. Schmitt writes,

Decision making is an interdisciplinary process. Economics and statistics provide utility and probability. Sociology and social psychology provide understanding of group behavior. Law, anthropology, and political science provide understanding of the environment. Mathematics provides models and stimulations. Psychology provides understanding of individual behavior. Philosophy provides values and ethics.²⁹

Most decisions are either directly or indirectly related to another person or a group of people. The pastoral leader's decisions always involve the congregation. Pastoral leaders do not make decisions as dictators, but as facilitators. Leaders can set goals, make decisions, and give commands, but if the followers do not own the goals and participate in decision-

²⁸Engstrom & Larson, Seizing the Torch, pp. 135-136.

²⁹Frank Schmitt, Pastoral Leadership: Class note for DMIN 970 (Lynchburg, 1991), p. 28.

making, nothing will get done. Finzel states, "When the best leader's work is done the people will say, 'We did it ourselves.'"³⁰

A decision involves three elements:

Opportunity. God has given the opportunity to make choices and to determine options.

Accountability. Once the decision is made, one is accountable to whatever the consequences may be. The decision-maker is held accountable to the influences of the decision.

Responsibility. One is responsible to make his own decisions, no one else can make them for him.³¹

The Problems of Decision-Making

Decision making is tough, Adam and Eve made the wrong decision that led the human race astray. Nonetheless, that must have been a tough decision to make. There are several reasons why decision making sometimes is difficult:

1. Decision making is difficult because human sinful desires are in conflict with the desire to serve God. There is this struggle that one must recognize and overcome by depending on the power of God which works in

³⁰Finzel, The Top Ten Mistakes Leaders Make, p. 96.

³¹John D. Arnold & Bert Tompkins, How to Make the Right Decisions (Milford, Mich.: Mott Media, 1982), p. 5.

and through us.³²

2. Indecisiveness caused by unwillingness to accept responsibility makes decision making difficult also. When people do not want to make decisions, usually it is because they think a decision is not necessary. They don't need a decision. Other times, it is because they don't want to be held responsible for the consequences of the decision made. Still another reason is they think they need more information in order to make an intelligent decision. As a result, they are indecisive.³³

3. Another problem that arises in decision making is that there is a lack of awareness, an awareness of the need to make a decision. Often times, people do not know who should make the decision and what the criteria for making decisions are.³⁴

The Value of Decision-Making Situations

Whether one likes to make decisions or not, decisions must be made. It is suggested that there are four basic Decision Situations:³⁵

1. Decision-Making Under Certainty. A pastor is expected to lead the congregation in worship. He has to decide what topic he is going to preach.

³²Arnold & Tompkins, How to Make the Right Decisions, p. 7.

³³Ibid., p. 8.

³⁴Dayton, Tools for Time Management, p. 50.

³⁵Lyle E. Schaller, The Decision-Makers (Nashville: Abingdon Press, 1974), p. 34-35.

He is certain that he will deliver a sermon, but he is uncertain as what text he will be using.

2. Decision-Making Under Risk. A pastor's routine visit to the hospital may have been moved this week due to his busy schedule. The decision he makes to not visit the hospital may risk a good opportunity to make an important visit.

3. Decision-Making Under Conflict. A pastor was asked to officiate a wedding for a mixed couple, a Christian and a nonchristian. One leading member of the church warned that if the pastor does not follow the Biblical teaching to not be "unequally yoked", he will leave the church and make others to do the same. The man getting married is an elder's son.

4. Decision-Making Under Uncertainty. The church board decides to plant a church in the nearby county and asks the pastor to head up the effort. He has never planted a church before. He does not know what the outcome will be.

Schaller concludes that, "The basic value of a situational frame of reference in examining the decision-making process is that it helps determine the type of approach that will probably be followed in the effort to reach a decision."³⁶

³⁶Ibid.

What Is Considered A "Good" Decision?

Pastoral leaders often put their credibility on the line based on the decisions they make. They want to make right decisions. But the question is what is considered a right decision? A right decision may not be a good decision. But a good decision should be a right decision. Arnold and Tompkins have a list of eight tested criteria "to judge the quality of a decision":³⁷

1. A "good" decision inspires initial confidence – one feels good about it.
2. The decision is based on an adequate amount of information.
3. The decision is clearly necessary and directed to the "real" issues.
4. The decision coincides with what the Bible teaches and with one's overriding priority to worship God and serve Him.
5. The decision will best achieve the basic purpose for making the decision and accomplish the goals better than alternatives would.
6. It is a well-balanced decision (one achieves what one wants to achieve without too great a risk to available resources), and it will not create additional problems.
7. One can support it objectively and defend it logically.
8. One is confident it will be implemented by those on whom its

³⁷Arnold & Tompkins, How to Make the Right Decisions, p. 11.

success depends.³⁸

Decision Making Process

Decision making is a very complicated process. It involves various circumstances, people, relationships among the people involved, timing, and each person's frame of reference. Dealing with all these issues are beyond the limit of this paper. Suggestions have been made and some have been tested with success in regard to the decision making process. Schaller suggests three steps in any decision making process: (1) initiation, (2) approval, (3) execution.³⁹ He details the following twelve steps:

1. Preliminary agreement on the question
2. Analysis of the facts
3. Listing of alternative courses of action
4. Review in the context of overall policy
5. A more detailed examination of the facts
6. Review of probable consequences of each alternative
7. Elimination of several alternatives
8. Analysis of all possible consequences of each of the remaining alternatives
9. Selection and recommendation of one or two alternative courses of action
10. Formal communication of that recommendation to members of the final decision-making group
11. A formal decision
12. Implementation⁴⁰

³⁸Ibid.

³⁹Schaller, The Decision-Maker, p. 43.

⁴⁰Ibid.

Seven Principles of Decision Making

1. Make decisions when it is one's responsibility to make them.

Decisions must be made, though sometimes, it's better not to take the responsibility in making decisions.

2. Decision making is not easy. It is as complicated as life itself, but make the decisions and move forward.

3. It is more important to let people own the decisions rather than asking them to follow whatever is decided for them. Decisions are best made when people are involved in the process.

4. Some decisions can be modified later. Some decisions are made once and for all. It is better to delay a decision than to be forced into making hasty decisions.

5. A decision may be legal, but it does not necessarily mean it is right, such as abortion. As Christian leaders, ethical and moral issues should be taken into consideration when making decisions.

6. All decisions involve some kind of risk. It is better to take a risk and succeed than to take no risks and fail.

7. Some decisions are costly. Be prepared to pay the price. Churches have been split because decisions have been made against a group of people's desires. On occasion, the decisions are necessary; consequently, the decision makers had to be prepared to pay for it.

D. The Leader and Conflict Resolution

Conflict is unavoidable. Where there are people, there is the potential and possibility for conflict. "Average persons spend an estimated 30 percent of our time dealing with some kind of conflict."⁴¹ Conflict is not all bad when handled properly. It can be "an opportunity to solve common problems in a way that honors God and benefits everyone involved."⁴² Pastoral leaders deal with people all the time, and they must be skilled in resolving conflicts. Opportunities to have conflicts increase as relationships multiply. The more relationships there are, the more possible that conflicts occur.

Basic Views of Conflict

How people look at conflict will influence their way of responding to it. There are several ways people view conflict:

1. Conflict is wrong and dangerous. They feel uncomfortable when there is disagreement or controversy. They usually try to avoid any cause of conflict. They will cover up or run away from the situation. When it is not possible for them to ignore the conflict and if they do not know how to deal with the situation, they may become overly defensive and critical of others.

⁴¹Dale, Pastoral Leadership, p. 159.

⁴²Ken Sande, The Peacemaker (Grand Rapids: Baker Book House, 1991), p. 16.

2. Conflict as an inconvenience. In order to get rid of it, they tend to look for quick solutions. This approach may work well with minor disagreements, but when dealing with major issues, it creates more problems than it solves.

3. Conflict is neither good nor bad, it is neutral. Their way of dealing with conflict is more on improving communication and finding solutions to get things settled rather than confronting the issues of sin and moral standards. In so doing, the underlying problems may be overlooked.

4. Conflict as a contest. They view conflict as an opportunity to take control of others, a chance to advance their own agenda, or a way to exercise their rights and authority. They usually do not make the effort to prevent disagreements. They often press the matter even more if they have a chance to win. They care more about their winning than preserving a relationship.⁴³

Types of Conflict

Keith Huttenlocker suggests two types of conflict, Personality-centered conflict and Principle-centered conflict.⁴⁴ Robert Dale likewise advocates two types of congregational conflict: conflict over facts and conflict

⁴³Ibid., p. 16-17.

⁴⁴Keith Huttenlocker, Conflict and Caring (Grand Rapids: Zondervan Publishing House, 1988), pp. 83-92.

over feelings.⁴⁵ Both sets of types are the same, one has to do with thinking, the other has to do with feeling.

Temperament and Conflict

Different temperaments will cause different conflicts. The thinker type usually is complemented by the feeler type. At the same time, they easily get into conflicts. One needs to deal with the facts, the other is more concerned about emotions.

1. Conflict over facts or principle-centered conflict.

Conflicts in this category revolve around role conflict disliking each other's position. Pastoral leaders and laity have high expectations of each other. When expectations are not met, principle-centered conflict are created. If a pastoral leader fails to fulfill expectations, a principle-centered conflict will develop.

Conflicts over facts also result from disagreement over philosophy, theology, ideology, or methodology. Fact-based conflicts also could revolve around leadership competition. When one is forced to do or to decide on something, the principle-centered conflict will occur.

2. Conflict over feelings or personality-centered conflict.

Conflicts in this category revolve around feelings, emotions, or

⁴⁵Dale, Pastoral Leadership, p. 159.

personalities. The dislike is not of the position but of the person.

Huttenlocker says,

Personality-centered conflict has its basis in prescriptive expectations. Someone is unwilling to allow another to be different. . . . To the extent that any of us has developed style expectations of others and to the degree that we refuse to accept those whose style is otherwise A very prim and proper layperson may dislike the pastor who is flamboyant and extroverted. A fiscally conservative layperson may dislike a pastor who dresses sharply and drives a fancy new car, especially if the pastor also likes to spend the church's money freely. A sentimental, affectionate layperson may dislike a pastor who is reserved. A saccharine layperson may not like a pastor who is plain spoken. The potential for conflict is great if grace in accepting personality differences is not applied.⁴⁶

The personality-centered conflict has high potential to divide the church, and resolution of this type of conflict must begin with exposing each person's personality. Before any reconciliation can be expected, each person must openly discuss his dislikes.

Relationship and Conflict

Speed Leas and Paul Kittlaus identify another set of conflicts which they called, intrapersonal, interpersonal and substantive.⁴⁷

1. Intrapersonal Conflict. These conflicts are over matters within the person himself. It might be a decision as to whether he should go on a business trip while his wife is waiting to deliver a baby. If he does not go,

⁴⁶Huttenlocker, Conflict and Caring, p. 84-85.

⁴⁷Speed Leas & Paul Kittlaus, Church Fights: Managing Conflict in the Local Church (Philadelphia: The Westminster Press, 1973), 30-35.

he might lose his job; if he goes, he might miss the delivery, which is also very important to both he and his wife. This kind of intrapersonal conflict can effect the church or group life when the individual sends conflicting messages to the group.

2. Interpersonal Conflict. This conflict has to do with the differences in persons involved, not primarily with issues. In this case, one person may think the other person is incompatible. It is not about an issue, by how a person feels about the other person. This is the same as the personality-centered conflict.

3. Substantive Conflict. "Substantive conflict has to do with conflict over fact, means, ends, or values."⁴⁸ This kind of conflict could happen between individuals, between groups, or between an individual and group. The conflicts can be over many things; it may be between the choir director and pastor over what kind of music the choir should be singing during Sunday morning worship service; it could be the building committee chairman and the architect over where should the bathrooms should be located. Substantive conflicts deal with fact, means, ends, or values. This type of conflict is compatible to principle-centered conflict.

Functions of Conflict

Conflict does not always mean destruction. Benefits can be derived

⁴⁸Ibid., p. 31.

from conflict. Four positive benefits can be drawn from well-managed conflicts.

1. Empowerment. When a person's life becomes dull, a marriage relationship becomes stagnant, or a church becomes self-content, a person will lose sight of his mission and purpose. Sometimes, conflict will energize and empower the individual or the group. When one is in tension and is being threatened, he is more alert and energetic. Leas and Kittlaus say,

This is the kind of circumstance where one must be on his toes. Here one is challenged and has to muster the skills, knowledge, and whatever other resources he has in order to stay on top of things. Here one is in a healthy competitive state where every idea is challenged, so only the best ideas are kept. Here the organization is constantly aware that it must do things as efficiently as possible, so that whatever is dying and has little value is sloughed off, and that whatever is living and bringing new life can be recognized, nurtured, and supported. A church that has a healthy amount of tension and conflict is one where programs and plans are challenged, so those which have greatest merit, value, and meaning to the mission of the church are implemented. It is a church where people have had a good deal of experience challenging each other around the substance of the church's life (not petty bickering and defamation of personalities), so that when a real, significant challenge or threat does come, the church is able to manage the conflict.⁴⁹

2. Establishing Identity. Conflict will help the group to establish its identity and boundary lines. When people are involved in a controversial issue, it will force them to choose sides. As a result, one group will differentiate itself from another, and this, in part, will give the group its

⁴⁹Ibid., p. 36.

identity. In 1992, the Cantonese speaking group in the Chinese Bible Church of Maryland decided that a worship service be conducted in Cantonese only. This idea met with little resistance from the other groups and the Cantonese group found its identity as a unique language group. What they did affirms that "their characteristics, unique culture, and style of doing things are good."⁵⁰ This new identity gives the Cantonese group an important place and role to play in the total ministry of the church.

3. Unifying the Ingroup. Conflict tends to unify the ingroup. A couple of years back, due to disagreement on the size of the church building project, the Chinese Bible Church of Maryland experienced some conflicts. During that period of time, there were four families who were not close before but were united to attack the church leadership. They operated fairly well as a team, and eventually they left the church and joined another church in the area. They were unified as result of the controversy. The sad thing was that they had decided to leave the church. The good thing is that God can use dissention to purify the church.

4. Bearing the Intolerable. Through conflict and confrontation, people can make issues, problems, and different view points clear and make intolerable circumstances bearable. By making each other's point of view clear, by confronting the situation, and by making demands for change for the sake of the group, they can indicate differences, but still can be together

⁵⁰Ibid., p. 40.

and support each other in other areas of common interests.

Causes of Conflict

Anything can cause conflicts. There are conflict prone people, and there are conflict prone churches. Huttenlocker gives six factors to identify a conflict prone church:⁵¹

1. High Exchange. Members of the church who have too many contacts are conflict prone. These contacts may be physical in nature, and they could be spiritual as well. In a small church, all members know each other and may have many opportunities to be together and to serve together. This high volume of physical interaction will cause conflict. People meet together for Bible study and for discipleship class which are spiritual in nature, but because of the high exchange, there are more opportunities for conflict.

2. High Expectations. Expectations kill. Many seemingly good relationships have been killed because of unspoken expectations. Evangelical churches have high expectations of the believers as well as the pastoral leadership. Everyone is expected to measure up. If any side fails to meet expectations, it will result in disharmony and conflict. If the pastor does not measure up, the members will grumble. If the members did not live up to the pastor's expectations, the pastor will show disapproval. A

⁵¹Huttenlocker, Conflict and Caring, pp. 38-45.

high price accompanies high expectations.

3. High Involvement. High involvement causes conflicts. One of the elders of a church made a considerably large financial contribution to the church. He also spent hours in the church "taking care of" church business. Everyone knows he gave a lot of money to the church, and he is practically the boss of the church. The pastor has to listen to him for fear that he might lose his "job". It is a good thing to have a sense of ownership in the life of the church, but it means participation in decision-making and ministry. When one crosses the line from ownership to possessiveness, conflict will surely occur.

4. Low Trust. When people are together often, it does not necessarily mean they trust each other. This is true in many church situations. More often than not, people will break confidentiality after hearing someone share their problems or troubles. Huttenlocker writes,

Wherever there is an absence of trust there is also a reluctance to voice matters of contention until the irritation has reached the point of explosion. Furthermore, since no genuine relationships will exist in such an atmosphere, there is little affection and commitment to bridge the conflict and soothe feelings.⁵²

High expectations and poor communication skills also contribute to low trust. How one speaks and one's tone of voice is a determining factor as to whether or not one is able to develop trusting relationships.

5. Low Understanding. This is to say that conflicts are caused by

⁵²Ibid., p. 43.

people who do not comprehend or understand how much damage they can do with their words and actions. When people have high ideals about being perfect, any conflict will not be acceptable. There would not be any chance to work out the differences in a constructive way. On the other hand, people who are too critical of others due to a lack of understanding of why other people do things the way they do or why people make mistakes will create conflicts as well.

6. Low Respect. In a democratic society where everyone is equal in the sight of God, authority is being challenged in every corner of society, including the church. As a result, pastoral leaders no longer enjoy the privilege of being respected as "God's anointed one", or the "Servant of God". When the church puts a low value on the pastoral leadership, low respect will follow as a result. "With low respect for leadership in the church comes a whimsical tendency to confront the pastor . . . conflicts thrive on the rejection of Biblically based authority."⁵³

Sources of Conflict

There are all kinds of reasons for people to get into conflict. Based on what has been discussed, most of the conflicts can be traced to four sources: person, program, procedure and product.

1. People. In any conflicting situation, people are the key to either

⁵³Ibid., p. 45.

escalating the problem or solving the problem. Some people are more prone to conflict than others. People with quick tempers, people who are polemic in nature, and people who were raised with authoritarian fathers easily get into conflict with others. Without people, there would not be any conflicts, since people are the primary source of conflict.

2. Program. People find themselves in conflict, most often because of what they want to do or what program they want to initiate or participate in. A couple of years ago, the church where this writer serves, planned to go into a church building expansion program. It was confronted by a small group of people who disagreed with the program. The church wanted to maximize their use of the land and proposed to build a 750 seat sanctuary, with additional classrooms. The cost at that time was approximately four million dollars. Hearing the cost of the building project, this small group of people embarked on a severe attack of both the building program and the pastor. They accused him of wanting to build an empire for himself. The reason given by that group was that they disagreed with the church's proposal to take on such a building program.

After some length of discussion, the church decided to go on with program, and unfortunately, that group of people decided to leave the church.

3. Procedure. People get into conflict in regards to the ways things get done. How should it be done? Or what kind of method should be used?

What is the right or acceptable procedure for all? There are no easy answers to these questions.

The church got into another conflict situation after the building program was approved by the membership. While the church engaged an architect to do a preliminary design for the building, one of the elders of the church who is also an architect was laid off by his company. In need of financial support for the family, he began to manipulate the building committee to offer the architect job to him. The building committee was divided on the issue, some felt the job should be given to our own member, others felt it was not proper. After all the church had already engaged an outside architect, even though at that time, there was no formal commitment on either side. Finally, the church leadership decided to invite two more architects, so that the four of them could compete for the work. The procedure was written and approved by the Board. After a whole day of selecting and voting, the architect from the church lost the bid. He was furious and blames the pastor, the building committee, and a few whom he suspected did not vote for him. He blamed the procedure for not being clear. Others on the building committee who supported him also complained about the procedure. The issue has not been resolved, and the building project has been held up for a whole year even at this writing.

4. Product. It has happened before, and it could happen again. People actually got into a conflict over the color of the bathroom walls, over

the color of the carpet, and over what kind of seating the church should use. Some members left the church after the building was completed, because they did not like the place the pulpit was located, they did not like the choir seated behind the pastor while he was preaching. This writer was accused once by a lady in the church that the carpet in his office was better than the one in the nursery. In fact, both carpets were made of the same material and were of the same price. Only the colors were different. Some people, when they see the finished product, they will make an issue out of it.

How to Handle Conflict

Not all conflicts can be resolved. Some of the conflicts will remain for a long time, and some will never be resolved. To know how to manage or resolve conflict requires special wisdom, since conflicts deal with many other factors such as people, circumstances, and climate. In general, people approach conflicts in the following ways which are suggested by Ken Sande:⁵⁴

1. Avoiding. This approach either denies that there is a conflict or refuses to deal with it. As a result of this attitude, one will not "cooperate in defining a conflict, developing a solution, or carrying it out."⁵⁵ In minor issues or unimportant matters this approach may work. But in many cases,

⁵⁴Sande, The Peacemaker, pp. 17-18.

⁵⁵Ibid.

"avoiding a conflict only postpones needed discussions, produces frustration, and leads to more complicated problems."⁵⁶

2. Accommodating. The main reason for using this approach is to maintain a good relationship. Therefore, one will give in in order to fulfill others' wishes. However, this approach will not be useful if the same situation occurs again, because "after repeated accommodation we may feel a burdensome responsibility to protect a relationship, which can result in feelings of frustration and resentment."⁵⁷

3. Compromising. This approach is what is called "to meet the other people halfway." It is an appropriate way to handle conflict if there is no sin or immoral issues involved. However, "compromising may lead to manipulation and result in strained relationships, halfhearted commitments, inadequate solutions, and recurring controversies."⁵⁸

4. Competing. This approach assumes that "there are only two possible outcomes to a conflict -- winning or losing."⁵⁹ This approach requires aggressiveness and can achieve quick result. But in so doing, it "produce unsatisfactory solutions, promotes hostility, and damages

⁵⁶Ibid.

⁵⁷Ibid.

⁵⁸Ibid., pp. 17-18.

⁵⁹Ibid.

relationships."⁶⁰

5. Collaborating. Instead of compromising or competing, this approach seeks to find a common ground for solutions. This approach "requires effective communication skills, determination, and flexibility."⁶¹

Collaboration normally produces better solutions and protects relationships. Since this approach centers around the interests of the people involved, it may sometimes produce "incomplete solutions and leave the door open for further controversy."⁶²

To Live at Peace

It is not possible to live without any conflict, but it is possible to live with less conflict. To do that one must learn to live in peace and at peace. There are three dimensions to peaceful living:

1. To live at peace with God. In order to live at peace with God and in the peace of God, one must repent of his sins. Believing in Jesus and His shed blood will forgive all our sins and secure us a place in God's presence. As His love attracts, one will draw near to Him as He draws nearer to us.

2. To live at peace with others. The reconciliation Jesus accomplished on the cross included the reconciliation among men. He has broken the

⁶⁰Ibid.

⁶¹Ibid.

⁶²Ibid.

dividing walls between men, so men may live in unity and harmony. One can love his neighbor as himself.

3. To live at peace with oneself. Once sins have been forgiven and the past has been dealt with, there should be no accusations from within. Peace is granted by God as a gift to those who believe in Jesus and have been declared righteous. Righteousness and peace come together. A person who is in Christ will live in peace and at peace. This is a pastoral message of peace to the conflicting world.

E. The Leader and The Art of Delegation

Some define successful leadership as the ability to delegate.⁶³ Some consider the ability to getting things done through others as "exercising the highest type of leadership."⁶⁴ Whether or not one agrees with these observations, one thing is clear, if one wants to accomplish more, he must learn to delegate more.

What is Delegation?

The definitions are numerous⁶⁵:

Delegation is giving others the right to make your decisions.

Delegation is having other people do part of your work.

Delegation is entrusting responsibility and authority and establishing lines of accountability.

Delegation is learning how to identify the work that we are doing and devising methods of passing these pieces of work on to other people but maintaining a management check of work on these activities.

Delegation is to entrust powers or functions to another person, to enlist that person to complete tasks that one would have otherwise undertaken.

Delegation is more than just assigning work. It always means making one's subordinate accountable for results. It usually means giving that person the latitude to make decisions about the ways to

⁶³James M. Jenks & John M. Kelly, Don't Do. Delegate! (New York: Ballantine Books, 1985), p. 4.

⁶⁴Sanders, Spiritual Leadership, p. 167.

⁶⁵Thomas Rodgers, Strategy: A Sourcebook for a Dynamic Ministry (Newburgh, Ind.: Impact Press, 1988), p. 189.

reach those results.

Delegation is always a tool, never an end in itself. One's success in delegation will never be measured by how one goes about delegating, to whom one delegates, or how often one delegates. Rather, one will always be judged according to the results one achieve through delegation.⁶⁶

By looking at these definitions, one can perceive that delegation is not a simple matter. To say that "getting things done through others" may be easy, but in reality it is not. Delegation involves attitude, skills, and techniques.

Why Delegate?

Before answering the question of how to, it is necessary to answer the question of why delegate? There are several reasons⁶⁷ why leaders, including pastoral leaders should delegate:

1. Delegation will free up the leaders, especially pastoral leaders who have all kinds of demands from the congregation, to do more important and bigger things.
2. Delegation will give other people a chance to develop their potentials and become successful; therefore, it increases job satisfaction.
3. Delegation will allow leaders to multiply their productivity by incorporating others into the work force to get bigger results.

⁶⁶Jenks & Kelly, Don't Do. Delegate!, pp. 6-7.

⁶⁷Ibid., p. 14-31.

4. Delegation will provide a balanced load of work for the people. So there would not be an over-worked and under-worked imbalance.

Why Not Delegate?

If successful leaders delegate, why then are there still many who do not? There are several reasons as to why leaders do not delegate:

1. Do not know how to delegate. Moses was a great leader, but in dealing with the people of Israel, he was wearied by the daily demands of all levels of problems. He needed his father-in-law to teach him how to delegate. Lack of knowledge and training on the leadership's part have made delegation an unfamiliar practice.

2. Insecurity of the leaders. Once a responsibility is delegated, so goes the authority with it. For leaders who like to have tight control of things, they will feel insecure if they do not have direct control. Another reason they do not delegate is for fear that the subordinate will take over. When David slayed the Philistine giant Goliath,

"the women came out from all the towns of Israel to meet King Saul with singing and with tambourines and lutes. As they danced, they sang:

*Saul has slain his thousands,
and David his tens of thousands.*⁶⁸

This shout created a tremendous feeling of insecurity on Saul's part. He feared that sooner or later his kingdom would be lost to David. It is this

⁶⁸1 Samuel 18:6-7.

kind of jealousy and insecurity that caused leaders to take too much of control over things, situations and people; consequently, their achievements are very limited. It also shows signs of incompetence and lack of confidence in themselves. The insecure leader tends "to look with disdain upon the capacity of the ones around him because he thinks that makes him look better."⁶⁹ They have a desire for prestige; a desire to retain control.

3. Lack of trust. When leaders do not trust people, they will not delegate. This lack of trust may come from two aspects. On the one hand, these leaders always think they are the best. They may be perfectionist and no one can do better than they. On the other hand, they have no confidence in their subordinates to complete the job and achieve goals.

4. A desire for recognition. It is well said that, "You can do much for the Lord, if you don't care who gets the glory!" The problem with some leaders who do not delegate is that they desire applause and recognition for things done. They will not delegate unless they are sure that everyone knows that it is their job, their responsibility, and their glory.

Pastoral leaders who do not delegate will end up doing everything themselves. Thus, they miss the opportunity to develop and train others for the work of the ministry. The loss is not only his own, his people's whom he leads and serves, but also the great loss of the kingdom of God.

⁶⁹Rodgers, Strategy, p. 193.

A Profile of Delegation

Before actual delegation takes place, it is important that a profile for each individual is acquired. Rodgers defines a profile as "the parameters of qualifications for a particular job or a particular individual."⁷⁰ He developed four categories of profiles – spiritual profile, mental profile, physical profile and social profile. The following are his lists:⁷¹

The Spiritual Profile

1. Is he a new Christian?
2. Is he doctrinally sound?
3. Is he a soul-winner?
4. Is he able to apply scriptural principles to life situations?
5. Is he regular in church attendance?
6. Does he pray in public?
7. Does he have a quiet time of Bible study each day?
8. Is he loyal to your local church?

The Mental Profile

1. Is he patient?
2. Does he have self-confidence?
3. Is he sincere?
4. Is he flexible in his planning?
5. Does he have a good sense of humor?
6. Is he well-organized?
7. Does he like to study?
8. Does he enjoy reading?
9. Is he self-motivated or will it be necessary for you or someone else to push him?
10. Is he optimistic?
11. Is he enthusiastic?
12. Is he materialistic?
13. Is he dependable?

⁷⁰Ibid., p. 194.

⁷¹Ibid., pp. 194-197.

The Physical Profile

1. Is he in good health and physical shape? Is he overweight? Is he under-weight?
2. Is he neat in appearance with his pants pressed, shirt clean, suit clean?
3. Is he old enough to have experienced some various life situations, or is he so young he has not had a chance yet to be tested in a crisis?
4. Is he old enough to have a fairly stable home life?

The Social Profile

1. Does he communicate well?
2. Is he truthful?
3. Is he morally blameless?
4. Is he married?
5. Has he been divorced?
6. Is he overly familiar with any individual or group in the church?
7. Does he use alcoholic beverages?
8. Does he use tobacco?
9. Is he well-mannered?
10. Is he tactful?
11. Does he enjoy entertaining in his home?
12. Does he teach well?
13. Is he teachable?
14. Does he take criticism well?
15. Does he exhibit a temper?
16. Does he attempt to learn from others?
17. Is he generous with his money?
18. Is he generous with his time?
19. Does he treat his wife with courtesy and respect?
20. Are his children obedient and respectful to their parents and other adults?
21. Does he work well with others?
22. Does he have a knowledge of world affairs and contemporary events?
23. Are he and his family cliquish – in other words, do they belong to just a clique and really don't want to reach outside of that little group?
24. Do other adult members of the church and other leaders respect him and have confidence in him as a responsible adult?

These profile questions should not be used as the only criteria to determine whether a responsibility be delegated. It takes time to know a person, therefore, delegation should not be a hasty decision.

How To Delegate?

Delegation is more of an art than a science. Science has to be exact, it has to follow the set formulas. But art is imaginable and flexible.

Delegation also has to do with personality and individuality. The same guidelines may produce different results, because it involves personal tastes and thinking. However, to be a successful delegator, it is important that vital steps be taken so that they can help one to be a better delegator, and as a result, develop better delegates.

1. Define things that need to be done. Before one delegates anything to anyone, it must be clear one knows what needs to be done and how much responsibility one wants to delegate. The tasks that one wants others to be responsible for must be clearly defined. It may be better to write them down. This list can include those things that are excluded.

2. Make a careful selection of the person for the job. The selection of people for delegation often determines the delegator's success or failure. It is important that one does not make hasty choices. In the selection of people, one also has to consider the nature of the work and the time frame in which the work needs to be done. If it is a high risk job and there is little room allowed for failure, then it would be best to choose the most capable person. If it is a low risk job, and time is not an constraining factor, this may be a good opportunity "to delegate as a means of training

someone else."⁷²

3. Make sure the assignment is clearly explained. One should not assume that the delegatee knows what is expected. The assignment must be clearly explained. Delegation, by definition, is giving part of one's job to another person, and it is important that they know how their part fits in to the total picture. They must know the beginning, they must know the end, and they must see and understand how they fit in. Only then can they "better interface with everyone else involved in the project or program."⁷³

4. Make clear the line of authority. When delegating a job to another, it is very important that he understands what kind of authority he has. To have responsibility without authority is like asking someone to use one's car without giving him the key. When responsibility is delegated, the authority must be given at the same time. In delegating authority, there are guidelines to follow:

Authority must equal the responsibility. No one can function without some authority. Responsibility must come with authority in order for a job to be done.

Authority must be clearly defined. A clear definition also means delineating the limitations of one's authority. One must know who is

⁷²Engstrom & Dayton, The Art of Management for Christian Leaders, p. 142.

⁷³Rodgers, Strategy, p. 198.

responsible for what area. This clearly defined authority will eliminate conflict and confusion. Once limits of authority are set, one can function within the limits freely and productively.

5. Make sure they know what to do, and why they are doing it. Never assume that people know everything when being delegated a certain task. Normally they don't know the what, the why, and the how. When delegating, one not only needs to give detailed information of what is expected and how to accomplish the job, one must also anticipate problems that may occur. Some problems are relational, it has to do with what kinds of working relations one may get into. Difficulties one may encounter with this kind of assignment should be made clear, also one must inform the delegatee where to get additional help when needed.

6. Make accountability count. Leaders can delegate as much as they want to, but they are ultimately accountable for everything done. To establish accountability, it is necessary to do regular check ups. Checking up is not showing distrust, but a way of showing concern. To hold subordinates accountable, leaders must ask their subordinates to show them what has been done. If leaders do not demonstrate concern in the ultimate outcome, then there will not be an ultimate outcome. One cannot assume that once a task is delegated, it will be done automatically.⁷⁴

7. Back up the subordinates by giving credit and taking blame. Great

⁷⁴Ibid., p. 199.

leaders are men of integrity. They stand behind their subordinates and take responsibility for them. It has been said of Earl Weaver, one of the most successful baseball managers'

He became famous for his numerous heated arguments with umpires. But, as with any big league manager, Weaver's tirades were not just examples of his temper getting the better of him. In many cases, he was simply backing up his players. When a player actively disputed a dubious call, the manager went on the line for him. The player knew that he'd be backed up and that fact made him play harder and better.⁷⁵

The leaders who stand firm behind their subordinates not only create high morale but also produces loyal followers. The leaders should have the humility to allow their subordinates to shine brighter than themselves and still give them credit. It is said, "the coach has to credit the players who perform, not polish his own star."⁷⁶ On the other hand, when subordinates were being criticized, the leaders should have the courage to accept the blame. In fact, sometimes the failure of the subordinates may be caused by the failure of the leaders to check up on them and make sure things are going as they should.

⁷⁵Jenks & Kelly, Don't Do. Delegate!, p. 96.

⁷⁶Ibid., p. 100.

F. The Leader and Staff Evaluation

Evaluation is a process used to determine the performance of an individual, a group or an organization. It has been defined as "a process of comparing what is with what ought to be, in order to determine reasons for success and failure, and how to improve. Through evaluation the reasons for failure or success are determined."⁷⁷ Evaluation is also used for control. Dr. Frank Schmitt defines control as "seeing that everything is carried out according to the plans or insuring that the results conform to the plan."⁷⁸

Reasons for Evaluation

Why is evaluation necessary? What are the reasons for evaluation? Frank Goodwin says evaluation is a "Must of Effective Management."⁷⁹ Without evaluation, performance and results cannot be properly and accurately measured. Failure or success cannot be determined. Without evaluation, it is hard for leaders, especially in a voluntary organization, such as church, to fire and hire people. The reason why there seems to be a lack of evaluation in church ministry could be, as Dr. Frank Schmitt states,

Christian leaders assume that since the work is being done by lay volunteers, that not many demands should be made. Some work or even inferior work is better than none seems to be the rationalization.

⁷⁷Schmitt, Christian Leadership: Pastors as Bishops, p. 135.

⁷⁸Ibid., p. 133.

⁷⁹Frank D. Goodwin, Management Techniques for the Twenty-first Century (Goode, Va.: Prospects, Inc., 1995) p. 63.

Most Christian leaders dare not to have a high expectation level of performance. It almost seems that it is thought to be unchristian to hold a person accountable.⁸⁰

Pastoral leaders must overcome that fear and try to encourage every one who serves to do the best he can. If results are to occur as planned, proper and effective evaluation must be conducted periodically.

Standards for Evaluation

In order to conduct fair and accurate evaluation, performance standards must be established. What is a standard? According to Dr. Schmitt,

A standard is that which is established as a model, a criterion, or a rule of measurement. A unit of measurement that gages the performance must be established and then the quality of this unit generated by the person whose performance is being measured must be observed. The leader and the followers need to come to an agreement regarding the quality of work that is to be accomplished. Many times neither a leader or his followers know what quality or even quantity of work is expected. Unless performance standards are clearly defined, with measurable terminology, people have no way of knowing what is expected of them. The evaluator must also know exactly what he is looking for if the evaluation process is to culminate in a competent report.⁸¹

The following standards should be established for use in the evaluation process:⁸²

1. Standards should reflect the objectives and priorities of the

⁸⁰Schmitt, Christian Leadership: Pastors as Bishops, p. 131.

⁸¹Ibid., p. 132-133.

⁸²Ibid., p. 135.

organization.

2. Standards should be attainable, but challenging. The currently attainable is probably the best source.
3. Standards should allow for a margin of error. It is better to set a acceptable high and low mark, and anything in between is o.k. A system of unnecessarily tight controls will strangle the flow of new ideas essential for the continued growth of the organization and will lead to its death.
4. Standards that are established should be consistent from year to year.
5. Standards should contain a unit of measure where it is clear when it is met.
6. Standards should emphasize the work in progress and measure it rather than waiting until a task is finished and evaluating the past history. This type of using standards causes correction to be too late.
7. Standards should measure results and not just activity. The church has a lot of activity, but we need results.
8. Standards should reflect what others are doing (average of competition), but also be individualized for the person and program.
9. Don't control the trivia. Controls might be established for long distance phone calls, but please not for use of paper clips.

Effective Evaluation System

Evaluation can have both positive and negative results. Ineffective evaluation can cause negative result. Therefore, it is important that an effective evaluation system be established to get positive result.⁸³

⁸³Goodwin, Management Techniques for the Twenty-first Century, p. 63, 65.

1. Effective performance evaluation emphasizes work in progress rather than past history. The Chinese Bible Church of Maryland has an evaluation form that is being used at the end of each Sunday school quarter. On the evaluation form, there are questions that should be asked at the beginning of the class rather than at the end. For example, "Do you like the way the class material is being presented?" This question should be asked after one or two classes, so that the teacher can make changes if the students don't like the teaching method. Since evaluation comes at the end of the quarter, there is no opportunity for the teacher to make improvements. Therefore, to be an effective evaluation, it must be done during the work in progress not at the end of it.

2. Both the leader and the followers should develop and agree on measurable performance standards. Evaluation should be a joint effort. It is better to give the performer a chance to evaluate himself than just by the leader alone. The evaluating sessions should be two-way. The leader and the follower should work together.

3. An evaluation rating form should be designed for use by both the evaluator and the one who is being evaluated. Comparison of notes provides a good starting point for discussion.

4. The purpose of evaluation is for improvement of performance. It should emphasize strengths rather than weaknesses. When dealing with weaknesses, the focus should be on performance, not the individual.

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5. After every evaluation, proper recognition must be given. Awards, rewards, and bonuses should be equal to the job performed. It is well said that things that get rewarded get done.

Evaluation and Correction

After evaluation, mistakes must be corrected if a person's performance is to be improved. The purpose of correction is that the person can measure up to the agreed standards. Dr. Schmitt suggests several right ways to correct.⁸⁴

1. Correct in private. Always give praise in public, but correct in private.
2. Correct quickly. If correction is too slow in coming not only is harm done to the organization, but the worker may have forgotten the incident.
3. Be accurate in the analysis of reasons for correction. It can do a lot of harm when a leader begins to make corrections and discovers that he has the wrong set of facts, or has drawn the wrong conclusions.
4. Correct in a positive teaching manner. Correction is sometimes called discipline, and discipline is teaching.
5. Don't lose emotional control. If the leader loses control of his emotions when correcting a subordinate, he will also lose his effectiveness.
6. Mix correction with praise. In almost every case a leader can find something good to say about a subordinate. Mix the good in with the correction. Jesus even did this in the letters to the seven churches in Revelation.

⁸⁴Schmitt, Christian Leadership: Pastors as Bishops, p. 138-139.

7. Be fair and impartial in correction. Fairness is very important when dealing with individuals in a group. This needs to be consistently applied.

8. Appeal to the self-interest of the worker. Make sure the worker understands what the correction will mean to him, and not just to the organization. His self-interest may be keeping his job.

9. Use a progressive discipline procedure.

a. Friendly informal talk. You ask, "How are things going?"

b. Serious formal talk, perhaps with a warning and deadline for change. Here you say, "This is how things are going, and how they need to change.

c. Review proposed changes at deadline time and either give praise, additional suggestions, terminate, or give another deadline.

For a good team to perform well and to accomplish the agreed upon standards and purposes, correction is necessary. This area needs to be strengthened and improved in the practices of many pastoral leaders.

Chapter Four

THE MAKING OF CONTEMPORARY PASTORAL LEADERSHIP

Dr. Elmer Towns writes, "As we come to better understand pastoral leadership, we will be better prepared to let our church go forward."¹ Pastoral leadership has been misunderstood by both insiders and outsiders. Hollywood has done great harm to Christianity and the pastoral leaders, be it a priest, a nun or a pastor. Pastoral leaders do not get the proper respect they deserve even within the Christian circle. Twenty years ago in the Chinese church circle, it was a shame if anyone's son went into the ministry. Only those who could not pass the college entrance exams would go to seminary. The portrait of the pastor was not bright and glorious then, and it is not as bright and glorious as one would expect now, but progress has been made. The church and the pastoral leaders have the responsibility to teach the people and to project the proper, scriptural images of pastoral leadership. When the role and responsibility of a pastor are properly understood, the ministry of the church and the functions of the pastoral leaders will be effectively carried out.

¹Elmer Towns, The Future of Sunday School, Evangelism and Church Growth, Class notes, (Lynchburg) n.d. p. 24.

A. The Portraits of Pastoral Leadership

Dr. John R. W. Stott's Payton lecture series, later published as a book entitled The Preacher's Portrait², is based on his New Testament word studies. Dr. Stott draws five portraits of preachers: a steward, a herald, a witness, a father, and a servant. Dr. Elmer Towns also makes a study of New Testament words and comes up with seven terms to identify the pastoral leader: elder, bishop, pastor, preacher, teacher, servant, and messenger³. This writer will base this section on the above mentioned sources and develop seven portraits of the pastoral leader.

Shepherd

In apostle Paul's farewell speech to the elders of the church at Ephesus he addresses them that they should,

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.⁴

In Paul's mind, shepherds and flocks belong together. In this passage, three words that portray pastoral leadership are used; namely, elders, overseers (or bishops) and shepherds (or pastors). Pastor is an official title

²John R. W. Stott, The Preacher's Portrait (Grand Rapids: Wm B. Eerdmans Publishing Company, 1961), p. 9.

³Towns, The Future of Sunday School, Evangelism and Church Growth. p. 25.

⁴Acts 20:28.

that is most commonly used today. But in the Scriptures, this term is rarely used. In the context of Acts 20, these three titles point to the same person, the pastoral leader. These three titles carry with them different emphases and functions:

1. Elders. After Pentecost, the first church was established in Jerusalem, and elders were mentioned (Acts 11:30). In the Old Testament concept, the term has to do with wisdom and maturity. Therefore, the term elder seems to emphasize spiritual maturity. In order for a man to be an elder, he must demonstrate spiritual ability to make wise decisions and to give Biblical direction for the people and the church. Elder does not necessarily mean chronological age, though it may be one aspect of consideration. Age itself will not qualify a person to be an elder. What is most important is the spiritual maturity and wisdom.

Another observation of the term is that it is often used in the plural (Jam. 5:14; Tit. 1:5; 1 Pet. 5:1; Acts 20:17, 28). This observation becomes the basis for advocating plurality or shared ministry in church leadership. As it is practiced by many contemporary churches which have a senior pastor, associate pastor, youth pastor, music minister, and visitation pastor.

The New Testament record seems to show another important aspect about the plurality of leadership. Though in the early church there were many elders in one church, there seemed to be a hierarchy of elders. Such as in the case of the Jerusalem church. It is obvious that James was

recognized as a leader among leaders who spoke and concluded the discussion at the Jerusalem Council (Acts 15:2, 13, 22).

2. Bishops. This term was used interchangeably with elder, indicating the same person(s). As one can see from Acts 20:17, Paul called for the elders of the Ephesians church, and in 20:28, he said they were overseers (cf. Tit. 1:5,7; 1 Pet. 5:1,2; 1 Tim. 3:1-8; 5:17-25). Strauch quotes Jerome who said:

A presbyter and a bishop are the same . . . the churches were governed by a joint council of the presbyters . . . If it be supposed that it is merely our opinion and without scriptural support that bishop and presbyter are one . . . examine again the words the apostle addressed to the Philippians . . . Now Philippi is but one city in Macedonia, and certainly in one city there could not have been numerous bishops. It is simply that at that time the same persons were called either bishops or presbyters.⁵

The term bishop is not used as frequently as elders. There are four other places in the New Testament when the word bishop is used (Phil. 1:1; 1 Tim. 3:2; Tit. 1:7; 1 Pet. 2:25). The emphasis of this term seems to be on the administrative ability of the person. To take oversight means to know how to manage, how to supervise, or how to administer. To use the contemporary concept, he might be the chief executive officer of the church.⁶ Dr. Towns writes, "This term was used in Greek culture to identify the agent of the central government sent out to inspect the subject

⁵Strauch, Biblical Eldership, p. 131.

⁶Towns, The Future of Sunday School, Evangelism and Church Growth, p. 25.

states and govern them."⁷ Dr. Schmitt advocates the concept of "pastors as bishops"⁸, which is very much in line with the New Testament concept.

Elders, as some have suggested, "reflect the Jewish heritage that stresses dignity, maturity, honor, and wisdom, while overseer reflects a Greek-speaking origin that stresses the work of oversight."⁹

3. Pastors. The Greek word *poimenas* which is translated into English as pastors in Ephesians 4:11, could also be translated as shepherds. Jesus Christ is called the good shepherd. The word shepherd is rarely used for Christian ministers in the New Testament. This does not mean the title is not important. Jesus told Peter three times to feed his sheep (John 21: 15,16,17). Paul commissioned the Ephesian elders to be shepherds of God's flock. God has entrusted the pastor/shepherd three major responsibilities in relation to the sheep.

First, the pastor is to lead the sheep. The sheep have no sense of direction, so the shepherd is responsible to lead the sheep where they must go. The pastoral leader must provide spiritual leadership and divine direction to the people he shepherds.

Second, the pastor is to feed the sheep. Psalm 23 is a beautiful picture of the shepherd and sheep relationship. The shepherd is the one who will

⁷Ibid.

⁸In one of Dr. Frank Schmitt's Christian Leadership classes his classnotess is entitled Christian Leadership: Pastors as Bishops.


⁹Strach, Biblical Eldership, p. 132.

lead the sheep to a place where there is green pasture and still waters, so the sheep could be fed and be satisfied. The pastoral leaders are to supply the spiritual nourishment and nurture for the people that come to the church. Spiritual survival and satisfaction rest upon the regular teaching and preaching of the Word by the pastor. The pastoral leader should also be aware of every sheep's spiritual condition and care for them accordingly.

Third, the pastor is to protect the sheep. The apostle Paul was fully aware the dangers of the "grievous wolves" and what it could do to the church. He warned the pastors ahead of time, to take heed and watch over not only the sheep, but also themselves. In order for a pastoral leader to do what needs to be done in protecting the church and flock, he must set high standards. He may draw criticism because of that, but for the well-being of the church and the flock, it is the price a pastoral leader must pay.

Preacher

A preacher in the New Testament sense is a herald, the one who makes public proclamations of the good news of the gospel. Paul was called to be an apostle to proclaim the good news of salvation. Therefore, he was a preacher with a message. The characteristics of Paul's preaching should be the model of every preacher after him. There are three important subjects in most of Paul's preaching; (1) the facts of Christ's life, (2) the preparation



for Christ in history, (3) his own personal experience of Christ.¹⁰

A preacher's task is more than just feeding the flock or nurturing the flock's spiritual life. He is to make "the announcement of God's supernatural intervention, supremely in the death and resurrection of His Son, for the salvation of mankind,"¹¹ so that sinners may come to know the only Savior and Lord, Jesus Christ. The Word also indicates that in preaching, or heralding, a response is expected. When a pastor preaches, preaching in the sense of proclaiming the good news of salvation, it is expected that people will respond to the message in repentance and faith in Christ. A preacher preaches not by his own authority, but the One who sent him. Therefore, the preacher is an "ambassador for Christ", representing Him in the world to appeal to people to be reconciled to God through Jesus Christ.

Teacher

The four gospels record that Jesus did three things as he travelled around the country, teaching, preaching, and healing (Matt. 9:35). Teaching occupied a very important part of Jesus' earthly ministry.

The gifts that Christ gave to the church in Ephesians 4:11 included

¹⁰W. E. Chadwick, Pastoral Teaching of Paul (Grand Rapids: Kregel Publications, 1984), pp. 312-316.

¹¹Stott, The Preacher's Portrait, p. 34.

"teachers". Dr. Towns took that verse to mean that the pastor has the gift of teaching.¹² There is a difference between the person who has the gift of teaching, and the teacher as a gift Christ gave to the church. The teacher must have the gift of teaching, but the pastor may not, as is true in many cases. To be a pastor, one of his responsibilities is to teach the people the Word of God, whether he has the gift or not. Teaching is part of the great commission, "teaching them to obey everything I have commanded you."¹³ This was carried out by the apostles in the early church as "they devoted themselves to the apostles' teaching . . ."¹⁴ and "day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is Christ."¹⁵

Servant

There are several Greek words that are being translated as "servant" in the English Bible. *Oiketes*, is a domestic servant. *Doulos*, is a bond slave, purchased by his master and belonging to his master as a personal possession. He has no legal rights on his own. *Huperetes*, the original meaning of the word is the one who rowed in the lower tier of the war ship,

¹²Towns, The Future of Sunday School, p. 26.

¹³Matthew 28:20

¹⁴Acts 2:42.

¹⁵Acts 5:42.

the one who is under, which has come to mean "subordinate". Then there is the word *Diakonos*, which was used in the New Testament with both a general sense and a special sense. In the special sense, it is used as an official in the church, a deacon. In the general sense, it is a minister, which can apply to anyone that serves.¹⁶

All these servant images could be applied to the pastoral leaders. Pastors are the servants of the congregation. They are to be humble enough to identify with the poor, to be sympathetic with the downtrodden, and to care for the underprivileged. They are to be willing to stand under, so that they could understand the people they serve. Being a servant does not imply that one has to be disrespected or disdained. Jesus was the Servant of all servants, He was the most respected and honored Servant of all. He came as the Suffering Servant, and said, "For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."¹⁷ Being a servant of God is the most honorable position any one can possess. A servant's heart will earn the respect of the people they serve and attract people to follow God. As Jesus said, "for I am gentle and humble in heart, and you will find rest in your souls."¹⁸

¹⁶Based on Dr. Stott's brief descriptions of each term.

¹⁷Mark 10:45.

¹⁸Matthew 11:29.

Steward

The apostle Paul portrays a man who serves God both as a servant and a steward in 1 Corinthians 4:1. The steward is the person who is entrusted with another person's business. He is to take charge of the responsibility which his master has relinquished to him. Dr. Stott writes, "in Biblical times every well-to-do householder had a steward to manage his household affairs, his property, his farm or vineyard, his accounts and his slaves."¹⁹ Simply stated, a steward is a person who will oversee the business and the slaves of his master's household. Paul says the Christian stewards are "entrusted with the secret things of God." The Christian steward is another portrait of the Christian pastor. The pastor is entrusted by God to oversee and administer the ministry of His household – the church. And the pastors "who have been given a trust must prove faithful."²⁰

Jesus, in answering Peter's question about the parable He just told, said the following, "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time?"²¹ What Jesus was saying is that a faithful steward is the one who will fulfill his responsibility of supplying food at the proper time. That is a faithful act of obedience and responsibility. The pastoral

¹⁹Stott, The Preacher's Portrait, p. 17.

²⁰1 Corinthians 4:2.

²¹Luke 12:42.

leaders are to be faithful in distributing spiritual food to the members of God's household so that they can be properly nurtured. Dr. Stott writes,

Such is the steward "of the mysteries of God" – faithful in studying and preaching the Word and in letting men feel authority of God in and through it; faithful to the householder who has appointed him to the task; faithful to the household who are looking to him for sustenance; and faithful to the deposit which is committed to his trust. May God make us faithful stewards.²²

Witness

When Dr. Stott portrays the preacher as a witness, what he has in mind is the courthouse where the preacher stands to give a testimony or witness to something that he has seen or heard. He does not just testify for some minor incidents or an ordinary prisoner, but

Jesus Christ stands on trial, not now before the Sanhedrin, before Pontius Pilate the procurator or Herod Antipas, but at the bar of world opinion. The "world", which in biblical language means secular, godless, non-Christian society, now uncommitted, now hostile, is in the role of judge. The world is judging Jesus continuously, passing its various verdicts upon Him. The devil accuses Him with many ugly lies and musters his false witnesses by the hundred. The Holy Spirit is the *Parakletos*, the counsel for the defence, and He calls us to be witnesses to substantiate His case. Christian preachers are privileged to testify to and for Jesus Christ, defending Him, commending Him, bringing before the court evidence which they must hear and consider before they return their verdict.²³

To be a witness for Jesus Christ, one must know who Jesus is, and

²²Stott, The Preacher's Portrait, p. 32.

²³Ibid., p. 61.

must have the personal experience of salvation, as the early apostles did before the Sanhedrin. When they were accused of preaching Jesus the crucified, they stood strong and firm by testifying,

Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard.²⁴

The pastoral leaders are called to bear witness for Christ, as Paul described to the Ephesian elders concerning his ministry,

I have declared (the Gk. means thoroughly bore witness) to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus Christ. . . I consider my life worth nothing to me, if only I may finish the race and complete the task that the Lord Jesus has given me – the task of testifying to the gospel of God's grace.²⁵

To bear witness is much more with lives than with lips. Of course one cannot do one without the other. It is the exemplified life that is the most powerful witness for Christ. To witness for Christ is not solely dependent upon the pastors themselves. The Holy Spirit has testified for Christ, as Dr. Stott concludes,

Witness to Jesus Christ before the world does not finally depend on us; it is a mighty testimony initiated by the Father and continued through the Spirit. And if the Spirit uses the Church as the means through which His witness is chiefly exercised, the credit is due to the Spirit not the Church.

In this humble position of witnesses, having some small share in the Father's testimony to the Son through the Spirit, may we always

²⁴Acts 4:19–20.

²⁵Acts 20:21, 24.

rejoice to be.²⁶

Father

The apostle Paul uses the father metaphor, to relate himself to the Corinthian Christians. Paul indeed was their spiritual father. He "gave birth" to them through the gospel of Jesus Christ, for he said, "for in Christ Jesus I became your father through the gospel."²⁷ In what sense could a pastoral leader be portrayed as a father? It is not in the sense of using authority to dominate or control the congregation, as a father will do to his children, but in the sense of loving and caring for the people he leads and serves.

The father figure usually projects the image of authority and seriousness, but the other side of it should be love and affection. As a father spends time to understand his children and their needs, the pastoral leader should have a father's heart towards his congregation. He should learn to understand that the people whom he serves and preaches have different kinds of problems, moral, intellectual, social, spiritual, ethical, emotional, marital, and domestic. Most of the pastors are not familiar with the life their congregation has to face everyday. Dr. Stott writes, "He has never had to face the ethical decisions, the pressures, the competition, the

²⁶Stott, The Preacher's Portrait, p. 79.

²⁷1 Corinthians 4:15.

relationships with colleagues, the strain, the daily commuting, which are the common lot of the average business man."²⁸ Since the pastors are dealing with Christians primarily, if not exclusively; they don't have "to stand alone as a Christian in an office or store or factory with no fellowship with other Christians."²⁹ Without understanding where the people are, the speaker and the hearers will not be on the same wave length. His preaching will only be theoretical and will not touch the reality of life. To bridge the gap between the pastoral leader and the people, the pastoral leader must make an effort to show his love by meeting the people where they are – in their homes and in his home. By visiting people diligently, he will know his people more intelligently; and the more he speaks to them during the weekdays, the better he will preach on Sundays. Love, which Dr. Stott characterizes as "the unselfish care which longs to understand and so to help,"³⁰ will tell the congregation, "the pastor cares and understands us."

²⁸Stott, The Preacher's Portrait, p. 88.

²⁹Ibid.

³⁰Ibid.

B. The Qualities of Pastoral Leadership

The pastoral leader not only needs spiritual qualifications but also needs qualities that make him a good and effective leader. These qualities are essential for making the pastoral leaders influential and effective.

A Man of Vision

The Bible says, "Without vision, people perish."³¹ Those who have made a great impact on their generation have been those who have had a vision, who have seen more and further than others. The prophets were called seers, they not only had insight, but also foresight.³² A leader is the one who knows where he is going and is able to envision the end result. He is always looking ahead and preparing for the future. Historically, all great missionaries were men of vision. Because they could see beyond what others could see, they made great impacts and influenced on others and the world. Hudson Taylor saw beyond the British Isles, so he could reach the farther and vast land of China. William Carey saw beyond the cobbler's four walls and changed the world of India. David Livingstone saw the smoke of a thousand villages in the heartland of Africa, and gave his whole life for that one vision of sharing Christ with the lost in that unreached land. It was their quality of vision that drove them to go forward to

³¹Proverbs 29:18.

³²Sanders, Spiritual Leadership, p. 72.

accomplish great things for God. The ex-president of the University of Notre Dame, Theodore Hesburgh says,

[Vision] is the essence of leadership. Know where you want to go. That requires three things: having a clear vision, articulating it well, and getting your team enthusiastic about sharing it. Above all, any leader must be consistent. As the Bible says, no one follows an uncertain trumpet.³³

1. Source of Vision. For Christians, the source of vision is God. God has given visions to His servants: patriarchs, seers, prophets, kings, and apostles. These people received visions from God and were also endowed by God with the power and authority to execute and implement the visions. But it is not so today with the contemporary situations. Pastoral leaders do not have the kind of authority the prophets or the apostles had; therefore, it is dangerous to use that kind of authority in sharing visions. The pastoral leaders must carefully articulate the vision and use God-given wisdom to convey it to the people in an appropriate way. When a vision is sensed by the people as from God, the support will be greatly facilitated. As the church becomes more sophisticated and influenced by the world, other ways of formulating visions are introduced. Robert Dilenschneider suggests that there are three ways that an organization develops a vision:³⁴

Impose a personal vision. This approach usually comes from a

³³Quoted by Robert L. Dilenschneider, in his book, A Briefing for Leaders (New York: Harper Business, 1992), p. 15.

³⁴Ibid., pp. 17-18.

charismatic leader who has quite a bit of influence in the group already. He has in some way already earned the trust or support of the people. This is a top down approach. With strong leadership personality and skills, the vision can be realized. But this approach has its limitations as well. The first limitation is that the vision is not owned by the group or organization, because they are not part of the formation of the vision. The second limitation is the leader must be able to explain the vision clearly so that the vision is more compelling to the group or organization.

Buy a vision. This approach can be called the "cut and paste" vision. The vision statements are borrowed from other companies. There is no originality in it. It is like an "one size fits all" type of vision. It seems to be able to solve everybody's problems, but it ends up solving nobody's problems. It is "like an antibiotic that has become so diluted, it registers no effect on the body and can be downright dangerous if the leader thinks it has real potency."

Forge a vision together with the organization's other top managers. This kind of vision will probably have the most durable and effective results. Because this kind of vision is defined and developed by the group, they will immerse themselves in it. One can be sure that they not only support the idea but also defend it when it is attacked. By working together toward the same vision, success can be expected.

One may not agree with the above approaches, but the worst case is if

there is no vision. From a Christian perspective, the pastoral leaders should be sensitive to God's leading, and be open to the Holy Spirit that He may speak to him, so that he can receive God's direction for the church. His other qualities, such as communication skills and motivation abilities, will assist him to make the vision come true. Therefore, a combination of 1 and 3 will work better in the church.

2. Vision and Action. Ross Perot once said, "When people at EDS spotted a snake, they killed it. When people at General Motors saw a snake, they formed a committee on snakes, hired a consultant on snakes, but never got rid of the snakes."³⁵ Vision must be followed by action, as it was said, "A vision without a task makes a visionary, a task without a vision is drudgery, and a vision with a task makes a missionary."³⁶ The leaders who have visions must also be able to lead people into action. They must move from ideas to tasks. The "do-it-now" mentality will lead one to success.

3. Realization of Vision. There are several steps to be taken in order to make a vision a reality.

Visualization. Make the idea or vision into a mental or literal picture, so one can "see" it. A story was told that a mother had been separated from her new born baby because of birth complications, so she could not see the

³⁵Ibid., p. 19.

³⁶Sanders, Spiritual Leadership, p. 74.

baby. She also discovered that she could not produce milk. But a nurse thought of an idea to solve this problem. She took a picture of the baby and gave it to the mother to look at. The mother started to produce milk because she saw her baby's picture. After David Livingstone heard Dr. Samuel Maffat's report on Africa, he "saw" the need in Africa, took action to become a missionary, and spent his life there.

Consecration. Take to heart the vision totally. Get involved wholeheartedly. There is no success with half-hearted devotion. If one plans to do great things for God, there will be obstacles and opposition. It takes unreserved dedication to overcome all the difficulties to become victorious. To realize one's vision, one must have a strong desire and make all the necessary efforts.

Compassion. If a vision is from God, it must be followed by compassion for people. This compassion will drive people through all the troubles and difficulties, and will not attempt to give up. Such is the case with Bishop John Lee Meares, a white minister, pastoring a black church in Washington, D. C. Because of his vision to reach the black people, his compassion for the people sustained him during the difficult years of racial riots in the 1960s. Now the church has grown tremendously under his leadership.

Concentration. To realize a vision, one must be focused. Dilenschneider says,


No vision can be realized unless it is acted upon in a persistent, sustained way. It is the unique ability to concentrate one's energy and attention totally on the task at hand. Any organization that can focus its people with that kind of intensity is unbeatable. It may sound simple, but cultivating the ability to focus is the most powerful attitudinal advantage a leader can bring to an organization.³⁷

Qualified leaders have the ability to translate vision into action, and cause people to dedicate their energy and attention to the focus, resulting in valuable success.

Organization. If vision realization is a one man show, it is bound to fail. A vision must be shared. Whether the vision is conceived by one person – the leader, or by a group of leaders, it must be shared by the rest of the people. To do that, it needs organization. The purpose of organization is two-fold: for participation to get people involved and for implementation to get the job done. When people take part in fulfilling the vision, they will have the sense of ownership. If it is done in an organized fashion, they are held accountable to their portion of the whole. Through organization, the implementation will be carried out systematically and orderly, which will produce good result.

Exploration. To make one's vision realized, there is always a risk to be taken and territory to be explored. One must have the spirit of adventure. Christopher Columbus had the spirit of exploration and adventure. He was willing to risk his life to explore the new world, and his adventure paid off.

³⁷Dilenschneider, A Briefing for Leaders, p. 30.



In business as well as in ministry, certain risks must be taken before any great success can be experienced. To take a conservative view in regard to God's vast universe, and to not dare to explore His marvelous riches, is robbing God of His greatness and abundance. It is better to risk something and fail than to fail to risk nothing and succeed.

Preparation. The last step is the most important step. Without proper preparation, nothing can be accomplished as it should be accomplished. When Moses saw the vision on Mt. Sinai, it was after 40 years of God's preparing him for the task of delivering Israel. Great things just do not happen overnight. There must be vast amounts of time and effort in preparation. It takes time to conceive, it takes time to clarify, it takes time to communicate, it takes time to explain, it takes time to purify motives, and it takes time to pray through until assurance is granted by the Holy Spirit to move ahead.

Ability to Communicate

To be able to communicate one's vision to the followers is a great asset for leaders. Leaders not only need to conceive visions, they also need to convey visions. People who follow them need to know what to do, how to do it, when to do it, and where to do it. Communication will glue the people together to accomplish the task ahead. "Good communication," Engstrom

and Dayton say, "is the cement that holds any organization together."³⁸ They continue to say, "But communication is a very difficult business at best, and it becomes particularly difficult in a volunteer organization, and especially that most complicated volunteer organization, the local church."³⁹

The local church is where people are not required to listen to the leaders. Membership meetings are poorly attended, written information is ignored, and oral announcements fall on deaf ears. Though it is true and any pastoral leader can verify it, the pastoral leader still needs to find ways to let the people join in fulfilling the vision and follow through with what God has called them to do. It is not required that pastoral leaders be great orators; nevertheless, the ability to communicate is a necessary quality if they want to have any success in the ministry.

Pastoral leaders must make communication one of his top priorities. Regardless of how busy they may be, they must make time to communicate. No matter how great and brilliant one's ideas are, if they don't share them, they are worthless. Communication can be accomplished in different ways. It can be done in a meeting, person to person, talking while walking, or having lunch together. What is important is to never stop communicating.

³⁸Engstrom & Dayton, The Art of Management for Christian Leaders, p. 109.

³⁹Ibid.

Communication is not an one-way street. A good communicator is a good listener. It is well said,

The biggest mistake managers used to make – besides thinking that all wisdom flowed from them – was failing to understand that communication absolutely has to be a two-way street. You have to share your ideas with others and listen to theirs.⁴⁰

It is only when we are interested in others that others will be interested in us. An example of a great communicator is former President Reagan, who made it a point to listen and talk to the people he served.⁴¹

For many people, talking to superiors is not easy for them, especially when talking to a "servant of God". Therefore, pastoral leaders should know how to create a receptive environment for communication.⁴² People usually do not say what they want to say, and they will not listen receptively, "unless a foundation of genuine trust and shared interest has been laid."⁴³ Pastoral leaders must learn to put people at ease. Be down to earth, and be humble. There is a pastor who exemplifies this humility, when he always bends to a child's eye level whenever he speaks with children. The pastoral leader's attitude of caring will open doors for people to communicate to him and with him.

When people do open up and take the risk of sharing what they think

⁴⁰Levine & Crom, The Leader in You, p. 37.

⁴¹Ibid., p. 38.

⁴²Ibid., p. 39.

⁴³Ibid.

or make suggestions, it is important that they will not be punished for being open, and "do nothing to discourage them from taking the risk of communicating again."⁴⁴

Know How To Motivate People

The need to be needed is a normal desire of every man and woman. Every leader needs to acquire skill in this. What do people really want? People need health and preservation of life. People need food, sleep, money, and things money can buy. People need sexual gratification and a feeling of importance.⁴⁵ All these are personal wants or needs, and these things motivate people to do what they otherwise will not do. Jard DeVille writes,

I find that virtually everyone is self-centered to some degree. I have never known anyone who was completely altruistic, and if there were such a person, the world would soon crucify him. We almost always personalize everything that happens to us. . . a person living without some degree of self-centeredness would not be motivated to accomplish a great deal. Psychospiritually healthy people expect to gain some benefits from their actions and contributions. We want to feel good about being useful. . . Certainly we are unhappy when we do not succeed.⁴⁶

One of the reasons that the communists failed after over 70 years of domination was that they took away the people's sense of individuality, and

⁴⁴Ibid., p. 41.

⁴⁵Levine & Crom, The Leader in You, p. 47.

⁴⁶Jard Deville, Pastor's Handbook on Interpersonal Relationships (Grand Rapids: Baker Book House, 1986), p. 54.

there was no incentive given for hard labor. As a result, no one really work hard voluntarily. After the crumbling of communism in the former Soviet Union and the Eastern Bloc, what was revealed to the world was the run-down countries and poor living conditions. Under communist rule, people were not motivated to work or to achieve anything, because there was nothing to gain for themselves. Everything belonged to the government. This was a work against human nature, and it was bound to fail.

Wise leaders know what people need and know how to motivate them. There are many motivational theories. The most quoted one is probably Abraham Mawslow's. This author prefers to borrow Jard Deville's Motivational Pyramid,⁴⁷ and will briefly summarize his points. DeVille advocates that "motivation is never something one person does to another."⁴⁸ He defines motivation as "an internal, personal movement toward some goal, which can be described in the fact that people alone or in groups consistently do what is important to themselves."⁴⁹ He further states that "we are all born motivated, live motivated, and will probably die motivated to do the things that we find important to us or to the people who are important to us."⁵⁰ Based on this understanding of human nature, he

⁴⁷Ibid., pp. 55-57.

⁴⁸Ibid.

⁴⁹Ibid.

⁵⁰Ibid.

developed a three-level motivational pyramid: physical, psychological, and philosophical.

1. Physical Motivation. This is on the lowest level or the bottom level of the pyramid. Physical needs are food, water, shelter, sex and clothing; these are the so called "basic needs" of human life. And these things are predominant in this level of life. If these needs are not met, a person will not devote much time or thought to higher level needs. The Chinese have a saying that goes like this, "only when a person is well clothed and has a full stomach, will he then think about sex." In the church situation, if a person's job is not secure, it will be very hard to motivate him to serve, because his basic needs have not been safely secured. On the other hand, when people's basic needs are consistently met, the pastors find little motivational power at this level of the pyramid. The principle of motivation in this level is pleasure/pain. People seek pleasure and avoid pain. Food, shelter, transportation and entertainment are sources of pleasure through which we meet our "having" needs.

2. Psychological Motivation. On this level, the motivational principle is power and prestige which was formulated by Alfred Adler. It is observed that wealthy people have all their physical needs met, and they still work very hard. People "want prestige and self-esteem in order to feel good about ourselves, so the 'doing' needs become most important at this

level."⁵¹ People need to feel useful and needed.

3. Philosophical Motivation. At this level of motivation, a person's motivational principle is purpose and permanence. "Each person reaches for fulfillment of his or her potential – working to mature in all that makes life the best it can be. 'Becoming' is now the predominant motivation."⁵²

A person can be motivated by physical needs, but gratifying only "having" needs will not satisfy a person. He needs to seek "doing" needs. "The capacity for satisfaction is greater there, but it is hardly limitless."⁵³ People who stay on the "doing" needs usually are burned out by hard work and are frustrated, so they turn back "with a vengeance to the 'having' level and eat or sleep far too much."⁵⁴ It is in the highest level where life is open-ended and one can go on to become what God makes one to be.

DeVille concludes that,

It is in the spiritual realm that we can go on to infinity and, if our faith is correct, to eternity also. Therefore, as a Christian leader who works with people in a complex society, remember that this progression exists, that it is a normal one, and that the activities you develop for your congregation should fit within this frame work. . . Utilize the innate human motivation to consistently win pleasure rather than pain at the physical level, prestige and esteem rather than humiliation at the psychological level, and purpose and permanence rather than meaninglessness at the spiritual or philosophical level. When you utilize this view of how and why people

⁵¹Ibid. p. 57.

⁵²Ibid.

⁵³Ibid., p. 58.

⁵⁴Ibid.

do the things they do and become what they can be, incredible things can be accomplished . . .⁵⁵

It is this leadership quality that draws out the potential in a person and motivates him to reach the highest level that God intended him to be, which then makes one successful in a leadership position.

A Man of Conviction

Bill Gothard defines conviction as "a basic Scriptural principle which we purpose to follow, whatever the cost."⁵⁶ A pastoral leader must know where he stands scripturally. He must hold a set of convictions which he is willing to pay the price for.

There was once a pastor who held firmly his view on divorce, and some of the divorced people in his church did not like where he stood on the issue. They left the church and joined the church down the road. After a while, they came back to their former church. The people at the former church asked them why they came back. Their answer was, "Even though we do not like this pastor's position on divorce, at least we know where he stands. We do not even know where the other pastor stands on issues. We get confused."

The pastoral leaders who stand firm on principles will give people a

⁵⁵Ibid., p. 59.

⁵⁶Bill Gothard, Men's Manual, Vol. 1 (Oak Brook: Institute in Basic Youth Conflicts, Inc., 1979), p. 13.

sense of security, direction, and purpose in life and ministry. Bill Gothard developed ten scriptural convictions which are of values to adapt and apply in personal, family and church life.

1. The Bible is the inspired Word of God and the final authority for my life.

2. My purpose in life is to seek God with my whole heart and to build my goals around His priorities.

3. My body is the living temple of God and must not be defiled by the lusts of the world.

4. My church must teach the foundational truths of the Bible and reinforce my basic convictions.

5. My children and grandchildren belong to God, and it is my responsibility to teach them Scriptural principles, Godly character, and basic convictions.

6. My activities must never weaken the Scriptural convictions of another Christian.

7. My marriage is a life-long commitment to God and to my marriage partner.

8. My money is a trust from God and must be earned and managed according to Scriptural principles.

9. My words must be in harmony with God's Word, especially when reproving and restoring a Christian brother.

10. My affections must be set on things above, not things in the earth.⁵⁷

A Change Agent

The world is in constant change. For a pastoral leader to keep up with the wind of change, he must be alert to what is going on in the world and keep himself up to date. Tradition, custom, and status quo have their values, but new things, new ideas, and new ways of doing things are introduced not day by day, but moment by moment. The pastoral leader

⁵⁷Ibid., p. 14.

who wants to be effective must be an agent of change, willing to change, willing to be changed, and willing to make changes.

But the fact is humans, by nature, resist change. Maxwell gives 14 reasons as to why people resist change:

1. Change isn't self-initiated.
2. Routine is disrupted.
3. Change creates fear of the unknown.
4. The purpose of the change is unclear.
5. Change creates fear of failure.
6. The rewards for change don't match the effort change requires.
7. People are too satisfied with the way things are.
8. Change won't happen when people engage in negative thinking.
9. The followers lack respect for the leader.
10. The leader is susceptible to feelings of personal criticism.
11. Change means personal loss.
12. Change requires additional commitment.
13. Narrowmindedness causes people to be unwilling to accept new ideas.
14. Tradition resists change.⁵⁸

It is clearly evident that making changes is difficult. However, if the church is to make any progress and meet the growing challenges of the changing world, change is necessary. A few concepts of change must be articulated:

1. Change takes time. People are slow to accept new ideas; it takes time for people to absorb and to understand. It takes the persuasive power of the leaders to convince people to accept new ideas. If the leaders want to introduce new ideas or new programs, make sure to give people enough time to reject, reconsider, then receive it. A few years ago, this author, seeing

⁵⁸Maxwell, Developing the Leader Within You, pp. 49-54.

the numerical growth in the church, wanted to enlarge the board of deacons from 9 members to 11 members. Based on past experience, this author took three steps to accomplish this change. First, before asking the board to accept this idea, he distributed a written information sheet, providing the rationale for increasing the number of board members. After passing the information sheet to each board member, he asked them to read and pray about it, and made them aware that a discussion which would follow at the next meeting. At the next meeting, the board members made comments and suggestions and gave pros and cons to the new idea. Decisions were not forced. When the time came to nominate new deacons for next year, a decision was reached to increase two positions in the deacon's board. There had been no opposition to the decision.

2. Change must wait for an appropriate time. Change in the church must not be done hastily, it must go slowly, but surely. While this author was pastoring in Pittsburgh, the church had been using the local Buddhist temple to host their annual Thanksgiving dinner to honor the community's elderly people. This author felt that it was not an appropriate place for a Christian church to hold its meeting. When he talked to some of the leaders of the church, who had been doing this service for many years, he was met with stern resistance. He waited patiently. Then something happened. The leader of the Buddhist temple, whose wife had died, wanted to remarry. This man had fathered a child with this woman long before his

wife had died. When they asked this author to officiate the wedding, he declined. This response angered the man, and he decided that the Chinese church could no longer use the temple for any activities. The patience paid off. The Christian church no longer uses the Buddhist temple for meetings.

In a rapidly changing society, pastoral leaders must be able to accept changes, to make changes, and to facilitate changes to meet the current needs of the congregation.

C. The Disciplines of Pastoral Leadership

Dr. Oswald Sanders says,

Only the disciplined person will rise to his highest powers. He is able to lead because he has conquered himself. . . A leader is a person who has first submitted willingly and learned to obey a discipline imposed from without, but who then imposed on himself a much more rigorous discipline from within. Those who rebel against authority and scorn self-discipline seldom qualify for leadership of a high order.⁵⁹

Pastoral leadership is spiritual leadership. As a student is not above his teacher, so a believer's spiritual walk with the Lord cannot rise above the one who leads him. The pastoral leader's spiritual and social disciplines are essential qualities for effectively leading others.

Discipline of the Inner Life – Relationship with God

The discipline of inwardness is a tough lesson to learn. One may be able to face a thousand people without hesitation, but when one comes to face his inner self, he often comes with fear. Calvin Miller states that,

Inwardness seems a kind of nakedness and soul exposure. Self simpers where none can see, outwardly pretending to be gallant and noble. Inwardly, it is critical of others while on the outside it smiles and flatters. Inward it cries and outward plays the clown.⁶⁰

But the man of God must not live under a mask, he must be genuine and truthful. He must discipline his spiritual walk before the Lord with

⁵⁹Sanders, Spiritual Leadership, p. 67.

⁶⁰Calvin Miller, The Table of Inwardness (Downers Grove: InterVarsity Press, 1984), p. 11.

sincerity. In order to have better results in personal discipline, there are three habits to cultivate:

1. The Habit of Reading. Dr. Sanders devoted a whole chapter in his book Spiritual Leadership on the leader and his reading. Jesus the model leader has a habit of reading as Luke records,

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up and read.⁶¹

The context of this verse seems to speak about Jesus being accustomed to going to the synagogue, but it could also imply that every time he went to the synagogue, he read the Scriptures. It is often assumed that spiritual leaders and pastoral leaders will automatically read the Bible. But the contrary may often be the case. It is therefore better not to assume that spiritual leaders have mastered the Word of God. But diligently and daily, they should study the Word of God for which there is no substitute. The reading of the Bible is of utmost importance for the pastoral leaders, but that should not mean that they should not read anything else. They should not only be men of The Book, but men of many books which will make them better men of The Book. Dr. Sanders says, "The man who desires to grow spiritually and intellectually will be constantly at his books."⁶² It was also Paul's advice to Timothy as well as to himself.

⁶¹Luke 4:16.

⁶²Sanders, Spiritual Leadership, p. 124.

Sanders also suggests some rules for meaningful and beneficial readings:

- 1) Read little that is to be immediately forgotten since that only helps to form the habit of forgetting. Exercise the same discrimination in choosing books as in choosing friends.
- 2) Read with a pencil and notebook in hand. Unless the memory is unusually vigorous and retentive, much reading will be a waste of time. Develop a system of note-taking, and it will be astonishing to discover how greatly that practice aids the memory.
- 3) Have a "commonplace book," as it used to be called, a book in which to put what is striking, interesting, and worthy of permanent record. One's own comments and criticisms may be added. In that way an irreplaceable accumulation of material will be preserved and indexed for future use.
- 4) Verify as far as possible historical, scientific, and other data, and let no word slip past until its meaning is understood.
- 5) Reading should be correlated where possible - history with poetry, biography with historical novels; that is, when reading the history of the American Civil War, read the biographies of Lincoln and Grant and the poems written by Walt Whitman on Abraham Lincoln.⁶³

As for how much time a pastoral leader should invest in reading and studying, Dr. John Stott has this to say in his book, Between Two Worlds:

Every day at least one hour; every week one morning, afternoon or evening; every month a full day; every year a week. Set out like this, it sounds like very little. Indeed, it is too little. Yet everybody who tries it is surprised to discover how much reading can be done within such a disciplined framework. It totals up to nearly 600 hours in the course of a year.⁶⁴

⁶³Ibid., pp. 130-131.

⁶⁴John Stott, Between Two Worlds (Grand Rapids: William B. Eerdmans Publishing Company, 1982), p. 204.

2. The Habit of Praying. Much has been written about prayer. It is also a constant subject of sermons, yet it is one of the least practiced areas of spiritual discipline. To neglect prayer is to forfeit the spiritual source of power and the privilege of walking with God. Richard Foster writes, "Prayer catapults us onto the frontier of the spiritual life. Of all the spiritual disciplines, prayer is the most central because it ushers us into perpetual communion with the Father."⁶⁵ Jesus had the habit of praying. Before he chose the twelve apostles, ". . . Jesus went out to a mountain side to pray, and spent the night praying to God."⁶⁶ After he performed the great miracle of feeding five thousand people with five loaves of bread and two fish, "Jesus prayed in private."⁶⁷ Again Jesus took his disciples and "went up onto a mountain to pray."⁶⁸ Then "one day Jesus was praying in a certain place."⁶⁹ The more one reads into the life of Jesus, the more one will discover how intense and regular the prayer life of Jesus was. There is no spiritual giant who is not also a prayer warrior. Yet many spiritual leaders fail exactly in this area. Someone has said, if you are too busy to pray, then you are too busy. Martin Luther said something to the effect

⁶⁵Richard Foster, Celebration of Discipline rev. ed. (San Francisco: Harper & Row, Publishers, 1988), p. 33.

⁶⁶Luke 6:12.

⁶⁷Luke 9:18.

⁶⁸Luke 9:28.

⁶⁹Luke 11:1.

that he had so much to do, that he had to spend three hours in prayer. Prayer is hard work, so hard that not many people have succeeded in making it happen. But it can be learned. There are several ways of praying effectively. One of the most common ways of praying is using the acronym of ACTS:

A = Adoration

To adore God as Creator, Redeemer, the Most Holy One, the eternal Father, King of Kings and Lord of Lords.

C = Confession

To confess sins and guilt, to confess Jesus Christ as Lord and Savior. To ask for forgiveness and renewal.

T = Thanksgiving

To thank God for the things He has done. For salvation, for daily provisions, for protection and guidance, for spiritual as well as material blessings.

S = Supplication

Supplication can be divided into two parts: prayer for others, which is also called intercession; and prayer for oneself.

The apostle Paul says, "Pray without ceasing."⁷⁰

3. The Habit of Sharing. A leader's life should be transparent. Nothing should be hidden from the public eye. It is said that a pastor's life

⁷⁰1 Thessalonians 5:17.

is like a fish in a bowl. Nothing can be hidden, and nothing should be. When John the Baptist proclaimed, "Look, the Lamb of God, who takes away the sin of the world!"⁷¹ It is recorded that,

When the two disciples heard him say this, they followed Jesus. Turning around, Jesus saw them following and asked, "What do you want?" They said, "Rabbi" (which means teacher), "where are you staying?" "Come," he replied, "and you will see." So they went and saw where he was staying, and spent that day with him. It was about the tenth hour.⁷²

The tenth hour is about four o'clock in the afternoon, and because of the hour, the two disciples of John probably stayed there for dinner and shared the daily life of Jesus. To make leadership effective, the leaders must be willing to open up themselves to the people who follow them. To be vulnerable is dangerous, but it is necessary. Only when people see that the leaders are willing to share their lives with their people, then they will see the effect and result of their living examples. To the extent a leader is willing to share his life, several things must be apparent:

Be Transparent. The leader's life is in the public eye. Only when he is willing to open up will he be free to live, because it is impossible to live a hidden life and be identified by the people.

Be Honest. People do not care about how the leader acts. They do care if the leader's action is in correspondence to his words and life. Is he

⁷¹John 1:29.

⁷²John 1:37-39.

honest? Is he living up to what he is saying and preaching? People care more about who the leaders are than what the leaders do.

Be humble. The Bible is very clear on this point. "God opposes the proud, but gives grace to the humble."⁷³ Peter exhorts, "Humble yourselves, therefore under God's mighty hand, that he may lift you up in due time."⁷⁴ According to God's Word, humility is a sure way to exaltation. The pastoral leaders must have a servant spirit to earn respect and be effective.

Be true. Truthfulness builds trust and credibility. When the leaders cannot earn the trust from the people, they lose all their ability to lead. So the leaders must be true to his feelings, even if they are unpleasant sometimes. He must be true to his words. His "yes" must mean "yes" and "no" must mean "no". "Anything beyond this comes from the evil one."⁷⁵

Be oneself. Do not pretend to be what one is not. People will accept a leader for who he is if he lives as he is. Some leaders want to be popular and need the acceptance of others, so they may work hard to put on a mask or act like someone else. That does not work in the long run. Be oneself and live.

⁷³James 4:6.

⁷⁴1 Peter 5:6.

⁷⁵Matthew 5:37.

Discipline of Outer Life – Together with People

The lives of pastoral leaders are not just for themselves. They live with others and many times for others. The inner life must be lived out so that others can see through the reality of Christianity.

1. People need to SEE Christianity

Recent sexual scandals caused by some well known preachers have marred the credibility of preachers in general. Extreme precautions must be taken in order not to fall into lustful temptations.

Living a holy life. Paul's exhortation to Timothy should be heeded by all pastoral leaders, especially in this wicked world,

If a man cleanses himself from the latter, he will be an instrument for noble purpose, made holy, useful to the Master and prepared to do any good work.⁷⁶

A holy life is a cleansed life. It is washed of all filthiness of sinful desires and behaviors, it will be an instrument of noble purpose. Life without purpose is a wasting of God given resources. A holy life is an useful life, and it can accomplish good works for God. A pastoral leader who lives a holy life will ensure him of his effectiveness in God's church.

Demonstrating godly example. As a Christian minister or pastoral leader, it is required that he be godly example. Paul encourages Timothy by saying,

Don't let anyone look down on you because you are young, but set

⁷⁶2 Timothy 2:21.

an example for the believers in speech, in life, in love, in faith and in purity.⁷⁷

"Set an example for the believers" is what pastoral leadership is all about. The way pastoral leaders speak, not only the manner, but also the content, is important. Are they edifying? Are they encouraging? Behavior is also important. Do they conduct themselves according to the teaching of the Scriptures? Is there any impropriety in their conduct? Do they love as God enables them to? Do they care for people? Do they trust God and depend on Him for their daily operation of ministry and personal life? Or are they living in anxiety? Are they pure? Pure in motives and pure in thoughts? Pastoral leaders must discipline themselves to be examples in godly living.

Joining the company of the "pure heart". A pure heart is a purposeful heart. A pure heart is a pursuing heart. A heart that desires to pursue good things in life. Paul exhorts Timothy to join company with men of prayer to pursue important things in life,

Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.⁷⁸

Pastoral leaders should constantly pursue these four qualities of life;

Righteousness, an open rectitude in attitude and action. . . faith, a

⁷⁷1 Timothy 4:12.

⁷⁸2 Timothy 2:22.

sincere confidence in God . . . love, a growing affection for others. . .

Peace, a genuine fellowship and harmony with other Christians.⁷⁹

2. People need to FEEL Christianity

Pastoral leadership cannot be executed on a pedestal. In order to be effective, he must live among the people, to feel how people feel, and to sense what people experience. People need to be cared for when they encounter life's many troubles, terminal illness, loss of loved ones, loss of jobs. The pastoral leader's presence makes a big difference in an individual's life. The Lord Jesus was a Man for others. He lived to sacrifice himself for others. It should be the pastoral leader's noble goal to live like a candle, to burn oneself to give others light.

People can feel whether or not a pastoral leader loves or cares for them. Sometimes, an action is worth more than a thousand words. Show concern to people and demonstrate love by actions. One cannot demand people to respect and follow oneself; it must be earned.

⁷⁹Thomas D. Lea & Hayne P. Griffin, Jr., 1, 2 Timothy, Titus NAC (Nashville: Broadman Press, 1992), p. 220.

D. The Ministries of Pastoral Leadership

It is commonly said that ministers are on call 24 hours a day, seven days a week. The ministries of the pastoral leaders are multi-faceted. Any attempt to describe them cannot exhaust the potential and possibilities.

The Ministry of Public Worship

Dr. Warren W. Wiersbe defines worship as,

The believer's response of all that he is – mind, emotion, will and body – to all that God is and says and does. This response has its mystical side in subjective experience, and its practical side in objective obedience to God's revealed truth. It is a loving response that is balanced by the fear of the Lord, and it is a deepening response as the believer come to know God better.⁸⁰

"Worship is man's response to God's revelation of himself."⁸¹ Andrew Blackwood states,

In the hour of worship, the man in the pew should respond to God's revelation of himself as Isaiah did, that is, in four ways, and almost always in the same order: First, there ought to be the feeling of awe and wonder in the presence of the holy God. Second, there is the confession of sins, both personal and social. Third, there is the experience of God's cleansing and redeeming grace. Fourth, there is the dedication of heart and life to God for service among men.⁸²

For public worship to have that kind of effect, the pastoral leader must take full responsibility to prepare and to lead the congregation in worship.

⁸⁰Warren W. Wiersbe, Real Worship (Nashville: Oliver Nelson, 1986), p. 27.

⁸¹Andrew Blackwood, The Fine Art of Public Worship (New York: Abingdon-Cokesbury Press, 1939), p. 14.

⁸²Ibid., pp. 15-16.

In the hour of worship, every worshipper is first of all, conscious about the presence of the Godhead, God the Father, who is the Holy One, the Merciful Father, "tender to sympathize and mighty to save."⁸³ Then he thinks of himself as he is in the eyes of God. Thirdly, he thinks about the people near him in church, and about others like them, all of whom need God's redeeming grace. Fourthly, "at the time he may or may not be thinking much about those who lead in song and in prayer, but in later reflection he gives the leaders their place, which may be last on the list."⁸⁴

People can worship God anytime in any place by themselves. But when it comes to corporate worship, there should be a leader who is well trained. In many cases, the pastoral leaders are the ones that should take the responsibility to lead. Since leading in the public worship is to bring the people into the right relationship with God, to listen to His voice, to behold His glory, and to praise His name, the leader must be well prepared.

1. He must be prepared externally. He strives to dress and act like a gentleman. He should not allow his hair or the tie he wears to distract people's attention away from God. He should train his voice to make it pleasant to hear, clear and resonant.

2. He must be prepared intellectually. Intellect in terms of "ability to size up a situation, devise practical ways of doing what needs to be done,

⁸³Ibid., p. 16.

⁸⁴Ibid., p. 17.

and then leading others in doing what he has planned." ⁸⁵ Each week, the pastoral leaders are challenged to lead people in the worship service with freshness, creativity, and innovation. It is mind-stretching, and he must be prepared.

3. He must be prepared emotionally. Public worship is in part an expression of feelings. In Blackwood's words,

How can the minister lead if he does not feel? This is true above all in prayer, and in administering the Sacrament; but it is true also in his relation to the music, and in his reading of the Scriptures. Hence the call is for sympathy, which is another name for Christian love in action. If a leader has what one may call sympathy with God, and likewise with people. one by one, thus being able to put himself into the place of the man in the pew and look at the world through his eyes, this leader is almost certain to be effective.⁸⁶

4. He must be prepared enthusiastically. Enthusiasm is contagious. The energy and joyfulness of the worship leader will influence the people in the pew. Again Dr. Blackwood's words are worth pondering,

As a leader, he has a strong sense of purpose and direction, with ability to keep moving steadily through a service. Though he never becomes nervous or excited, he is able to communicate his own enthusiasm. He has the ability to attract and hold attention, whether by speech, by silence, or by symbol; the ability to express strong, deep emotions without losing his self-control, for if he did that once the people might fear that he would do it again; the ability to awaken the conscience and move the will of the worshiper Godwards.⁸⁷

Worshipping God is a life transforming experience for each believer.

⁸⁵Ibid., p. 26.

⁸⁶Ibid., pp. 26-27.

⁸⁷Ibid., p. 27.

One's life is either fashioned by the pressure from without, or transformed by the power from within. The difference is worship.⁸⁸ Therefore, leading in public worship is the first and most important ministry of the pastoral leadership.

The Ministry of Proclamation

The importance of preaching is emphasized by what Dr. W. H. Griffith Thomas says, "there can be no strong ministry, and no effective church today without preaching."⁸⁹ Dr. Stott takes a step further by saying that,

Preaching is indispensable to Christianity. Without preaching a necessary part of it authenticity has been lost. For Christianity is, in its very essence, a religion of the Word of God. No attempt to understand Christianity can succeed which overlooks or denies the truth that the living God has taken the initiative to reveal himself savingly to fallen humanity; or that his self-revelation has been given by the most straightforward means of communication known to us, namely by a word and words; or that he calls upon those who have heard his Word to speak it to others.⁹⁰

The pastoral leaders are called to preach as they are called to perform other duties. But preaching is a supreme task that the pastoral leaders must not neglect. Dr. Lloyd-Jones says,

To me the work of preaching is the highest and the greatest and most glorious calling to which anyone can ever be called. If you want something in addition to that I would say without any hesitation that

⁸⁸Wiersbe, Real Worship, p. 31.

⁸⁹W. H. Griffith Thomas, Ministerial Life and Work (Grand Rapids: Baker Book House, 1974), p. 136.

⁹⁰Stott, Between Two Worlds, p. 15.

the most urgent need in the Christian Church today is true preaching; and as it is the greatest and most urgent need in the Church, it is obviously the greatest need of the world also.⁹¹

In recent years, the growing churches are those that have strong pulpits. The pastoral leaders who put more emphasis on proclaiming the Word of God above all other activities of the church are leading the church into numerical growth as well as qualitative growth. People may tolerate weaknesses in other areas of the pastoral life, but not in the area of preaching. Week in and week out, how a preacher handles the Word will affect how people react to it. If people are well fed, then chances are they will return. Dr. Thomas says, "Where preaching is emphasized and valued by the minister the people come and will come."⁹²

The prominence of preaching is clearly set forth in the Bible. The prophets of the Old Testament were men called by God to preach, to proclaim the word of God. Jesus' earthly ministry was occupied by preaching and teaching. The Marken great commission clearly states that Jesus wanted the disciples to, "Go into all the world and preach the good news to all creation."⁹³

The apostles were preachers of the word. It seems very clear to them that their priority is not to wait on tables, rather their priority is to preach

⁹¹D. Martyn Lloyd-Jones, Preaching & Preachers (Grand Rapids: Zondervan Publishing House, 1971), p. 9.

⁹²Thomas, Ministerial Life and Work, p. 137.

⁹³Mark 16:15.

the Word. Dr. Lloyd-Jones says,

We are here to preach the Word, this is the first thing, "We will give ourselves continually to prayer and the ministry of the Word." . . . This is the primary task of the church, the primary task of the leaders of the church, the people who are set in this position in authority; and we must not allow anything to deflect us from this, however good the cause, however great the need. This is surely the direct answer to much of the false thinking and reasoning concerning these matters at the present time.⁹⁴

And the Apostle Paul even declared that . . . when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel!⁹⁵

History has proven that whenever preaching was de-emphasized, the church would decline. It was true in the Middle Ages, and it was true when Liberalism was at its height. The revival of preaching brought by Martin Luther and other Reformers made a great impact on the people and the church. The eighteenth century Evangelical Movement led by John Wesley, George Whitefield, and others was another witness of the result of preaching. It is said, "Where the spiritual life has been the greatest there the preaching has been the strongest."⁹⁶

The pastoral leaders today must adhere to the admonishing word of Paul to Timothy, "Preach the Word: be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful

⁹⁴Lloyd-Jones, Preaching & Preacher, p. 23.

⁹⁵1 Corinthians 9:16.

⁹⁶Thomas, Ministerial Life and Work, p. 137.

instruction."⁹⁷

The Ministry of Prayer

Prayer is the lifeline of every Christian. This is particularly true for every pastoral leader. The Anglican clergyman W. E. Chadwick says it best:

The prayers of every true Christian, could we hear them, would be the nature of self-revelation. They would reveal his conception of God, the quality of his faith in God, also his ideas of the possibilities of those for whom he prayed, including himself. They would be a revelation of his thoughts, his convictions, his aspirations, his intentions, his hopes, and also of his efforts. The true Christian prays before he works; he prays for guidance, direction, and control, as well as for success. He also prays, while he works, for a constant renewal of strength to persevere. To him prayer and work are inseparable, for both are the nature of communion with the Divine Will. In both prayer and work he loses himself; he merges his personality in the Divine purpose, but only to find himself privileged to further that purpose more effectively. The greater a man's feeling of responsibility in life, and the more real his faith in God's guidance and strength, the more earnest will be his prayers.⁹⁸

If prayer plays such an important role in the life of every Christian, how much more should it be in the life of a pastoral leader who carries on his shoulders the great responsibilities of promoting God's purpose in the world? A man who serves God well is a man who is constantly in prayer. A man whom God can use mightily is a man who knows the importance of prayer. E. M. Bounds says, "Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work

⁹⁷2 Timothy 4:2.

⁹⁸Chadwick, Pastoral Teaching of Paul, pp. 271-272.

and is powerless to project God's cause in this world."⁹⁹ The men God has used in past were men of prayer. The men God is using in the present are men of prayer. The men God will use in the future will be men of prayer. Without prayer, no one can do God's work effectively, and without prayer nothing will be accomplished that will have eternal value.

The prayer ministry of the pastoral leaders is the foundation of all other ministries. Jesus taught his disciples to "Watch and pray so that you may not fall into temptation. The spirit is willing, but the body is weak."¹⁰⁰ Paul's teaching is also full of instruction and exhortation on prayer to those who serve and to every Christian.

The Ministry of Soul Caring

Two things qualify a man to be a pastor and to serve God: his calling and his love for man. "Without the first his ministry will want the all-important qualities of inspiration and confidence; without the second it will lack the very reason for its existence."¹⁰¹

The love for man means to care for them as they are, and at the same time, make every effort possible to lead them to what they can be and what God meant them to be. Pastoral leaders need to cultivate the care for souls,

⁹⁹E. M. Bounds, The Complete Works of E. M. Bounds on Prayer (Grand Rapids: Baker Book House, 1990), p. 449.

¹⁰⁰Mark 14:38.

¹⁰¹Chadwick, Pastoral Teaching of Paul, p. 221.

not only because this is a mandate of the Scriptures, but also because of the present day perils. It should be the pastoral leaders pure desire to serve their flock and lead them in the way they should go.

1. Care for man's spiritual need. As it is said by many, it is not enough to lead someone to Christ, it is also important to help them to become mature in their faith. Christ spent three years with the twelve, to teach and to mold them so that they would grow in their spiritual life. After Pentecost, and the indwelling of the Holy Spirit, they were able to carry on the ministry the Lord left for them to do. The pastoral leader should provide for the spiritual needs of his people, to guide, to instruct, to provide, and to care for them in their walk with God.

2. Care for man's emotional need. As the world becomes more complicated, and human relationships are degrading in many aspects, there are more emotionally troubled people in the parish. Pastoral leaders should be sensitive to those who hurt and provide necessary counsel and support in their time of need. It is wise for pastoral leaders to know the crises situations in a person's life, and be alert and take the opportunity to render support and help, so as to be able to care for them in their emotional needs.

3. Care for man's physical need. A missionary to Africa reported that people would say, "Give us bread before you give us the Bible." Jesus' ministry included the spiritual as well as the physical. He healed the sick and He fed the hungry. This does not mean that pastoral leaders have to

provide materially for the people from their own pockets, but it does mean that the ministry of the church should include the ministry of mercy – the provision of material needs.

E. The Characters of the Pastoral Leadership

Christian character is more important to pastoral leadership than what he can do. What he does is not as important as who he is. Other fields of leadership might say, "Do as I say, not as I do." But not in the field of pastoral leadership. The pastoral leader must practice what he preaches. There are character qualities the pastoral leader must pursue throughout his life so as to be able to set a living example for the people he leads. The moral failure of Christian leaders in recent years has cost the church and its leaders a great deal. It has prompted the writing of books on integrity, which is one of the many characteristics every person, especially pastoral leaders, should possess.

Integrity

Integrity is defined as "soundness of moral principle and character; uprightness; honesty; state of being whole, entire, or undiminished."¹⁰² A person with integrity is a person whose deeds support his words. A person of integrity is a person who lives a consistent life, whether he is in front of people or behind closed doors. Unfortunately, integrity is disappearing at rapid speed in the world where moral standards are sinking to the lowest point, and people are pursuing pleasure and success without concern for

¹⁰²C. L. Barnhart, ed., The American College Dictionary (New York: Random House, 1962), p. 633.

personal integrity. Sad to say, some of the pastoral leaders have fallen into this trap and have stumbled tragically. People are asking, "Can we trust the church anymore?" It is painful to discover that "the church is lacking in integrity."¹⁰³ It is not enough just to feel regret. The evangelical church and its leaders must repent, return to God, and be revitalized by God's standard of conduct.

John Maxwell writes pointedly of what a man of integrity is and does.

Integrity is not what we do so much as who we are. And who we are, in turn, determines what we do. Our system of values is so much a part of us we cannot separate it from ourselves. It becomes the navigating system that guides us. It establishes priorities in our lives and judges what we will accept or reject.

We are all faced with conflicting desires. No one, no matter how "spiritual," can avoid this battle. Integrity is the factor that determines which one will prevail. We struggle daily with situations that demand decisions between what we want to do and what we ought to do. Integrity establishes the ground rules for resolving these tensions. It determines who we are and how we will respond before the conflict even appears. Integrity welds what we say, think, and do into a whole person so that permission is never granted for one of these to be out of sync.

Conflict breeds despair because it divides a whole person into fragments. Integrity binds our person together and fosters a spirit of contentment within us. It will not allow our lips to violate our hearts. When integrity is the referee, we will be consistent; our beliefs will be mirrored by our conduct. There will be no discrepancy between what we appear to be and what our family knows we are, whether in times of prosperity or adversity. Integrity allows us to predetermine what we will be regardless of circumstances, persons involved, or the places of our testing.

Integrity is not only the referee between two desires. It is the pivotal point between a happy person and a divided spirit. It frees us to be whole persons no matter what comes our way.

¹⁰³Warren W. Wiersbe, Integrity Crisis (Nashville: Oliver-Nelson, 1988), p. 17.

If what I say and what I do are the same, the results are consistent.¹⁰⁴

What the church needs is authentic Christian leaders. If they live a consistent and honest life, people will respect and follow. For pastoral leaders, saying and doing must be the same. The pastoral leader "cannot afford to offend in any blatant way the standards, mores, or morals of the people if he wants or expects loyalty."¹⁰⁵ A man of integrity has nothing to hide, he is sincere in promise, faithful in discharge of duty, upright in finances, loyal in service, and honest in speech.

Humility

Andrew Murray has written a book entitled Humility. Murray calls humility "the root of every virtue."¹⁰⁶ "Humility is the hallmark of a man whom God can use," says Dr. Sanders, "the spiritual leader will choose the hidden pathway of sacrificial service and the approval of His Lord rather than the flamboyant assignment and the adulation of the unspiritual crowd."¹⁰⁷ The spirit of humility in the life of the pastoral leader should be an ever growing spiritual quality as was demonstrated in the life of the

¹⁰⁴Maxwell, Developing the Leader Within You, p. 32.

¹⁰⁵Engstrom, The Making of a Christian Leader, p. 190.

¹⁰⁶Andrew Murray, Humility (Springdale, PA. : Whitaker House, 1982.

¹⁰⁷Sanders, Spiritual Leadership, p. 80.

Apostle Paul.¹⁰⁸ In the early days of his ministry, he considered himself "the *least* (author's emphasis) of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God."¹⁰⁹ Sometime later as he experienced more of God's grace, he said, " . . . I am *less than the least* (author's emphasis) of all God's people . . ."¹¹⁰ Then when his life was drawing close to the end, he sighed, " . . . Christ Jesus came into the world to save sinners – of whom *I am the worst* (author's emphasis)."¹¹¹

The spirit of humility will draw people closer to the leader, but the spirit of pride will turn them off. To be a spiritual leader who commands a loyal following, one must humble himself under the mighty hand of God, and his humble attitude towards God and people will earn him the respect and obedience from those whom he leads.

It is hard to play second fiddle, because no one likes to be second. But without knowing how to follow, it will be hard for one to know how to lead. Many great men have risen from humble states. As a Chinese proverb states, "As the skyscraper has been built from the ground up, so the hero will not be ashamed of his lowly upbringing." The spirit of John the

¹⁰⁸Ibid., p. 81.

¹⁰⁹1 Corinthians 15:9.

¹¹⁰Ephesians 3:8.

¹¹¹1 Timothy 1:15.

Baptist, "He must become greater; I must become less"¹¹² should be the spirit of every pastoral leader.

Credibility

Credible or credibility is defined as "capable of being believed; believable, worthy of believe or confidence; trustworthy."¹¹³ Without credibility the pastoral leaders cannot lead. If there is no trust, there will be no entrusting. No one will follow a person whom he does not trust. For a leader to have the authority to lead, he has to have the trust of those who are following him. Cavett Roberts says, "If my people understand me, I'll get their attention. If my people trust me, I'll get their action."¹¹⁴ How does one earn trust from people so that the people will believe and have confidence in the leader?

1. Live a consistent life. This kind of life is one in which the leader has a personal, closer walk with God. The Word of God is up to date in a consistent pastor's life. It is essential to a pastoral leader's credibility to walk with God because the Word of God has the power of convicting. By spending time with the Word, one's thinking will be purified and one's conscience will be cleansed and made truthful.

¹¹²John 3:30.

¹¹³Barnhart, The American College Dictionary, p. 284.

¹¹⁴Quoted by John Maxwell in Developing the Leader Within You, p. 35.

2. Go before the people. Leaders are in the frontline of the spiritual battle. Unlike regular warfare, the generals are on the frontline in spiritual warfare. If the pastoral leaders dare not to be susceptible and vulnerable, they will not earn the trust from the people they lead. Therefore, the choices they make will determine how people will think about them. If they ask people to do what they themselves will not do, they lose trust from people, and they lose their credibility.

3. Give credit to others. If leaders fail to give credit where credit is due, and steal credit from their subordinates, they will soon lose the following of their people. To give credit to others means to recognize others' contributions and efforts in one's success. By doing this, people know that the leader is not just thinking of himself, he is concerned about his followers' benefits as well.

Purity

A rotten tree cannot endure a wind storm. No matter how beautiful it may look outwardly, it will be uprooted by the wind. A defiled life cannot pass the test of time, no matter how spiritual people may think of this person's life. LeRoy Eims writes,

If the Christian leader tries to put on an outward show with no inward fortification of purity and holiness before God, one day a test will reveal his true nature and character. Thus, the leader must live

a pure life.¹¹⁵

1. Moral purity. The pastoral leaders must beware of the temptation of immorality. Not a few have fallen, and no one is invincible. The devil is like a roaring lion, he will try every way possible to defeat and to destroy God's servants. Pastoral leaders must be constantly alert, watching and praying, to guard themselves from falling into temptation.

2. Motivational purity. The pastoral motives must be pure. It is sad to discover that men come into the ministry with different motives. As Paul indicates,

It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so in love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.¹¹⁶

Selfish ambition often creeps into the ministry when the heart is not pure. This selfish ambition could be power, prestige, and popularity. Those who grab power will be destroyed by power and those who work for prestige will be disappointed when others climb higher. Those who enjoy popularity soon find out their glamour disappears quickly. The pastoral leader's goal is not for personal gain. His pure motive should be to glorify God and to serve people as he is called to do.

¹¹⁵LeRoy Eims, Be the Leader You Were Meant To Be (Wheaton: Victor Books, 1975), p. 28.

¹¹⁶Philippians 1:15-17.

"Blessed are the pure in heart, for they will see God," thus declares the Lord.¹¹⁷

Accountability

Accountability means being responsible to. It also means under someone else's authority. To give an account to someone else indicates that the person is willing and able to face scrutiny by others. One of the dangers of pastoral leadership is that people usually put the pastoral leaders on a pedestal and assume the leaders are spiritual, that they are without blemish. Sometimes, the pastoral leaders think that way of themselves, and they do not feel they need to be accountable to anyone. The danger occurs when the pastoral leaders are not accountable to others. They will lose the protection, and they are vulnerable. Many have failed morally and spiritually because of a lack of accountability. Dr. Engstrom suggests that every Christian leader should have three kinds of people¹¹⁸ they should be held accountable to:

1. A Timothy. The relationship between Paul and Timothy is one where someone gives himself away, and shares his life with another. This is more of a mentoring relationship than an accountability, but it is a necessary and healthy relationship to have.

¹¹⁷Matthew 5:8.

¹¹⁸Engstrom, The Making of A Christian Leader, p. 206-207.

2. A Barnabas. An encourager is someone one to whom can go to continually with problems, situations, and difficulties. Someone with whom one can pray, receive counsel, and share intimately.

3. A peer group. A group of men with whom one can meet regularly for prayer and encouragement, for sharing and checking up on areas of life where one may be weak. A pastoral leader needs to be a part of other people who can hold him accountable, not only for his benefit, but also for his protection.

Chapter Five

CONCLUSION

The focus of this paper is pastoral leadership. Leadership is influential. The church rises and falls depending on its leadership. Leadership concepts from a secular point of view focus on traits, methods, and charismatic personalities. Christian leadership concepts, on the other hand, are God-centered, emphasizing the intentions and actions of God. However, these two concepts need not be mutually exclusive. The contemporary development of leadership and management concepts, if properly adopted and applied, will enhance and improve pastoral leadership skills.

The Bible, though not a manual for leadership, has much to contribute to leadership concepts. Chapter two was devoted to discussing pastoral leadership from a Biblical perspective. In Chapter three, contemporary management concepts were analyzed and discussed, for the purpose of making them useful in pastoral ministry. In the contemporary world, ministerial skills must be more than just spiritual in nature, though spirituality is most important. With the help of managerial concepts and skills, such as communication, goal setting, and conflict management, the pastoral ministry will reach a new level of accomplishment. To be a

pastoral leader in the contemporary world, one needs to be well equipped to face the challenge. The pastoral leader must know who he is, how he is portrayed, and what kinds of qualities he should possess and acquire. He must also know how can he excel through self-discipline and how he should demonstrate a life of godly character.

A contemporary pastoral leader must have the ability to integrate Biblical teaching and contemporary management concepts to have a balanced pastoral ministry.

1. Relationship and Results

Results are what managers look for, but ministry is more than seeking results. The success of pastoral ministry does not depend on results. Some leaders may use gimmicks to produce immediate results, but spiritual things take time to see a lasting effect. Results are important; however, they must be balanced by relationships. The pastoral leader's primary responsibility is to build up the relationship between God and man and the relationships among the people.

2. People and Products

If a pastoral leader puts too much time on finishing the product, such as emphasizing numbers rather than people, he has misplaced his priorities. The management concepts easily make one concentrate on how to produce and what kind of product one can achieve rather than how one can build people up. The pastoral leader's ministry is to build people up, so that they

can produce.

3. Growth and Goals

Contemporary leadership emphasizes achieving goals, which is important; however, goals should not be fulfilled at the expense of personal growth. Ministry is not achieving tangible goals, such as reaching a certain number in one year, but it is cultivating the spiritual growth of the believers.

4. Praying and Planning

A plan that God blesses is a plan that results from prayer. It has been said that Christians spend so much time organizing that they fail to agonize. Pastoral leaders should spend time planning, but they must spend time praying. Pray so that one can plan well. Praying and planning must balance each other out.

5. Modeling and Managing

People have expectations of what a pastoral leader's life should be. They will observe his example to see if his actions confirm his words. But people can also tell if one is able to manage as a leader. One can live a godly life, but be a poor pastoral leader because of one's lack of managerial skills. A godly life is a result of discipline, and managerial skills can be trained and learned. To be a successful pastoral leader, one needs both.

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