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PASTORAL LEADERSHIP FOR LOCAL CHURCH GROWTH
IN THE KOREAN CHURCH

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ABSTRACT

PASTORAL LEADERSHIP FOR LOCAL CHURCH GROWTH IN THE KOREAN CHURCH

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The purpose of this thesis project is to help Korean pastors, and other pastors who want to become better leaders. It presents pastoral leadership from a biblical perspective which includes meaning, principles, disciplines, ministries, qualifications, and portraits of pastoral leadership. The project shows that the pastoral leader must lead, must guard, must feed, must equip, and must love. Pastors should lead with servant leadership, keep praying, keep the vision alive, and be a change agent.

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CHAPTER ONE

INTRODUCTION

Pastors must be congregational leaders. Fortunately, pastors are not the only leaders in churches. But they must provide leadership in the congregation. It goes with the territory.¹

In essence, pastoral leadership involves vision and initiative. More comprehensively, pastoral leaders see visions of ministry, communicate the dreams clearly, gain consensus and commitment to common objectives, take initiative by setting the pace in ministry actions, and multiply their influence by transforming followers into new leaders. Pastoral leaders differ from church managers. Church managers conserve and concentrate on doing things right; pastoral leaders create and focus on doing the right things.²

People are looking for someone to lead them into God's purposes God's way. They need leaders who truly believe God will do what He says. People will follow spiritual leaders who understand God's agenda and who know how to move them to it.³

¹ Robert D. Dale. *Pastoral Leadership* (Nashville: Abingdon Press, 1992), 13.

² *Ibid.*, 14.

³ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman & Holman Publishers, 2001), 5.

The pastor of a local church has a high calling and awesome responsibility. He must study and teach the Word of God in order to feed the people. He must know the mind of Christ in order to utter, "Thus saith the Lord." He must lead the church to fulfill Christ's mission of seeking and saving the lost.⁴

Broadly described, Christian ministry calls on pastors to (1) proclaim the gospel to believers and unbelievers by means of preaching and worship as well as evangelism and nurture, (2) care for the church's members and other persons in the community through pastoral counseling and visitation as well as family ministries and grief support, and (3) lead the church in the achievement of its mission.⁵

All the work of pastor is important. It is not right to say one part is more important than another; it is all bound up together. Planning and management are linked to preaching, evangelism, and pastoral care. In fact, one cannot successfully live without the other. Planning and management do not hinder the preaching of the gospel, but they make it easier and more effective. The work of shepherding is not done for the benefit of the sheep alone. There is a purpose. The Lord has chosen the church as a means of spreading the message of salvation to the entire world. The pastor must be committed to feeding, organizing and leading a well-trained group of God's people to fulfill His will.⁶

⁴Gary L. McIntosh, *Biblical Church Growth* (Grand Rapids: Baker Books, 2003), 98.

⁵Ernest E. Mosley, *Called to Joy: Design for Pastoral Ministries* (Nashville: Convention Press, 1973), 12.

⁶ Kenneth A. Chapman, *How to Plant, Pastor, and Promote a Local Church* (Lynchburg: James Family Christian Publishers), 6.

The pastor-teacher mentioned in Ephesians 4:11 carried with it the idea of feeding, protecting, and expressing concern. “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teacher.”⁷

The pastor is the chief administrator of the local congregation. As such he is responsible for the over-all actions and results in the work of the church. As administrator, it is the pastor’s purpose to lead persons away from the things of the world and into the high calling in Christ Jesus. His responsibility demands that he have a clear understanding of the nature and functions of the church. He needs to develop skill in planning, overseeing, and evaluating the work of the church. He should have the ability and the authority to make decisions and to decide upon the best course of action.⁸

From the social perspective of the community of faith, proclaiming usually is practiced one-to-many. Caring is often one-to-one or one-to-a-few. Pastoral leadership involves working in a challenging blending of public and private settings. Participative processes are fundamental to effective pastoral leadership.⁹

Congregationally, leadership can be used as a lens through which we can examine proclaiming, caring, and managing. Preaching, for instance, provides a prime opportunity for leaders. In this role, pastors can articulate the congregation’s vision, model the congregation’s atmosphere and mood, and demonstrate their trustworthiness

⁷Ephesians 4:11.

⁸Kenneth A. Chapman, *How to Plant, Pastor, and Promote a Local Church*, 20.

⁹Robert D. Dale. *Pastoral Leadership*, 21.

and credibility. Or, to illustrate from the angle of caring, leadership is shown concretely in the development of support structures and problem-solving procedures. Finally, leaders as administrators model effective self-management and a trust for congregational processes and policies.¹⁰

Leadership in congregational settings is relational and interactive in its focus. After all, the leader isn't the only member of the community. There are followers' preferences and the full range of ministry demands and circumstances to consider. Leadership isn't exercised in isolation. Leaders and followers relate to one another; leaders and situations interact.¹¹

Statement of 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. Only when pastors understand leadership in the light of God's calling on their lives will they be equipped to lead effectively. 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

¹⁰Ibid., 22.

¹¹Robert D. Dale. *Ministers as Leaders*, 55-69.

comfort zone to accomplish goals. Leadership is a dynamic process. It affects, risks, drives, inspires, threatens, supports, and leads.”¹²

Local churches are looking for someone to lead them into God’s purposes God’s way. Local churches need leaders who truly believe God will do what he says. People will follow spiritual leaders who understand God’s agenda and who know how to move them toward it.

Effective leaders recognize the three elements of a triangle: (1) their own preferred and comfortable leader style, (2) the comfortable relational styles of their followers, and (3) the most productively structured ministry situations for them. Pastoral leaders should be alert to the most comfortable and productive combination of these three elements—leader-follower-situation. Is this leadership triangle too complex to analyze? No, leaders can select their own leader style and can help structure the ministry situations they work in. In other words, leaders can influence two of the three points of the leadership triangle. That creates favorable, reciprocal, and complementary possibilities for effective leadership. Leaders determine their followers’ style reactions, however, unless they choose to manipulate.¹³

¹²Lee & Norma Barr. *The Leadership Equation* , 9.

¹³Robert D. Dale, *Pastoral Leadership*, 56.

The lack of leadership in today's churches, especially the smaller churches, has caused all kinds of problems which have stagnated the healthy growth of the church. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence.¹⁴

Not all pastoral leaders will be equally strong in every area, nor is anyone required to be "perfect" before they can have a significant pastoral ministry.

Nevertheless, Paul felt that the following attributes were important for pastoral leaders: (1) desire, (2) a sound family life, (3) good interpersonal skills and relationships, (4) high moral integrity, (5) a demonstrated willingness to serve others, (6) an ability to teach, and (7) maturity in the faith (1 Tim 3). Besides the qualifications listed above, a few practical issues also affect one's ability to function effectively as a pastoral leader.

These too should be carefully weighed before one assumes an important position of leadership in the church. First, one must be willing and able to spend time ministering in the church on a regular basis. In other words, the shepherds need to be with the sheep. Not everyone who is willing to serve as an elder is able to do so because of work or family responsibilities. Second, highly visible pastoral leaders must be committed to the church, its mission, and its philosophy of ministry. Such commitment is vital to unity, the maintenance of peace, and the development of a

¹⁴George Barna, *Leaders on Leadership* (Venture : Venture Books, 1997), 18.

sense of community. Third, a pastoral leader must be willing to be open and honest with others, yet committed to maintaining unity.¹⁵

Without strong pastoral leadership in the local churches, the ministries and people will suffer. We must pay attention to pastoral leadership work in local churches. 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 of 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 a 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

¹⁵Michael T. Dibbert, *Spiritual leadership, Responsible Management* (Grand Rapids: Ministry Resources Library), 175.

ambitions, and the result is failure. Therefore, it is important that pastoral leaders develop their character along with other ministerial skills.

Statement of the Purpose

The purpose of this thesis is to better understand pastoral leadership. This will contribute to church growth, and make an important contribution to pastoral leadership for local church leaders. Anything related to ministry must be based on the Scriptures. Therefore, a careful examination of Biblical data in regard to 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 pastoral leadership? What are the functions of a pastoral leader? Who were the model leaders in the Bible? The Bible is not a manual for Biblical leadership, but it does provide information on this important subject.

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 understanding of can be formulated.

A second purpose is to investigate what pastors need in the ministry today. As the world changes rapidly, the church must also change. This is true in the areas of leadership and management. The church of Jesus Christ is already very much

influenced by what is going on in this area. The church needs pastoral leaders “to help people achieve what they are capable of, to establish a vision for future, to encourage, to coach and to mentor and to maintain successful relationships.”¹⁶

Statement of Limitations

This thesis is primarily about Korean pastors. There are things drawn from the Bible and also the world today that will help other pastors, but the intent is primarily for Korean pastors. The study is primarily drawn from research on the Bible and current writings about pastors and leadership. A survey or questionnaire was not used to gather opinions from pastors. It is the strongly held opinion of the writer of this thesis that better pastoral leadership will produce church growth, but no attempt is made to prove that opinion.

Statement of Methodology

Chapter one will introduce the thesis project and have the thesis therap that are generally a part of a thesis introduction.

Chapter two will analyze the meaning of pastoral leadership, the principles of pastoral leadership, the disciplines of pastoral leadership, the ministries of pastoral leadership, the qualifications of pastoral leadership, and the portraits of pastoral leadership. Chapter three will discuss the functions of pastoral leadership in today’s

¹⁶Stuart R. Levine & Michael A. Crom, *The Leader in You* (New York: Simon & Schuster, 1993), 21.

world. Pastoral leaders must lead, pastoral leaders must guard, pastoral leaders must feed, pastoral leaders must equip, and pastoral leaders must love.

Chapter four discusses three models of pastoral leadership from the Bible : Paul, Timothy, and Saul. It will describe their strong points and special emphases. From their lives, new understandings of pastoral leadership can be developed.

Chapter five will provide suggestions for improvement of pastoral leadership. Local church pastors should be servant leaders, keep on praying, keep the vision alive, and be change agents. God's will and purpose is that every church should be a growing church. Chapter six will present success pastoral leadership for growing a local church. It can awaken and strengthen leadership abilities.

CHAPTER TWO

PASTORAL LEADERSHIP FROM BIBLICAL PERSPECTIVE

The Meaning of Pastoral Leadership

The word “pastoral” indicates that it has to do with the duties and work of a man who fills the office of pastor in a church.¹ The precise definition of the term ‘pastoral’ is open to considerable debate. Some, for example, claim simply that ‘Pastoral care is that aspect of the ministry of the Church which is concerned with the well-being of individuals and communities.’² Another definition which has been widely adopted by contemporary writers on the subject is that of Clebsch and Jaekle in *Pastoral Care in Historical Perspective*. According to them pastoral care is “directed towards the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns.”³

It is important to note the importance of the distinction between the spontaneous and ordinary exercise of pastoral care by the unlearned and that conducted by those who

¹Kenneth A. Chapman, *How to Plant, Pastor, and Promote a Local Church*, 1.

²See Campbell, *Paid to Care, The Limits of Professionalism in Pastoral Care* (London: SPCK, 1985), 8.

³Clebsch, William A. and Jaekle, Charles R, *Pastoral Care in a Historical Perspective* (New York: Aronson, 1975), 13.

have received some form of appropriate training for it. It is equally important to understand the relationship between the two.⁴

Wesley Carr observes that the word 'pastoral' is a word against which little can be said and which should sound warning bells because of its often pejorative use.⁵ All of the leadership activities of the Christian shepherd occur within a given organizational framework: the visible church of the Lord Jesus Christ. While there is plenty of room for individualization by congregations, and for the use of personal gifts among the members of those congregations, nevertheless all such variety occurs within a basic, given structure ordained, built and maintained by Christ Himself. That church is an organic entity that manifests itself in this world through a visible structure that, for its maintenance, requires planning, organization and rule.⁶

"Leadership is one of the most observed and least understood phenomena on earth" asserts James MacGregor Burns.⁷ No wonder today's leaders are unsure how they measure up. There are too many standards to meet! Each definition offered seeks to contribute a new insight to the understanding of leadership, and many of them do. The following is a small sampling of the diversity of helpful definitions that have been offered:⁸

⁴R. John Elford, *The Pastoral Nature of Theology* (New York: Cassell, 1999), 3.

⁵Carr. Wesley, *Handbook of Pastoral Studies* (London: SPCK, 1997), 9.

⁶Jay E. Adams, *Pastoral Leadership* (Grand Rapids, Michigan: Baker Book House, 1978), 12.

⁷James MacGregor Burns, *Leadership* (New York: Harper Torchbooks, 1978), 2.

⁸Henry T. Blackaby and Richard Blackaby. *Spiritual Leadership*, 17.

“Leadership is the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by a leader or shared by the leader and his or her followers.” John W. Gardner, *On Leadership*.⁹

“Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers.”

James MacGregor Burns, *Leadership*.¹⁰

“Leadership is influence, the ability of one person to influence others.” Oswald Sanders, *Spiritual Leadership*.¹¹

“A Christian leader is someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place.” George Barna, *Leaders on Leadership*.¹²

“The central task of leadership is influencing God’s people toward God’s purposes.” Robert Clinton, *The Making of a Leader*.¹³

⁹John W. Gardner, *On Leadership* (New York: The Free Press, 1990), 1.

¹⁰James MacGregor Burns, *Leadership*, 18.

¹¹Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1967; reprinted., 1994), 31.

¹²George Barna, *Leaders on Leadership*, 25.

¹³Robert Clinton, *The Making of a Leader* (Colorado Springs: Nav Press, 1988), 203.

Each of these definitions helps bring focus upon the role of leaders. Robert Clinton's definition encompasses the spiritual nature of leadership in that God's people are led toward God's purposes. Clinton wisely observes that God's purposes are the key to spiritual leadership – the dreams and visions of leaders are not the key. While we find this to be a helpful definition, we would like to add at least two dimensions to it. First, spiritual leaders can lead those who are not God's people as well as those who are. Christian leadership is not restricted to within church walls but is equally effective in the marketplace. Second, Clinton notes that leaders lead their people toward God's purposes. However, simply leading people toward an objective may not be adequate for a spiritual leader. Many pastors have left their churches after serving less than two years. They may argue that they moved their church forward, yet nothing of lasting significance was accomplished.¹⁴

They are like the pastor whose church was continually losing members. Every time someone asked him how his church was doing he would reply grimly, "I think we have turned a corner." The pastor said this so often people wondered if he was the pastor of a maze or a church! Just as Moses was not released from his followers when they disobeyed God and began a forty-year hiatus in the wilderness, so true leaders stay with their people until they have successfully achieved God's purposes.

¹⁴Henry T. Blackaby and Richard Blackaby. *Spiritual Leadership*, 19.

Moses himself had remained faithful to God, yet God would not release him from his rebellious people. To abandon followers because they refuse to follow is to forsake the sacred calling of a leader. Spiritual leaders know they must give an account of their leadership to God; therefore, they are not satisfied merely moving toward the destination God has for them; they want to see God actually achieve his purposes through them for their generation.¹⁵

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 regard as”.¹⁶ In Hebrews 13:24, the word *hegoumenous* was translated as “the leaders”. The author of Hebrews greets the “leaders” before he greets “all God’s people” which may be an indication that “the community is ... divided into those who lead and those who are led.”¹⁷ In other words, it is a recognition of the existence of leadership in the early church.

How to understand “Pastoral 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 require infallibility of the leaders. On the

¹⁵Ibid., 20.

¹⁶Gerhard Kittel. *Theological Dictionary of the New Testament Vol II* (Grand Rapids: Eerdmans Publishing Co., 1964), 907.

¹⁷Ibid., 907.

contrary, almost all of the leaders whose lives were recorded in the 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.

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.”¹⁸

Of course, there are also the dangers of abusing authority.¹⁹ Pastoral leaders are among those who easily get on power trips. 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.”²⁰ 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

¹⁸Frank Schmitt, *Christian Leadership: Pastors as Bishops* (Lynchburg: Lecture notes), 15.

¹⁹Two books were written in this regard, *The Subtle Power of Spiritual Abuse, and Churches that Abuse*.

²⁰Charles Jefferson. *The Minister as Shepherd* (Fincastle, VA: Scripture Truth Book Co), n.d., 125.

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.”²¹

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, “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.”²² The trademark of spiritual leaders is that they are willing to sacrifice for the people they lead and serve. Joshua decided to live among the people for the sake of winning the war.²³ Paul suffered much for the sake of preaching the gospel to the lost world and for benefit of the people he had led to the Lord.²⁴

6. Biblical leadership is described as servanthood. The words “leader” and “leadership” do not appear in the gospels.²⁵ 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.”²⁶ Jesus refused the request of James and John’s mother to seat her sons on His right and left, the

²¹1 Thessalonians 2:10.

²²Mark 10:45.

²³Joshua 8:9.

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

²⁵Edgar J. Elliston, *Home Grown Leaders* (Pasadena: William Carey Library, 1992), 57.

²⁶Luke 22:27.

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 following rather than by commanding, supervising, or managing.²⁷

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.”²⁸ Paul saw Christian leadership as a part in the whole and 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.

B. The Principles of Pastoral 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 human condition, consciousness, and conscience.”²⁹ Principles that will apply “at all times and in all places.”³⁰

Moore’s Principles.

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

²⁷Elliston. *Home Grown Leaders*, 57.

²⁸Ibid., 61.

²⁹Stephen Covey, *Principle-Centered Leadership* (New York: Summit Books, 1992), 20.

³⁰Ibid., 19.

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-appointed calling.

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 a clear sense of the eternal context that is larger (than himself or his time) than the significance of the work he has been given to do.³¹

T. M. Moore advocates that a leader should “begin with the end in mind.”³²

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.”³³

³¹T. M. Moore, *On My Mind* (Chesapeake Theological Seminary Monthly News Letter, Vol. 6. No. 1, 1991), n.p.

³²Ibid., n.p.

Pastoral leadership principles.

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

1. The Principle of Service

When Jesus talked about leadership, He began 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.”³⁴

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.”³⁵

³³Stuart R. Levine & Michael A. Crom, *The Leader in You* (New York: Simon & Schuster, 1993), 109.

³⁴Luke 22:24-27.

³⁵Mark 10:45.

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 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."³⁶ 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."³⁷

2. 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 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

³⁶1 Peter 5:6.

³⁷Oswald Sanders, *Spiritual Leadership*, 20.

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.”³⁸

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.”³⁹

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 . . .⁴⁰

By such sacrifices, Jesus became a bottom-up leader and shouldered all the pains and difficulties of others, in order that others may be more effective, and that they may reach their potentials.

3. 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.

³⁸Leighton Ford, *Transforming Leadership* (Downers Grove: InterVarsity Press, 1991), 32.

³⁹Hans Finzel, *The Top Ten Mistakes Leaders Make* (Wheaton: Victor Books, 1994), 22.

⁴⁰Leighton Ford, *Transforming Leadership*, pp. 32-33.

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.”⁴¹

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.”⁴²

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.”⁴³

Again, Jesus reminded us that, “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.”⁴⁴

4. 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.”⁴⁵ 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

⁴¹Oswald Sanders, *Spiritual Leadership*, 31.

⁴²Philippians 2:9.

⁴³Warren Wiersbe, “Principles are the Bottomline,” in *Leadership*, Winter, 1980, 84.

⁴⁴John 12:25-26.

⁴⁵Mark 14:36.

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,” says Wiersbe.⁴⁶ 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 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.⁴⁷

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

5. 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

⁴⁶Wiersbe, *Principles are the Bottomline*, 83.

⁴⁷Ibid., 84.

the sovereign appointment of God,” gives great confidence to the Christian workers.⁴⁸

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 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.”⁴⁹ It is clear that spiritual leadership is entrusted not by self-initiation, but by divine appointment.

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.⁵⁰

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

⁴⁸Sanders, *Spiritual Leadership*, 31.

⁴⁹John 4:34.

⁵⁰Sanders, *Spiritual Leadership*, 67.

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 state 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”.⁵¹

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 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”.⁵²

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

⁵¹Calvin Miller, *The Table of Inwardness* (Downers Grove: InterVarsity Press, 1984), 11.

⁵²Luke 4:16.

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.”⁵³ It was also Paul’s advice to Timothy as well as to himself.

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.”⁵⁴ 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.”⁵⁵ After he performed the great miracle of feeding five thousand people with five loaves of bread and two fish, “Jesus prayed in private.”⁵⁶ Again Jesus took his disciples and “went up onto a mountain to pray.”⁵⁷ Then “one day Jesus was praying in a certain place.”⁵⁸ The more one reads the life of Jesus, the more one will discover how intense and regular his prayer life 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

⁵³Sanders, *Spiritual Leadership*, 124.

⁵⁴Richard Foster, *Celebration of Discipline* (San Francisco: Harper & Row, Publishers, 1988), 33.

⁵⁵Luke 6:12.

⁵⁶Luke 9:18.

⁵⁷Luke 9:28.

⁵⁸Luke 11:1.

you too busy to pray, then you are too busy. Martin Luther said something to the effect 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.

Be Transparent. The leader's life is in the public eye. Only when he is willing to open up will he be able 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. 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."⁵⁹ Peter exhorts, "Humble yourselves, therefore under God's mighty hand, that he may lift you up in due time."⁶⁰ 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."⁶¹

⁵⁹James 4:6.

⁶⁰1 Peter 5:6.

⁶¹Matthew 5:37.

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 in the long run. Be oneself and live.

D. The Ministries of Pastoral Leadership

1. 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.”⁶² Dr. Stott takes a step further by saying that,

Preaching is indispensable to Christianity. Without preaching a necessary part of its 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.⁶³

⁶²W. H. Griffith Thomas, *Ministerial Life and Work* (Grand Rapids: Baker Book House, 1974), 136.

⁶³Stott, *Between Two Worlds*, 15.

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 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.⁶⁴

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.”⁶⁵

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.”⁶⁶

⁶⁴D. Martyn Lloyd-Jones, *Preaching & Preachers* (Grand Rapids: Zondervan Publishing House, 1971), 9.

⁶⁵Thomas, *Ministerial Life and Work*, 137.

⁶⁶Mark 16:15.

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 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.⁶⁷ 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 do not preach the gospel!”⁶⁸

History has proven that whenever preaching was de-emphasized, the church declined. 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.”⁶⁹

⁶⁷Lloyd-Jones, *Preaching & Preacher*, 23.

⁶⁸1 Corinthians 9:16.

⁶⁹Thomas, *Ministerial Life and Work*, 137.

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 instruction.”⁷⁰

2. 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.⁷¹

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

⁷⁰2 Timothy 4:2.

⁷¹Chadwick, W. E. *Pastoral Teaching of Paul* (Grand Rapids: Kregel Publications, 1884), 271-272.

work and is powerless to project God's cause in the world."⁷² 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."⁷³ Paul's teaching is also full of instruction and exhortation on prayer to those who serve and to every Christian.

3. 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 lack the all-important qualities of inspiration and confidence; without the second it will lack the very reason for its existence."⁷⁴

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, not only because this is a mandate of

⁷²E. M. Bounds, *The Complete Works of E. M. Bounds on Prayer* (Grand Rapids: Baker Book House, 1990), 449.

⁷³Mark 14:38.

⁷⁴Chadwick, *Pastoral Teaching of Paul*, 221.

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.

First, 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 in their walk with God.

Second, 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.

Third, 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.

The Qualifications of Pastoral 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 leader 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."⁷⁵ 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.⁷⁶

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

1. Qualifications of Personal Life

⁷⁵Alexander Strauch, *Biblical Eldership* (Littleton: Lewis and Roth Publishers, 1988), 167.

⁷⁶*Ibid.*, 168.

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.”⁷⁷ 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.⁷⁸

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 pastoral leaders to stand against the attack of the evil one, to contend with the false teachings of the day, and to discern the force of moral and spiritual darkness, they must be sober, circumspect, steady, self-controlled, and alert. They must be stable in order to face many serious problems, pressures and decisions they have 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,

⁷⁷Ibid., 170.

⁷⁸John MacArthur, Jr., *The Master’s Plan for the Church* (Chicago: Moody Press, 1991), 216.

sensible thinking, and reasonableness.”⁷⁹ 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.⁸⁰

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 breeding or flawless manners, but it describes a person whose orderly outward life is a reflection of inner stability.”⁸¹

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

⁷⁹Strauch, *Biblical Eldership*, 196.

⁸⁰Ibid., 197.

⁸¹Thomas D. Lea & Hayne P. Griffin, Jr., *1,2 Timothy, Titus* (Nashville: Broadman Press, 1992), 110.

pastoral leader. By neglecting others basic needs is a “sign of selfish, lifeless, loveless Christianity.”⁸²

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 by sound doctrine and refute those who oppose it.”⁸³ To be able to teach, the teacher must have a good knowledge of the Scriptures, a readiness to teach, and skills of communication.⁸⁴ Able to teach does not necessarily mean eloquence. It 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,

⁸²Strauch, *Biblical Eldership*, 197.

⁸³Titus 1:9.

⁸⁴Strauch, *Biblical Eldership*, 197.

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).⁸⁵

The pastoral leader must possess this quality which is the very characteristic of God who is good and ready to forgive. Gentleness was also evident 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.⁸⁶

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”.⁸⁷

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

⁸⁵Ibid., 199-200.

⁸⁶Ibid.

⁸⁷2 Timothy 2:24,25.

in 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 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.”⁸⁸

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.

2. 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.”⁸⁹ 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,

⁸⁸1 Timothy 6:10.

⁸⁹Strauch, *Biblical Eldership*, 192.

and physical. That is to say, he must be loyal and faithful to his wife, and not flirtatious, promiscuous, or 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."⁹⁰

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 of credibility."⁹¹

The importance of the pastoral leader's family life is clearly commanded by the Scriptures. Without a strong home base, one cannot operate an effective and fruitful

⁹⁰Ibid., 193.

⁹¹MacArthur, *The Master's Plan for the Church*, 228.

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.

3. 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 too great. Pride would destroy the man and hurt the assembly.”⁹² 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.

4. Qualification of Social Life

⁹²Strauch, *Biblical Eldership*, 203.

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.”⁹³ Therefore, it is important that a pastoral leader’s reputation is carefully examined before he is allowed to minister in the local church.

The Portraits of Pastoral Leadership

Dr. John R. W. Stott’s Payton lecture series, later published as a book entitled *The Preacher’s Portrait*⁹⁴, 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

⁹³Ibid., 204.

⁹⁴John R. W. Stott. *The Preacher’s Portrait* (Grand Rapids: Wm B. Eerdmans Publishing Company, 1961), 9.

messenger.⁹⁵ This section will be based on the above mentioned sources and develop nine portraits of the pastoral leader.

1. Shepherd. In the 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."⁹⁶

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 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.

2. Elder. 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

⁹⁵Towns. *The Future of Sunday School, Evangelism and Church Growth*. (F. C. Publications, 1969), 25.

⁹⁶Acts 20:28.

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).

3. 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).

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.⁹⁷ Dr. Towns writes, “This term was used in Greek culture to identify the agent of the

⁹⁷Towns. *The Future of Sunday School*, 25.

central government sent out to inspect the subject states and govern them.”⁹⁸ Dr. Schmitt advocates the concept of “pastors as bishops”⁹⁹, 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.”

4. 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, 15, 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 sheep. Psalm 23 is a beautiful picture of the shepherd and sheep relationship. The shepherd is the one who will 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

⁹⁸Ibid., 28.

⁹⁹In one of Dr. Frank Schmitt’s Christian Leadership classes his classnotess are entitled *Christian Leadership: Pastors as Bishops*.

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.

5. 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.¹⁰⁰

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,"¹⁰¹ so that sinners may come to know the only Savior and Lord, Jesus Christ. The Word also

¹⁰⁰W. E. Chadwick. *Pastoral Teaching of Paul* (Grand Rapids: Kregel Publications, 1984), 312-316.

¹⁰¹Stott. *The Preacher's Portrait*, 34.

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.

6. 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 “teachers”. Dr. Towns took that verse to mean that the pastor has the gift of teaching.¹⁰² 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.”¹⁰³

This was carried out by the apostles in the early church as “they devoted themselves to the apostles’ teaching . . .”¹⁰⁴ and “day after day, in the temple courts and from house to

¹⁰²Towns. *The Future of Sunday School*, 26.

¹⁰³Matthew 28:20.

¹⁰⁴Acts 2:42.

house, they never stopped teaching and proclaiming the good news that Jesus is Christ.”¹⁰⁵

7. 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, 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.

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 can 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.”¹⁰⁶ Being a servant of God is the most honorable position any one can possess. A servant’s heart will earn the respect of the

¹⁰⁵ Acts 5:42.

¹⁰⁶ Mark 10:45.

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.”¹⁰⁷

8. 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.”¹⁰⁸ 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.”¹⁰⁹

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?”¹¹⁰ What Jesus was saying is that a faithful steward is the one who will fulfill his responsibility of supplying

¹⁰⁷Matthew 11:29.

¹⁰⁸Stott. *The Preacher’s Portrait*, 17.

¹⁰⁹1 Corinthians 4:2.

¹¹⁰Luke 12:42.

food at the proper time. That is a faithful act of obedience and responsibility. The pastoral leaders are to be faithful in distributing spiritual food to the members of God's household so that they can be properly nurtured.

9. Witness. To be witness for Jesus Christ, one must know who Jesus is, and 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 obey you rather than God. For we cannot help speaking about what we have seen and heard".¹¹¹

The pastoral leaders are called to bear witness for Christ, as Paul described to the Ephesian elders concerning his ministry, "I have declared 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."¹¹²

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.

¹¹¹Acts 4:19-20.

¹¹²Acts 20:21, 24.

CHAPTER THREE

THE FUNCTION OF PASTORAL LEADERSHIP

The function 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 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.

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 lost way.

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 leaders as a shepherd. A pastoral leader's relationship to his people is like 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.”¹

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 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

¹Jefferson Charles. *The Minister as Shepherd*, 49-50.

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.²

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 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."³

The pastoral leader has to be in constant watch over the spiritual welfare of the flock. There are spiritual dangers all around, as Paul warned about 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.

²Acts 20:28-32.

³ Jefferson Charles. *The Minister as Shepherd*, 45.

The Pastoral Leader Must Feed

As we follow on we should be able to see “all things working together for good” in relation to the call to the ministry.⁴

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 (John 21:15-17). 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 take 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.

⁴ Kenneth A. Chapman, *How to Plant, Pastor and Promote a Local Church* , 13.

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 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 (Ephesians 4:11-13).

Equipping basically means "that which is fit." The word was used as a medical term for setting the bones.⁵ 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 the saints:⁶

1. 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.

2. 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

⁵John MacArthur. *Ephesians: The MacArthur New Testament Commentary* (Chicago: Moody Press, 1986), 152.

⁶Ibid., 153.

as his people to struggle in prayer. Without prayer, nothing spiritual can be accomplished. Take time to be holy, take time to pray.

3. 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.

4. 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 death, and so, somehow, to attain to the resurrection from the dead."⁷ Any one who wants to be equipped by God must go through the fiery place of suffering before God can greatly use him.

The primary responsibility of pastoral leaders is to equip members of the body for ministry (Ephesians 4). This requires an understanding of spiritual gifts and a commitment to the priesthood of all believers (1 Peter 2:19). To paraphrase one author, a pastoral leader's job is not to meet everyone's needs, but to see that everyone's needs are met.⁸

⁷Philippines 3:10-11.

⁸Michael T. Dibbert, *Spiritual Leadership, Responsible Management*, 176.

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.

Six things you need to know about the power of love:

1. Love is the most positive force in the world. The Scriptures teach us: "God is love" (1 John 4:17). "The Word was made flesh" (John 1:14). Jesus was both the message and the messenger of love sent to us from God. He came, bringing us all of God's love. His love is ours to receive. The moment we receive Jesus, all of the love of God is ours. Love is our greatest possibility. Every time we choose to love we release the powerful force of God's love into our world.

2. Love is a healing force. "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the suffering and afflicted. He has sent me to comfort the broken-hearted, to announce liberty to captives and to open the eyes of the blind. He has sent me to tell those who mourn that the time of God's favor to them has come, and the day of his wrath to their enemies. To all who mourn in Israel he will give Be

auty for ashes; Joy instead of mourning; Praise instead of heaviness. For God has planted them like strong and graceful oaks for his own glory!”⁹

3. Love is a motivating force. When love is your motivation you don’t care so much who gets the credit. Living in love gives you such a sense of rightness and wholeness that you feel good about yourself. You use your spiritual gifts in ministry to others not to show off but because you are motivated by the Holy Spirit. A wise leader will understand well the love motivation of the Holy Spirit and will cooperate with the Holy Spirit by appealing to his people on that level.

4. Love is a unifying force. To be successful in the Christian life and to be successful in ministry as a church, we really do need each other. Love never condemns but always seeks to save and restore. Love does not do away with people simply because they do not do what you want. Love respects other people’s rights to differ and be different.

5. Love is a freeing force. There can be no real freedom without love. This freedom of love is ours. It’s God’s gift to us. “How great is the love the father has lavished on us, that we should be called children of God! And that is what we are”.¹⁰ There is no limit to God’s love. One of the greatest things we can do for each other in the Christian community is to affirm God’s love to one another by affirming each other in love. The leaders in your church need your affirming love more than anything else.

6. Love is winning force. Love is something you do. And you do it regardless of how you feel. You do it no matter what the other person does or does not do. It is not dependent upon people treating you right. It is dependent upon living in fellowship and

⁹Isaiah 61:1-3.

¹⁰1 John 3:1.

in the power of the Holy Spirit. When you have acted in love, you will win even if the other person still misbehaves or rejects you. You will have the feeling of wholeness inside, knowing that you've done what right in the sight of God. Love always pleases God and love always makes us feel good about ourselves. Love has a way of breaking through the most impossible barriers. Many ministries break down after a couple of years because relationships are not kept up to date. A church leader who really wants to see his church succeed will pay attention to people's wounded spirits and do everything within his or her power to bring God's healing love into that relationship. Any church leader who keeps on putting love into action will build a winning team. The church where people learn to keep on loving each other will be a winning church.¹¹

¹¹Dale E. Galloway. *20/20 Vision: How to Create a Successful Church* (Portland, Oregon: Tyndale House Publishers, 1986), 45.

CHAPTER FOUR

BIBLICAL EXAMPLES OF PASTORAL LEADERSHIP

Paul

In many ways, Paul stands as the outstanding example of leadership – with the exception of our Lord Himself. He was most likely always a single man, given throughout all of his adult life to the sacrificial service of the cause that he believed in. Longenecker reminds us, too, that Paul was an urban-centered personality:

Paul was distinctly a man of the city, with attitudes and experiences which prepared him to think broadly and minister widely. He had been raised in the thriving commercial and intellectual center of Tarsus and trained in the Israelite capital of Jerusalem; he concentrated his missionary activities on the great centers of Roman influence; and he looked forward to preaching in Rome, the capital of the empire. His urbanized outlook is seen in his metaphors, most of which are drawn from city life: the stadium (1 Cor. 9:24-27; Phil. 3:14), the law courts (Rom. 7:1-4; Gal. 3:15; 4:1-2), the processions (2 Cor. 2:14; Col. 2:15), and the market (2 Cor. 1:22; 5:5).¹

We could select from the life and ministry of Paul many incidents and illustrations to make the point about productive leadership. But one of the most striking passages is his relationship with the Ephesian elders at the end of his ministry. He was, by now, an old and wise leader of the church. But his early zeal had not abated, nor had he slowed down his activity. He was returning to Jerusalem from the third missionary journey when we find him at Miletus. He did not want to go up to Ephesus-because the time delay

¹Richard Longenecker. *The Ministry and Message of Paul* (Grand Rapids: Zondervan, 1971), 24.

might cause him to miss the feast of Pentecost back at Jerusalem. It is interesting that an independent thinker like Paul should be so concerned about religious traditions.²

Servant of the Lord

In Acts 20:17-19, Paul refers almost exclusively to himself, indicating the kind of ministry he had at Ephesus. What does a productive leader do with his subordinates? Certainly, one of the answers appears in verse 20: “I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.”³ The productive leader is always a teaching leader. He is always taking time to explain to his subordinates the issues involved-in a way that their own ministries can be made productive by utilizing the things he has learned. Notice that Paul’s remarks here are centered exclusively on his faithful service to Jesus Christ. If the Ephesian elders are to be like their leader, they must learn to serve the Lord with humility of mind, with many tears, and temptations or trials. Paul was not boasting in these verses, but rather was indicating something of the grace of God which was a part of his life and call. Perhaps that is the key to the success of his leadership. Rather than beginning with a concern for other people, he began with a genuine commitment of servanthood to Christ. It is very apparent, in the pages of the New Testament as well as from our own experience, that we cannot “love the lost” until a definitive love for Christ has been

²Kenneth O. Gangel. *Lessons in Leadership from the Bible* (Winona Lake, Indiana: BMH books, 1980), 112.

³Acts 20:20.

established.⁴ To be sure, love for other people is extremely important – and Paul will get to that, but he wants the Ephesians elders to recognize that the proper New Testament perspective of leadership centers in service for Jesus Christ, the Lord.

Servant of the Word

Paul did not carry out a ministry of pure evangelism. He had spent three years in Ephesus, during which time he had declared unto the elders there “all the counsel of God” (Acts 20:27). This was edification ministry in the highest sense. Once people put their trust in Christ and become God’s children through His grace, it is no longer necessary to keep proclaiming the Gospel to them. They need to be built up in the things of Christ and to be taught the biblical emphases on holy living and godliness. They also need to be trained to take responsibilities and leadership.⁵

Apparently, this is precisely what Paul had done with the Ephesians elders. His entire ministry was Word-centered. That is, he did not manipulate the congregation at Ephesus by the power of his own personality, but rather taught them skillfully and carefully from the Word of God. It was a balanced ministry that emphasized both evangelism and edification. How we need to emulate this kind of balance in the Church of our day! Henry Jacobsen reminds us:

Preachers and teachers are sometimes tempted to “ride hobbies” instead of giving their people a “balanced diet.” One minister preached through the Revelation three times in eight years. Some teacher sound as though the Holy Spirit were the only really important doctrine in Scripture. Or a church emphasizes evangelism at the expense of the spiritual development of believers. Another congregation may seldom hear an evangelistic message. One church

⁴Kenneth O. Gangel. *Lessons in Leadership from the Bible* , 113.

⁵Ibid, 114.

treats foreign missions as if nothing else mattered; in an other all one hears about is the youth work.⁶

So Paul was not only a servant of the Lord, but also a servant of the Word. He declared the entire counsel of God, explaining from the Old Testament as well as from early New Testament traditions how Christ was the Lord of the Church.

Servant of Others

Now Paul turns the hard stare of responsibility upon the Ephesian elders. What he had done in the past they were to do now. It would require a careful guarding of themselves, as well as care over the flock. As Jesus was a Shepherd, so they were to be shepherds-overseers of the work at Ephesus. The danger was not only from external infiltration, but also from internal perversion. Heresy would arise because people would distort God's truth and Paul's teaching. But they had been warned that these things were impending, and the warning should help them ward off the attacks of Satan. All of this was final message of leadership to men who would have great responsibility in a great church. He commended them "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified".⁷ It was an emotional moment –not unlike the moment of any leader leaving his church or ministry for the last time. But the crucial part of the passage is not that they were sorry to see Paul go or that there was grief because of the possibility of his death. The point is that the work must go on even though the worker leaves. Whether we look at Barnabas, Silas,

⁶Henry Jacobsen. *The Acts Then and Now* (Wheaton, Illinois: Victor Books, 1973), 165.

⁷Acts 20:32.

Luke, Timothy, Epaphroditus, or the Ephesians elders, we see this amazing apostle, Paul, always concerned with transferring the mantle of leadership to others.⁸

What a lesson this is for Sunday school superintendents and pastors in our day! We best serve others by teaching them to serve God. The need for an edificational ministry in today's church is at least as great as it was in Paul's day. The church at Ephesus became one of the stronger congregations of the first century largely because of Paul's teaching ministry among the believers there. We should never underestimate the dynamic of the church's educational program in contributing to the kind of congregational life the Bible calls for.

Timothy

A number of the qualifications for leadership have been identified in 1 Timothy 3. We can assume that God was speaking to Timothy through Paul about leaders who are called to their particular posts, who have not grasped or usurped leadership outside the will of God. Spiritual maturity was also assumed as Paul went on to identify, in the rest of chapter 4, something of the kind of leadership Timothy had to maintain if he was going to serve the church effectively in days of apostasy.

Godly Leadership

The way one attains godliness in leadership is through rigorous self-discipline. The Authorized Version (The American Standard Version) uses the words "exercise thyself . . . unto godliness." The New International Version says "train yourself." (1 Timothy 4:7) Other versions offer the same emphasis, which clearly has to do with the

⁸Kenneth O. Gangel. *Lessons in Leadership from the Bible*, 116.

same type of rigorous training that must be utilized by an athlete to prepare himself in conditioning for satisfactory achievement in his selected sport. Be careful not to downgrade the mention of the physical here, for the intent of the passage is a comparison, not a negation of one to the exaltation of the other. Paul was not saying that physical exercise is of no value and that you should spend all your time reading the Bible. Rather, he was saying that physical exercise is of value, and apparently he anticipated Timothy would take care of the physical temple which houses the Spirit of God, making possible his leadership.⁹

Sacrificial Leadership

The Christian leader is to follow in the footsteps of his Lord, which will lead him to a position of reproach and perhaps even suffering. In some cases, it may even lead to death. After Timothy had labored to carry out his leadership tasks successfully, he could not assume that everyone would applaud his efforts and reward him appropriately. He was to put his trust in loving God and anticipate eternal rewards for the sacrificial nature of the leadership role.

Communicative Leadership

A leader must take in before he can give out. So Paul said to Timothy, “Don’t neglect your reading, so that your exhortation means something on the basis of a well-developed doctrine”¹⁰ Timothy was to give his congregation meat, and not milk. His sermons were to come from the garden, not from the barrel. How Christian leaders in our

⁹Ibid. p. 125.

¹⁰1 Tim. 4:13.

day need to hear again the resounding voice of the great apostle: “Give attendance to reading”(1 Timothy 4:13). Communication with his co-workers is extremely important for a leader in any Situation, and it is certainly true within the context of the church. Paul recognized that, and wanted to make sure that Timothy not only knew how to say, but also that he had something to say when he addressed his congregation.¹¹

Persevering Leadership

Leadership, for Timothy, was to be a complete commitment. Paul had outlined several things which were important, and Timothy was to “mediate upon these things”(1 Timothy 4:15) and give himself wholly to them. No halfway job, no incompetence, no slothfulness or laziness would be permitted. Christian leadership is serious business, and Paul wanted Timothy to clearly understand that he must pay the price if he was going to do the job in the name of Jesus Christ. His main problem was not going to be other people, but himself! The doctrine was important, but his own personal spiritual life before God was more important. What an ugly thing it is to see a Christian leader who argues vehemently for pure doctrine while exhibiting a life of bitterness and hostility toward other Christians. This leader, by his very behavior, denies the love that marks the true Christian.¹²

In the final words of 1 Timothy 4, Paul reminds Timothy that persevering leadership is not only beneficial to the leader himself, but also will bring great value to those he serves. Leadership is never done in isolation; it is always a group-oriented

¹¹Kenneth O. Gangel. *Lessons in Leadership from the Bible*, 127.

¹²Ibid. 128.

activity. In our particular situations, the words “them that hear thee”¹³ may apply to a small Sunday school class or a congregation of thousands, but the principle is the same. What we are before God as leaders is more important than what we do or say. When what we are is in line with God’s requirements, then what we do and say will fall into place because of His Spirit’s control.¹⁴

Saul

Saul was a leader with great promise. He was a tall, handsome, and wealthy Benjaminite. Saul became Israel’s first king. But by the end of his reign, he had fallen into a classic hermit leader style pattern. His prime goal was personal survival, and he trusted no one. Saul’s reign began with promise. He was anointed by Samuel at God’s direction, affirmed by signs, chosen with popular acclaim, coronated at Gilgal. He was not chosen because of the failure of former charismatic leaders, and, consequently, stood in the tradition of the judges.¹⁵

A Changed Heart for Leadership

The shyness and hesitancy which seemed to characterize Saul’s personality throughout his life up to this point disappeared as God gave him a new heart. The words of Samuel confirm that the new heart was linked inseparably to the leadership responsibility, a connection which was, doubtless, God’s intent: “Then the Spirit of the Lord will come upon you mightily, and you shall prophesy with them and be changed

¹³1 Tim. 4:16.

¹⁴Kenneth O. Gangel. *Lessons in Leadership from the Bible*, 129.

¹⁵Robert D. Dale, *Pastoral Leadership*, 74-75.

into another man. And it shall be when these signs come to you, do for yourself what the occasion requires; for God is with you.”¹⁶ What a wonderful promise for leadership! How many times those of us who hold various positions of responsibility have bowed before the Lord to request the kind of wisdom necessary to carry out those responsibilities! Saul could no longer spend time wandering around the country looking for lost animals. He had been catapulted by the sovereign plan of God into the leadership of his nation.¹⁷

Failure to Obey the Lord

Scarcely had King Saul begun his reign when he stumbled and headed on a downward path. The king’s primary and constant sin was disobedience to God. Early victories at Jabesh-gilead and Michmash apparently developed in him an unhealthy self-confidence which quickly ballooned into pride. In 1 Samuel 13, King Saul waited for Samuel at Gilgal and then impatiently offered a burnt sacrifice when the aging priest did not arrive just when the king thought he should. Such conduct was a violation of basic Old Testament law.¹⁸ Samuel’s response was immediate and devastating:

‘You have acted foolishly; you have not kept the commandment of the Lord your God, which He commanded you, for now the Lord would have established your kingdom over Israel forever. But now your kingdom shall not endure. The Lord has sought out for Himself a man after His own heart, and the Lord has appointed him as ruler over His people, because you have not kept what the Lord commanded you.’¹⁹

¹⁶1 Samuel. 10:6-7.

¹⁷ Kenneth O. Gangel. *Lessons in Leadership from the Bible* , 46.

¹⁸Ibid., 47.

¹⁹1 Samuel. 13:13-14.

In Saul's reign, he became increasingly unstable. Young David played his lyre in an effort to calm the mentally disturbed king. Saul liked David and gave him visibility as a military aide. But later Saul became threatened by and jealous of David's military success and set out to kill him. Saul's deepening deterioration was apparent. He was angered by David's triumphs and watched him closely. Saul further responded by ranting, raving, and repeatedly trying to kill David (1 Samuel 18). In the end, Saul feared the Philistines, consulted with the witch of Endor, was wounded and badly defeated by the Philistines, committed suicide, and was finally beheaded and disgraced by his enemies (1 Samuel 28-31). Saul's story is a tragic one. In the pattern of most hermits, Saul lost his ability both to influence the nation's goals and to relate well to others.²⁰

Seeking Counsel from God's Enemies

On occasion, Saul showed momentary flashes of repentance, but never anything that really lasted. Toward the close of his life, he desperately sought some message from the dead prophet, Samuel, whom he sorely missed. The enormous vacuum created by the absence of this godly prophet only increased the spiritual decline of the king. Saul got a divine message as he had desired, but the content certainly was not what he wanted. Samuel told Saul one more time that God had rejected him because of his disobedience. The Israelite army would be routed by the Philistines the next day, and Saul and his sons

²⁰Robert D. Dale, *Pastoral Leadership*, 76.

would die. The respect of the Philistines for Saul's military ability explains why they fastened his body to the walls of Bethshan. They felt, no doubt, that they finally were rid of this giant of a man who had plagued them on numerous occasions in recent years. However, the faithful men of Jabesh-gilead remembered how the young king had rescued them from the Amorites; so, at the risk of their own lives, they removed the bodies of Saul and his sons from the walls of Beth-shan and brought them home for burning and burial in Jabesh.²¹

The close of Saul's life was not happy, and his death was not pleasant. But the sacred record provides ample lessons. Leadership is defined by spiritual gifts, the call of God, one's relationship to his group, and one's ability to take responsibility in certain situations. Divine evaluation is not primarily based on size or volume. Apparently in God's scale of values, obedience and faithfulness are worth considerably more than a striking outward appearance.²²

²¹Kenneth O. Gangel. *Lessons in Leadership from the Bible*, 49.

²²*Ibid.*, 50.

CHAPTER FIVE

SUGGESTIONS TO IMPROVE PASTORAL LEADERSHIP

Servant Leadership

In New Testament times, neither shepherds nor servants were highly regarded. In fact, the responsibilities of servants were considered beneath the dignity of freemen (Luke 7:44-47). As an example of the service to be rendered by his disciples, Jesus washed their feet (John 13:15). He also made it clear that leadership among them would not be based on traits, styles, or origins, but on humble service (Luke 22:26; Matthew 23:11). Paul, of course, expanded the concept of servanthood even further (1 Corinthians 16:15; Romans 12:7). For example, he taught that Christians are servants of the new covenant (2 Corinthians 3:6), of righteousness (2 Corinthians 11:15), of Christ (Colossians 1:7), of the gospel (Ephesians 3:7), and of the church (Colossians 1:25).¹

The role of power and authority in servant leadership

Servant leadership takes a contrastive point of view regarding the traditional ideas of power and authority. In servant leadership, the emphasis is on character and relationship, not position. The strength of servant leaders lies in their willingness to recognize and value nonpositional power. Servant leaders exercise power for the benefit of others, use their authority in the service of other, and duplicate this in their

¹Michael T. Dibbert, *Spiritual Leadership, Responsible Management*, 180.

subordinates. To them, authority is the means of serving others, not the means of control. While avoiding titles that support hierarchical orders, servant leaders rely more on personal power driven from their character. Personal power is the predominant source of influence in servant leadership. The challenge for servant leaders is how to rely on personal power and engage others creatively in the organization. Servant leaders view power and authority as valuable only when they can share them. For sharing them, they empower others with their authority. Kouzes and Posner argue, “feeling powerful comes from a deep sense of being in control of our own lives.”² Empowerment is fundamental to servant leadership.

Servant Leadership as Value-based Leadership

Servant leadership is value-based. Servant leaders recognize the central role of beliefs, values and emotions rather than focus on skills and task performance. They focus on the worth of a person and emphasize emotion and value judgments. In such respect, servant leadership is nonrational and has a thread of connectivity with postmodern view. According to Grenz, “Postmodernism looks beyond reason to nonrational ways of knowing, conferring heightened status on the emotions and intuition.”³ With reflection of such postmodern views, postmodern organizations rely on the values, emotions, and preferences of individuals rather than only on the logical-empirical consideration.⁴ Unlike traditional leadership that has a tendency to regard people as mere manpower.

²James M. Kouzes and Barry Z. Posner. *The Leadership Challenge* (San Francisco: Jossey-Bass, 1987), 184.

³Stanley J. Grenz. *A Primer on Postmodernism* (Wm. B. Eerdmans Publishing Company, 1996), 14.

⁴ Karl W. Kuhnert. “*Leadership Theory in Postmodernist Organizations*,” in *Handbook of Organizational Behavior*, ed. Robert T. Golembiewski. (New York: Marcel Dekker, 2001), 242.

Servant leadership also emphasizes a holistic approach to work. Servant leaders try to accept the whole person in the workplace rather than on any parts of a person that relate only to specific job requirements. The value-based nature of the servant leadership substantially gives a challenge to the authoritarian leadership to leader.

Servant Leadership in the New Testament

The New Testament offers a variety of leader models. Some, like pastors and deacons, served in local church settings. They preached and witnessed to the life and work of Jesus, cared for the congregation and community, and set the pace as the congregation pursued its ministry goals. Others, like the apostles, provided missionary leadership. Paul, Peter, James, and Barnabas offer additional personal examples of Christian leadership during the New Testament era. The primary New Testament leader is obviously Jesus Christ. From beginning to end, Jesus' ministry demonstrates servanthood. When Jesus declared his ministry, he depicted himself as a servant. Read Luke 4:1-21 for a description of Jesus' struggle about ministry style. The Tempter suggested three alternative approaches to leadership in Luke 4.

(1) Jesus could have adopted the "pleasure principle" as a basis for his ministry. Satisfying legitimate and obvious physical needs of others and self is one option for leaders. The Tempter advised, "If you are the Son of God, tell these stones to become bread: Jesus answered, Man does not live on bread alone, but on every word that comes from the mouth of God." (Matthew 4:3-4) This issue would appear again later in Jesus' ministry when the satisfied crowds wanted him to become their meat-and-

potatoes Messiah (John 6:1-15, 25-27). But Jesus decided his ministry would not focus on providing personal pleasure.

(2) Jesus also had the option of using the “power principle” of leadership. The Tempter offered rulership over all the Kingdoms of the earth. At that time, the popular Jewish expectation envisioned a warrior Messiah like David, a General Patton-like commander who would assure that Israel’s traditional enemies finally got their just deserts. But when Jesus made his triumphal entry into Jerusalem, he rode a donkey rather than a war horse. Military force and political intrigue obviously weren’t his preference either.

(3) Jesus had the “parade principle” recommended to him by the Tempter too. Jesus could have jumped from the Temple’s high roof into angels’ arms. Although he had miraculous power, Jesus also refused a magic ministry and the popular curiosity it would have aroused. Jesus chose the “service principle” instead. Servanthood would become the leader approach for the Kingdom of God. His leadership stance is defined in the Nazareth Manifesto. Note his own words: “The Spirit of the Lord is upon me, because he had anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.”⁵

At the end of Jesus’ ministry another outstanding example of servanthood is clearly visible. At the Last Supper, Jesus wrapped himself with a towel, took a basin of water,

⁵Luke 4:18-19.

and proceeded to wash the disciples' feet. Jesus both launched and concluded his ministry as a servant.⁶

Servant Leadership model Jesus Christ

Servanthood is a basic image of the person and work of Christ. For example, when the hymn fragment containing the loftiest Christology in the New Testament describes Jesus, what term does it use? Servant. Paul notes that in the incarnation Jesus “emptied himself, taking the form of a servant.”⁷ The introduction to the Fourth Gospel shows the same contrast. The Word who had companioned with God and was God practiced downward mobility and pitched his tent in our midst. Servanthood is implied in the images of the Gospel: “And the Word became flesh and dwelt among us.”⁸ Jesus himself couches leaders' actions in terms of servanthood in one of the premier passages on leadership in the New Testament. After his third direct attempt to prepare his disciples for his arrest, crucifixion, and resurrection, James and John pressed him to make them Vice-President and Secretary of State in the messianic regime. Jesus asked them if they could accept and endure the same hardships he must face. Their easy agreement and the anger of the ten other disciples prompted Jesus to state three principles.

First, the worldly view of success, greatness, and power isn't Jesus' definition. He asserted, “You know that those who are supposed to rule over the Gentiles lord it over

⁶Dale, Robert D. *Pastoral Leadership*, 28.

⁷Phil. 2:7.

⁸John 1:14.

them, and their great men exercise authority over them. But it shall not be so among you...”.⁹

Second, service is the measure of Christian leadership. Jesus noted that “. . . whoever would be great among you must be your servant, and whoever would be first among you must be slave of all.”¹⁰

Third, servanthood for Christians is modeled on Jesus’ own behaviors. He reminded them: “For the Son of man also came not to be served but to serve, and to give his life as a ransom for many.”¹¹ This passage illustrates that servanthood is a Christian stance for leadership. In fact, the entire Gospel of Mark can be approached as a case study on the servant stance for Christian leaders.¹²

Servant Leadership as Stance

More than a style of leadership, servanthood is a stance toward leadership shown in the Bible. A leadership stance provides a foundation, a basic position and reason for exercising leadership. Style, on the hand, is a leader’s manner of expressing initiative, a distinctive fashion of leading. Servanthood as a leader stance encouraged by biblical materials has several practical implications.¹³

⁹Mark 10:42-43.

¹⁰Mark. 10:43-44.

¹¹Mark. 10:45.

¹²William R. Cannon. *Jesus the Servant* (Nashville: Upper Room, 1978), 125.

¹³ Dale, Robert D. *Pastoral Leadership*, 34.

- Servants lead out of relationships, not by coercion. Servants don't demand obedience or submission. They meet their followers at the point of need. Servants have a common touch, maintain living contact, and demonstrate consistent concern for their followers.

- Servants lead by support, not by control. Servants give from themselves rather than take for themselves. They love and lift others rather than manipulating them.

- Servants lead by developing others, not by doing all the ministry themselves. Servants, whether clergy or laity, recognize that the kingdom of God calls for the full participation of all believers. All spiritual gifts are given by God for service to Christ's body.

- Servants guide people, not drive them. Volunteer organizations like churches require selfless leaders rather than selfish bosses or bullies.

- Servants lead from love, not domination. Authority, in part, grows out of "the consent of the governed." Peter sounded this theme clearly. "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock."¹⁴

- Servants seek growth, not position. Servants aren't ambitious. They keep the growth and spiritual health of others paramount. Unlike Diotrephes, an ambitious leader

¹⁴1 Peter 5:2-3.

in the early church who preferred to “ put himself first”(3 John 9), servants put others first.

Servant leadership is obviously a demanding, high-risk leadership stance. But faith is demanding and risky too. Servanthood is full of crosses as well as towels.

Suggestions to improve Servant Leadership

Korean pastors have adopted rather authoritarian leadership patterns rather than biblical leadership values. Influenced from Confucianism, history and modern industrialization, many Korean pastors have a tendency to regard their position as a source of power and authority. Most relationships in the Korean church are based on a hierarchical system. Actually, hierarchy has a positive role in some aspects, quick decision-making, regulation of behavior, etc., however it limits open communication between leader and subordinate and limits flexibility in management. Also, there may be the danger of power abuse. The limitations and danger of such patterns of leadership create a critical need for biblical servant leadership. Authoritarian leadership in the Korean church is no longer suitable or effective. The Korean church needs to become aware of the rapid changes taking place in culture and society in order to be prepared to respond to the changes properly.

Only servant leadership can be the alternative to the Korean traditional authority structure. It does not reject authority itself. Instead, it interprets authority from a different standpoint. That is, it recognizes that authority has its origin in God, and that He delegated authority to man with the instruction that mankind should use it to serve others and to fulfill others needs.

Korean pastors should pour new wine into new wineskins in order for the wine to be preserved “Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.”¹⁵ Servant leadership is the new wineskin which turns the traditional hierarchy upside down into an inverted pyramid structure. Operating from the top down power position has no place in servant leadership. The model of servant leadership as a biblical leadership pattern provides values applicable to Korean church leadership.

People regard that the only authority deserving one’s allegiance is that which is freely granted by the led to the leader in response to the servant stature of the leader. Only servant leaders who have a serve-first mind can meet the needs of the times. Serving others leads others to serve the one who serves first. It is true that the dynamic power and absolute authority of pastors was the engine of miraculous church growth in Korea. The dangers of the abuse of spiritual power accompany authoritarian leadership . Korean pastors need to adopt biblical leadership values so that they can accountable to God, church members, and the world.

Keep Praying

Pastoral leader and praying

Prayer is the lifeline of every Christian. This is particularly true for every pastoral leader. The Anglican clergyman W. E. Chadwick says it best:

¹⁵Matt 9:17.

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 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.¹⁶

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 and is powerless to project God's cause in this world."¹⁷ The men God has used in the 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

¹⁶Chadwick. *Pastoral Teaching of Paul*, 271-272.

¹⁷E. M. Bounds. *The Complete Works of E. M. Bounds on Prayer*, 449.

temptation. The spirit is willing, but the body is weak.”¹⁸ Paul’s teaching is also full of instruction and exhortation on prayer to those who serve and to every Christian.

In nothing should the leader be ahead of his followers more than in the realm of prayer. And yet the most advanced Christian is conscious of the possibility of endless development in his prayer life. Prayer is the most ancient, most universal, most intensive expression of the religious instinct. It touches infinite extremes, for it is once the simplest form of speech that infant lips can try and the sublimest strains that reach the Majesty on high.

It is indeed the Christian’s vital breath and native air.¹⁹ In considering the problem, the first thing to remember is that God is always consistent with Himself in His Actions. He does not contradict Himself. If He promises to answer the prayer of faith, He will do so, but not in a manner that would be contrary to His divine nature. The very fact that God lays a burden of prayer on our hearts and keeps us praying is prima facie evidence that He purposes to grant the answer. In prayer, we deal directly with God and only in a secondary sense with men and women. The goal of prayer is the ear of God. Prayer influences men by influencing God to influence them. It is not the prayer that moves men, but the God to whom we pray.²⁰

Prevailing prayer of that kind is the outcome of a correct relationship with God. Reasons for unanswered prayer are stated with great clarity in Scripture, and they all center on the believer’s relationship with God. He will not be party to petitions of mere self-interest, nor will He countenance impurity of motive. Sin clung to and cherished will

¹⁸Mark 14:38.

¹⁹John Oswald Sanders, *Christian Leadership* (Chicago: The Moody Bible Institute, 1989), 103.

²⁰*Ibid.*, 112.

effectively close His ear. Least of all will He tolerate unbelief, the mother of sin. Everywhere in prayer there is the condition, either expressed or implied, that the paramount motive in praying is the glory of God.

The eminence of great leaders of the Bible is attributable to the fact that they were great in their praying. “ They were not leaders because of brilliancy of thought, because they were exhaustless in resources, because of their magnificent culture or native endowment, but because, by the power of prayer, they could command the power of God.”²¹

Pastoral leaders prayer life

The leader’s prayer life is critical for several reasons. First, nothing of eternal significance happens apart from God. Jesus said it clearly: “Apart from Me you can do nothing.”²² Leaders who neglect a close relationship with Christ will be unable to accomplish God’s will through their organizations. It’s that simple. Yet many leaders struggle in their prayer lives. Leaders are doers. The challenge for many is that they think of prayer as too passive. Prayerless leaders can keep full schedules, but they will look back over their activity and realize that, despite their best efforts, nothing of eternal consequence occurred. Biblical praying can be the most challenging, exhausting, laborious, and yet rewarding thing leaders ever do. Second, prayer is essential because to be a spiritual leader, one must be filled with the Holy Spirit. Leaders cannot fill themselves with the Spirit. Without the Spirit’s activity, people may be leaders, but they are not spiritual leaders. God’s wisdom is a third reward for dedicated praying. God is

²¹E. M. Bounds. *Prayer and Praying Men* (London: Hodder and Stoughton, 1921), 47.

²²John 15:5.

the leader of spiritual leaders: He knows far more than even the best informed leader. God is infinitely wiser than the most astute leader . He knows what the leader's opponents are thinking. He knows what the economy will be like. God knows what he wants to accomplish and how he intends to do it. God's invitation to leaders is "Call to Me and I will answer you, and I will tell you great and mighty things which you do not know",²³

For leaders to have this kind of relationship available to them and then choose not to communicate with the one who wants to guide them is a gross dereliction of duty. God is all-powerful. That is a fourth reason leaders should pray. God can do far more than even the most resourceful leaders. God's promise is open ended: "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you."²⁴

If someone is angry with a leader, reconciliation might look impossible. But God can melt the hardest heart. Leaders can be stymied when people refuse to cooperate, but God can change people's attitudes overnight. There are times when even the most powerful CEOs in the world can do nothing but retreat to the privacy of their executive office, pray, and let God work. The stark truth of life is that it is filled with situations that can only be overcome by God's power. The most powerful position leaders assume is when they kneel.

A fifth reason to pray is that prayer is the leader's best remedy for stress. Leaders are intimately acquainted with stress. Leadership and pressure go hand in hand. Scripture encourages leaders to cast "all your anxiety on Him, because He cares for

²³Jer 33:3.

²⁴Matt 7:7.

you”.²⁵ Because of their position, most leaders carry a heavy load of responsibility. It may be difficult to find someone with whom they can share their concerns and fears. Sometimes circumstances dictate the need for complete confidentiality, so the leader bears the weight of responsibility alone. But there is one who is always ready to carry the burden for them. When leaders allow Christ to carry their emotional and spiritual loads, this takes enormous pressure off them and allows them to face even the most difficult assignments with peace. Finally, God reveals his agenda through prayer.²⁶ More than any other single thing leaders do, it is their prayer life that determines their effectiveness. If leaders spend adequate time communing with God, the people they encounter that day will notice the difference. When spiritual leaders take their task of leading people seriously, they will be driven to their knees in prayer. How fortunate are the people who are led by praying leaders. Leaders should regularly ask their people how they can pray for them. When prayers are answered, leaders can rejoice along with their people.

Keep the Vision Alive

Vision is the stuff of the future. The painter Raphael claimed vision was the secret of his artistry: “I just dream dreams and see visions and then I paint around these dreams and visions.” Our vision tends to become our reality, the foundation for our actions. Our dreams shape and explain us. Our vision also creates our institutions. At least three aspects of vision contribute to a congregation’s dream of ministry: the vision

²⁵1 Pet 5:7.

²⁶Henry T. Blackaby and Richard Blackaby. *Spiritual Leadership*, 151.

of its individual leaders, a theological ideology, and a congregation-wide process for clarifying and implementing its dream.²⁷

Your vision of God's kingdom captures you. In-visioning, having a keenly focused dream of the kingdom of God in your life, means you are who you are because of your view of ministry. Keep in mind that the preposition "in" can be used as an intensifier. In-visioning intensifies your dream of God's work in your life and in the world.²⁸

Great leaders lead by planting dreams in the hearts of followers. The law of dreams gives direction to leaders. Their dreams give them motivation, direction, and purpose. But lack of a dream or vision destroys the leadership of anyone.²⁹

The Bible says, "Without vision, people perish."³⁰ 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.³¹ 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

²⁷Robert D. Dale. *Pastoral Leadership*, 93.

²⁸Ibid., 93.

²⁹Elmer Towns. *The Eight Laws of Leadership* (Lynchburg: Church Growth Institute, 1992), 21.

³⁰Proverbs 29:18.

³¹Sanders. *Spiritual Leadership*, 72.

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 accomplish great things for God.

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.³²

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 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:³³

³²Robert L. Dilenschneider. *A Briefing for Leaders* (New York: Harper Business, 1992), 15.

³³Ibid., 17-18.

Impose a personal vision. This approach usually comes from a 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

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.”³⁴ 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.”³⁵ 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 mother had been separated from her new born baby because of birth complications, so she could not see the 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 whole- heartedly. There is no success with half-hearted devotion. If one plans to do great things for God,

³⁴Ibid., 19.

³⁵Sanders. *Spiritual Leadership*, 74.

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 Bishop John Lee Mearns, 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.³⁶

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

³⁶Dilenschneider. *A Briefing for Leaders*, 28.

³⁷Ibid., 30.

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. 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 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.

Visions. Dreams. Prophetic words and deeds. They build our futures. Dreams can upset those who have either no ideas about the future or are tied to the past. Remember Joseph's visionary tendencies and their results? Genesis 37:5 reminds us that "Joseph had a dream, and when he told it to his brothers they only hated him the more." Clear dreams energize dreamers-and sometimes their opponents too. Vision is the power you have to see, imagine, and perceive things not yet visible and events not yet attempted.

Church leaders and congregations need a basic theological stance for their visions in order to launch and implement effective ministry.³⁸

Churches and other Christian organizations are usually born out of the burning convictions of men and women about what God wants them to do here and now. These convictions, reduced into an easy-to-remember slogan, represent a profound statement of values. These values define their reason for being. The challenge, then, is to structure ministry around a basic value and to publicize the mission for all to know and follow.³⁹

People will follow you when you have a dream or vision, especially if your dream is their dream. But they flounder without a dream. Great works for God began as dreams in the minds of the leaders. Leaders can only lead their followers to achieve what they can first conceive. The opposite is also true: You won't achieve what you can't conceive! When you make your goals, make SMART goals. The word smart is an acrostic to help you prepare goals. Goals should be Specific, Measurable, Attainable, Realistic, and Time-Related. Dreams give hope and keep the spirit alive. One of the greatest things in life is hope. Hope has the power to prolong physical life. Hope has the power to bring a divided family back together again. Hope also has the power to keep you motivated on tough days or when you face a failure or when you don't have any answers to your problem. Hope will keep you looking until you find it. Dreams can motivate you to grow spiritually. When you dream of doing something for God, you will be motivated to grow spiritually so you can accomplish those dreams. Just like dreams give hope to life and encourage physical growth, so do dreams encourage spiritual growth.

³⁸Robert D. Dale. *Pastoral Leadership*, 93.

³⁹Ibid., 96.

Be Change Agent

Church analysis that leads to growth or development is planned change. Change is a response to pressure. It substitutes one thing for another. It modifies the behavior patterns of people within an organization. To survive, organizations must periodically change to meet the challenges of a changing world. People within the organization must also change. Everyone talks about the necessity of change, but the fact is, very few people want to change. Change is painful. However, it is often a prerequisite to survival.⁴⁰

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 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:

- A. Change isn't self-initiated.
- B. Routine is disrupted.
- C. Change creates fear of the unknown.
- D. The purpose of the change is unclear.
- E. Change creates fear of failure.

⁴⁰Phillip V. Lewis. Transformational Leadership (Nashville: Broadman & Holman Publishers, 1996), 126.

- F. The rewards for change don't match the effort change requires.
- G. People are too satisfied with the way things are.
- H. Change won't happen when people engage in negative thinking.
- I. The followers lack respect for the leader.
- J. The leader is susceptible to feelings of personal criticism.
- K. Change means personal loss.
- L. Change requires additional commitment.
- M. Narrowmindedness causes people to be unwilling to accept new ideas.
- N. Tradition resists change.⁴¹

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.

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 programs, make sure to give people enough time to reject, reconsider, then receive it.

Ministers help their members and congregations manage change. After all, change is inevitable. Consequently, living effectively and happily calls on us to deal well with transitions.⁴²

⁴¹John C. Maxwell. *Developing the Leader Within You* (Nashville: Thomas Nelson Publishers, 1993), 49-54.

⁴²Robert D. Dale. *Pastoral Leadership*, 104.

Different leaders, because of their distinctive leader styles, use a variety of change strategies, assume different roles, adopt a range of planning models, and create distinctive congregational moods.⁴³

Ministry leaders don't have an option about serving as change agents. Change management goes with the territory when leadership is assumed. But change agents do have a choice of the strategies, roles, and models they use, and, therefore, the congregational moods they create by their planning efforts. Leaders can choose how they will plan. But they must plan.⁴⁴

⁴³Lyle E. Schaller and Charles A. Tidwell, *Creative Church Administration* (Nashville: Abingdon Press, 1975), 55-65.

⁴⁴Robert D. Dale, *Pastoral Leadership*, 107.

CHAPTER SIX

CONCLUSION

The focus of this paper has been 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.

Pastoral leadership is an action-oriented, interpersonal influencing process practiced in a congregational setting. While pastoral leaders basically demonstrate vision and initiative, we behave in diverse ways to provide a pace-setting role for our congregations. Further, pastoral leaders are savvy about volunteers and service organizations.

Chapter two analyzed the meaning of leadership, the principles of pastoral leadership, the disciplines of pastoral leadership, the ministries of pastoral leadership, the qualifications of pastoral leadership, and the portraits of pastoral leadership. Chapter three discussed the functions of pastoral leadership. It was pastoral leaders must lead, pastoral leaders must guard, pastoral leaders must feed, pastoral leaders must equip, and pastoral leaders must love. Chapter four discussed some models of pastoral leadership

from the Bible: Paul, Timothy, and Saul.. It described their strong points. It will show what the Bible says about pastoral leadership. Chapter five had suggestion to improve pastoral leadership. Local church pastors should use servant leadership, keep praying, keep the vision alive, and be change agents.

Every follower must contend for the faith. Every follower must stand firm and persevere. Finally, every follower of Christ must remain true to our Savior and that which we have been called to do: “Go out and make disciples of all nations” (Matthew 28:19).

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.

Only God could give them: spiritual gifts, a heart for and sensitivity to people, and a willingness to let God work through them in building His body. They were servants, faithful shepherds. To know such pastoral leaders and to be ministered to by them, is to see the hand of God at work.¹

To be a pastoral leader is to draw closer to God and His people, and to fulfill one of life’s greatest opportunities. As a pastoral leader, one must recognize the grave responsibility he has received from God to train and disciple God’s people. He must value each one of them, and do all he can to help them reach their God-given potential.

A true pastoral leader is able to influence and relate to other people. The pastoral leader is one who “leads his sheep beside still waters”, as the Lord would lead people.

¹Derek J. Tidball, *Skillful Shepherds: An Introduction to Pastoral Theology* (Grand Rapids: Zondervan, 1986), 314.

Pastoral leaders need to adopt biblical leadership values so that they can be accountable to God, church members, and the world.

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PERSONAL

Born in South Korea: February 15, 1970
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EDUCATIONAL

Th.B., Capital Baptist Theological Seminary, 1997.
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MINISTERIAL

Ordination : July 8, 2001. The Korea Baptist Convention
Pusan, South Korea
Eudcation Minister of Dong sang first Baptist church,
Pusan, South Korea, 1995-2000.
Assistant Pastor of Korean Baptist church of Richmond,
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MILITARIAL

Enlist and discharged from the service and placed in the ranger corps, 1990-1993.

