

Liberty University School of Divinity

**Five Steps for Developing Biblical Pastoral Leadership Teams
within South Korean Presbyterian Churches**

A Thesis Project Submitted to
The Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

by

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July 2017

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Liberty University School of Divinity

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FIVE STEPS FOR DEVELOPING BIBLICAL PASTORAL LEADERSHIP TEAMS WITHIN SOUTH KOREAN PRESBYTERIAN CHURCHES

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Liberty University School of Divinity, 2017

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The purpose of this project is to suggest five steps for developing biblical pastoral leadership teams within South Korean Presbyterian churches, which are presently stagnating and declining under their non-biblical leadership. Growth of a church is directly dependent upon a healthy body of leaders who reflect sound biblical leadership, and the senior pastors of South Korean Presbyterian churches must intentionally conform all non-biblical leadership styles within their churches to biblical pastoral leadership.

This project will attempt to provide the pastors of South Korean Presbyterian churches five steps for developing a biblical pastoral leadership team by identifying the relationship between church growth and pastoral leadership, investigating the present state of the leadership styles within South Korean Presbyterian churches through a survey of fifty pastors, and identifying elements of biblical pastoral leadership that are fundamental to developing a team of biblical pastoral leadership.

Abstract length: 141 words.

DEDICATION

To my lovely wife Eunha Lee

Thank you for your sacrifice, prayers, love, and encouragement. Without your assistance, I would never have completed this project.

To my lovely children Eunchong (Grayson) and Eunsung (Daniel)

Your being is courage and power for me.

To my father (Manho Yoon), mother (Kyungsin Park), father-in-law (Yonghan Lee), and mother-in-law (Jungpil Kim)

Thank you for your love, prayers, and sacrifice. Through your assistance, I have completed this project.

To Liberty faculty members Dr. Charlie Davidson, Dr. David Hirschman, Dr. C. Daniel Kim, Dr. Hyun David. Chung, Dr. Timothy Chong, Dr. David Earley, and Dr. Rod Dempsey

Thank you for your teaching and guidance. Through your assistance, I have completed this project.

To my Lord, Jesus Christ

Thank you for your grace for my whole life and my study time in America. Your grace and leading are the most important elements to complete this project.

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CHAPTER 1

INTRODUCTION

Many South Korean churches are declining or stagnating in their growth. According to the Korean Statistical Information Service, in 2005 the national Christian population in South Korea declined since 1995.¹ This reduction indicates that the South Korean Christian population officially declined during 1995-2005.²

Elmer L. Towns insists that a church can experience about seven aspects of church growth such as internal growth, external growth or numerical growth, biological growth, conversion growth, transfer growth, expansion growth and extension growth.³ According to his external or numerical growth, a reduced Christian population means that South Korean churches did not grow during the period of decline. This result indicates that South Korean churches have some problems in church growth.

¹ Korean Statistical Information Service, “Seong/yeol-lyeong/jong-gyo-byeol in-gu-si-gun-gu.”KOSIS.kr, accessed July 8, 2014, http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1IN0505&vw_cd=MT_ZTITLE&list_id=A1111&seqNo=&lang_mode=ko&language=kor&obj_var_id=&itm_id=&conn_path=E1; Korean Statistical Information Service. “In-gu-chong-jo-sa : haeng-jeong-gu-yeok/seong/yeol-lyeong-byeol jong-gyo-in-gu.” KOSIS.kr, accessed July 8, 2014, http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1IN9506&vw_cd=MT_ZTITLE&list_id=A1131&seqNo=&lang_mode=ko&language=kor&obj_var_id=&itm_id=&conn_path=E1.

² According to Korean Statistical Information Service, the South Korean Christian population between 2005 and 2015 increased from 8,616,438 to 9,675,761 in Figure 2.1, which was proclaimed December 19, 2016. However, because of three reasons, the author expresses doubt about the increased number. First, the investigation method between 2005 and 2015 was different. In 2005, the result was investigated by method of complete enumeration survey, but method of sample survey was used in 2015. There may be an error between the two investigation methods. Second, the number of membership in the two major denominations, which are GAPCK and PCK in South Korea Presbyterian churches, are gradually declining after 2010 in Figure 2.3 and 2.5. The two denominations are about 69% of the whole South Korean Christian population according to footnote 33. Third, Gallup which is other research company, published the result of census about Korean religion population. South Korean Christian population in 2004 and 2014 was the same 21% of whole population. Gallup Korea, “han-gu-gi-nui jong-gyo 1984-2014 (1) jong-gyo sil-tae” [gallup.co.kr](http://www.gallup.co.kr) accessed May 18, 2017, <http://www.gallup.co.kr/gallupdb/reportContent.asp?seqNo=625>. For the three reasons, the result of increased number of Christian population in census of Korean Statistical Information Service in 2015 needs to be analyzed and evaluated more. The author will keep keynote, which is declining or stagnating in South Korea church growth especially Presbyterian churches, in this thesis.

³ Elmer L. Towns, *Evangelism and Church Growth* (Ventura: Regal Books, 1995), 80-81.

When Donald McGavran mentioned church growth, he insisted, “I came to believe that nongrowth is a disease, but a curable disease.”⁴ He believed that nongrowth is not normal and churches should remove and heal the disease of nongrowth. The author agrees with his opinion because church growth is a natural phenomenon and original plan by God.⁵ If a church does not grow, the church has some obstacles in growth. One of the obstacles is a nonbiblical pastoral leadership team because this team has nonbiblical elements in their members and team. This element influences the pastoral leadership team and church growth negatively. If a church wants to grow, the nonbiblical elements in their pastoral leadership team should be removed and be corrected.

Growth of a church is directly dependent upon a pastoral leadership team which reflects sound biblical leadership. A pastoral leadership team is a very important position in every church because the team’s role is leading the church and church members. For this reason, if a pastoral leadership team does not reflect sound biblical leadership, the team is not able to lead its church to a designed plan by God, and the church is not able to grow.

Statement of the Problem

The existence of nonbiblical elements within a pastoral leadership team is one of the major reasons for the decline in South Korean churches. Nonbiblical elements in the team make a pastor and pastoral leadership team unhealthy and also hinder the church’s growth strongly. The nonbiblical elements occur because they are found in Confucianism, Oriental culture, the passive attitude of the pastors and overload pastors in the ministry face. First, in Confucianism,

⁴ Donald A. McGavran and George G. Hunter III, *Church Growth: Strategies That Work* (Nashville: The Parthenon Press, 1981), 16.

⁵ Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: Eerdmans, 1980), 5. In this book, author McGavran insists that God desires church growth.

there is the concept of hierarchical respect that younger people should follow and respect older people. This concept is insufficient for pastors to make a healthy pastoral team because sometimes under this concept older pastors or a pastor in a high position requests absolute obedience, and this hierarchical respect interrupts reasonable communication and interpersonal relationship among team members.

Second, Oriental culture is also one reason why a church is not growing. The culture has a view of organization that people value over the individual. Through this view, sometimes individual pastors should be sacrificed to fulfill their team's goal, and this view hinders making a pastor or pastoral leadership team healthy.

Third, sometimes pastors are passive in their attitudes towards changing nonbiblical elements in their team because normally lower position pastors or individual pastors should follow their senior pastor's opinion or high position pastors' in the hierarchical system. Under this system, most of the pastors are not able to correct or change nonbiblical elements.

Finally, South Korean pastors suffer from overload in their ministry. Because of this, they are extremely stressed and exhausted. This is very harmful for each pastor and pastoral leadership team. In addition, this overload is one of the major causes making a pastoral leadership nonbiblical. Consequently, these nonbiblical elements in Confucianism, Oriental culture, the passive attitude of pastors and overload in ministry make pastors and pastoral leadership teams unhealthy and hinder the growth of their churches.

Growth of a church is directly dependent upon a healthy body of leaders who reflect sound biblical leadership. Thus, to remove and correct nonbiblical elements in pastoral leadership teams in South Korean churches, leaders should focus on the Bible. God created every church, and God in Scripture gave right principles for pastors and pastoral leadership teams to

lead their church. In addition, there are many directly related principles and models for pastors and pastoral leadership teams in the Bible. Through the principles and models, South Korean churches can investigate and correct their weaknesses. For this reason, a biblical pastoral leadership team is the proper solution to correct hindrances in South Korean church growth.

Biblical and Theological Basis

Church Growth

The definition of church is an assembly of God's people or congregation of believers to Jesus. In the New Testament, the word "church" does not mean merely buildings, but it indicates people who believe and follow Jesus Christ. The word "church" is mentioned by Jesus in Matt 16:18 at first.⁶ According to the verse, the Greek word for "church" is *ekklēsia*, which means people of assembly or congregation. For example, in Acts 8:3,⁷ Saul wants to destroy a church in Jerusalem, so he drags off people and puts them in jail. He regards the church as people who believe Jesus Christ, so he persecutes people to destroy the church. Another example is Acts 12:5.⁸ According to the verse, the word "church" also means people because when Peter was kept in prison, people who are considered as the church in the verse prayed to God to release him.

Believers or congregation as a church in the New Testament extend to God's people who are mentioned in the Old Testament. The word *ekklēsia* is used to express assemblies or congregations of Israelites as a church in the New Testament, which is mentioned in the Old

⁶ Unless otherwise noted, all biblical passages referenced are in the New International Version. Matt 16:18, "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it."

⁷ Acts 8:3. "But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison."

⁸ Acts 12:5. "So Peter was kept in prison, but the church was earnestly praying to God for him."

Testament. For example, when Stephen defends his innocence before his brothers and fathers, he mentions his ancestor's history in the wilderness as follows: "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us"⁹ In this verse, the word *ekklēsia* is expressed by the church in wilderness. The other example is in Heb 2:12. The author of Hebrews quotes Ps 22:22 as follows: "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."¹⁰ The author uses the word *ekklēsia* in Hebrews 2:12 to express the church, which is mentioned in Ps. 22:22 as assembly.

Berkhof also agrees that the church is derived from the Old Testament. According to his book, *Systematic Theology*, there are two Hebrew words *qahal* and *edhah* which are used to express gathering and meeting together and in later books of the Bible, *qahal* is translated *ekklēsia*.¹¹ This means that the church is gathering of people, which is from the Old Testament.

Church growth is a phenomenon to increase and mature people in a church who believe Jesus Christ and follow His commands under two perspectives: quantity and quality. Because the church means "people," a church can be dealt with in two aspects of church growth: quality and quantity. The aspect of quantity is also known as an external or numerical aspect. It focuses on numbers of membership or size of congregation. The other aspect of church growth is quality, which is an internal or spiritual aspect. It focuses on a person's internal mutuality in the congregation.

⁹ Acts 7:38. (KJV)

¹⁰ Heb 2:12. (KJV)

¹¹ Louis Berkhof, *Systematic Theology* (Grand Rapids, MI: WM. B. Eerdmans Publishing Co, 1977), 555.

Jesus also wants to grow the church in two aspects. In Matthew 28,¹² Jesus asks His disciples to make disciples of all nations, if a church follows this command, the church should grow numerically. During the process of making disciples, church attendance and enrollment should increase. This is a very natural and normal phenomenon. Jesus also asked His disciples to teach people to obey everything which Jesus commanded. Obeying is related to the quality aspect, including internal or spiritual area. Through obeying, people can mature and grow into Jesus' expecting level.

The two of aspects in church growth can be divided into a variety of areas. According to Towns, a church can experience seven aspects of church growth: internal growth, external growth or numerical growth, biological growth, conversion growth, transfer growth, expansion growth, and extension growth.¹³ These aspects deal with seven areas of church growth, which most "growing churches" are experiencing.¹⁴ When people mention church growth, they can use a variety of perspectives or aspects like Towns' insistence; but ultimately, these kinds of aspects are under the two main aspects, quality and quantity. These aspects are a most basic and foundational view of church growth.

There are several important reasons why a church should grow. The first reason is depending on the authority of the Bible. There are many scriptures about church growth in the Bible, such as Matt 16:18, 28:18-20, Acts 2:47, 6:1-7, 1Cor. 3:1-9 and Eph. 4:13-16. The Bible is

¹² Matt 28:18-20, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

¹³ Elmer L. Towns, *Evangelism and Church Growth*, 80-81.

¹⁴ *Ibid.*, 80.

inspired and is given by God to accomplish His purpose of salvation.¹⁵ Thus, the authority of the Bible is the highest source in the world.

The second reason is the existence of God. According to Exod 3:14, God says to Moses, “I am who I am”¹⁶ and in Rev 1:8, God says, “I am the Alpha and the Omega, who is, and who was, and who is to come, the Almighty.” God is self-existent and God was, and is and will be in the future. Thus, God is alive now and He commands people to be fruitful and increase in number and fill the earth with mankind.¹⁷ God does not directly mention church growth but if there are many healthy young men and women in a church, the number of church members should increase in biological dimension to follow God’s command. Therefore, through the existence of God, people should follow His command and finally a church can grow.

The other reason is that every church member should follow Jesus to grow. According to the Louis Berkhof’s Doctrine of Ecclesiology, every church unites in one body. The head of the church is Jesus and every church member or believer is the body of the church. Thus, the body who are members or believers should follow and be controlled by one head, Jesus Christ.¹⁸ This means that every church member should grow and mature as the head, Jesus Christ.

The following, Eph 4:13-16 clearly supports the unity and growth of the church:

Until we are 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. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and forth by waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. Instead, speaking the truth in love, we will grow to become in

¹⁵ Thom S. Rainer, *The Book of Church Growth* (Nashville: Broadman Press, 1993), 89.

¹⁶ Exod 3:14.

¹⁷ Gen 1:28.

¹⁸ Berkhof, *Systematic Theology*, 572.

every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Pastoral Leadership Team

A pastoral leadership team is defined as pastors in a local church who are ordained and equipped to get together to do ministry within teams in their church. The meaning of the word pastor today does not perfectly match the meaning in the Bible. One reason is that the word “pastor” is not the only word to mention church leaders in the Bible. For example, there are several terms for church leaders in the Old and the New Testament such as elders, pastors, shepherds, and overseers who are all male leaders. (Exod 18: 12, Eph 4:11, 1 Pet 5:2, 1 Tim 3:1) The other reason is that the word “pastor” is translated into several meanings. In Eph 4:11-13, the Greek word of pastor is *poimén*, which means shepherd, herdsman, director or manager of any assembly, and overseers of the Christian assemblies. In this verse, the *poimén* is translated as pastor, but in 1 Pet 5:2 the word is translated as shepherds not pastor. For this reason, people can learn and find that the meaning of pastor who is in a present local church relates with church leaders in the Bible including the word “pastor.”

A pastoral leadership team is designed by God, who is the Creator. In Genesis 1-2, God creates every being in the earth, and also He makes every system and role, including the pastoral leadership team. For instance in Numbers 11, Moses was in a very difficult situation because of the Israelites’ grumbling about their hardship in wilderness life. At that time, Moses felt his insufficiency to lead the Israelites alone, so he appeals to God about his situation and complains about it in Num 11:10-15:

Moses heard the people of every family wailing at the entrance to their tents. The LORD became exceedingly angry, and Moses was troubled. He asked the LORD, “Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive

all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors? Where can I get meat for all these people? They keep wailing to me, 'Give us meat to eat!' I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, please go ahead and kill me-if I have found favor in your eyes-and do not let me face my own ruin.

According to the next verses, God suggests building up seventy elders to support Moses.¹⁹ Thus they become a leadership team to lead Israel with Moses and share responsibility and work.

Although this example is one of the many cases in which God makes a pastoral leadership team in the Bible, it is enough to show the system of a pastoral leadership team, designed by God. For this case, people can learn that God wants to form a leadership team for a church or community to lead their people.

Jesus also emphasizes team ministry. Jesus is sent to the earth to save sinners; that is the important mission for Him. According to the four gospels, Jesus calls and makes twelve disciples and does ministry with them. Jesus is the Son of God and He is also almighty like His father God, so He can do everything, but He calls His disciples and shares His ministry with them. If Jesus thought that one leader is better than a leadership team to do His ministry, He would just do it alone, but He did not. A leadership team is more proper to fulfill Jesus' mission. For this reason, a pastoral leadership team is necessary for a church to accomplish Jesus' mission.

The Bible supports the importance of team ministry, especially a leadership team. The first example is Moses' team. When Moses led Israel to the land of Canaan, he led them with his team members: Aaron, Miriam, and the representative of the Israelites. In Exodus 4, Moses told God his weakness of speech, then God sent his brother Aaron to help him. In addition, according

¹⁹ Num 11:16-17.

to Numbers 12, Miriam was also their team member. In Exodus 18, Moses selected representatives of the Israelites to share his work and responsibility.

The second example is David and his team. According to 1 Chronicles, chiefs of David's mighty warriors assisted him to gather all the Israelites and to extend his kingship over the whole land.²⁰ They were a leadership team and led the Israelites with David. The third example is a team of Nehemiah, who rebuilt the wall of Jerusalem. When he completed the wall, he needed to appoint governors to control Jerusalem. At that time, he gave authority to govern Jerusalem to his brother Hanani, and the commander of the citadel, Hananiah.²¹ They led the Israelites in Jerusalem with Nehemiah. The fourth case is Jesus' disciples. In the Gospel, Jesus selected His disciples to do his ministry. (Matt 4:18-22, Mark 1:16-20, Luke 5:1-11) During His ministry, the disciples helped Jesus and were always with Him. Sometimes, Jesus selected three of them to do ministry (Matt 17:1-13, Mark 9:2-13, Luke 9:28-36). The disciples became members of a leadership team, which led people who follow Jesus.

The last example is Paul's team. According to Acts and Paul's Epistles, there are many assistants who helped Paul, such as Barnabas (Acts 13:13-15:36), Silas (Acts 15:40), Timothy (Acts 16:1-3), Luke (2 Tim. 4:11), Mark (2 Tim 4:11), Titus (2 Cor 2:13; 7:5-7) and Erasmus (Acts 19:22). These people were Paul's ministry team and they led many local churches and believers in Asia and Europe. Therefore, through these leadership teams in the Bible, people can know the Bible strongly supports the ministry of a leadership team.

²⁰ 1 Chr 11:10.

²¹ Neh 7:1-3.

The Trinity is a good model for a pastoral leadership team to follow. According to the doctrine of the Trinity, God is three persons, and each person is fully God and there is one God.²² These three persons have different primary functions in relating to the world.²³ When God does His ministry that is related to the world, the three persons each have a role and they unite in one God. For this reason, people need to make a team and divide each member's role to fulfill their one goal in unity. For example, in Acts and Paul's epistles, Paul had several mission trips to Asia and Europe. At that time, he planted many new churches and built up many believers in local churches through his leadership team with Timothy, Titus, Silvanus, Barnabas, and Apollos. His leadership team allowed for many believers grow and mature through the role of each pastor in one team. 1 Cor 3:3-9 clearly indicates each pastor's role and task in one team:

You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere humans? For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere human beings? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God has been making it grow. So neither the one who plants nor the one who waters is anything, but only God, who makes things grow. The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labor. For we are co-workers in God's service; you are God's field, God's building.

Paul insisted that he and Apollos were God's servants and co-workers in God's field. God can grow a church and each servant who is in a leadership team and has different roles and tasks such as seeding and watering within one team. Finally, they completed their common goal: the Great Commission (Matt 28:16-20), with each role in one team.

²² Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan Publishing House, 1994), 239.

²³ *Ibid.*, 248.

Relationship between Pastoral Leadership Team and Church Growth

Every church designed by God should grow. In Matthew chapter 16, Jesus said to Peter: “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”²⁴ Jesus will build His church on the rock which will not be destroyed. This means that decline or stagnation in church growth is not Jesus’ will. In addition, according to Ephesians 4, Jesus is the head of the church and each church member is the body of Jesus. Thus, church growth is a very natural phenomenon and is God’s original plan.

However, sometimes a local church declines and stagnates because the church has obstacles which interrupt church growth. One of the reasons why a local church does not grow is due to a leadership problem. George Barna mentions, “The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership.”²⁵ This author strongly agrees with his opinion. The most basic problem in church growth is a leadership problem, especially the pastoral leadership team. If a pastoral leadership team is healthy and biblical, the church or community can grow, but if it is not, the church or community will decline or die.

Sound pastors, who are created in God’s image (Genesis 1), can influence their team and church growth positively. God is perfect, so people who are created by God should resemble God’s image. Thus, if a pastor can reflect God’s image in his ministry, his team or church will grow and mature. In Exodus 17, the Israelites were attacked by the Amalekites at Rephidim. At that time, Moses asked Joshua to fight the Amalekites with some of the Israelites, and Moses

²⁴ Matt 16:18.

²⁵ George Barna, *Leaders on Leadership* (Ventura: Regal Books, 1997), 18.

went to the top of the hill with a leadership team, including Aaron and Hur. He held up his hands during the fighting. When his hands lowered, the Israelites were losing, but Aaron and Hur helped Moses to hold up his hands, and the Israelites were winning. During the war, Aaron and Hur, Moses' assistants, helped Moses through their character of integrity, which is a character within God's image. Sound reflection of God's image in leadership team members influences church growth affirmatively.

A sin of a human interrupts sound reflection of God's image. According to Rom 3:23,²⁶ all people have sin and it blocks the glory of God. This sin puts people in a state of total depravity²⁷ and the only way to be justified is by Jesus' Grace. Ultimately, people who believe Jesus will be saved and justified by the redemption of Jesus; but during life on the earth, salvation starts, but is not yet completed. It means that the people can make a mistake or commit a sin during their lives. This sin or mistake influences a pastoral leadership team and their church. For example, in 1 Samuel, there is a story of the priest, Eli, and his sons, Hophni and Phinehas. They are priests and leaders of the Israelites. However, Hophni and Phinehas do not follow God's rule, and they also scorn the sacrifice and offering to God and do not listen to their father Eli's rebuke because of their nature of sin. For this reason, Hophni and Phinehas died on the same day in war and their family members were not granted old age. Furthermore, their father, Eli, and wife died and the Philistines as Ebenezer captured the Ark of the Israelites. Because of this story, people know that sins of people, especially pastors' or leaders' in a leadership team, influences their team or community negatively.

²⁶ Rom 3:23: "for all have sinned and fall short of the glory of God."

²⁷ John Calvin, *Institutes of the Christian Religion* (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1957), 218.

The disobedience of ten leaders of the Israelites negatively influenced going to the Promised Land, Canaan. In Numbers 13-14, Moses sent twelve leaders who were from each tribe of the Israelites to explore the land of Canaan. The twelve leaders were a leadership team and they led the Israelites with Moses. After their exploring, ten of them had a negative view of the land of Canaan except two leaders, Caleb from the tribe of Judah and Hoshea from the tribe of Ephraim. Through the result, the Israelites had a negative view of Canaan and they grumbled against Moses and Aaron. They wanted to return to Egypt, which was directly opposite of God's will. All of the Israelites except Caleb, Hoshea and the young generations did not enter the land of Canaan and they spent 40 years in the wilderness. Through this example, people know that weaknesses of leadership team members who are sinners make a church or community decline.

The Holy Spirit helps a leadership team to make and grow a healthy church. According to Berkhof's book, *Systematic Theology*, the role of the Holy Spirit is to form and increase a church by regeneration and sanctification, and dwells in it as the principle of the new life.²⁸ Thus, a pastor who is with the Holy Spirit or is full of the Holy Spirit can make his team healthy, and grow and increase his church or community. For example, in Acts 6, the Hellenistic Jews complained against the Hebraic Jews because their widows did not receive daily distribution of food frequently.²⁹ So the twelve disciples of Jesus got together and selected seven men, full of faith and of the Holy Spirit, who helped them to do ministry of distribution.³⁰ The seven men became leaders in the Jerusalem church and the pastoral leadership team shared their ministry and responsibility with the seven men. This is a very sound biblical leadership team model and

²⁸ Berkhof, *Systematic Theology*, 98.

²⁹ Acts 6:1.

³⁰ Acts 6:5.

the result of selecting seven men was also very successful in church growth as follows: “So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.”³¹ For this reason, a pastoral leadership team which is full of the Holy Spirit directly influences church growth.

Statement of Limitation

The one limitation is that the five steps in chapter 5 will be suggested for existing churches in South Korean Presbyterian churches, not for the new churches. There are two methods for developing biblical pastoral leadership teams in South Korean Presbyterian churches. One method is making a biblical pastoral team through church planting. When a church is planted, people can make a biblical pastoral team. The other method is changing an existing pastoral team to a biblical pastoral team. The researcher will focus on existing churches, because existing churches have more numbers than new churches. There is no exact data on the whole Presbyterian church in South Korea concerning the rate of new churches to existing churches, because a new denomination in South Korean Presbyterian churches is still occurring. However, through the two major Presbyterian denominations, GAPCK (The General Assembly of Presbyterian Church in Korea) and PCK (The Presbyterian Church of Korea), people know about the whole Presbyterian church’s situation because the number of Christians in the two major

³¹ Acts 6:7.

denomination is about 69% of the whole South Korean church.³² The rate of new churches to the whole church every year in GPACK is below 2%³³ and the rate of PCK is also low.³⁴

Statement of Methodology

In order to suggest five steps for developing biblical pastoral leadership teams within South Korean Presbyterian churches, this thesis project will investigate and analyze the present situation of church growth in South Korean Presbyterian churches using official statistical data and extract essential biblical principles that will enable the churches to develop their own biblical pastoral leadership team.

In the first chapter, the purpose of this project and its basic elements, including the statement of problem, theoretical basis, methodology, review of the literature and limitation, will set the focus and the boundaries of this project. Chapter two will focus on nonbiblical elements in pastoral leadership teams within South Korean Presbyterian churches that prevent their growth. To find the elements, this project will examine official statistical data of church growth in South Korea and will investigate the current state of pastoral leadership teams in South Korean Presbyterian churches.

In chapter three, to remove the nonbiblical elements in pastoral leadership teams in South Korean Presbyterian churches, the researcher will suggest a biblical pastoral leadership team. To develop a biblical pastoral leadership team, the researcher will focus on the Bible to find

³² “Sa-rang-ui-gyo-hoe-e-seo han-guk-kkyo-hoe hoe-bok sae dol-pa-gu yeol-li-na.” Christianstandard.co.kr, accessed October 16, 2014, <http://www.christianstandard.co.kr/news/articleView.html?idxno=412>.

³³ “Nyeon-do-byeol-gyo-dan-hyeon-hwang.” GAPCK.org, accessed August 4, 2014, http://gapck.org/sub_01/sub02_02.asp?menu=menu2. According to the GAPCK’ website, the rate of new church’s average is below 2 percent of whole church during the last 5 years.

³⁴ “Bo- gyeong, Kim. “Gyo-dan-byeol gyo-hoe-gae-cheok hyeon-hwang.” Duranno.com, accessed October 16, 2014, http://english.duranno.com/moksin/detail.asp?CTS_YER=2008&CTS_MON=5&CTS_ID=68777&CTS_CTG_COD=9.

essential biblical principles. Through proper models or examples in the Bible, people can extract the proper principles for developing the biblical pastoral leadership team. To draw from biblical principles, there are two premises. First, the Bible is God's Word.³⁵ Because the Bible is God's Word, every Scripture, story or model can be a principle. It means that even in a few examples or models, people can extract biblical principles. In addition, because the Bible is God's Word, interpretation or definition is the most important method to find God's will or principles. To be specific, in a general research process, people use many data or cases to extract principles, but the Bible is made of just sixty-six books, which is very restrictive for general methodology. For this reason, when people approach the Bible, corrective interpretation and definition is the most proper method to find principles or God's will. Second, principles extracted from the Bible are applicable to people of all generations, cultures and regions. According to the Bible, God's being is not only made by Him, but also is forever,³⁶ which means that God's existence is timeless and His Word is also timeless. Thus, people can apply the principles to every situation.

Review of Literature

Church Growth

There are several books for the author to understand and evaluate church growth. The first book is *Understanding Church Growth* by McGavran, which includes very basic and

³⁵ 2 Tim 3:16-17: "Every scripture is inspired by God and useful for teaching, for reproof, for correction, and for training in righteousness, that the person dedicated to God may be capable and equipped for every good work" (NET Bible).

³⁶ Exod 3:14, Rev 22:13. In Rev 22:13, Jesus said, "I am the Alpha and the Omega, the First and the Last, the Beginning and the End." Jesus is the First and the Last and He is always with God within the Trinity so God is also forever.

classical concepts in church growth.³⁷ This book focuses on the general aspect of church growth including historical, theological, and sociological backgrounds. In addition, even though this book was written in 1980 and looks too outdated, McGavran's approach and direction for church growth is correct and sharp. Through this book, the author forms the basic concepts of church growth very well.

The second book is Elmer L. Towns' *Evangelism and Church Growth*. This book is newer than *Understanding Church Growth*, and it addresses a variety of areas in church growth such as definition, movements, factors, related principles, and theology. In addition, the author Elmer Towns is a very knowledgeable man, so in the book he treats many terms, concepts, and backgrounds of church growth voluminously and specifically. For this reason, the author uses this book to form and learn the concept of church growth and related contents more widely and deeply.

The third book is *The Book of Church Growth*, which was written by Thom S. Rainer. This book examines church growth systemically through the five chapters: the history of the church growth movement, a theology of church growth, principles of church growth and concluding matters. In each chapter, Thom S. Rainer mentions one main subject through a variety of aspects. In chapter two, he offers a theological approach to church growth through ten aspects such as Systematic Theology, Bibliology, Theology, Christology, Pneumatology, Angelology, Anthropology, Soteriology, Ecclesiology, and Eschatology. Through this approach, the author learns church growth systematically. For this reason, this book is useful for people to understand church growth deeply.

³⁷ Through the preface in *The Book of Church Growth* by Thom S. Rainer, C. Peter Wagner mentions, "Donald McGavran's *Understanding Church Growth* will remain the foundational classic of the movement." It means that *Understanding Church Growth* is very basic and essential book in studying church growth.

Biblical Pastor

The book *The Emotionally Healthy Church* by Peter Scazzero highlights an emotional area in church growth, which is important to make a healthy pastor and pastoral team. This book connects the model of emotional health with Jesus in the Bible, because Jesus is God and also human. Through the emotions of Jesus, such as sadness, hunger, exhaustion, and anger, people can know pastors and pastoral teams' emotional health. Through this book, people know what role emotional health plays in ministry, especially in a pastoral leadership team, what the definition of emotional health ministry or church is and how to make a healthy pastor or ministry.

Another book is *Margin* by Richard A. Swenson. This book emphasizes present society's marginless life that people reach the limits of their resources or abilities.³⁸ This marginless life causes pain and stress. This no margin life also makes pastors and pastoral leadership teams unhealthy. Through this book, people can find the definition of margin, the marginless life, the cause of marginless life, and the prescription and prognosis of a marginless life. This book is beneficial for people to know the health of pastors and pastoral leadership teams in their ministry through a marginal life.

The book *Lead like Jesus* was written by Ken Blanchard and Phil Hodges and explores Jesus' leadership model in the Bible. The authors, Ken Blanchard and Phil Hodges, mention that "Lead like Jesus ministry is to inspire and equip people to lead like Jesus and to follow His mandate to be servant leaders."³⁹ This sentence is a main idea of this book and reflects the authors' thesis strongly. There are four leadership models in this book, such as personal

³⁸ Richard A. Swenson, *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives* (Colorado Springs: NavPress, 2004), 42.

³⁹ Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville: Thomas Nelson, 2005), xi.

leadership, organizational/community leadership, one-on-one leadership and team/family leadership. Through this book, people learn how to become an effective leader like Jesus, especially as servant leaders.

This book, *Advanced Strategic Planning*, is written by Aubrey Malphurs, which investigates advanced strategic planning in church growth. According to this book, North American churches are declining and dying⁴⁰ and the author, Aubrey, wants to find proper solutions and suggests advanced strategic planning. Through advanced strategic planning, a church can continually grow, because when a church meets a status of stagnation, declination, even growth, a church can start new S-curves, which show how virtually everything in life begins, grows, plateaus, and then ultimately dies to prevent declination or death.⁴¹ In addition, the strategic planning is not a one-time event, but the process includes thinking and acting.

The book, *Being Leaders* by Aubrey Malphurs, discusses Christian leaders and leadership based on the Scriptures.⁴² His main concept of a Christian leader is a servant leader who has credibility and capabilities to influence people. In addition, servant leaders need to have at least four characteristics: humility, service, focus on other, and love.⁴³ Thus, through this book, people learn about biblical leaders and leadership.

The book, *Spiritual Leadership*, which is written by Henry Blackaby and Richard Blackaby, addresses spiritual leadership. A leader needs high caliber ability to lead his or her team or community. This book focuses on spiritual areas in a leader's ability. The most

⁴⁰ Aubrey Malphurs, *Advance Strategic Planning* (Grand Rapids, MI: Baker Books, 2005), 9.

⁴¹ *Ibid.*, 10.

⁴² Aubrey Malphurs, *Being Leaders* (Grand Rapids, MI: Baker Books, 2003), 10.

⁴³ Malphurs, *Being Leaders*, 34.

impressive subject for the author is integrity of leaders' character. According to the book, the importance of integrity is expressed as follows: "Since people choose to follow leaders they trust, their confidence must have a foundation. The foundation is honesty."⁴⁴ Integrity is a basic and necessary element for leaders to lead their followers. In South Korean society, integrity is not considered an important element for a leader, but it is just one of the elements for a leader; therefore, this book is very useful for the author to understand spiritual leadership and compare to Korean culture, especially a pastoral leadership team.

Another book, *Leaders on Leadership*, written by George Barna, includes several authors to focus on a variety of perspectives in leadership. For example, George Barna mentions, "Nothing is more important than leadership;" Wallace Erickson talks about "Transition in leadership;" Hans Finzel explains, "Creating the right leadership culture;" and Elmer L. Towns emphasizes "The role of innovation in leadership." The authors in this book are famous and respected in the leadership field. For this reason, people can learn and understand diverse aspects of leadership.

Servants of the Servant, which is written by Don N, Howell Jr., covers servant leadership in biblical theology. This book is made of three main parts: language of the servant, Old and New Testament profiles in leadership, and the profile of the servant-leader. These three parts are based on the methodology of Don N, Howell, Jr., which is starting a study of the biblical language of the servant and then profiling cases or models of servant leadership in the Bible and summing up the result. Through this book, the researcher learns characteristics of servant leaders and their leadership.

⁴⁴ Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B&H Publishing Group, 2001), 104.

Biblical Pastoral Leadership Team

Team Leadership in Christian Ministry is written by Kenneth O. Gangel and focuses on team leadership, such as the foundation of team leadership, roles of the team leader and functions of team leadership.⁴⁵ In the first chapter, this book mentions the biblical theology view of team leadership. In the second chapter, diverse roles of team leader such as administrator, organizer, decision maker, group facilitator, board or committee chair, conflict manager, change agent, motivator, reproducer and mentor are discussed.⁴⁶ Through the last chapter, people can know the roles of team leadership in a church or community. For this reason, this book is useful for people to approach and understand the general concept of a team leadership.

Another book of team leadership is *Team Ministry* by Larry Gilbert. This book considers the interesting gifts which are given to leaders in team ministry. These spiritual gifts relate to church growth and various gifts from God that appears in each pastor, such as evangelists, prophets and teachers.⁴⁷ In addition, this book mentions how to equip teams through each pastor's gift. Through the book, people learn what a gift is, what the role of a gift is in a team and how to develop a team.

The book *Staff Your Church for Growth* by Gary L. McIntosh is also about team ministry. The author Gary is interested in how to make a healthy church through team ministry, especially through staffing, recruiting, motivating, managing, and leading team members. Furthermore, because this book deals with a variety of principles or methods to make healthy staffs and teams, this book is very helpful for people to make a healthy church through a healthy leadership team.

⁴⁵ Kenneth O. Gangel, *Team Leadership in Christian Ministry* (Chicago: Moody Press, 1997), 5.

⁴⁶ Ibid.

⁴⁷ Larry Gilbert, *Team Ministry: A Guide to Spiritual Gifts and Lay Involvement* (Lynchburg: Church Growth Institute, 1987), 15.

A New Kind of Church by Aubrey Malphurs mentions the idea of changing church. According to the book, many American churches are declining and dying.⁴⁸ To avoid this serious situation, a church should change with right directions and methods. The author, Aubrey Malphurs, insists that the Bible through Scriptures and biblical theology has prime authority to change a church and do ministry.⁴⁹ Through this book, people learn the necessity of change in a local church to grow and how to change, what the necessary elements are, and what kind of church is the right model.

Stephen A. Macchia's book, *Becoming a Healthy Church*, is composed of ten characteristics in a healthy church.⁵⁰ One of the important characteristics is growing servant leadership. If a church is healthy, the community should grow and servant leadership will appear. Through these characteristics, people can estimate a health scale and what kind of element or characteristic is insufficient in their church to make a healthy church. Furthermore, this book is helpful for people to study and understand the relationship between church growth and a healthy church.

Berkhof's *Systematic Theology* is a basic and foundational systematic theology book in the field of Evangelism. Through his definition and doctrine of God, church and man, the author understands basic concepts of church, church growth and pastoral leadership teams very easily and forms the concept to support this project. This book also explains doctrines through Scriptures in the Bible so people can learn and understand the doctrine very clearly.

Another book, *Institutes of Christian Religion* by John Calvin, is very famous and is widely known in Christianity because this book includes background, guidance and boundaries

⁴⁸ Aubrey Malphurs, *A New Kind of Church* (Grand Rapids, MI: Baker Books, 2007), 18-19.

⁴⁹ Ibid., 12.

⁵⁰ Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker Books, 1999), 7.

in the doctrine of Protestant church. Through this book, the author also receives help to understand and to know the theology of the Protestant church. Of course, Berkhof's *Systematic Theology* is also a useful book, but John Calvin's *Institutes of Christian Religion* is the more primary source. When people read the book, they can find the origin of Protestant theology and how to process the theology from John Calvin's time to today. For this reason, this book is very beneficial to form and make current concepts of church, church growth, and pastoral leadership in the aspect of Protestant church the same as Evangelism.

There are also several biblical texts and verses that are critical to this project regarding church growth, biblical pastors, and biblical pastoral teams. First, regarding church or church growth is as follows: Matt 16:18, 28:18-20 mentions that every church should grow because churches are built in rock and the gate of Hades cannot overcome it and Jesus' commission. In addition, Acts 2:47, 6:1-7, and Eph 4:13-16 also support the growth of church. Acts 8:3, 12:5 indicates that a church means the gathering of believers not just a building. This is very important to define the concept of church because from the definition of church, the definition of church growth can be started.

Second, the verses about pastoral leadership team are as follows: In Num. 11:10-7, God wants to build up a leadership team through seventy elders who assist Moses. This text strongly supports the necessity of a pastoral leadership team. In Matt 4:18-22, Mark 1:16-20, Luke 5:1-11, Jesus also emphasizes team ministry. He calls His disciples to do ministry together to fulfill the sending of the gospel. 1 Cor 3:3-9 indicates each pastor's role and task in one team. In addition, the Golden Rule in Matt 7:12 is very useful for every pastor to make a relationship with other pastor in their team and, servant leadership in John 13: 4-5 is also a necessary element for a pastoral leadership team to help each other.

The last, concerning biblical pastors is as follows: In Gen 1:26, God created mankind with His image, so people, especially pastors, should follow His characteristics. In Gen 2:2-3, God took a rest after His working, so every pastor should take a rest. In addition, every pastor needs to make intimate relationship with God in every day. In Mark 1:29-35, Jesus made intimate relationship with God through prayer. Jesus was too busy to do His ministry, but He did not miss the more important thing which is making intimate relationship with God.

CHAPTER 2

Church Growth in South Korea

There are two aspects of church growth: quality and quantity. In the quantity aspect, South Korean churches grew during 1950 to 1995. According to the Korean Statistical Information Service, the Christian population increased during that period.¹ Through Figure 2.1. and Figure 2.2 people clearly understand the growth of Christian population during that period.

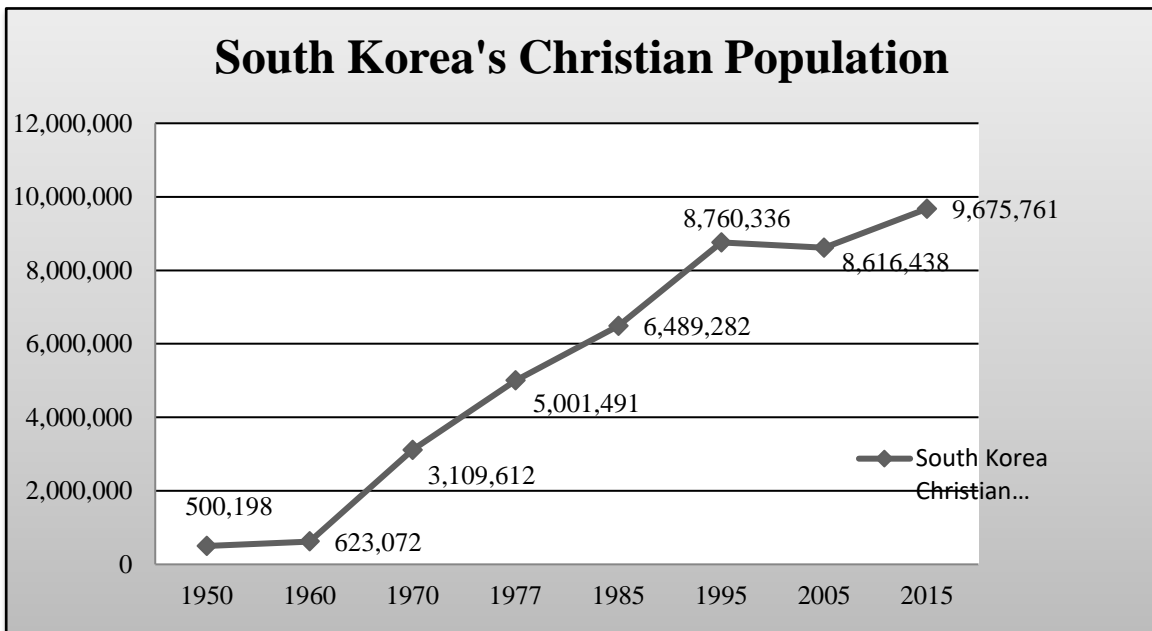


Figure 2. 1. South Korea's Christian Population

¹ The data of 1985, 1995, and 2005 is based on Korean Statistical Information Service because Korean Statistical Information Service does not have data of Korean religion before 1985. The data of 2005 is from Korean Statistical Information Service. "Seong/yeol-lyeong/jong-gyo-byeol in-gu-si-gun-gu." KOSIS.kr, accessed September 20, 2014, http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1IN0505&vw_cd=MT_ZTITLE&list_id=A1111&seqNo=&lang_mode=ko&language=kor&obj_var_id=&itm_id=&conn_path=E1. The data of 1995 is from Korean Statistical Information Service. "In-gu-chong-jo-sa : haeng-jeong-gu-yeok/seong/yeol-lyeong-byeol jong-gyo-in-gu." KOSIS.kr, accessed September 20, 2014, http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1IN9506&vw_cd=MT_ZTITLE&list_id=A1131&seqNo=&lang_mode=ko&language=kor&obj_var_id=&itm_id=&conn_path=E1. The data of 1985 is from Korean Statistical Information Service. "Si-do/yeol-lyeong/seong-byeol jong-gyo-in-gu." KOSIS.kr, accessed September 20, 2014, http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1IN8505&conn_path=I2. The data of 1950, 1960, 1970 and 1977 is based on Seong-Su Gwon's article. Seong-Su Gwon. "Han-guk-kkyo-hoe seong-jang-jeong-che hyeon-sang-ui sin-hak-jjeok gyo-chal." Gyogangnews.co.kr, accessed September 20, 2014, <http://www.churchr.or.kr/news/articleView.html?idxno=2769>. The data of 2015 is from Korean Statistical Information Service. "seong, yeol-lyeong mit jong-gyo-byeol in-gu-si-gun-gu" KOSIS kr, accessed May 18, 2017, http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1PM1502&conn_path=I2. The increased number of 2015 was mentioned in footnote 2.

In 1950, the Christian population was 500,198, but in 1995 the population was 8,760,336.

In addition, the rate of Christian population per total South Korean population increased from 2.49 to 19.66 during that period.

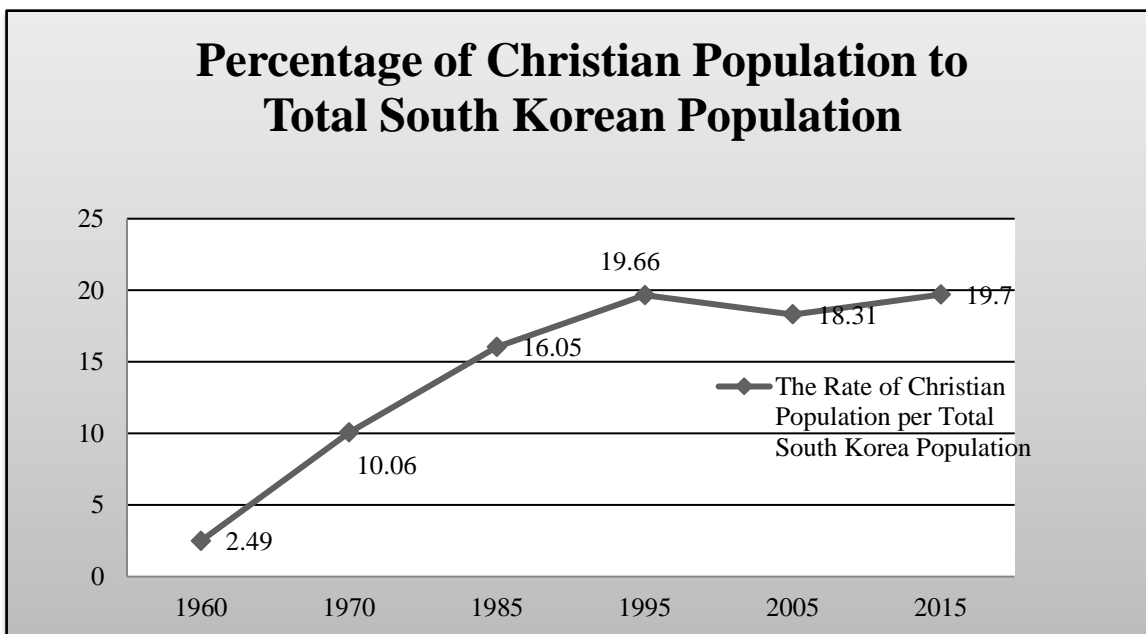


Figure 2. 2. Percentage of the South Korean Christian Population to the Total South Korean Population²

However, after 1995, the Christian population officially declined. In 1995, the Christian population in South Korea was 8,760,336, but in 2005 the population was 8,616,438.

Furthermore, during this period, the rate of Christian population per total South Korean population also reduced from 19.66 to 18.31. This indicates that there are some problems or hindrances to growth in South Korean churches.

² The data for 1985, 1995, and 2005 is based on Korean Statistical Information Service, the same Figure 1.1. 1970 year total South Korea population is from Korean Statistical Information Service, "Haeng-jeong-gu-yeok-ppyeol in-gu mit ga-gu."KOSIS.kr, accessed September 20, 2014, http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1IN7001&conn_path=I2. 1960 total South Korea population is from Korean Statistical Information Service. "Haeng-jeong-gu-yeok/seong,yeol-lyeong,bae-u-gwan-gye,hang-nyeok,gyeong-je-hwal-dong-sang-tae-byeol in."KOSIS.kr, accessed September 20, 2014, http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1IN6001&conn_path=I2. The Christian population data of 1960 and 1970 is based on Seong-Su Gwon's article the same Figure 1.1. The increased number in data 2015 was mentioned in footnote 2.

One of the hindrances is a leadership problem, especially pastoral leadership. According to Han-Su Lee's article, one of the elements of the declination or the stagnation is a pastoral leadership problem.³ In addition, Seong-Su Gwon also mentioned that one of the hindrances in church growth in South Korea is lack of pastoral leadership.⁴ Han-Su Lee and Seong-Su Gwon are pastors and professors in South Korea so they know the exact conditions of South Korea churches.

Some causes in the pastoral leadership problem have existed for a long time. South Korea has been under Confucianism for a long time. The Chosun dynasty was the last dynasty in Korean history and Confucianism was their ruler's idea. After Korea became a modern country in the twentieth century, Confucianism continued to affect the worldview of people in South Korea. It is one of the reasons why the pastoral leadership has problems because Confucianism has a hierarchal social structure. In addition, Oriental culture is also related to the pastoral leadership problem because according to the Oriental culture, a group or organization is more important than the individual. Thus, these environments have affected South Korean society for a long time.

There was a pastoral leadership problem in the period of church growth from 1950 to 1995. During this period, South Korean church growth was increasing under the quantity aspect of church growth. However, during this period, churches still had negative elements in church growth in quality aspect such as the pastoral leadership problem, focusing on success, and lack of concern on maturity. These elements have affected church growth in South Korea and finally

³ Han-Su Lee, "Han-guk-kkyo-hoe-ui seong-jang-jeong-che-wa geu yul-li-jeok dae-an." *Sin-hak-jji-nam* 65, no. 3 (Fall 1998): 86.

⁴ Seong-Su Gwon, "Han-guk gyo-hoe-ui seong-jang-jeong-che-wa dae-an." *Sin-hak-jji-nam* 65, no. 3 (Fall 1998): 38.

South Korean churches indicated decline in membership numbers, which means that church growth in South Korea was not going well under both aspects. Thus, if South Korean churches want to grow properly, they should remove the hindrances for church growth.

Growth of South Korean Presbyterian churches

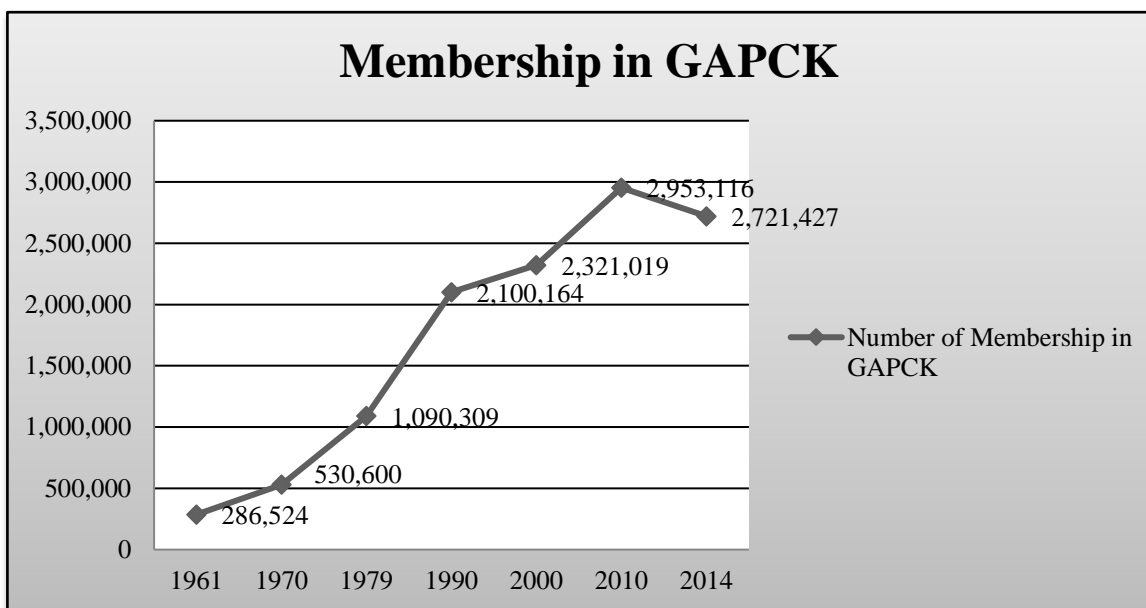


Figure 2.3. Membership in GAPCK⁵

There are many denominations of Presbyterian churches in South Korea. According to Missionmagazine of Korea Computer Mission, there were 49 denominations of South Korean Presbyterian churches in 2005.⁶ The number of Christians in the two major denominations in

⁵ The data of 2000, 2010, and 2014 are based on GAPCK website. The General Assembly of Presbyterian Church in Korea. "Chong-hoe-yeok-ssa > Gyo-dan-hyeon-hwang > Nyeon-do-byeol-gyo-dan-hyeon-hwang." Gapck.org, accessed May 18, 2017, http://gapck.org/sub_01/sub02_02.asp?menu=menu2. The data from 1961, 1970, and 1979 are based on In-Seop An's article. Han'guk Chonggyo Sahoe Yŏn'guso, *Han'guk chonggyo yŏn'gam* (Seoul: Han'guk Chonggyo Sahoe Yŏn'guso, 1993), 190-191, quoted in In-Seop An, "A Study about the Historical and Theological Development of "Habdong" and "Tonghap" after the Division (1959) : Centering the periods of 1961-2000s ." *Sin-hak-jji-nam* 76, no. 4 (Winter 2009): 190-192. The data of 2000 is based on In-Seop An's article. Gi-dok-kkyo-mun-sa, *Gi-dok-kkyo-dae-yeon-gam* (Seoul: Gi-dok-kkyo-mun-sa, 1991), 221, quoted in In-Seop An, "A Study about the Historical and Theological Development of "Habdong" and "Tonghap" after the Division (1959) : Centering the periods of 1961-2000s ." *Sin-hak-jji-nam* 76, no. 4 (Winter 2009): 195.

⁶ "2005 Nyeon han-guk-kki-dok-kkyo gyo-se hyeon-hwang." Missionmagazine.com, February 3, 2006, accessed October 14, 2014, http://www.missionmagazine.com/main/php/search_view.php?idx=365_.

Presbyterian Churches in South Korea, GAPCK and PCK, is about 69% of the entire Christian population in South Korea.⁷ For this reason, through these two major denominations, people can understand growth of the Presbyterian church as a whole in South Korea.

The growth of GAPCK is similar to the growth of the South Korean Christian population. According to Figure 2.3, for the period from 1960 to 1990, the rate of growth was exponential but the rate was reduced from 1990 to 2014. Figure 2.4 shows the rate of growth more clearly. GAPCK membership increased 85% between 1961 and 1970, and it increased 105% and 92.6% respectively between 1970 to 1979 and 1979 to 1990. However, the rate of growth between 1990 and 2000 was 10.5%. It was lower than previous periods, such as 1970 to 1979 or 1979 to 1990. Of course, during the period 1990 to 2010, the number of GAPCK's membership also increased but the rate of growth was sharply reduced compared to other periods.

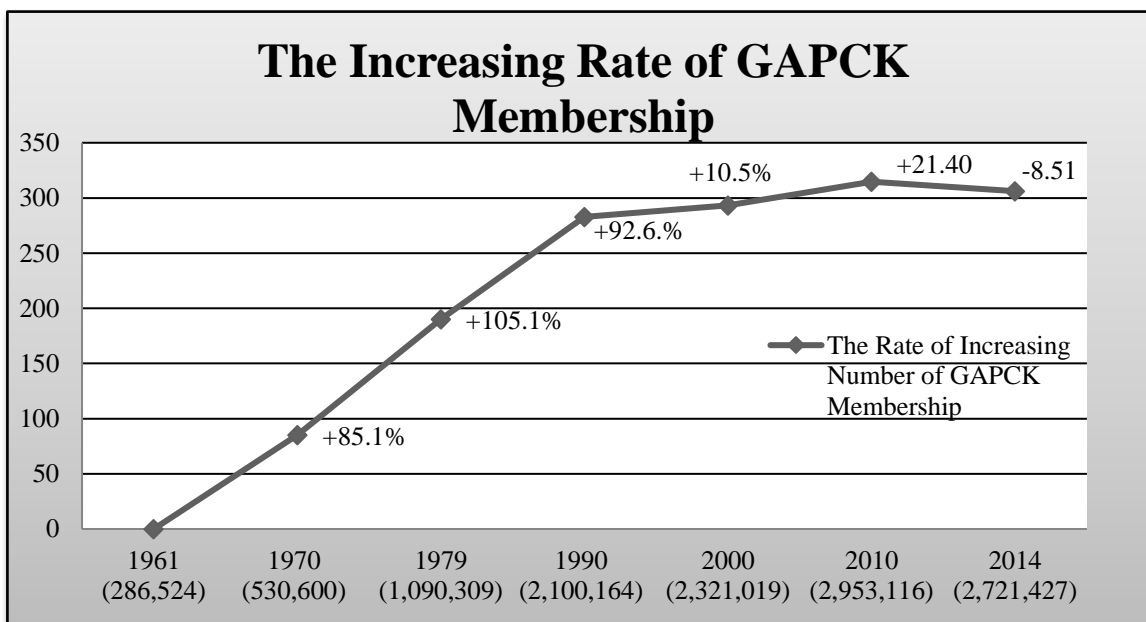


Figure 2.4. The Increasing Rate of GAPCK Membership

⁷ The researcher already mentioned it in the Limitations of Chapter 1.

Figure 2.3 and 2.4 shows that there was some difference in the rate of growth in GAPCK from 1990 to 2000. South Korean churches and rate of growth for GAPKC membership grew rapidly from 1960 to 1990, but the situation changed after 1990. The Christian population in South Korea declined and the rate of growth in GAPCK sharply declined as well. This means that there were some hindrances to growth in GAPCK.

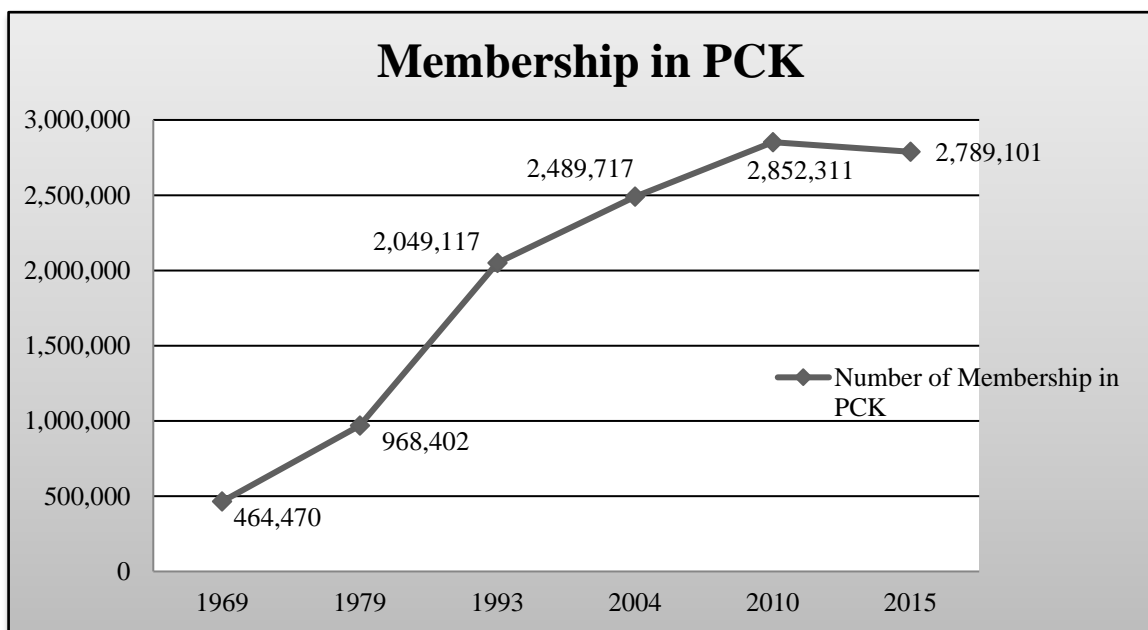


Figure 2.5. Membership in PCK⁸

According to Figure 2.5, the membership in PCK increased until 2010. In 1969, the number of membership in PCK was 464,470 people, and in 1979 the number was 968,402. This increase in membership continued until 2010. In 1993, the membership number was 2,049,117 people, and in 2004 the number reached 2,489,717.

⁸ The data from 1969 to 1979 are based on In-Seop An's article. Han'guk Chonggyo Sahoe Yŏn'guso, *Han'guk chonggyo yŏn'gam* (Seoul: Han'guk Chonggyo Sahoe Yŏn'guso, 1993), 172, 190-191, quoted in In-Seop An, "A Study about the Historical and Theological Development of "Habdong" and "Tonghap" after the Division (1959) : Centering the periods of 1961-2000s ." *Sin-hak-ji-nam* 76, no. 4 (Winter 2009): 190-194. The data of 1993 is based on Seong-Su Gwon's article. Seong-Su Gwon. "Han-guk-kkyo-hoe seong-jang-jeong-che hyeon-sang-ui sin-hak-jjeok gyo-chal." Gyogangnews.co.kr, accessed September 20, 2014, <http://www.churchr.or.kr/news/articleView.html?idxno=2769>. The data of 2004, 2010, and 2015 are based on PCK's website. "Gyo-se-tong-gye bo-go." PCK.or.kr, accessed May 18, 2017, <http://www.pck.or.kr/PckInfo/Statistics.asp>.

According to Figure 2.6, the status of growth in PCK is mildly different. The rate of growth increased from 1993 to 2004. During 1969 to 1979, the rate was 100.85% and during 1979 to 1993, the rate was 111.59%. During the two periods, the rate was exponentially high, but after 1993, the rate sharply dropped. Finally, the rate reached negative growth after 2010. This shows that after 1990s, the growth of PCK changed and there were some causes in the hindrance of growth in the PCK churches.

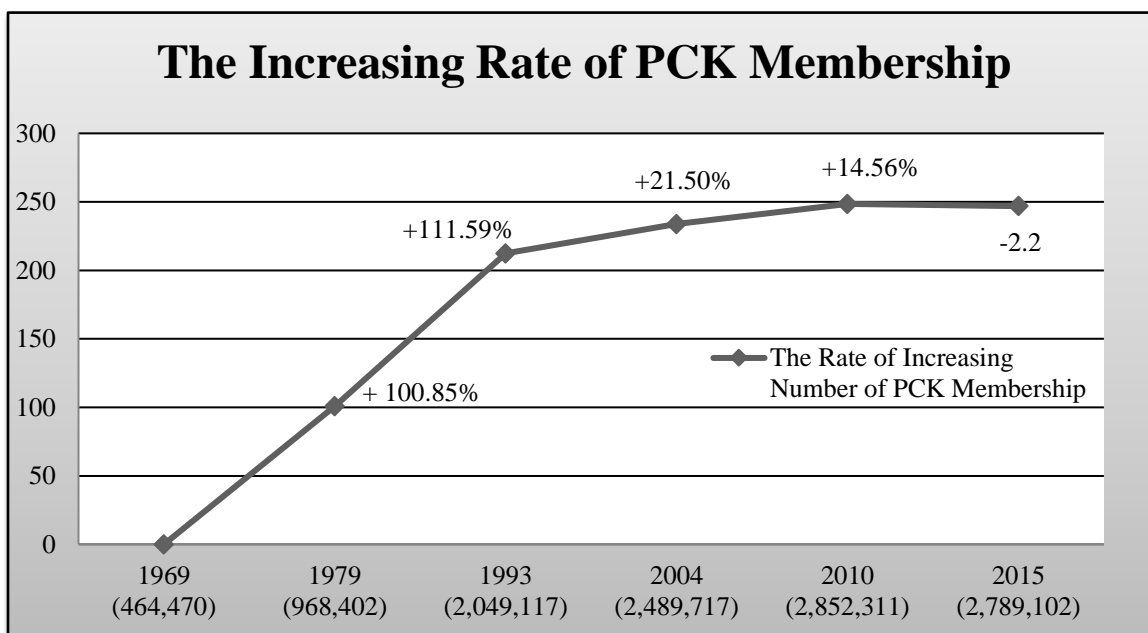


Figure 2.6. The Increasing Rate of PCK Membership

Pastoral Leadership Teams within South Korean Presbyterian Churches

The researcher directly inspects current situations of pastoral leadership teams in South Korean Presbyterian churches. The survey is anonymous and the fifty participants are serving in pastoral leadership teams in their churches. Through the survey, people know that current situations of pastoral leadership teams such as health of individual pastors and health of teams including inter-personal and organizational factors. Through this survey, the researcher will find problems in the pastoral leadership teams and will help to find proper solutions.

Individual Pastors

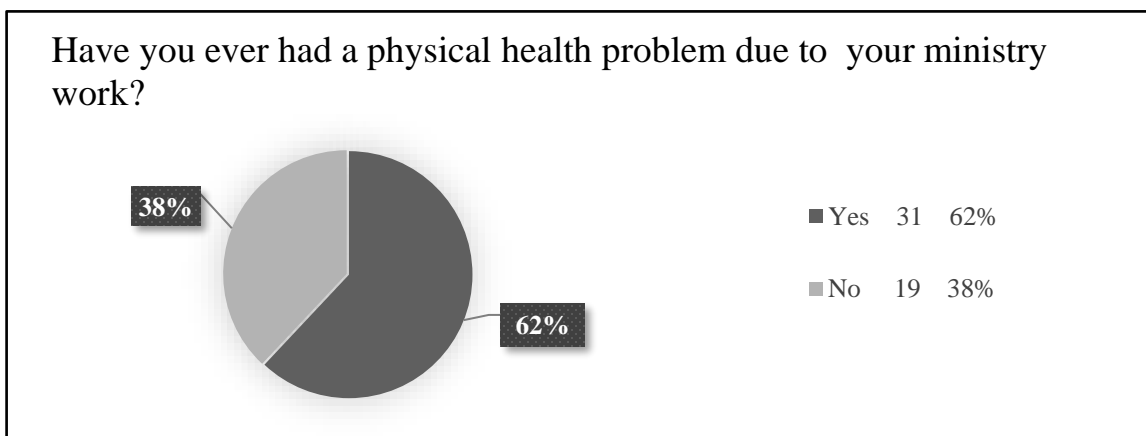
Physical Area

Figure 2.7. The Result of Survey - Question 6

The majority of the respondents (62%) had physical health problems due to their ministry work (Figure 2.7). This means that the physical health of pastors who are serving in pastoral leadership teams in South Korean Presbyterian churches is negatively affected by their ministry. The pastors need some solutions to improve their physical health problems.

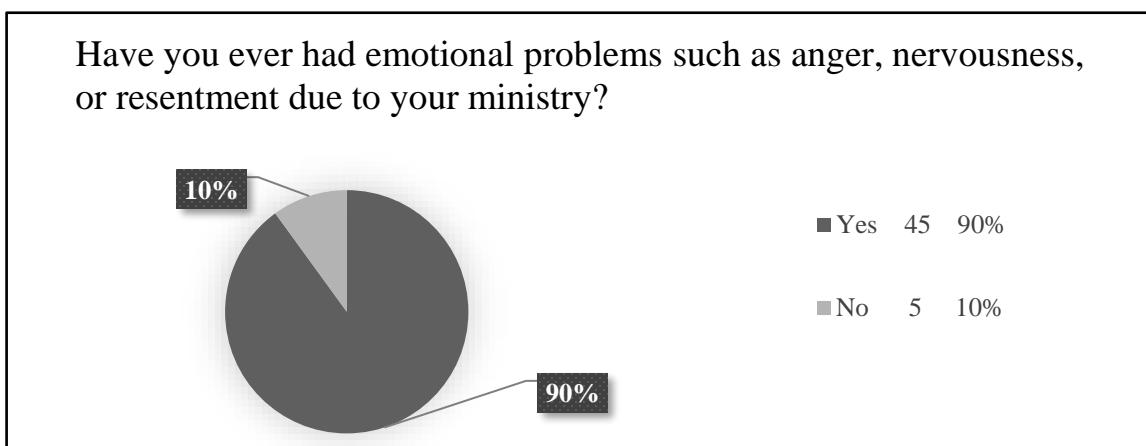
Emotional Area

Figure 2.8. The Result of Survey - Question 8

According to the Figure 2.8, 90% of respondents have experienced emotional problems during their ministry. The environment of pastors' ministry is an unhealthy condition especially

for emotional health to the pastors. Therefore, pastors should find the reason why pastors' emotional condition is bad in their ministry and what are the proper suggestions to make a healthy pastor and pastoral leadership team.

The emotional condition is very important for a pastor to do his ministry well. In book of *Pastors at Greater Risk*, the authors mention that "Pastors are especially vulnerable to outside emotional support during seasons of fatigue, frustration and hopelessness."⁹ This means that in difficult circumstances, emotional health of pastors will be bad and it will influence to their ministry.

Spiritual Area

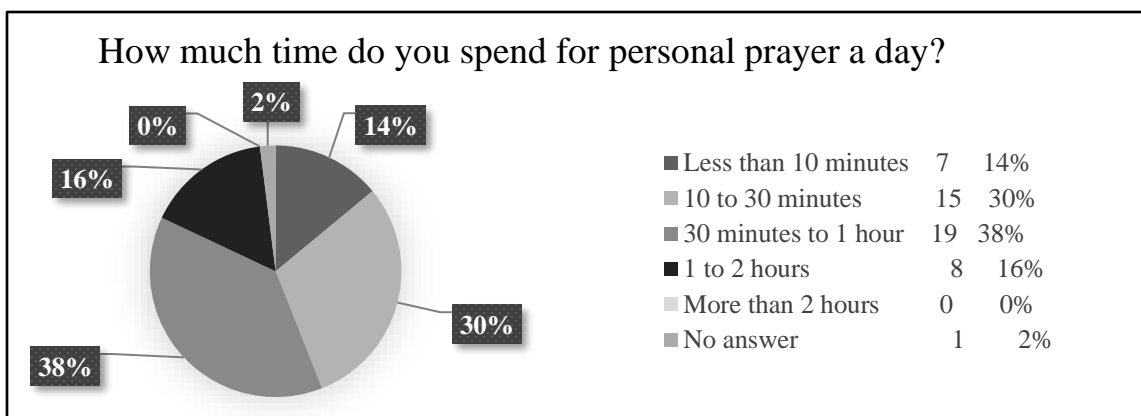


Figure 2.9. The Result of Survey - Question 10

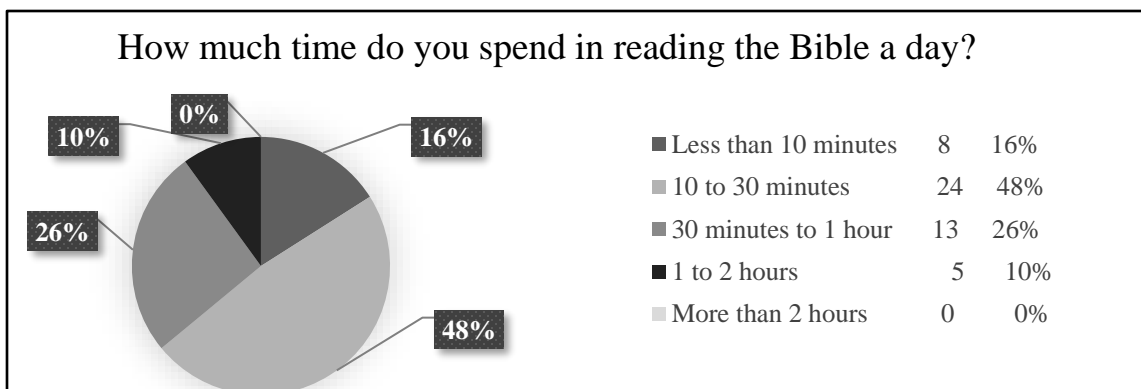


Figure 2.10. The Result of Survey - Question 11

⁹ H. B. London, Jr and Neil B. Wiseman, *Pastors at Greater Risk* (Ventura: Gospel Light, 2003), 50.

The most responses in personal prayer time a day is 38% of 30 minutes to 1 hour. The next response is 30% of 10 to 30 minutes (Figure 2.9). The most response in reading the Bible a day is 48% of 10 to 30 minutes. The next response is 26% of 30 minutes to 1 hour (Figure 2.10). 82% of respondents are not satisfied with their daily time for intimate relationship with God. (Figure 2.11) Through these surveys, people know that current pastors in South Korean Presbyterian churches do not have enough time to keep their spiritual condition healthy.

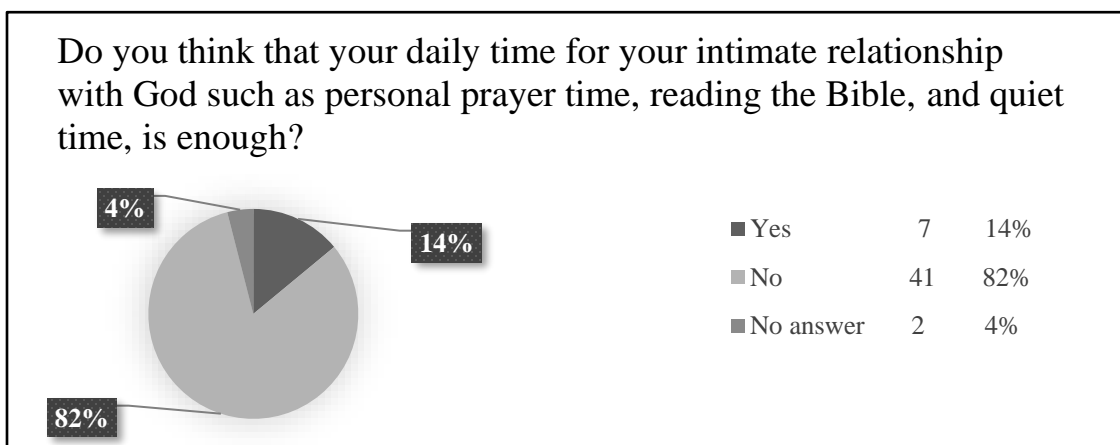


Figure 2. 11. The Result of Survey - Question 12

Characteristic Area

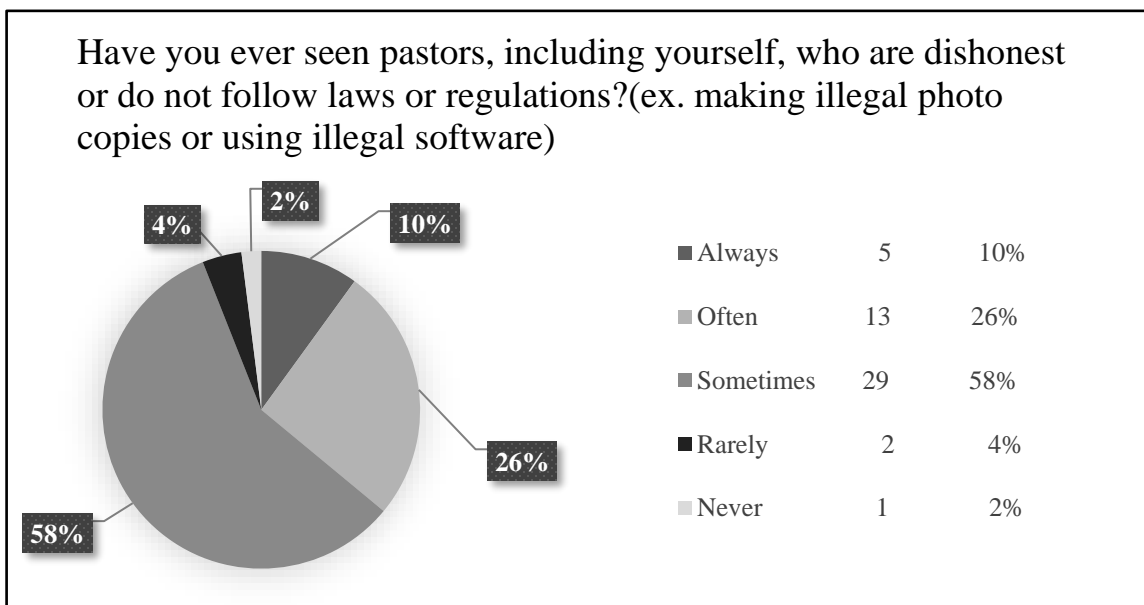


Figure 2.12. The Result of Survey - Question 14

According to the Figure 2.12, pastors in South Korean Presbyterian churches need to improve their moral character. The majority of respondents (10% of Always, 26% of Often, and 58% of Sometimes) have seen pastors' bad behaviors in their pastoral team such as dishonesty, and breaking the laws or regulations. To make a healthy pastoral leadership team, individual pastors' health is a necessary element. Furthermore, these bad characteristics in individual pastors negatively affect their ministry and relationship with their co-workers.

Inter-Personal Factors

Communication

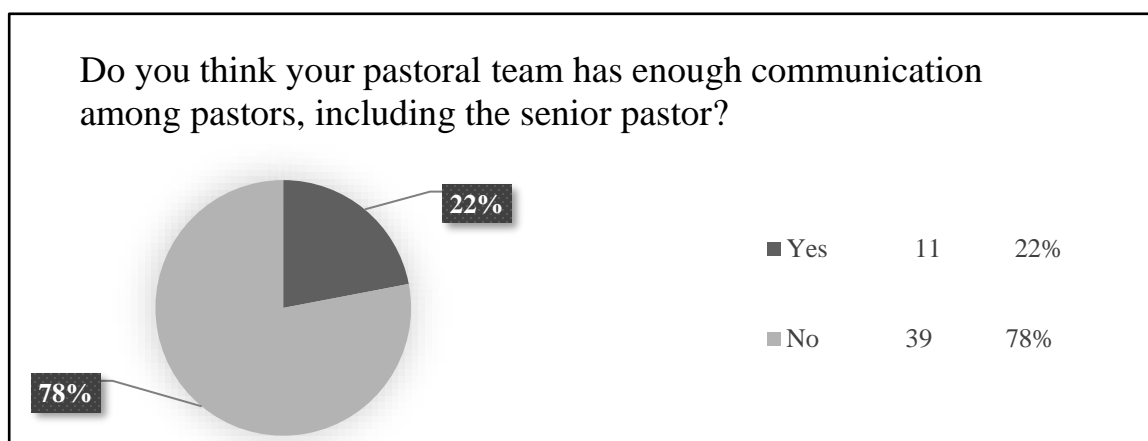


Figure 2. 13. The Result of Survey - Question 17

Pastors in South Korean Presbyterian churches think that they do not have enough communication within their teams. 78% of respondents mention that their pastoral team does not have enough communication among pastors, including the senior pastor (Figure 2.13). This lack of communication is having negative influence on the health of the pastoral leadership team and hinders church growth because communication is a basic and fundamental element in team ministry. In addition, Gary L. McIntosh also mentions the importance of communication in a

team as follows: “When the communication of a team is superficial and irrelevant, the productivity of the team is limited.”¹⁰

Attitude

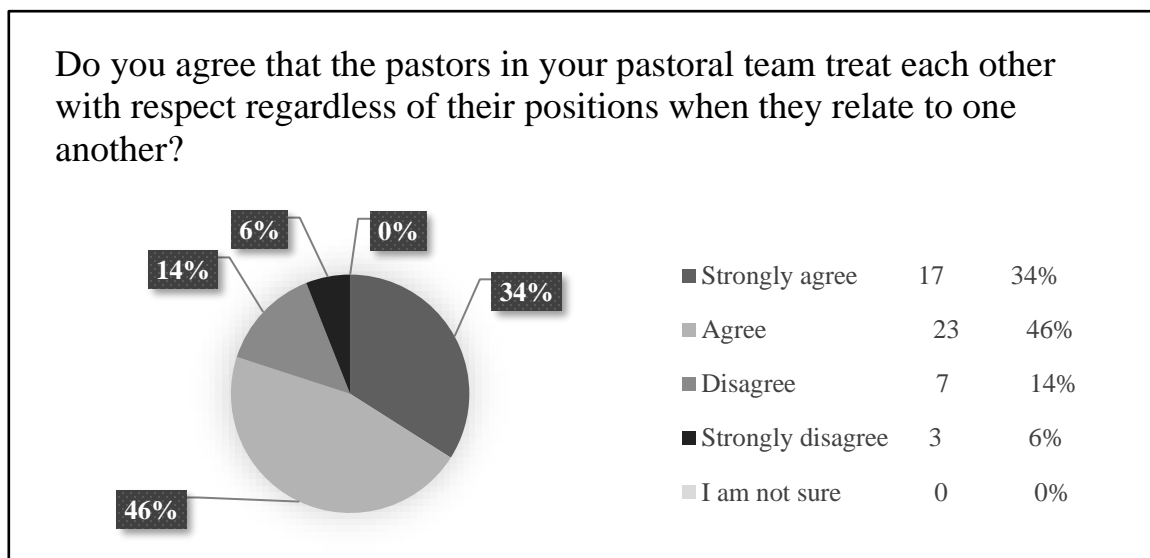


Figure 2. 14. The Result of Survey - Question 20

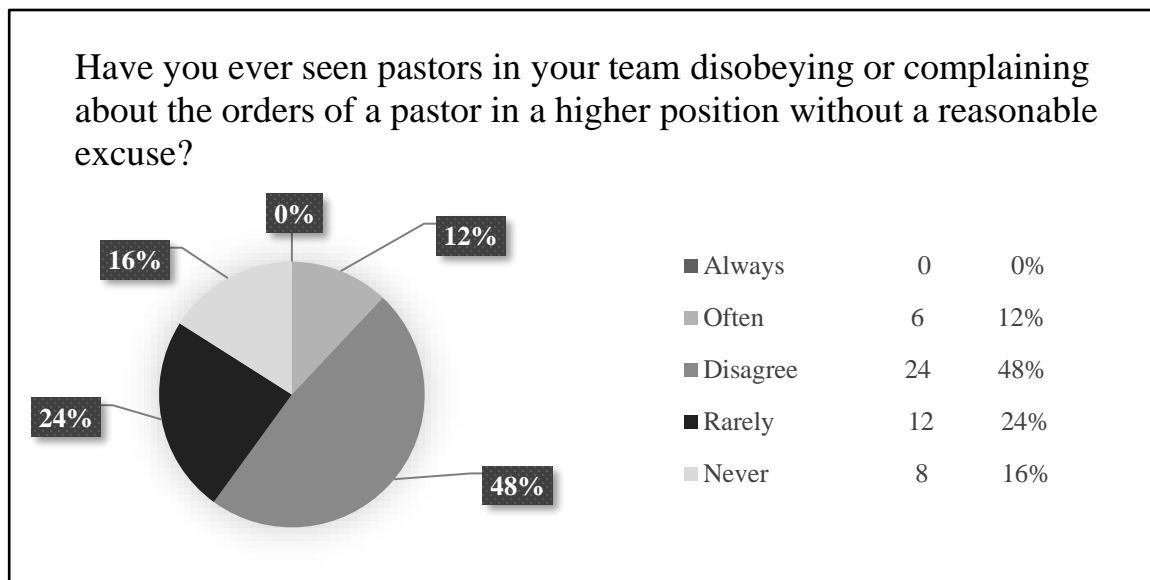


Figure 2. 15. The Result of Survey - Question 23

¹⁰ Gray L. McIntosh, *Staff Your Church for Growth: Building Team Ministry in the 21st century* (Grand Rapids, MI: Baker Books, 2000), 97.

According to Figure 2.14, most of the respondents have positive views about respectful attitude for other pastors in their pastoral team. (46% of Agree and 34% of Strongly agree) This shows that the attitude in pastoral teams toward other pastors is not bad. This attitude depends on just horizontal relationships. To be specific, when a pastor makes a relationship with other pastors, the pastor has respectful attitudes toward others.

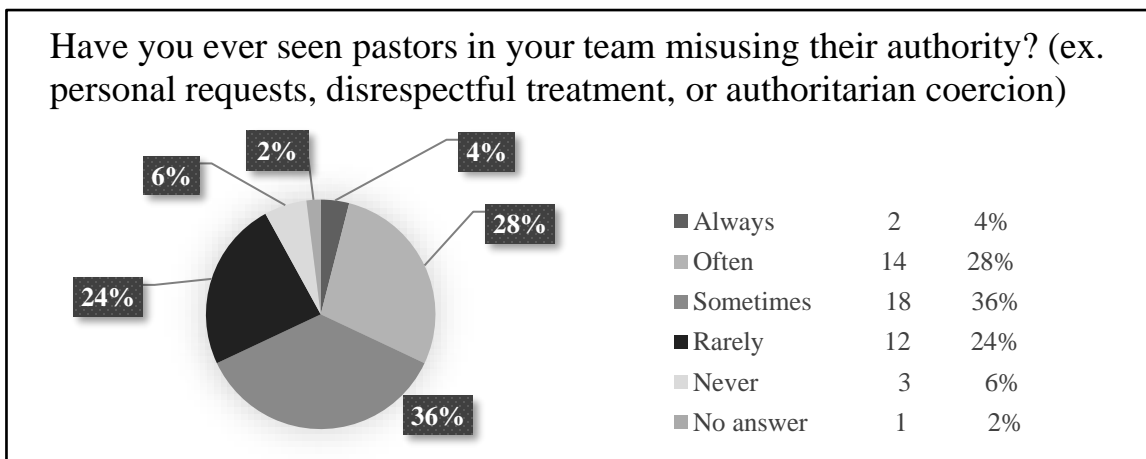


Figure 2. 16. The Result of Survey - Question 24

However, in vertical relationships, the attitude is different. According to the Figure 2.15. and 2.16, 60% of respondents disobey or complain about orders from higher position pastors. (48% of Sometimes and 12% of Often) In addition, 68% of respondents have seen pastors who misused their authority in their team such as personal requests, disrespectful treatment, and authoritarian coercion. (36% of Sometimes, 28% of Often, and 4% of Always)

This indicates that the attitude for a horizontal relationship is very respectful but in vertical relationships, the attitude is different. Some pastors treat lower position pastors disrespectfully, or some low position pastors disobey orders from their high position pastors. For this reason, pastors should find what the problem is in vertical relationships in pastoral teams and what the proper solutions are to make a healthy pastoral leadership team.

Trust



Figure 2. 17. The Result of Survey - Question 26

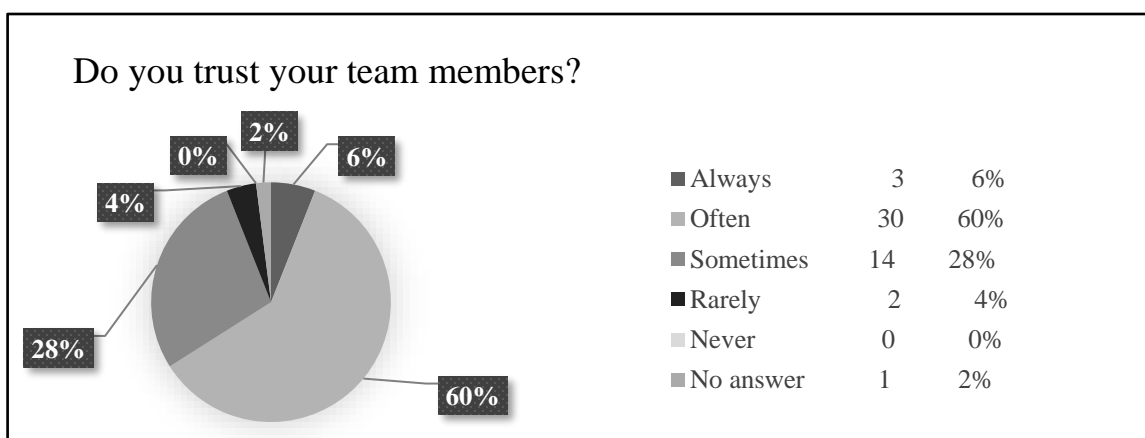


Figure 2. 18. The Result of Survey - Question 27

The majority of respondents have positive responses about trust among pastors. (Figure 2.18, 60% of Often and 6% of Always) However, 32% of respondents (28% of Sometimes and 4% of Rarely) indicate that there are some elements that hinder trust in pastoral leadership teams. Of course, 66% of respondents strongly agree that they trust other pastors in their team. The rate is high but because this survey is from pastors, the rate of trust should be higher than the current result. According to the Figure 2.17, this is more reasonable. The majority of respondents have seen or spread gossip about other pastors in their team. (50% of Sometimes, 18% of Often, and 4%

of Always) Many pastors in South Korean Presbyterian churches spread gossip in their team. This result indicates that there are some problems regarding trust in pastoral leadership teams.

Organizational Factors

Making Visions and Goals

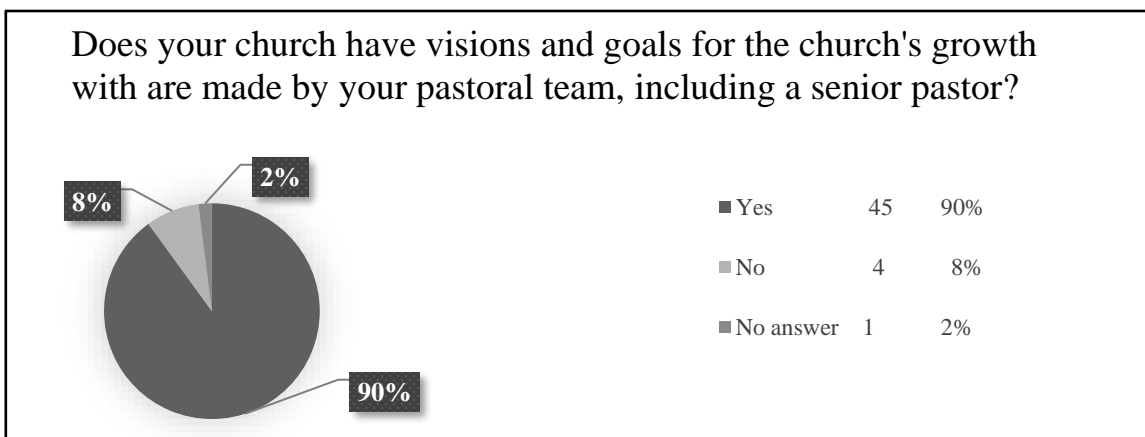


Figure 2. 19. The Result of Survey - Question 29

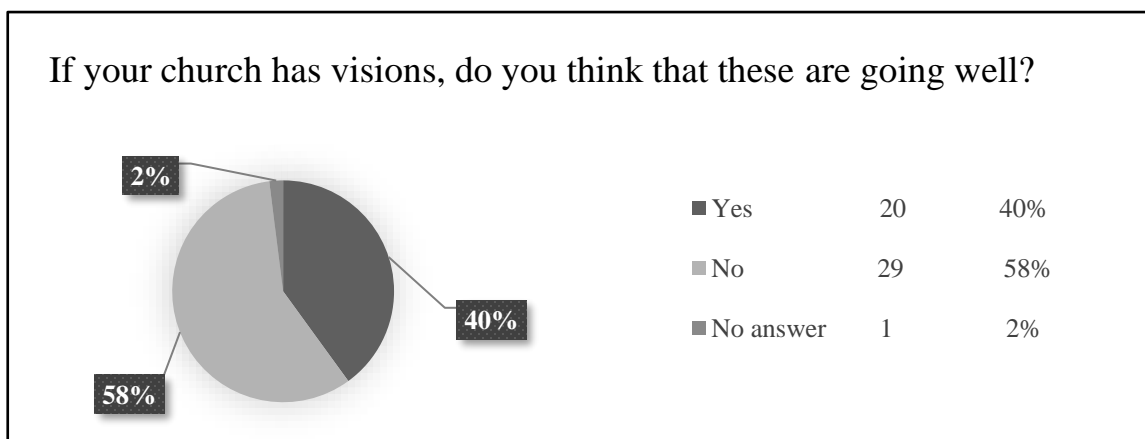


Figure 2. 20. The Result of Survey - Question 30

Most of all respondents agree that there are goals and visions for church growth in their church (Figure 2.19, 90% of Yes). However, 58% of respondents mention the goals or visions are not going well (Figure 2.20, 58% of No). Through this result, people understand that most of Presbyterian churches have goals or visions for their growth but their pastoral leadership team

does not fulfill the goals or visions very well. For this reason, pastors should find what problems are in their vision or goal making process and how to develop goals or visions.

Decision Making System

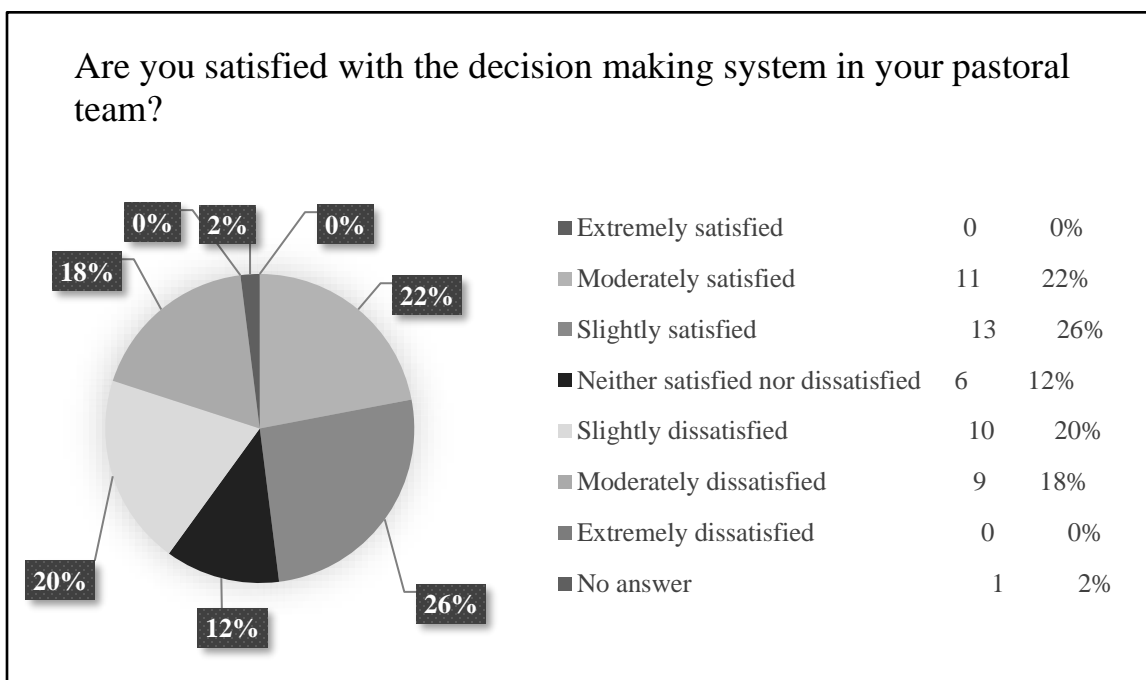


Figure 2. 21. The Result of Survey - Question 33

According to the Figure 2.21, 48% of respondents are satisfied with the decision-making system in their pastoral leadership team (Figure 2.21, 26% of Slightly satisfied, and 22% of Moderately satisfied). However, 50% of respondents are dissatisfied with the current decision making system or are in the gray area (Figure 2.21, 20% of Slightly dissatisfied, 18% of Moderately dissatisfied, and 12% Neither satisfied nor dissatisfied).

The result of Figure 2.21 indicates pastoral leadership teams in South Korean Presbyterian churches should try to improve current decision - making system. To make advanced decision-making systems, pastors should make an effort to find what unhealthy elements are in their decision-making system, how to remove the elements to make a healthy pastoral leadership team, and how to improve the current system.

Sufficient Concern and Effort to Satisfy Staff

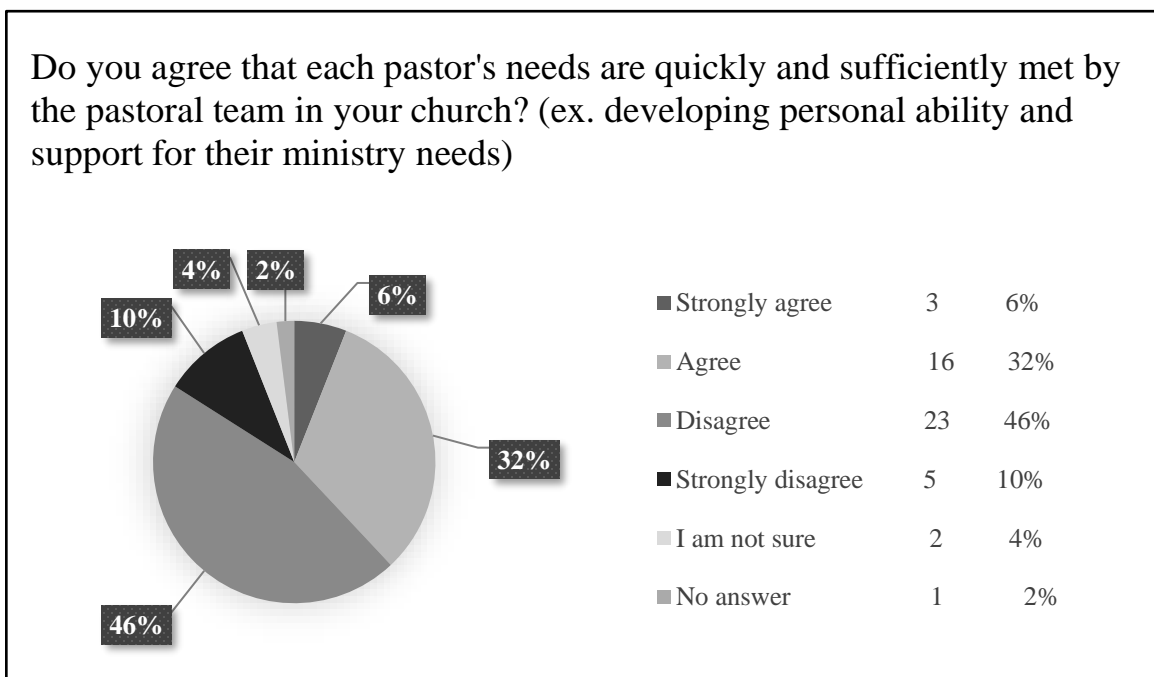


Figure 2.22. The Result of Survey - Question 36

The majority of respondents have negative views about the statement that pastoral leadership teams are quickly and sufficiently meeting the needs of each pastor (Figure 2.22, 46% of Disagree, and 10% of Strongly disagree). The rate of disagreement indicates that pastors in South Korean Presbyterian churches do not quickly and sufficiently receive support from their pastoral leadership team.

Each pastor's need should be quickly and sufficiently met by the pastoral leadership team because these needs are necessary elements in ministry. For example, if a soldier does not receive sufficient supply from higher level of command to do war, he or she cannot win the war. Thus, each pastor's needs should be quickly and sufficiently met from their pastoral leadership team.

Conflict Resolution



Figure 2. 23. The Result of Survey - Question 39

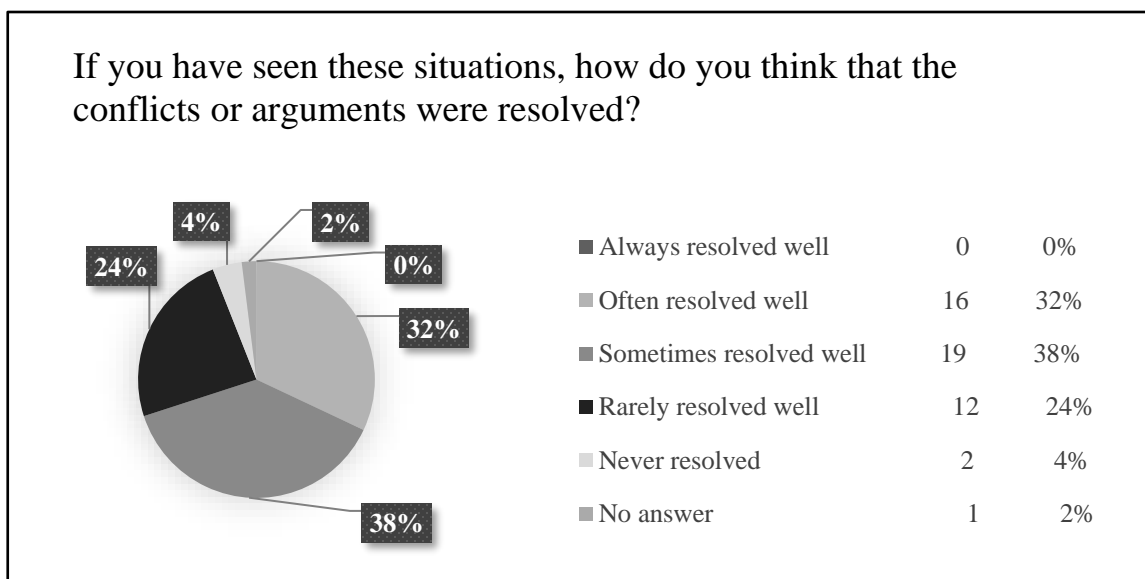


Figure 2.24. The Result of Survey - Question 40

The majority of respondents indicate that there are conflicts in their pastoral leadership team. 78% of respondents agree with occurring conflicts in their team (Figure 2.23, 64% of Sometimes, 10% of Often, and 4% of Always). This indicates that there are some problems in relationship within pastoral leadership teams. To make a healthy pastoral leadership team, pastors should find proper solutions.

According to the Figure 2.24, conflicts are not resolved very smoothly. 28% of respondents have strongly negative views of resolving conflicts in their team and 38% of respondents mention conflicts being sometimes resolved well (Figure 2.24, 24% of Rarely, 4% of Never resolved, and 38% of Sometimes resolved well). Of course, the area Sometimes resolved well is in the middle area, but the strong agree area, Always resolved well and Often resolved well, are low (Figure 2.24, 32% of Often resolved well, and 0% of Always resolved well). For this reason, pastors should make an effort to find how to resolve their conflicts in their team.

Finding and Developing Pastors' Gifts

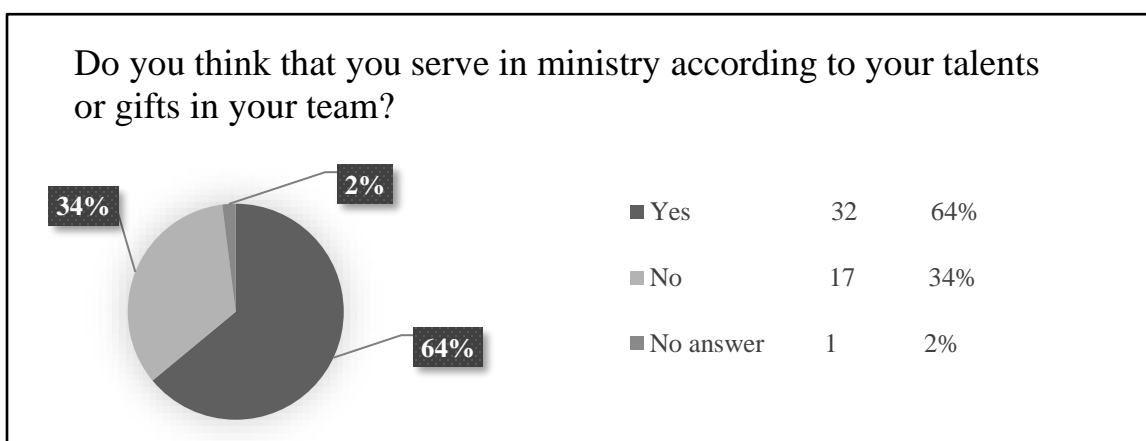


Figure 2.25. The Result of Survey - Question 42

According to Figure 2.25, the majority of respondents mention that they serve in ministry according to their talents or gifts in their team (64% of Yes). The researcher expected that there were some problems or weaknesses about using each pastor's gifts or talents in their ministry. However, Figure 2.25. indicates pastors that use their gifts or talents in their ministry are doing well comparatively. For this reason, the researcher will not suggest biblical principles for gift ministry in pastoral leadership teams

CHAPTER 3

Biblical Pastoral Leadership Team

Definition of Biblical Pastoral Leadership Team

Pastors should define what a proper pastoral leadership team is in order to grow their church. In chapter one, the necessity of a pastoral leadership team was mentioned. A pastoral leadership team is more effective than one leader to lead its church or group. Many examples in the Bible such as Moses' team, Jesus' disciples, and Paul's team support the original statement. In chapter two, some problems in pastoral leadership teams in South Korean Presbyterian churches were discussed. The problems are in three parts such as individual, inter-personal, and organizational areas. These problems make the pastoral leadership team unhealthy and decline. A biblical pastoral leadership team is the proper solution to make a pastoral leadership team healthy. A pastoral leadership team is different to other business organizations or groups because the team leads its community to God's will. In other words, the goal of a pastoral leadership team is not for economic benefits or profits. Therefore, if a pastoral leadership team wants to lead its community to God's will, the team should follow God's words in the Bible.

A biblical pastoral leadership team follows principles or methods in the Bible. There are many examples or instructions about pastoral leadership teams in the Bible. Through these examples or instructions, pastors can extract proper principles about pastoral leadership teams such as individual, inter-personal, and organizational factors. Finally, pastors can apply the principles to their pastoral leadership team to make a healthy team, which is a biblical pastoral team.

Don N. Howell, Jr. also insists the importance of biblical leadership stating, "Biblical leadership is taking the initiative to influence people to grow in holiness and to passionately

promote the extension of God's kingdom in the world."¹ According to his statement, the relationship between biblical leadership and the extension of God's kingdom is relational. Biblical leadership, which is extracted from the Bible, is a basic element in a biblical pastoral team and influences the extension of God's kingdom.

Biblical Conceptions of Pastoral Leadership Team

Perspective of Individual Pastors

Refreshment time

The individual pastors in pastoral leadership teams in South Korean Presbyterian churches need improvement in their physical and emotional condition. In chapter two, the researcher shows pastors in South Korean Presbyterian churches unhealthy condition in physical and emotional areas. Pastors' unhealthy condition can negatively influence pastoral teams and their ministry. For this reason, pastors in South Korean Presbyterian churches should find a proper solution to make their physical and emotional health well.

Pastors in South Korean Presbyterian churches need margin in their life. According to Swenson's book on margin, the definition of margin is the space that once existed between someone's capabilities and their limits.² If the margin is reduced or removed, people feel pain in their life, which results in stress or diseases. In chapter two, the result of a survey which includes many questions indicates that pastors in South Korean Presbyterian churches do not have enough margin in their life. Consequently, they experience more pain and stress, and the marginless life

¹ Don N. Howell, Jr., *Servant of The Servant: A Biblical Theology of Leadership* (Eugene: Wipf & Stock Publishers, 2003), 3.

² Swenson, *Margin*, 42.

is influencing their physical and emotional condition. For this reason, pastors need a proper solution to have margin in their life.

Margin is significant for individual pastors and an entire leadership team. Individual pastors' physical and emotional condition can influence team work or organization. According to the Alan N. Wright, "A positive emotional climate on a team significantly improves morale and motivation on the team, which in turns impacts achieving results."³ It means that each pastor's emotional condition relates with a team emotional climate and the team's morale and motivation. For this reason, a marginal life is necessary for individual pastors and an entire team.

Refreshment time is very useful for pastors to have margin in their life. In the Bible, there are several examples to indicate the importance of refreshment time. First, in Genesis 2, God created the world in six days and on the seventh day, He rested from all His work. God is almighty and not a person, but He also took a rest. It is an important instruction for pastors who want to make a healthy pastoral team. No margin in life or no refreshment time guarantees an unhealthy pastoral lifestyle.

Second, the story of Elijah in Kings 19 is also a good example for refreshment time. When Elijah fled from Jezebel, he arrived at the wilderness and he prayed to God to die. He was fully exhausted in his physical and emotional condition. At that time, God gave him refreshment time as follows (1Kgs 19:3-8):

Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, while he himself went a day's journey into the wilderness. He came to a broom bush, sat down under it and prayed that he might die. "I have had enough, LORD," he said. "Take my life, I am no better than my ancestors." Then he lay down under the bush and fell asleep. All at once an angel touched him and said, "Get up and eat." He looked around, and there by his head was some bread baked over hot coals, and a jar of water. He ate and drank and then

³Alan N. Wright, *Spiritual Dimensions of Team* (Missouri: Chalice Press, 2010), 84.

lay down again. The angel of the LORD came back a second time and toughed him and said, “Get up and eat, for the journey is too much for you.” So he got up and ate and drank. Strengthened by that food, he traveled forty days and forty nights until he reached Horeb, the mountain of God.

Elijah took a refreshment time through repeated eating and sleeping and finally he recovered his emotional and physical condition to do his ministry.

This refreshment time is useful for pastors to recover not only their physical condition, but also emotional condition. In the story, Elijah’s body was strengthened by refreshment time so he traveled for forty days to the mountain of Horeb. Furthermore, his emotional condition also recovered. When Elijah was fleeing, he felt afraid of Jezebel, which means he lost self-confidence for his ministry, but after refreshment time he recovered self-confidence and did his ministry again. Thus, refreshment time relates to physical and emotional areas.

Jesus’ ministry is also a good example for refreshment time. According to the Scripture, Jesus did many ministries such as healing, teaching, and proclaiming the gospel.⁴ His ministry was hard and burdensome for Him but He had refreshment time, which is the relationship with His father to be free from the pressures of heavy work around him.⁵ In addition, Jesus took a rest and asked rest to His disciples in a solitary place in Matt 14:13, Mark 1:35, Mark 6:31-32, Luke 4:42. Jesus is almighty and is also God, but He took a rest in His ministry and asked His disciples to take a rest. This rest time allows margin for pastors to do their ministry so pastors in South Korean Presbyterian churches will be healthier than before in physical and emotional area through refreshment time.

⁴ Matt 4:23.

⁵ Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2010), 33.

Intimate relationship with God

A healthy church needs to know God's will and direction in its ministry. Stephen A. Macchia insists that "the healthy church actively seeks the Holy Spirit's direction and empowerment for its daily life and ministry."⁶ Without God's will or direction, a church cannot be healthy and pastors also cannot lead their church to be healthy.

Intimate relationship with God is the proper solution to know God's will and direction. Dave Earley mentions, "When we listen in prayer, God gives us insight into important matters."⁷ Through an intimate relationship with God, pastors can listen to God's will and direction, and apply them in their ministry. If a pastor does not have enough time to spend it with God in his daily life, he cannot find God's will and he cannot lead his church members to God's direction. Pastors in South Korean Presbyterian churches do not have enough intimate relationship time with God. According to chapter two, the majority of the pastors are not satisfied with their daily time to develop an intimate relationship with God. In addition, reading the Bible and prayer time is too low to grow the relationship deeply. Due to this spiritual condition, pastors are not healthy to do their ministry. This is a direct influence to church growth.

To develop a deep relationship with God, pastors should increase their prayer time. In Exod 33:11, God spoke to Moses face to face similar to a friend relationship and in Exod 33:18-23, Moses saw God's back. As Moses grew in intimacy with God, he could lead the Israelites to God's way better. The intimate relationship with God depended on how long Moses spent his time with God. One of the methods to be with God is prayer. Through more prayer time, pastors can develop a deep relationship with God and know God's real will.

⁶ Stephen A. Macchia, *Becoming A Healthy Church* (Grand Rapids, MI: Baker Books, 1999), 27.

⁷ Dave Earley, *8 Habits: of Effective Small Group Leaders* (Houston: Cell Group Resources, 2001), 29.

The prayer of Jesus is also an example to indicate the importance of an intimate relationship with God to know God's will. In Matt 26:36-46, Jesus prayed to know God's will about His crucifixion. Through this prayer time, Jesus knew God's will precisely and was crucified. For this reason, pastors should have enough time to pray to know God's will and direction to keep their spiritual condition well and lead their church members to right ways. Reading the Bible is also a good method to develop an intimate relationship with God. According to 2 Tim 3:16 (NET), all Scripture is inspired by God so people, especially pastors, can know God's will through the Bible. Roger Razzari Elrod mentions that "Spirit-led teams should emphasize regular corporate study of Scripture and prayer to discern God's priorities."⁸ Through reading the Bible, pastors can develop an intimate relationship with God and this is a positive component to know God's will.

To increase time to pray and read the Bible, pastors in South Korean Presbyterian churches should secure a proper time in their daily timetable. If pastors work too much in their ministry, they should reduce work to maintain a proper intimate relationship with God. Jesus also took a break during His heavy ministry and developed an intimate relationship with God (Matt 14:13, Mark 1:35, and Luke 4:42). In addition, if pastors do not have a strong interest or passion about having an intimate relationship with God, they much check their calling and purpose.

Conforming to God's character

Pastors need maturity in their character to lead their churches or communities. When God created humans, He made humans in His image,⁹ which means that mankind's character was

⁸ James D. Berkley, *Leadership Hand Book of Management & Administration* (Grand Rapids: Baker Books, 2007), 213.

⁹ Gen 1:27.

sound, but because of sin mankind's character had been damaged. Thus, some pastors' characters are not healthy and mature to lead their churches or community. It causes relational confliction and emotional problems. Additionally, sometimes immaturity of character creates member distrust. This is negative element for leadership of pastors and church growth.

Church growth and team ministry depends on trust of the members. If team members in a pastoral leadership team cannot trust each other, they cannot fulfill their goals and visions together because relationships cannot grow when there is no trust.¹⁰ Trust establishes trustworthy attitudes or actions, which are from God's character. For this reason, godly character is the essential ingredient that qualifies Christians to lead others.¹¹

In chapter two, the researcher mentions the character of pastors in South Korean Presbyterian churches. Their character of integrity has some issues. The majority of respondents had seen pastors' dishonesty or misbehavior like breaking laws or regulations. This result indicates that pastors in South Korean Presbyterian churches have some problems in their character and they should improve their character to be healthy. Their lack of integrity influences their ministry and leadership to lead their churches or communities. George Barna emphasizes pastors' integrity as follows: A true leader is not one who says, "Do as I say, not as I do,"¹² it means that pastors should establish mature character to lead their followers.

To equip God's character, pastors should conform to God's character. The example of conformity in the Bible is found as follows:

¹⁰ George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs can Grow Together into a Powerful Fellowship of Leader* (San Francisco: Jossey-Bass Publishers, 1999), 107.

¹¹ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids, MI: Baker Books, 2003), 19.

¹² George Barna, *The Power of Team Leadership: Finding Strength in Shared Responsibility* (Colorado Springs: WaterBrook Press, 2001), 95.

By pointing out such things to the brothers and sisters, you will be a good servant of Christ Jesus, having nourished yourself on the words of the faith and of the good teaching that you have followed. But reject those myths fit only for the godless and gullible, and train yourself for godliness.¹³

Paul mentioned these verses to Timothy to be a good pastor. In verse 1 Tim 4:7, Paul said, “train yourself for godliness.” The word “godliness” is translated by the Greek word *eusebeia*. It means piety or piety towards God. To be specific, piety is reverence for His character and laws or a religious life which is a careful observance of the laws of God and performance of religious duties.¹⁴ Paul wanted the life of Timothy following and obeying God’s laws. That life or attitude is conforming to God’s character. In 1 Tim 4:8 (NET), Paul mentioned that this godliness is valuable in every way. A pastor’s conformity to God’s character is valuable in every way, especially in making a healthy pastoral leadership team. For this reason, to be a healthy pastor, a pastor should follow God’s character.

Integrity is one of God’s characteristics. The meaning of integrity is a concept of a personal choice, an uncompromising and predictably consistent commitment to honor moral, ethical, spiritual and artistic values and principles.¹⁵ To be specific, integrity is action or attitude to do moral behavior consistently. In this statement, there are two main words such as moral behavior and consistency which are also God’s characters. In John 14:6-7 (NET), Jesus said, “I am the way, and the truth, and the life. No one comes to the Father except through me.” Jesus said that He is truth and God and Jesus are one God in Trinity. Thus, God’s character is also

¹³ 1 Tim 4:6-7 (NET).

¹⁴ “1 Timothy 4 /Dictionary.” Net.Bible.org, assessed November 8. 2014, <https://net.bible.org/#!search/εὐσεβειαν>.

¹⁵ Barbara Killinger. *Integrity: Doing the Right Thing for the Right Reason* (Montreal: McGill - Queen’s University Press, 2007), 12.

truth.¹⁶ The meaning of truth includes honesty (Exod18:21), justice (Rom 2:2), or righteousness (Ps 85:10).¹⁷ These meanings relate to moral perfectness. In addition, in Ps119:89 (NET), the author mentions that “O LORD, your instructions endure; they stand secure in heaven.” The meaning of endure indicates continuation so God’s instructions are forever and God is also forever. This means that one of God’s characteristics is forever and consistency. For these reasons, integrity is one of God’s characteristics.

Perspective of Team

Golden rule

The Golden Rule is the principle to respect each other in Matt 7:12 (NET), which is that “In everything, treat others as you would want them to treat you, for this fulfils the law and the prophets.” If a person wants to receive respectful treatment, the person should treat others with the same attitude. This principle is the most basic attitude to treat each other in relationship.

There are several examples about the Golden Rule in the Bible. First, when children came to Jesus, His disciples prevented them from seeing Jesus, but Jesus said “Let the little children come to me and do not try to stop them, for the kingdom of God belongs to such as these.”¹⁸ Jesus did not treat children disrespectfully. In addition, when Jesus met a Samaritan woman, He treated her respectfully.¹⁹ In those days, children and women did not count in numbering and the Israelites did not have relations with Samaritans. However, the attitude of Jesus was different from other people.

¹⁶ James I. Packer, *Knowing GOD* (Downers Grove: Intervarsity Press, 1993), 113. According to James I. Packer, God’s words are truth. It means that God’s character is also truth.

¹⁷ “John 14/Dictionary,” Net, Bible.org, assessed November 8. 2014, <https://net.bible.org/#!/bible/John+14:5>.

¹⁸ Luke 18:15-16 (NET).

¹⁹ John 4: 5-42.

The Golden Rule is needed not only in horizontal relationships, but also vertical relationships. In the same level relationship, it is easy to treat each other respectfully. However, in vertical relationship, sometimes applying the Golden Rule is not easy. In Confucianism, there are clear hierarchical discriminations and this view influences to treat low position person. In the Bible, however, regardless of level or age of position, people should treat each other respectfully. For example, in 1 Tim 4:11-16(NET) it says as follows:

Command and teach these things. Let no one look down on you because you are young, but set an example for the believers in your speech, conduct, love, faithfulness, and purity. Until I come, give attention to the public reading of scripture, to exhortation, to teaching. Do not neglect the spiritual gift you have, given to you and confirmed by prophetic words when the elders laid hands on you. Take pains with these things; be absorbed in them, so that everyone will see you progress. Be conscientious about how you live and what you teach. Persevere in this, because by doing so you will save both yourself and those who listen to you.

In these verses, Paul said “Let no one look down on you because you are young.” This means that because of Timothy’s age, he should not be treated disrespectfully. For this reason, the Golden Rule should be applied in every relationship.

Pastors in South Korean Presbyterian churches need the Golden Rule in their relationships, especially vertical relationship. According to chapter two, there are some problems in vertical relationship among pastors. The Golden Rule is one of the significant elements to make a good relationship in the pastoral leadership team, which remains hierarchical Confucian culture.

Submission to authorities

All authority is given by God in any organizations or communities. In Rom 13:1-2 (NET), Paul said,

Let every person be subject to the governing authorities. For there is no authority except by God’s appointment, and the authorities that exist have been instituted by God. So the person who resists such authority resists the ordinance of God, and those who resist will incur judgment.

According to these verses, every authority is from God and in Acts 23: 5(NET), Paul also mentioned that “I did not realize, brothers, that he was the high priest, for it is written, you must not speak evil about a ruler of your people.” Paul wanted to subject to a leader in high position. In addition, Jesus also agreed in submission to authority. In Mark 12:13-17(NET), the Pharisees and Herodians asked Jesus, “Is it right to pay taxes to Caesar or not?” At that time, Jesus replied, “Give to Caesar the things that are Caesar’s, and to God the things that are God’s.” Jesus also agrees to subject to an authority. For this reason, if a person disobeys an authority in his or her organization or community, he or she resists God’s authority.

A pastor should be subject to every authority in his team. There are several authorities in pastoral leadership teams such as authority of senior pastor, executive pastor, and leader pastor, and so on. If a pastor is under an authority in his team, he should follow the authority because these authorities are from God. In Eph 4:15-16 (NET), Paul said that “we will in all things grow up into Christ, who is the head. From him the whole body grows, fitted and held together through every supporting ligament. As each one does its part, the body grows in love.” Jesus is the head of the body and also the head of the church.²⁰ In a church, there is authority in each department or group to do ministry such as Jesus who is head of a church.

Submission to authority in the Bible is not absolute. All authority is from God so pastors should be subject to their leaders who have authority and to do their authority rightly. To be specific, God gave authority to pastors who have some position in their church. Sometimes the leader pastors who have authority lead their team members or pastors who are in a low level position in a wrong way. For this reason, a pastor should be subject to leader pastors who have authority within the boundary or limitation of the authority. If lead pastors ask something to their

²⁰ Mark Driscoll, *On Church Leadership* (Wheaton: Crossway Books, 2008), 6.

team members or low position pastors out of their authority or give a nonbiblical order, low position pastors do not need to subject to the order.

Mutual subjection is needed for pastors in a pastoral leadership team. Mutual subjection is not one-way subjection. Of course, in the vertical position, low level position pastors should be subject to high position pastors. However, it depends on their role in position, not just hierarchical position, and every pastor has their gifts and does ministry in their part so each pastor should respect every pastor's role in their position and part. This is mutual subjection, which is rooted in the biblical revelation of the body of Christ.²¹

The role of position in the body

All members in a church are made of one body and each member is a part in the body. In Eph 1:22-23, Jesus is the head of the church and the church is the body of Jesus. Because the meaning of church includes people, church members are also the body of Jesus. In addition, according to Eph 4:11-16, each person is a part in the whole body and the body is growing with each part.

Every part has a different role in one body. Jesus is a head in one body and other parts have also their roles in one body. In Eph 4:11, one's role may be an apostle, prophet, evangelist, pastor, and teacher in one body. In 1 Cor 3:4-9, another's role is planting, watering, and growing. Thus, each part has its role and through these roles in one body, the whole body will grow. Each pastor also has their role in their pastoral leadership team. A senior pastor has the position of leader in his pastoral leadership team and the whole church. Executive pastors have intermediate positions to assist their senior pastors and to lead other pastors in their pastoral

²¹ Frank Viola, *Reimagining Church: Pursuing the Dream of Organic Christianity* (Colorado Springs, CO: David C. Cook, 2008), 211.

teams. Furthermore, assistant pastors also have their role in their team. They are followers to their senior and executive pastors and they are also leader in their ministry departments.

Pastors in a pastoral leadership team should know their role in their team.

First, a pastor in a leader position is to be kind toward their team members. In 2 Tim 2:24 (NET), Paul said, “And the Lord’s slave must not engage in heated disputes but be kind toward all, an apt teacher, patient.” A pastor is also a slave of Jesus and he needs the character of kindness to treat others, especially other pastors. In addition, a pastor in a leader position needs to be equipped with the ability to lead and teach others. This means that lead pastors should professionally know their role and task in their team and lead and teach their team members within the boundary of the role and task. In the Bible, Moses and Joshua knew their role and task well to lead the Israelites, but king Saul did not know his exact role in his position so he did not lead the Israelites to God’s will.

Second, assistant pastors in a pastoral leadership team should follow their leader pastors through subjection. In Rom 13:1-2, all authority is given by God so in a pastoral team, pastors in a leader position also have authority which is from God. Thus, every assistant pastor should subject to lead pastors in their ministry. If a lead pastor orders to his assistant pastor out of their authority, assistant pastors can appeal the situation to their lead pastors or proper organizations.

Third, pastors in a pastoral leadership team have not only each role in their team, but also leader positions in the whole church. A pastoral leadership team is in head position in their church, so the team should lead their church members to right ways and suggest proper visions provided by God.²² If a pastoral leadership team does not know their role in the whole church

²² George Barna, *The Power of Team Leadership: Achieving Success through Shared Responsibility* (Colorado Springs: Water Brook Press, 2001), 39.

and does not suggest right visions to the church members, the church cannot grow and mature because suggesting visions is the responsibility for the pastoral leadership team and congregation's supporting the visions is necessary for church growth.²³ For this reason, pastors in pastoral leadership teams including a senior pastor should know not only each pastor's role in their team, but also the role of their team in the whole church.

One of the roles of pastoral leadership teams in a church is to fulfill visions and goals. A pastoral leadership team should suggest right visions and goals to church members. Then, the leadership should check if their vision is going well or not. If pastoral leadership teams do not suggest detailed plans or strategies to fulfill their goals or visions, the team should correct and supplement their plans and strategies.

Law and rule based decision making system

Pastoral leadership teams need proper decision-making systems in their teams, which are agreed by every member. In the Bible, there are several decision - making processes. For example, in Num 13:1-33, the Israelites had a meeting to talk about the investigation of the land of Canaan. God commended Moses to send people who were leaders in the Israelite came to investigate the land of Canaan. When the leaders came back, they reported their information to Moses. In this process, God gave leaders authority to investigate the land of Canaan, and Moses and the Israelites listened to their report to decide to go to the land. Another story is the Jerusalem Council in Acts 15. The apostles and the elders met together to discuss some matter in their ministry in Jerusalem, which was the issue of the Gentiles' conversion. Through these examples, pastors can know that a proper decision- making system is required in a pastor leadership team.

²³ George Cladis, *Leading the Team- Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey- Bass, 1999), 57.

The system has some elements for a clear and right decision. The first element is a meeting or council to make a decision.²⁴ To make a decision, people get together in some place and discuss their matter whenever members of a team want to meet. Through this meeting, people's opinions are converged and discussed. Thus, a pastoral leadership team needs to utilize meetings to discuss and make a decision in their pastoral leadership team.

Second, participants in the meeting have authority that is from God. The apostles and the elders have authority from God. They are representative among Christians in the early church. Additionally, leaders of the Israelites also have authority from God. They investigate the land of Canaan and report their results to Moses because God commends Moses to send them. For this reason, each pastor needs proper authority to participate in the meeting.

Third, pastors' authority is different depending on their responsibility. In Num 12:1-10, Miriam and Aaron disagreed with Moses behavior, in which he married with the Cushite woman. At that time, God treated Moses, Aaron, and Miriam differently because of Moses' faithfulness. He was a top leader of the Israelites and met God face to face. Thus, Moses and other leaders' authority are different. In addition, in Acts 15, the position of James is different among elders and apostles.²⁵ In Acts 15:13, James replies, "Brothers, listen to me." After other elders and apostles' speaking, James says "listen to me." Through his words, people can know his distinguished position. Through these examples, each pastor in a pastoral leadership team has different authority to participate in the meeting.

²⁴ Viola, *Reimagining Church*, 195.

²⁵ Frederick F. Bruce, *The Book of the Acts* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1988), 292. In the book, Frederick F. Bruce mentioned, "If the elders of the Jerusalem church were organized as a kind of Nazarene Sanhedrin, James was their president."

Servant leadership

Servant leadership is to serve others' needs and hardships. In Matt 20:25-28 and, John 13:1-17, Jesus taught servant leadership to His disciples. According to the His instruction, there are four important elements about servant leadership: Humility, Service, Focus on others, and Love.²⁶ Through these four elements, people can meet others' needs and hardships.

Servant leadership can meet each pastor's needs in their team. One of the elements in Jesus' servant leadership is focus on others. Through the element of servant leadership, pastoral leadership teams are concerned about each pastor's needs and meet their needs in their team. For this reason, servant leadership is a necessary element to solve each pastor's needs in their pastoral leadership team.

When a pastoral leadership team serves each pastor's needs through servant leadership, it needs a system. In Acts 6, Jerusalem church selected seven deacons to serve needy people. The church used a new system to serve others' need. Thus, a pastoral leadership team also needs a system to serve each pastor's needs.

Servant leadership can also solve conflicts in pastoral leadership teams. In relationship among pastors, conflicts occur. There are many conflicts in South Korean Presbyterian churches as discovered in chapter two. To solve conflicts in pastoral leadership teams, the pastoral team also needs the mind of servant leadership such as humility, service, focus on others, and love. A pastoral leadership team should approach problems of conflict in their team with the love of Jesus and the team should ask each pastor what the problem is, what the causes are, and what one's concerns are with humility. Finally, the team should suggest proper solutions to solve the problems with the mind of service.

²⁶ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids, MI: Baker Books, 2003), 34.

A system needs to approach the problem of conflict in pastoral leadership team. Through four elements of servant leadership, a pastoral leadership team can solve conflict issues in its team. At that time, the team should have systems to approach the problems. In Exod 18:13-27, Moses selected leaders who solved conflicts among people; before Moses solved every conflict by himself but that was not effective. He adopted a system to handle conflicting problems among people. For this reason, a pastoral leadership team also needs a system to handle its conflicting problems.

Intimate relationship within team members

Trust is one of the important elements to make healthy pastoral teams. In the book *Overcoming the Five Dysfunctions of a Team*, the author mentions “no quality or characteristic is more important than trust.”²⁷ The author emphasizes that trust is most important element for team ministry. If a pastor cannot trust other pastors in his team, the team cannot fulfill their goals and visions.

A pastor can develop an intimate relationship with other pastors through trust. If a pastor trusts other pastors in his team, he can make the relationship with others more closely because relationship depends on trust. They must increase meeting time, communication time, and working time. This is a positive influence to develop an intimate relationship within pastoral teams.

Intimate relationship is a necessary element for pastoral leadership teams to establish good and effective communication. Communication in pastoral leadership teams connects with making decision, sharing visions, solving conflicts, and meeting needs of each pastor. To make good and effective communication, pastors should focus on their relationship in their team. If

²⁷ Patrick Lencioni, *Overcoming the Five Dysfunctions of a Team* (San Francisco: Jossey – Bass, 2005), 13.

they have an intimate relationship with other pastors, they can communicate with others easily and frequently.

There are several examples about intimate relationship in team ministry. In the four gospels, Jesus developed an intimate relationship with His disciples. During most of His ministry time, He was with His disciples and they did ministry together. In this intimate relationship, Jesus had enough communication with His disciples to do His ministry.

Paul also had intimate relationship with his team members. In the Bible, when Paul called his team members, who are Timothy and Titus, he used the word *son*. In 2 Tim 1:2, 2 Tim 2:1 *dear son* and *my son* appeared. In Titus 1:4, Paul called Titus *my true son*. Paul established a relationship with some of his ministry team members like a son. This means that the relationship between Paul, Timothy, and Titus was so intimate. These intimate relationships influenced good communication to do their ministry.

To create an intimate relationship, a pastoral leadership team needs a system. In the Bible, Jesus spent His time with His disciples, met His disciples frequently, and talked about His ministry significantly. Jesus had places, channels and systems to make intimate relations. For this reason, a pastoral leadership team also needs a system to develop an intimate relationship and good communication.

Relationship between Pastoral Leadership Team and Church Growth

Roles of Pastoral Leadership Team in Church Growth

Church growth and a pastoral leadership team have a deep relationship. The role of a pastoral leadership team is the core and head of a church. A pastoral leadership team suggests visions which are given by God to members, decides directions and methods to fulfill their

visions, and leads church leaders and members to achieve their visions. These roles have a great impact to church growth because the role is a basic and essential factor in church growth.

Finding and Suggesting Visions

Vision is fundamental and a core element in church growth. In Prov 29:18 (KJV), the word vision is mentioned in that “where there is no vision, the people perish.” The word vision is translated in another word in the New International Version: “Where there is no revelation, people cast off restraint.” The difference between vision and revelation is that visions can be made by people but revelation is from God. Thus, the real meaning of vision in a church ministry is to include God’s will.²⁸ In chapter one, the researcher mentioned that God’s will is growth of the church. For this reason, a vision, which is given by God, is a necessary element in church growth.

A pastoral leadership team finds and suggests visions that are given by God in a church. A pastoral leadership team introduces God’s vision to its church members. The role of a pastoral leadership team is so important for church ministry because it is to define directions and purposes of a church. For this reason, a pastoral leadership team makes an effort to find proper visions and suggest them to church members clearly.

A pastoral leadership team should check its visions to reflect God’s will to church growth. A pastoral leadership team finds and suggests visions to church members. If the visions do not include God’s will, the church will decline and become unhealthy. In addition, the church will do its ministry for desire of pastors or desire of church members. To avoid this situation, a pastoral leadership team always needs to check its vision in God’s will.

²⁸ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving people on to God’s Agenda* (Nashville: Broadman & Holman Publishers, 2001), 69.

Deciding Ministry Directions and Methods

A pastoral leadership team decides its direction and methods of ministry. Finding and suggesting vision is related with what pastors do in ministry but deciding ministry directions and methods is related to how pastors do their ministry. A position of a pastoral leadership team is the head in the body. This means that pastoral leadership teams should select what they do and also how they do it. Through this decision, a church can grow and mature.

Deciding ministry directions and methods is also important in church growth. In the book *Perimeters of Light*, an anonymous author mentions, “Methods are many, principles are few. Methods many change, but principles never do.”²⁹ There are many methods to directions to achieve God’s will; therefore, every church should find at least one more proper method to fulfill God’s will. If a pastoral leadership team has correct visions but the team does not have proper methods, the team cannot fulfill its goals. From the point of view of fulfilling God’s visions, directions and methods are also important in church ministry.

Nonbiblical methods will hinder church growth. Some methods are not biblical, so they can influence church growth negatively. If a pastoral leadership team selects nonbiblical methods for church growth, the church will decline or be unhealthy. For this reason, the role of a pastoral leadership team to decide methods to achieve God’s will has great impact to church growth.

Leading Church Leaders and Lay Members

Another role of a pastoral leadership team is leading church leaders and lay members. Lay members and certain church leaders need leaders who lead them to God’s agenda. They should receive nurturing, care, and mentoring from their leaders. A pastoral leadership team

²⁹ Elmer L. Towns, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago: Moody Publishers, 2004), 139.

should have concerns about each church leader or lay members' maturity, growth, and development.

Leading church leaders and lay members is significant for church growth. A pastoral leadership team finds and suggests God's visions to its church. Then, each church leader and lay members make an effort to fulfill the visions in their life. For church growth, church leaders and lay members should participate in church ministry. Therefore, the role of a pastoral leadership team, which is leading church leaders and lay members, is related to church growth.

There are examples of leading church leaders and lay members. In 1 Cor 4:16-17, Paul sent Timothy to the church in Corinth to teach Paul's instructions. Paul and Timothy are the leadership team and they taught, cared, nurture, and encouraged the church leaders and members in Corinth. In Eph 6:21-22, Paul sent Tychicus to the Church in Ephesus to lead church members as follows: "Tychicus, the dear brother and faithful servant in the Lord, will tell you everything, so that also may know how I am and what I am doing. I am sending him to you for this very purpose, that you may know how we are, and that he may encourage you." Tychicus is also a leadership team member and he was sent to the church in Ephesus to encourage the church members. In these examples, Paul sent his leadership team members to some local churches to lead church leaders and church members. This is a significant task for Paul's ministry team because through this ministry, local churches learned right instructions, received proper encouragement, and care to grow in Jesus.

In chapter three, the author dealt with definition of biblical pastoral leadership team and the biblical concepts of pastoral leadership team such as refreshment time, intimate relationship with God, conforming to God's character, golden rule, submission to authorities, the role of position in the body, law and rule based decision making system, servant leadership, intimate

relationship within team members, and the roles of pastoral leadership team in church growth.

These are significant concepts to develop a biblical pastoral leadership team in South Korean

Presbyterian churches. In the next chapter, the author will mention survey research that is used in

this thesis.

CHAPTER 4

Survey and Analysis

The Purpose of the Survey Research

The purpose of this survey is to inspect the current state of pastoral leadership teams in South Korean Presbyterian churches, to identify the relationship between church growth and a pastoral leadership team, and to find elements or principles for a biblical pastoral leadership team. To conduct this survey, the researcher contacted fifty pastors who are serving in South Korean Presbyterian churches as a pastor and through a Google survey, the researcher corrected the information which included their responses.

This thesis mentions this survey twice. First, in chapter two, the researcher showed some of the parts in this survey, such as the current situation of pastoral leadership teams within South Korean Presbyterian churches (Figure 2.7 to Figure 2.25). According to the result of the survey, there are some non-biblical elements in the pastoral leadership teams including individual, interpersonal, and organizational factors. To solve the non-biblical elements, the researcher mentioned the biblical pastoral leadership team in chapter three, providing the proper solution for current non-biblical pastoral leadership teams within South Korean Presbyterian churches. To support the insistence in chapter three, the researcher mentions other parts in this survey in chapter four (Figure 4.1 to 4.23).

Respondents' Basic Information of the Survey Research

42% of respondents responded that average Sunday attendance including Sunday school is 300-1000 people. 8% of respondents have 1-100 people in their church attendee, 22% of respondents have 100-300 people, and more than a 1000 people is 28% (Figure 4.1). 42% of respondents responded that the number of serving pastors including part-time pastors in their

church is 2–5 people. 6–10 people is 24% and more than 11 people is 34% (Figure 4.2). 58% of respondents responded that their churches have not grown over the past three years like Sunday attendance numbers (Figure 4.3).

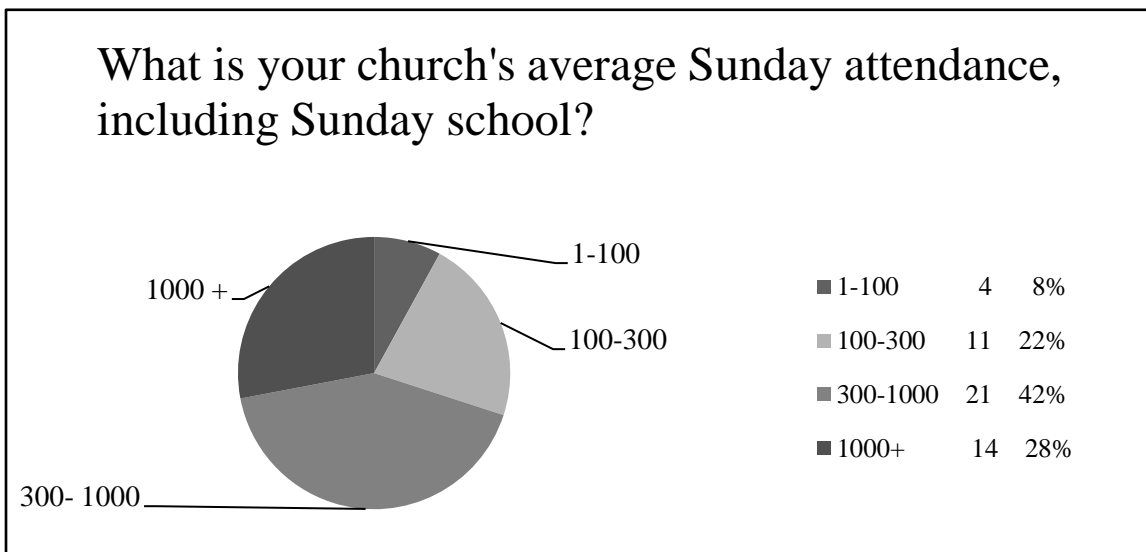


Figure 4.1. The Result of Survey - Question 1

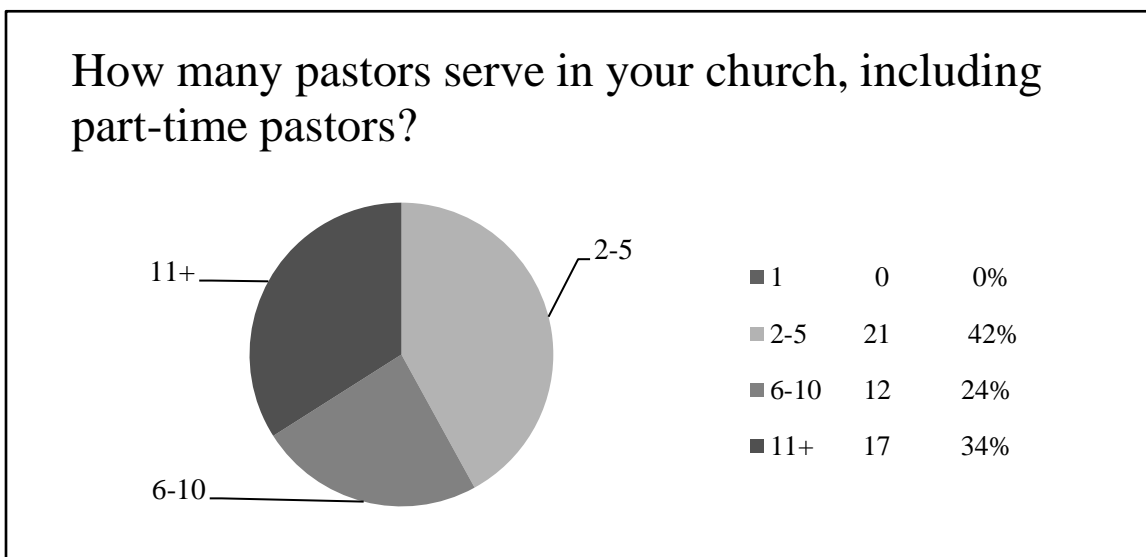


Figure 4.2. The Result of Survey - Question 2

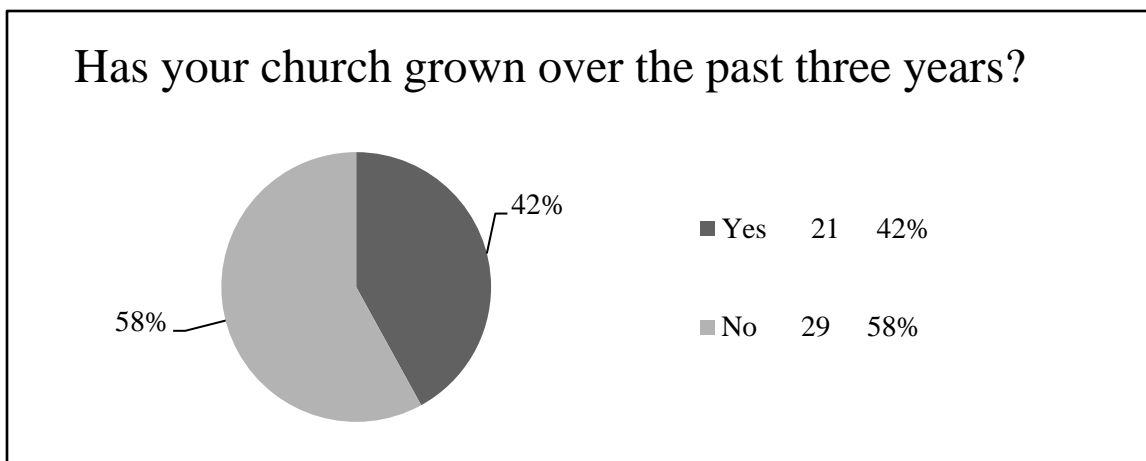


Figure 4.3. The Result of Survey - Question 4

Survey of Individual Factors

There are four individual factors in a pastoral leadership team such as physical health, emotional health, spiritual health, and mature character. According to chapter two, there are some problems in the four individual factors in pastoral leadership teams in South Korean Presbyterian churches (Figure 2.7, 2.8, 2.9, 2.10, 2.11, 2.12). Survey questions 7, 9, 13, 15, and 16 present the reasons why the pastoral leadership team has some problems in their individual factors. In Figure 4.4, the respondents selected three reasons of physical problems such as lack of exercise (50%), heavy work (44%), and pressure for success in ministry (28%). In Figure 4.5, the respondents presented three major reasons such as heavy work (48%), lack of communication with a senior pastor (42%), and lack of rest time (40%) as to why pastors in South Korean Presbyterian churches have emotional problems. In Figure 4.6, the respondents mentioned that laziness (56%) and lack of personal time due to heavy work (26%) are main reasons why pastors in South Korean Presbyterian churches do not have enough time to relate with God. In Figure 4.7, the respondents insisted that the thinking of “not a big deal” (50%) and social customs are main reasons why pastors committed illegal and dishonest behavior. In Figure 4.8, the respondents

agreed that conforming one’s life to God’s character is helpful in enhancing a pastor’s honesty and integrity (56% strongly agree and 38% agree).

The following figures are the survey of individual factors questions 7, 9, 13, 15, and 16.

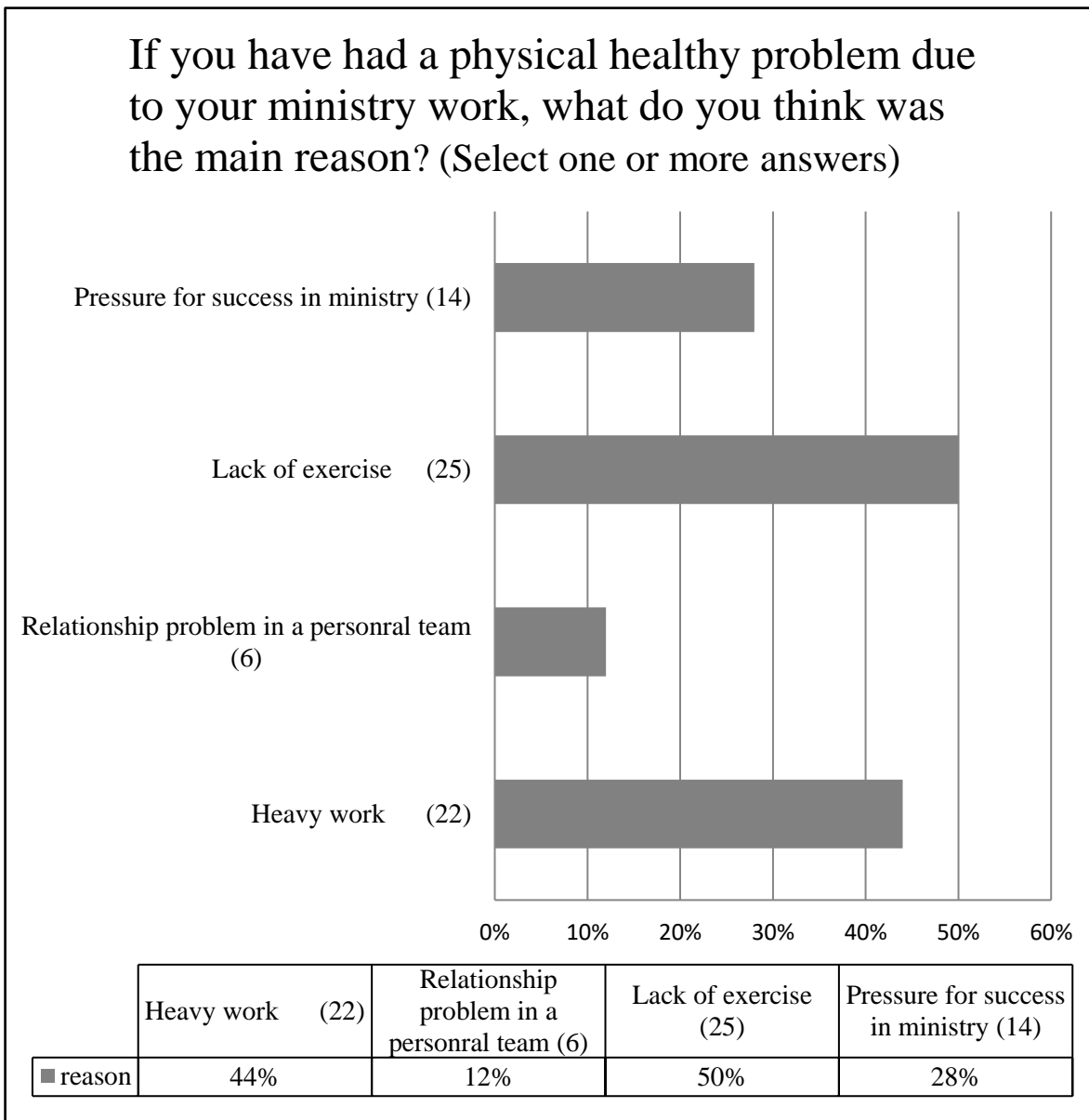


Figure 4. 4. The Result of Survey - Question 7

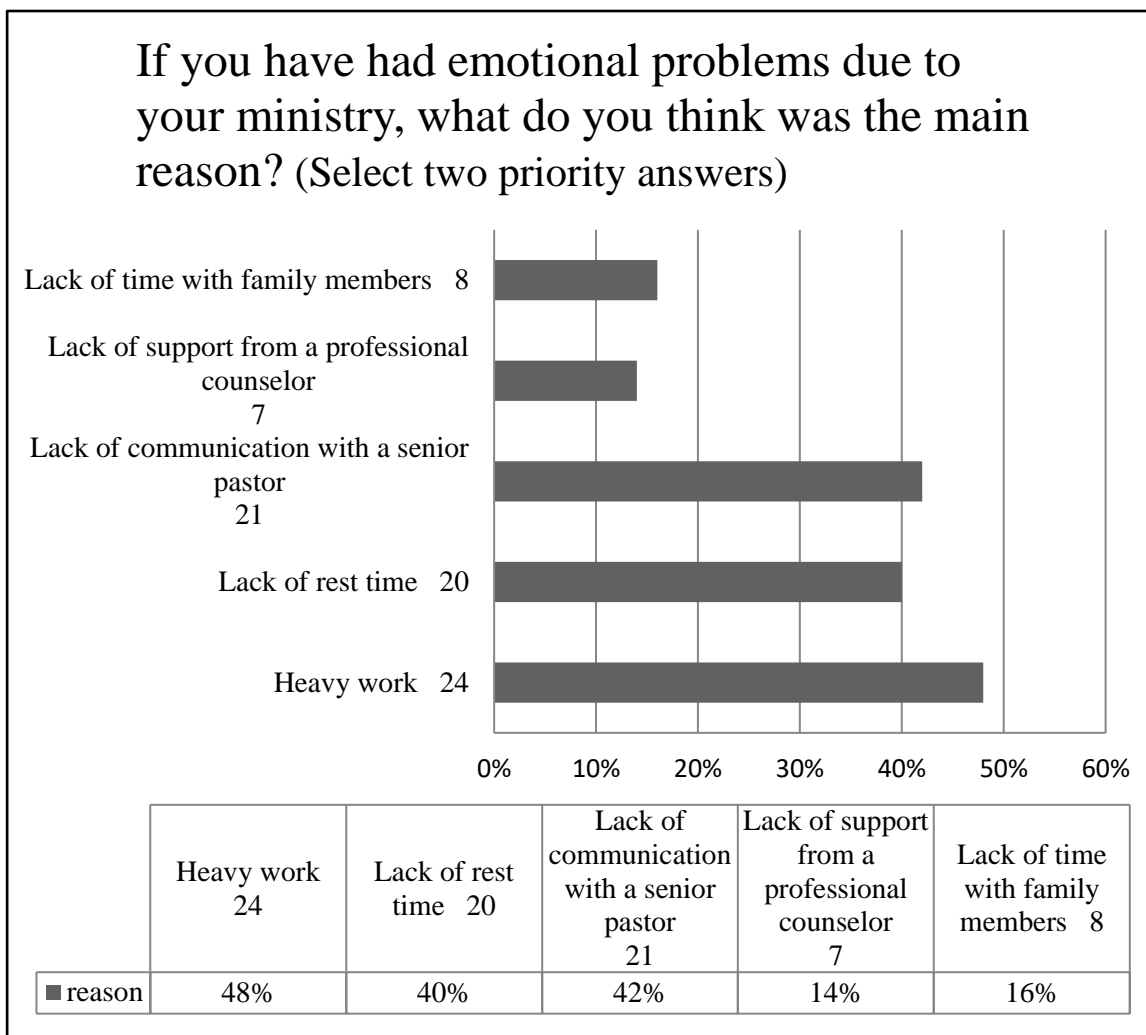


Figure 4.5. The Result of Survey - Question 9

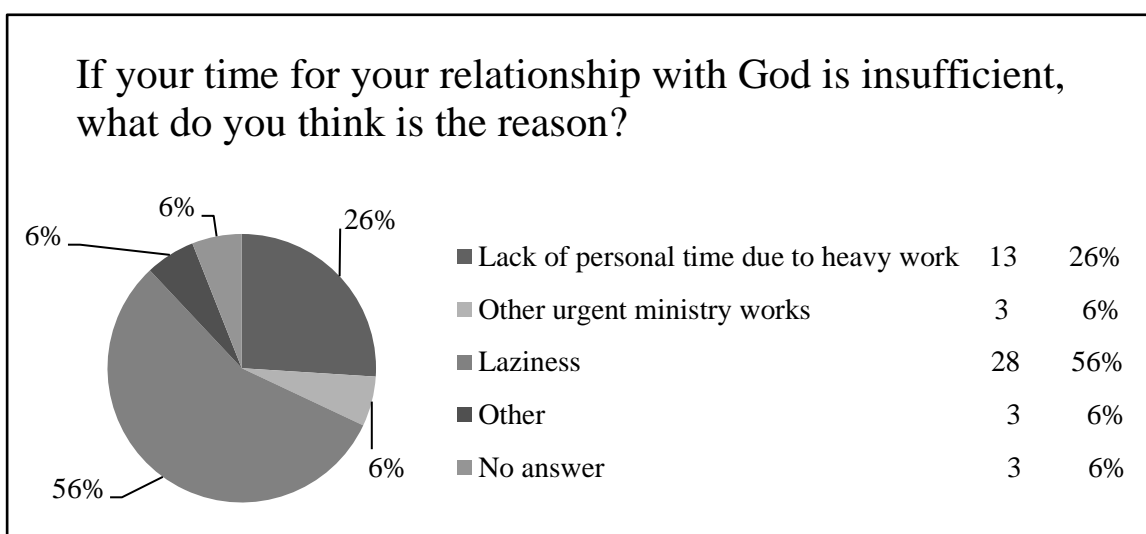


Figure 4.6. The Result of Survey - Question 13

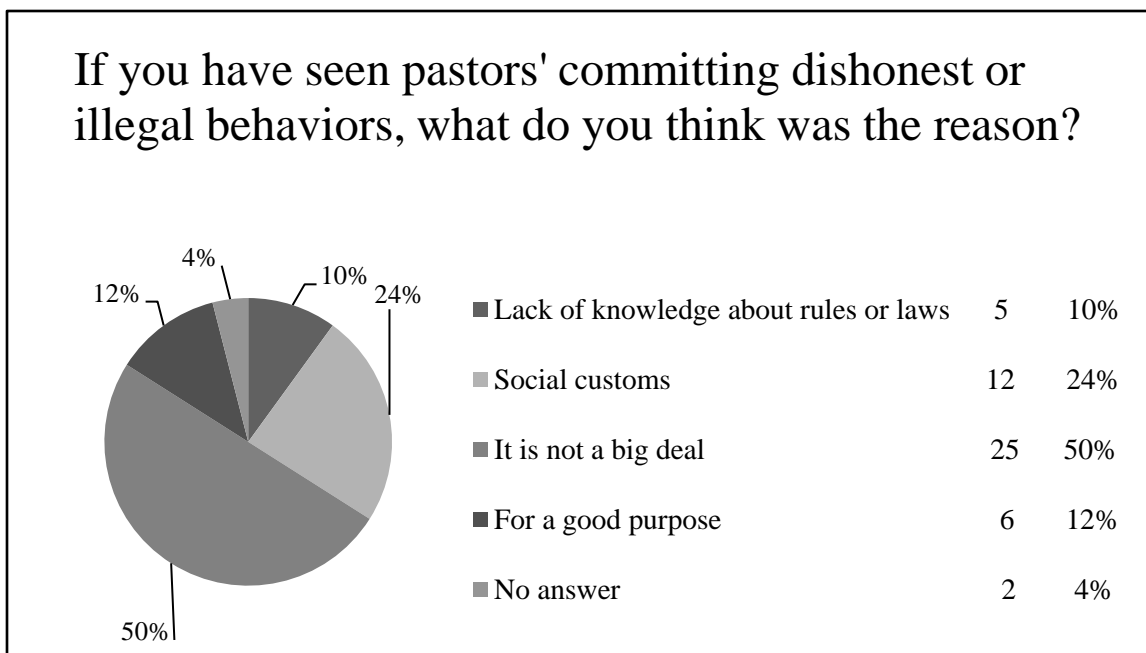


Figure 4.7. The Result of Survey - Question 15

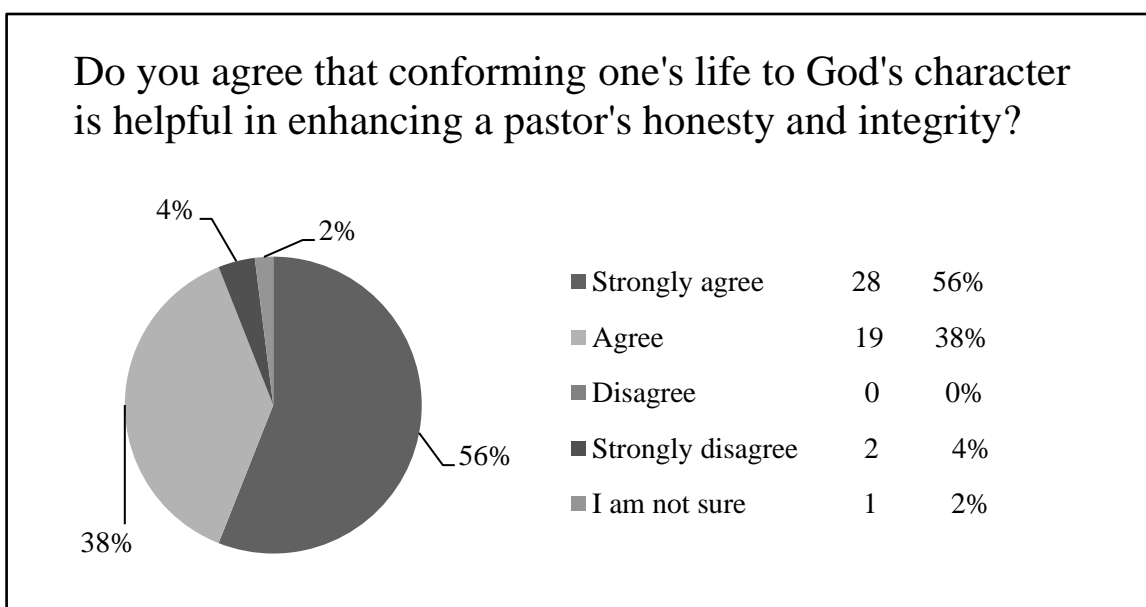


Figure 4.8. The Result of Survey - Question 16

These figures indicate that pastors in South Korea Presbyterian churches need several elements to recover their physical, emotional, spiritual health, and mature character. First, refreshment time is necessary for them to maintain a healthy condition because heavy work in their physical, emotional, and spiritual health establishes an unhealthy balance. Through

refreshment time, pastors can take a rest and have recovery time. Matthew D. Kim also mentions importance of rest as follows:

God knows that we need rest. That's why he created the Sabbath. He didn't rest because he was tired but to set an example for us. He knew that for some of us our penchant for success or being well liked would drive us to become workaholics. Somehow we convince ourselves that staying busy is the way we should live. Yet the Bible makes it clear that one day a week should be reserved for respite.¹

Second, intimate relational time with God can be useful for them to develop a healthy spiritual condition. According to Figure 4.6, because of laziness and heavy work, the pastors did not have enough time to have a relationship with God. This means that the pastors' lack of intimate relationship with God influences their ministry negatively. For this reason, increasing time with God is a proper solution to have a healthy spiritual condition.

There are several methods such as personal prayer time, reading the Bible, and quiet time in intimate relational time with God. One of the methods is prayer time. Increasing prayer time is useful for a pastor to develop a healthy spiritual condition because prayer is invitation to God and join with God.²

Third, conforming to God's character is also a useful suggestion to help the pastors' character mature (Figure 4.8). Dishonesty and illegal behaviors, which are in pastoral leadership teams in South Korea Presbyterian churches, are not part of God's character. These immoral behaviors can interrupt pastors' spiritual maturity and can be a barrier for church growth. Aubrey Malphurs mentions "Trust is so important to leadership because people won't follow leaders they

¹ Matthew D. Kim, *7 Lessons for New Pastors : Your First Year in Ministry*. (St. Louis, MO, USA: Chalice Press-Christian Board, 2012), 68, accessed December 15, 2015, ProQuest ebrary.

² Kevin G. Harney and Bob Bouwer, *U-Turn Church : New Direction for Health and Growth*. (Grand Rapids, MI, USA: Baker Books, 2012), 55, accessed December 15, 2015, ProQuest ebrary.

don't trust."³ Church leaders, especially pastors, must have credibility to lead their church members. In the book *Being Leader*, the author also insists "The first ingredient for building leadership credibility is character. Godly character is the foundation of Christian leadership, the essential qualifying element."⁴ For this reason, conforming to God's character is a proper solution for pastors in South Korean Presbyterian churches.

In addition, intimate relationship among pastors in their teams is also a proper solution to make pastors' emotional condition healthy. Increasing meeting time and conversation time is useful for pastors' emotional healthy. According to the book *Staff your Church for Growth*, Gary L. McIntosh states that "healthy teams do not communicate just through e-mail or memos but pursue each other for face to face conversations."⁵ This means that through an intimate relationship, pastors can make healthy a relationship with each other and have a healthy emotional condition.

These four elements are in an area of man's wholeness, which was created by God. Through these elements, pastors in South Korea Presbyterian churches will recover holistically and this will influence their ministry positively. Matthew D. Kim also mentions in his book *7 Lessons for New Pastors* that "God has created us to be whole persons. Just as an integer is a whole number, our bodies don't have separate parts or divisions. It is completely intact. God designed us to be integers by experiencing a healthy balance in all areas of our lives."⁶ For this

³ Aubrey Malphurs, *Being Leader* (Grand Rapids, MI: Baker Books, 2003), 50.

⁴ *Ibid.*, 56.

⁵ Gary L. McIntosh, *Staff Your Church for Growth* (Grand Rapids, MI: Baker Books, 2000), 111.

⁶ Matthew D. Kim, *7 Lessons for New Pastors: Your First Year in Ministry* (St. Louis, MO, USA: Chalice Press-Christian Board, 2012), 61, accessed December 15, 2015, ProQuest ebrary.

reason, pastors in South Korea Presbyterian churches should be recovered through refreshment time, intimate relational time with God, other pastors, and conforming to God's character.

Survey of Inter-Personal Factors

There are three factors in the inter-personal area, which are communication, attitude, and trust. According to chapter two, in pastoral leadership teams in South Korea Presbyterian churches there are unhealthy elements in this area (Figure 2.13, 2.15, 2.16, 2.17, 2.18). Through this inter-personal survey, people can know the reasons and solutions to make a healthy pastoral leadership team in this area. In Figure 4.9, the respondents selected three main reasons such as hierarchical Confucian culture (46%), lack of communication channels (40%), and lack of intimacy within team members (36%) as to why their communication is not enough in their team. In Figure 4.10, the majority of respondents agreed (strongly agree 22% and agree 66%) that the development of the intimate relationship with others and the improvement of their communication system could be helpful for their communication problem. In Figure 4.11, the respondents mentioned that authority abuse (30%) and personal attitude or attribute (54%) are main reasons why pastors treated other pastors inhumanely in their team. In Figure 4.12, most of respondents agreed (strongly agree 38% and agree 56%) that the Golden Rule is helpful for pastors to respect other pastors in their team. In Figure 4.13, most of respondents agreed (strongly agree 26% and agree 68%) that knowing their roles in their pastoral team and cooperating with each other is beneficial for church growth. In Figure 4.14, the majority of respondents (62%) mentioned that bad behavior such as breaking promise (12%), breaking laws or rules (28%), spreading gossip (16%), and dishonesty (6%) is the main reason why pastors cannot trust each other. The following figures are inter-personal factors questions 18, 19, 21, 22, 25, and 28.

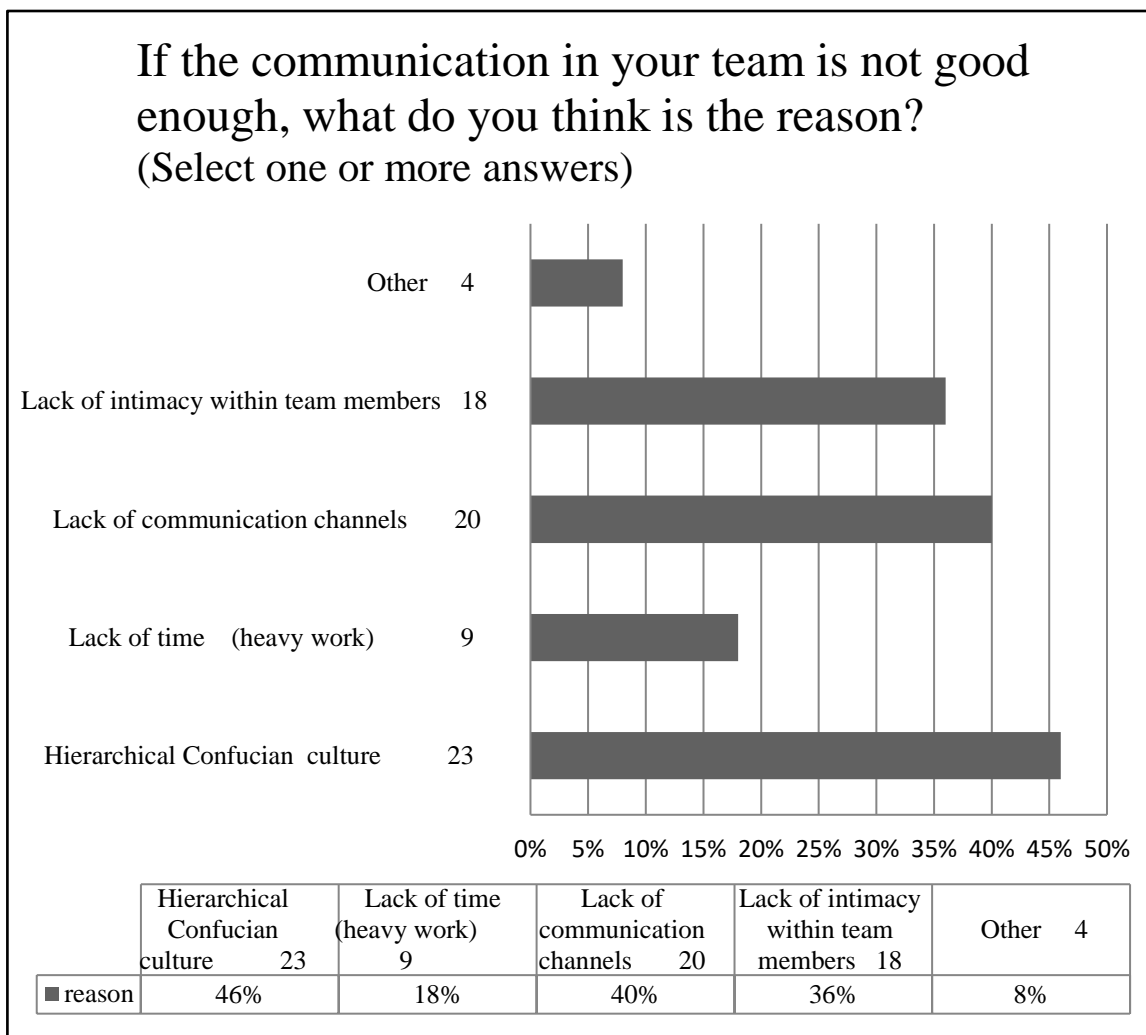


Figure 4.9. The Result of Survey - Question 18

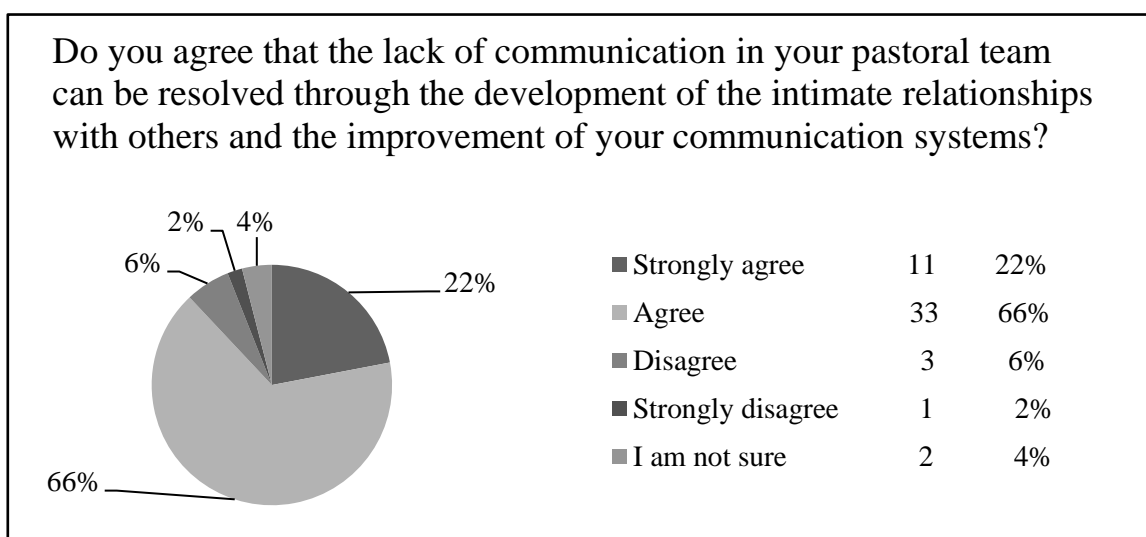


Figure 4.10. The Result of Survey - Question 19

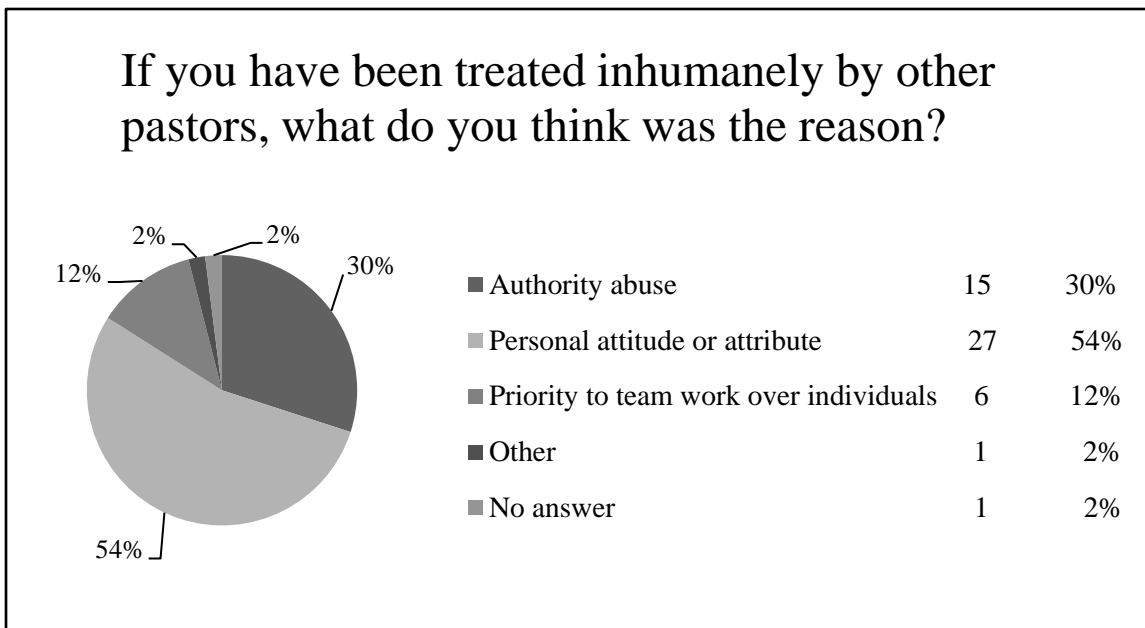


Figure 4.11. The Result of Survey - Question 21

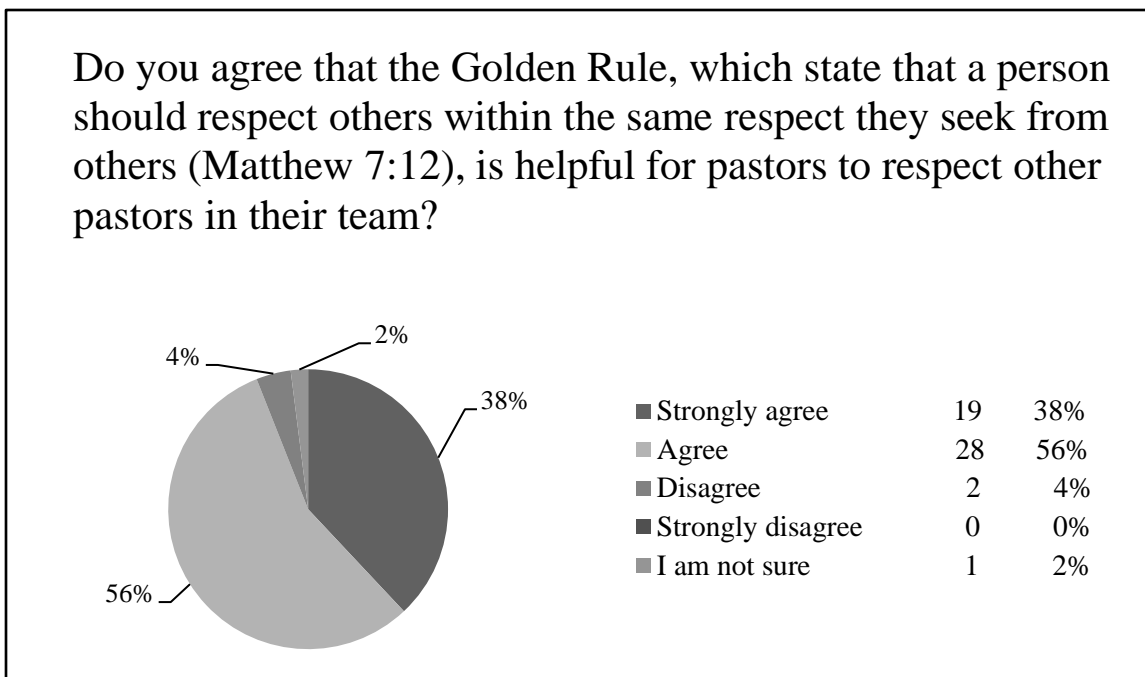


Figure 4.12. The Result of Survey - Question 22

Do you agree that if pastors know their roles in their team and cooperate with each other, it is beneficial for the church's growth?

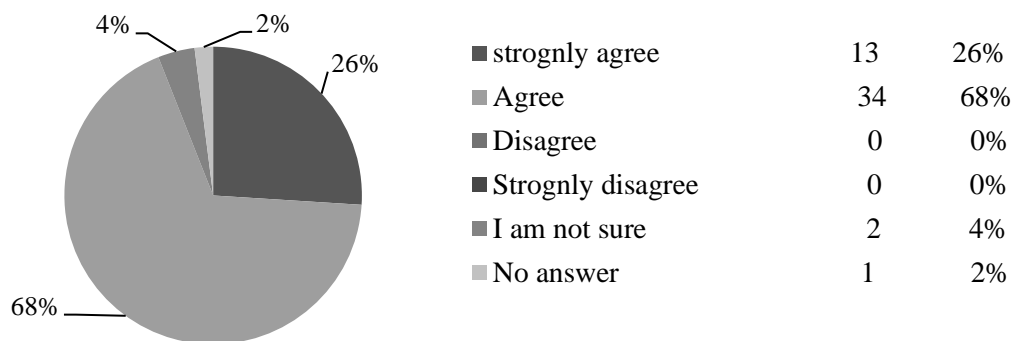


Figure 4.13. The Result of Survey - Question 25

When you do not trust other pastors in your team, what do you think is the reason?

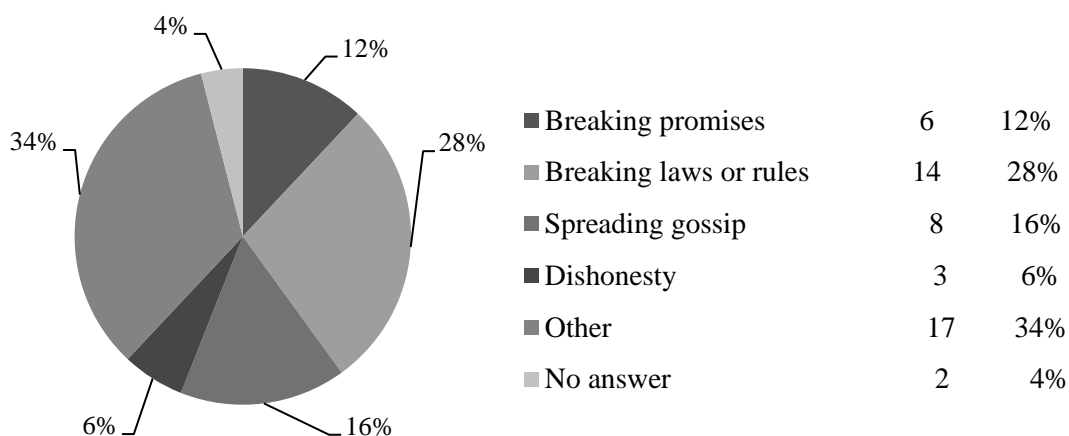


Figure 4. 14. The Result of Survey - Question 28

These figures indicate that pastoral leadership teams in South Korea Presbyterian churches need several elements to develop enough communication, good attitude, and trust for each other. First, through intimate relationships, each pastor can develop his communication (Figure 4.9 and 4.10). Lack of communication causes several problems in pastoral leadership teams. Gary L. McIntosh mentions some problems as follows:

Key staffers are not speaking to each other. Hostile camps have formed. Working together on projects happens only among team members who are friendly with each other. Staff members resist assignments outside their normal roles. Key information is held by a small subgroup and not shared with others outside the group⁷

To avoid these problems, a pastoral leadership team needs healthy communication through intimate relationship.

Second, to develop their communication they need a system of communication channels or regular meetings (Figure 4.9 and 4.10). The ability of effective communication is the number one relational need.⁸ Without effective communication, a pastoral leadership team cannot be healthy. However, today church people do not have enough effective communication in their church. Stephen A. Macchia mentions this situation in his book *Becoming a Healthy Church*:

We don't take time to listen to opposing points of view; instead, we insist on asserting our position and alienate the audience we are seeing to reach. In addition, when we refuse to listen to the other side of an issue, we can become terribly wrong about the other person's position or background and miss that person's heart for God.⁹

⁷ McIntosh, *Staff Your Church for Growth*, 155.

⁸ Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker Book, 1999), 105.

⁹ Ibid.

Effective communication is to have enough chances to talk and listen. For this reason, to effectively communicate South Korea Presbyterian church pastoral leadership teams need enough communication channels and regular meeting.

Third, to treat each other humanely in the pastoral leadership team in South Korea Presbyterian churches by the Golden Rule is necessary. The Golden Rule is that a person should respect others within the same respect they seek from others.¹⁰ Jim Putman also insists “there must be humility and sacrifice if a team is to win”¹¹ which means that if a team wants to win, the member should respect and honor each other in their team. In addition, Kennon L. Callahan also mentions that “We honor one another’s gifts. We work together as a whole team.”¹² This means that each member should show honor mutually and work together to be a healthy church. This concept can be also adjusted in a pastoral leadership team. For this reason, the Golden Rule is the proper concept to equip humane attitude for each pastor in South Korea Presbyterian churches (Figure 4.11 and 4.12).

Fourth, knowing the role of position in the body is also a useful concept for pastors to show good attitude to each other in a pastoral leadership team. To be specific, a head in a body should lead their body members kindly and respectfully, and the members of the body should follow and obey their head’s authority because this is the role of position in the body (Figure 4.11 and 4.13).

Fifth, the concept of submission to authority is the proper alternative for relationship and cooperation in a pastoral leadership team (Figure 4.11). Each pastor needs to obey the authority

¹⁰ The Golden Rule is based on Matthew 7:12 in the Bible.

¹¹ Matthew D. Kim, *7 Lessons for New Pastors: Your First Year in Ministry*. (St. Louis, MO, USA: Chalice Press-Christian Board, 2012), 178, accessed December 15, 2015, ProQuest ebrary.

¹² Kennon L. Callahan, *Twelve Keys to an Effective Church: Strong, Healthy Congregations Living in the Grace of God* 2nd Ed. (Hoboken, NJ, USA: Jossey-Bass, 2009), 134, accessed December 16, 2015, ProQuest ebrary.

in his or her team because disobeying authority is harmful in healthy pastoral leadership team. In addition, abuse of authority is also a problem because abuse of authority is disobedient. To be specific, God gives authority to a senior pastor, but if the pastor abuses this authority, the pastor is disobedient to God. For this reason, the concept of submission to authority alternates disobedience and abuse of authority and make a healthy pastoral leadership team.

Sixth, conforming to God's character is beneficial for pastors to trust each other (Figure 4.14). Each pastor's character is important for not only the individual area, but also inter-personal area. To be specific, every pastor should conform to God's character because they were created in God's image. In addition, each pastor's character influences other pastors in the team ministry. If a pastor's behavior is not honest, other team members cannot trust the pastor. For this reason, conforming to God's character is useful for a good attitude in a pastoral leadership team.

Survey of Organizational Factors

There are four factors in the organizational area in a pastoral leadership team such as making visions and goals, decision making system, sufficient concern and effort to satisfy staff, and conflict resolution. According to chapter two, pastors in South Korean Presbyterian churches felt insufficiency and weakness in these areas (Figure 2.20, 2.21, 2.22, 2.23, and 2.24).

The survey of organizational factors in this chapter indicates why these areas are unhealthy and provides a suggestion to improve the current weak situation. In Figure 4.15, 90% of respondents (strongly agree 30% and agree 60%) agreed that if a pastoral leadership team finds its roles and plays the roles faithfully, the team can suggest sound and practical visions and goals to the church. In Figure 4.16, the respondents had several reasons such as lack of communication (38%), hierarchical decision-making system (38%), lack of consideration about

person opinions in the decision-making process (36%), and lack of control in the system (24%) as to why their decision-making system is insufficient. In Figure 4.17, 92% of respondents agreed that acknowledging authority given by God and forming a law and rule based decision-making system is the solution for the current decision-making system. In Figure 4.18, 92% of respondents agreed that servant leadership can supply each pastor's needs in their team. In Figure 4.19, the respondents had several reasons such as absence of coordinators or systems (48%), temporary solution (40%), and lack of personal effort and devotion (32%) as to why their conflicts and arguments were not resolved well. The following figures are organization factors questions 31, 32, 34, 35, 37, 38, and 41.

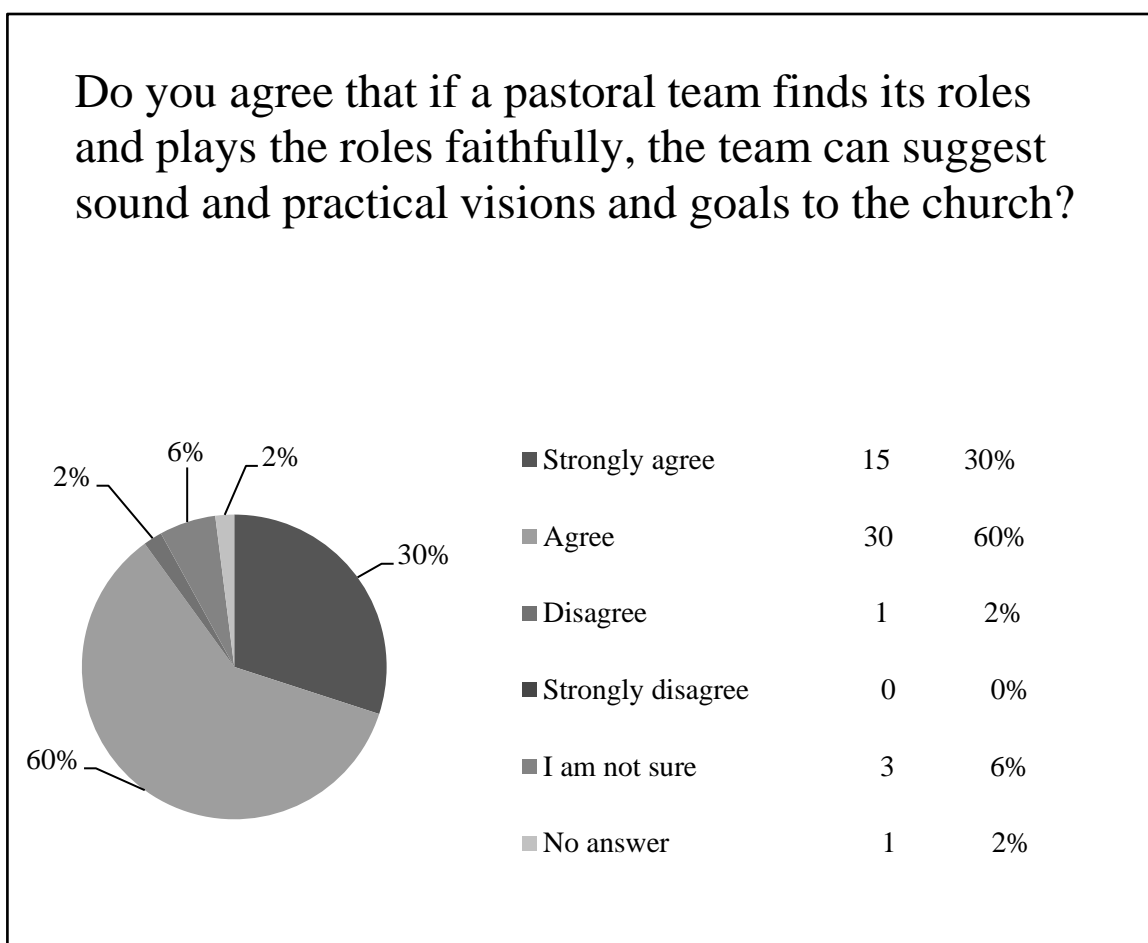


Figure 4.15. The Result of Survey - Question 32

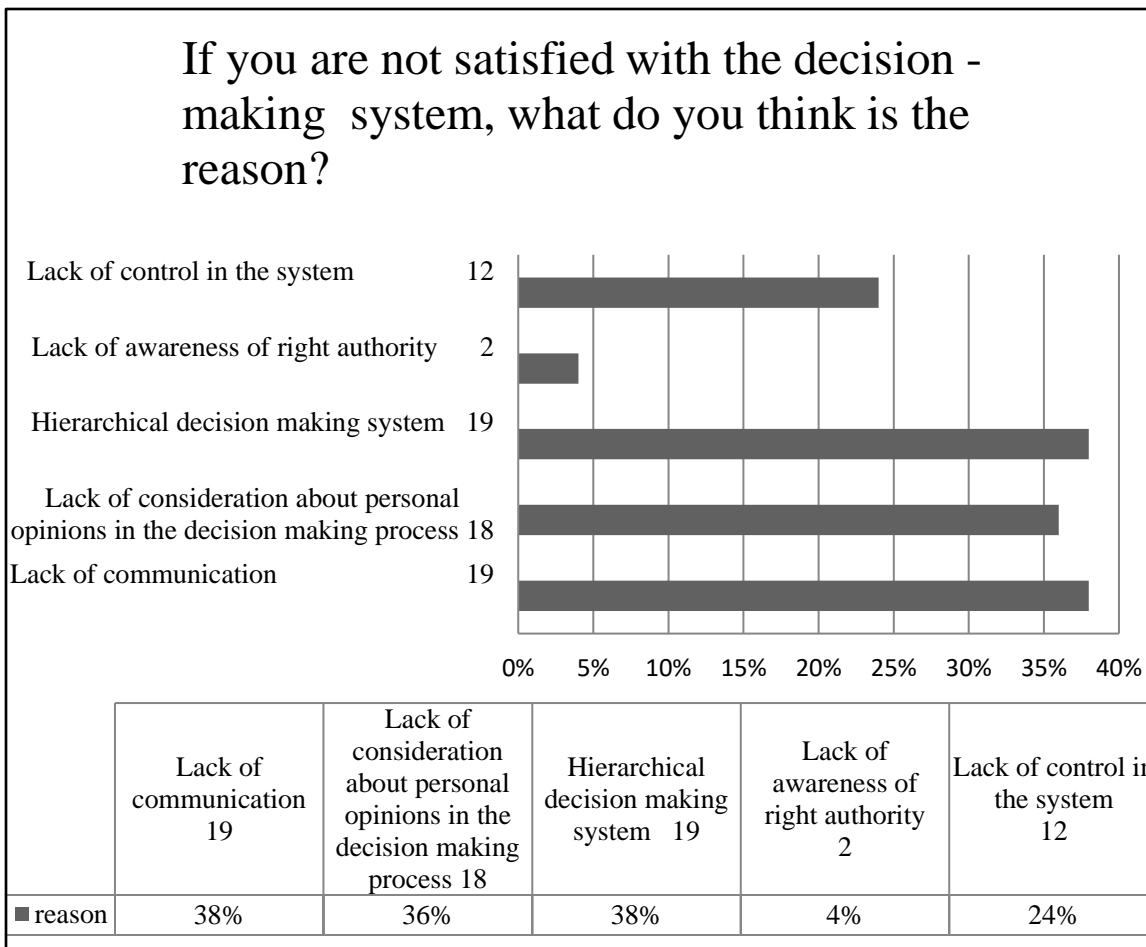


Figure 4.16. The Result of Survey - Question 34

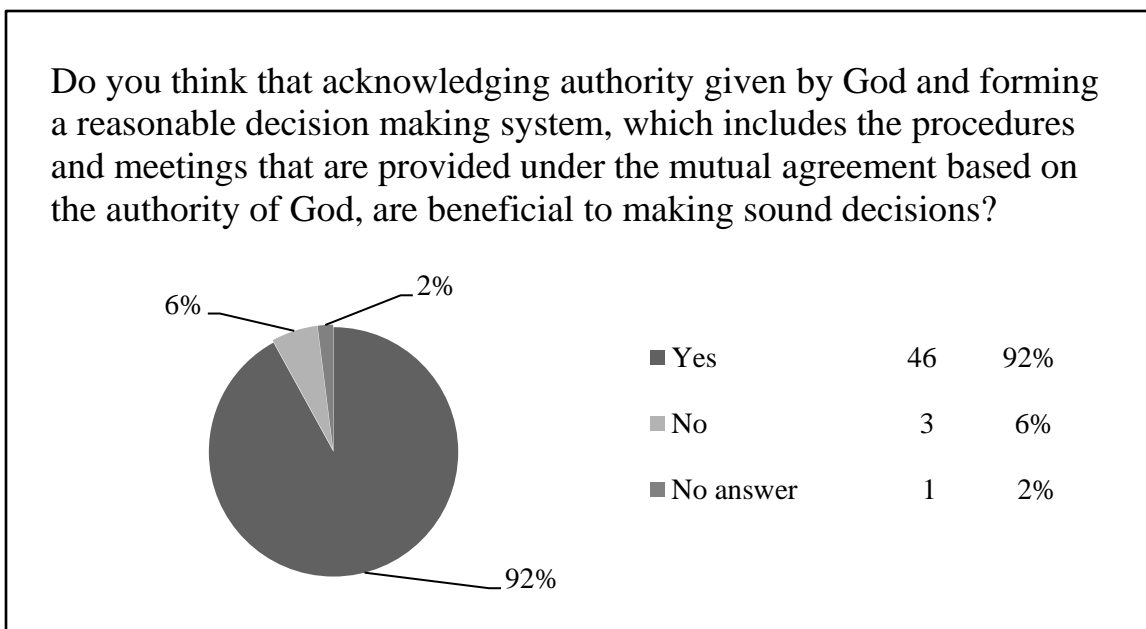


Figure 4.17. The Result of Survey - Question 35

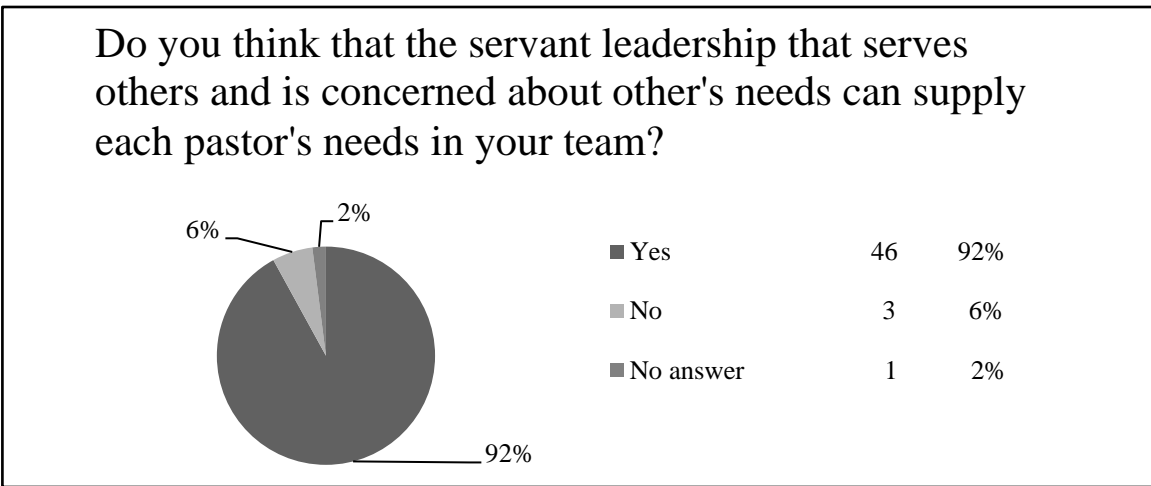


Figure 4.18. The Result of Survey - Question 38

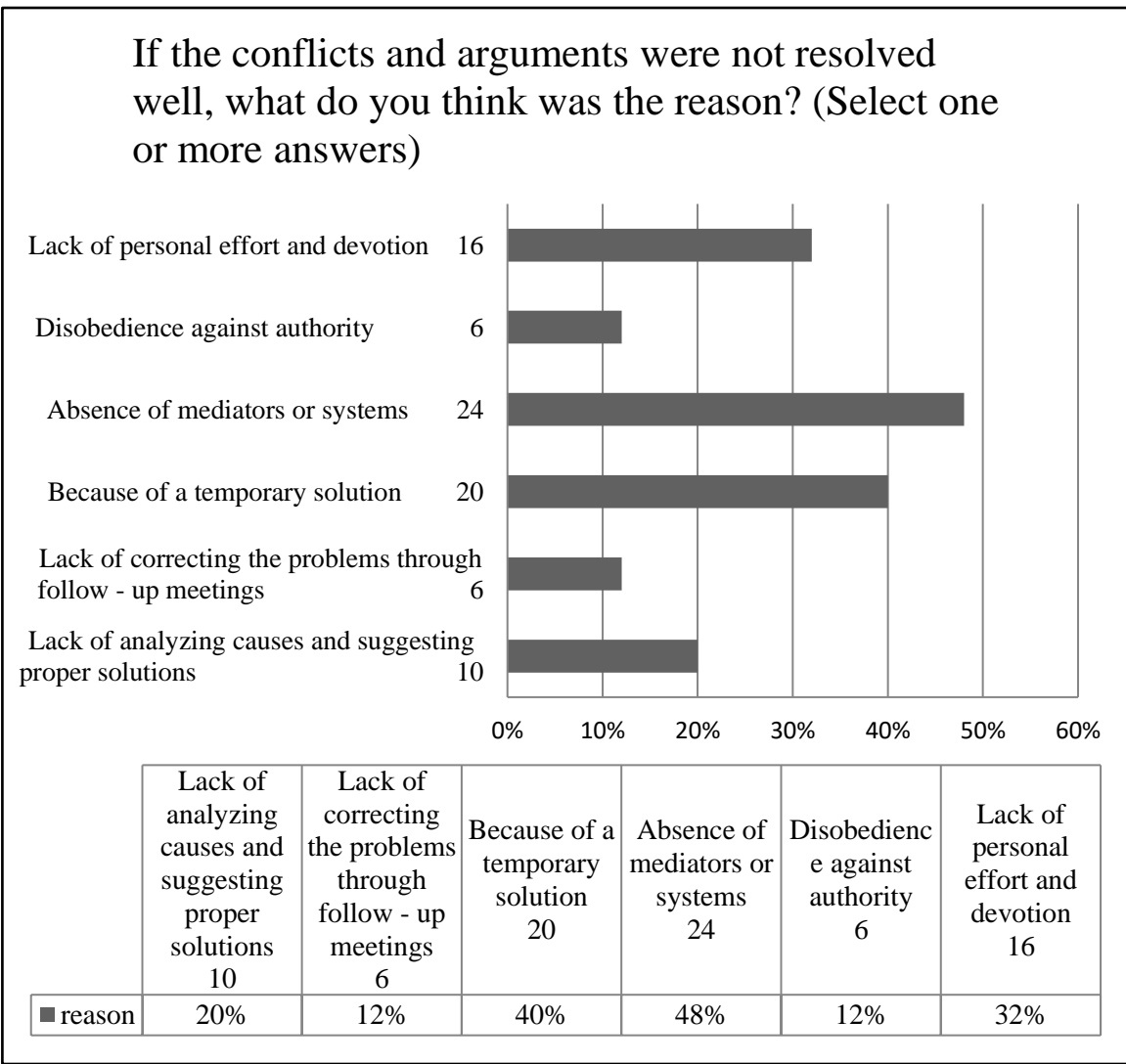


Figure 4.19. The Result of Survey - Question 41

Through the survey of organization factors, people can know several proper solutions which recover weakness or disadvantages in current organization area such as making visions and goals, decision-making system, sufficient concern and effort to satisfy staff, and conflict resolution.

First, the concept of the role of position in the body is beneficial for their church vision and goals (Figure 4.16). According to the book of *Spiritual Leadership*, spiritual leadership is moving people on to God's agenda.¹³ In other words, spiritual leaders should lead people to God's ministry such as introduce God's vision and suggest God's direction. This concept can be applied to pastoral leadership teams because the teams also have role of a leader in the whole church. To be specific, leaders can lead people and leadership teams can lead the whole church. For this reason, if pastoral leadership teams know their role in their church on a holistic level, they can suggest right vision and goals in their church.

Second, the concept of law and rule based decision-making system is also a useful concept to make a good decision-making system (Figure 4.17). This decision-making system has several elements such as reasonable processes, which is agreed by team members, participant's authority, which is given by God, and reasonable meeting, council or board. This council or board can prevent weakness of a single person's leadership. Aubrey also mentioned the advantage of a board stating, "No single person can know it all or make the best decisions all the time."¹⁴

¹³ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: B&H Publishing Group, 2001), 20.

¹⁴ Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders* 3rd Ed. (Grand Rapids, MI, USA: Baker Books, 2013), 212, accessed December 15, 2015, ProQuest ebrary.

Fourth, the concept of submission of authority is a useful method for a decision-making system. In a pastoral leadership team, God gave different authority to each pastor, so each pastor should obey their high position pastors (Figure 4.17). Gary L. McIntosh mentions “keys to an effective team” in his book.¹⁵ One of the keys is clear communication and to explain the concept of clear communication the author mentions, “different ideas and points of view are expressed freely and politely.”¹⁶ Essentially, each member in a team can express their idea freely, but they have some limitations, which is authority from God. Hence, each pastor should obey the authority in their team for a clear decision-making system.

Fifth, servant leadership is beneficial for meeting each pastor’s needs and resolving conflict because servant leadership concerns others’ difficulty and makes an effort to solve others’ problems (Figure 4.18 and 4.19). Aubrey Malphurs mentions servant leadership as follows: “Jesus came to serve and give his life for many, and so also must our service be to benefit others, not ourselves. Servant leadership is selfless.”¹⁷ This means that servant leadership focuses on others so through servant leadership pastoral leadership teams in South Korea Presbyterian churches can resolve conflicts in their teams.

Survey of Relationship between Church Growth and Pastoral Leadership Team

A pastoral leadership team strongly relates to church growth. In chapter three, the author already mentioned the deep relationship between pastoral leadership teams and church growth theoretically. In this chapter, the author supported the insurances that are mentioned in chapter three through the survey which are dealt with in this thesis. According to the Figure 4.20, the

¹⁵ McIntosh, *Staff Your Church for Growth*, 96.

¹⁶ *Ibid.*, 97.

¹⁷ Malphurs, *Being Leaders*, 39.

majority respondents agreed with the strong relationship between pastoral leadership team and church growth. To be specific, the respondents selected three major factors of growth in their church, which are sermon, pastoral team, and discipleship training. This means that a pastoral leadership team is one of three major elements for church growth.

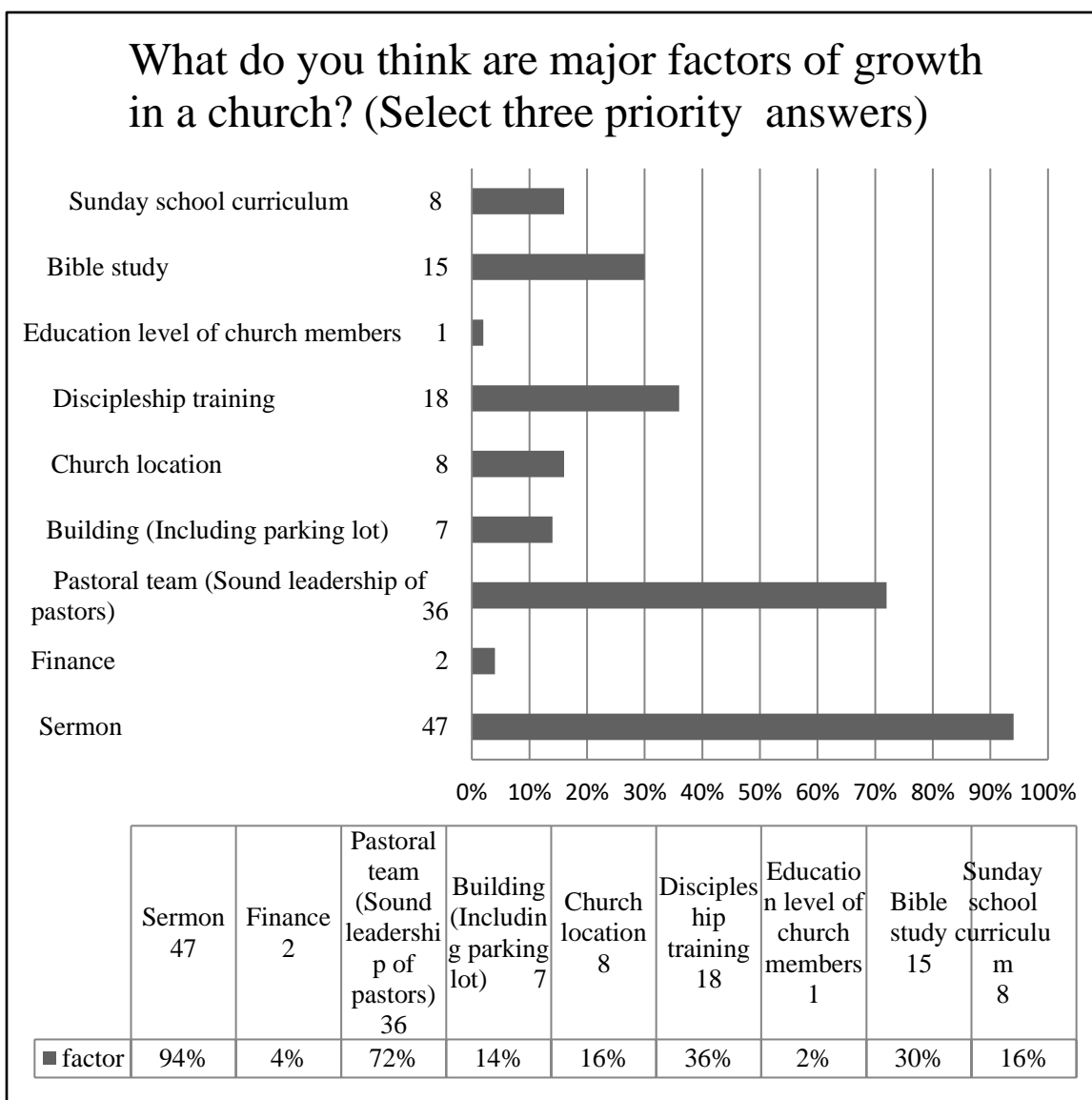


Figure 4. 20. The Result of Survey - Question 3

According to the Figure 4.21, 98% of respondents agreed that an unhealthy pastoral leadership team is negatively influencing their church. Most of the respondents strongly acknowledge the relationship between pastoral leadership team and church growth. Therefore, Figure 4.21 emphasizes that an unhealthy pastoral leadership team negatively influences church growth.

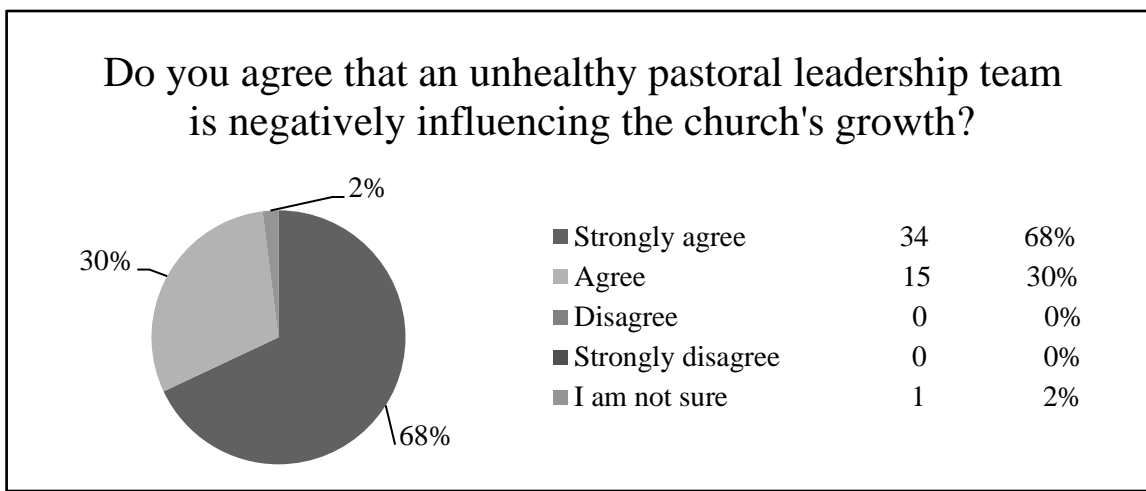


Figure 4.21. The Result of Survey - Question 5

In this chapter, the author shows many charts that indicate practical data from the result of the survey to support the author's insistence in chapter three. This practical data becomes strong proof to support the theoretical assertion in chapter three. Figure 4.4 to 4.8 include individual factors, Figure 4.9 to 4.14 deal with inter-personal factors, Figure 4.15 to 4.19 indicate organizational factors, and Figure 4.20 and 4.21 show the relationship between church growth and a pastoral leadership team. In chapter five, the author will mention five steps to develop a biblical pastoral leadership team in South Korean Presbyterian churches.

CHAPTER 5

Five Steps for Developing Biblical Pastoral Leadership Teams within South Korean Presbyterian Churches

South Korean Presbyterian churches need five steps to develop biblical pastoral leadership teams. The five steps are observation, analysis, prescription, application, and feedback. Through these five steps, each church can inspect its situation, find its weakness, select a proper solution, apply the solution into its church pastoral leadership team, and correct nonbiblical elements. Hence, through these five steps a South Korean Presbyterian church can develop biblical pastoral leadership teams.

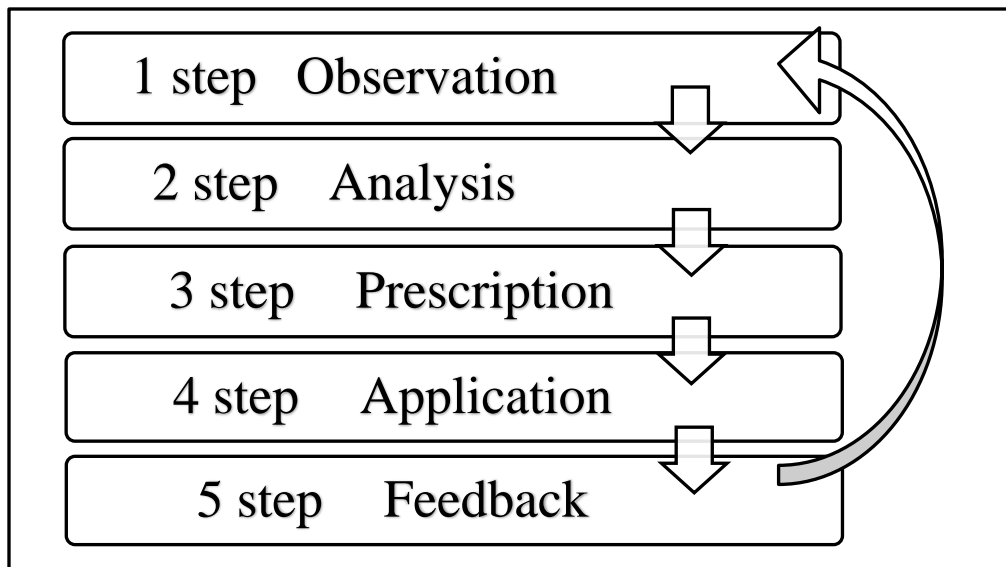


Figure 5.1. Process of Five Steps for Developing Biblical Pastoral Leadership Team

According to Figure 5.1., the five steps need a process starting from step one to five. Stephen A. Macchia also emphasizes the importance of a process in that “we need to assist one another in the process of becoming a healthy church – the pursuit of health and vitality, regardless of the limiting conditions of our lives.”¹ This means that people are not perfect;

¹ Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker Books, 1999), 215.

therefore, people need to help each other in the process to develop a healthy church. For this reason, to develop a biblical pastoral leadership team, a church also needs the process comprised of the five steps above. Through this process the church can evaluate its status of developing a biblical pastoral leadership team. If the church finds unsatisfied elements in the last step, the church can return to step one and follow the next steps repeatedly. Finally, the church can build a biblical pastoral leadership team through this process.

Observation

Observation is the most basic step to develop a biblical pastoral leadership team. Aubrey Malphurs mentions that “every church reflects a unique church model whether traditional or more contemporary,”² which means that each church’s situation is different. A South Korean Presbyterian church’s situation is also different from other South Korean churches, therefore, corrective investigation is the most basic step to develop a biblical pastoral leadership team in South Korean Presbyterian churches.

A questionnaire is an effective tool to research objective opinions in a pastoral leadership team in a South Korean Presbyterian church. These questionnaires can include proper questions to check the current situation in three areas in the team: individual, inter-personal, and organizational factors. Through individual factor questions, pastors can check individual pastors’ condition in their team such as physical health, emotional health, spiritual health, and other characteristics. In addition, pastors can check the relationship or attitude among pastors through the inter-personal factor. Lastly, pastors can also search the status of their team’s role or fulfillment as an organization through the organization factor. For this reason, the researcher uses a questionnaire made by the researcher’s survey questions for this project.

² Aubrey Malphurs, *A New Kind of Church* (Grand Rapids, MI: Baker Books, 2007), 163.

The questionnaire's total questions are eighteen and each area includes six questions in Figure 5.2. Through these questions, a South Korean Presbyterian church can evaluate its situation. In addition, the result from this questionnaire is significant material for next step analysis. Therefore, if a South Korean Presbyterian church wants to develop a biblical pastoral leadership team in its church, the church needs to use this questionnaire as the first step.

Questionnaire for evaluating a pastoral leadership team

Individual factor

1. Have you ever had a physical health problem due to your ministry work?

- ① Yes ② No

2. Have you ever had emotional problems such as anger, nervousness, or resentment due to your ministry?

- ① Yes ② No

3. How much time do you spend for personal prayer a day?

- ① Less than 10 minutes
② 10 to 30 minutes
③ 30 minutes to 1 hour
④ 1 to 2 hours
⑤ More than 2 hours

4. How much time do you spend in reading the Bible a day?

- ① Less than 10 minutes
② 10 to 30 minutes
③ 30 minutes to 1 hour
④ 1 to 2 hours
⑤ More than 2 hours

5. Do you think that your daily time for your intimate relationship with God such as personal prayer time, reading the Bible, and quiet time, is enough?

- ① Yes ② No

6. Have you ever seen pastors, including yourself, who are dishonest or do not follow public laws or regulations in your team? (ex. making illegal photo copies or using illegal software)

- ① Always ② Often
③ Sometimes ④ Rarely ⑤ Never

Organizational factors

13. Does your church have visions and goals for the church's growth, which are made by your pastoral team, including a senior pastor?

- ① Yes ② No

14. If your church has visions, do you think that these are going well?

- ① Yes ② No

15. Are you satisfied with the decision - making system in your pastoral team?

- ① Extremely satisfied ② Moderately satisfied
 ③ Slightly satisfied ④ Neither satisfied nor dissatisfied
 ⑤ Slightly dissatisfied ⑥ Moderately dissatisfied
 ⑦ Extremely dissatisfied

16. Do you agree that each pastor's needs are quickly and sufficiently met by the pastoral team in your church? (ex. developing personal ability and support for their ministry needs)

- ① Strongly agree ② Agree
 ③ Disagree ④ Strongly disagree ⑤ I am not sure

17. Have you ever seen conflicts or arguments in your pastoral team?

- ① Always ② Often
 ③ Sometimes ④ Rarely ⑤ Never

18. If you have seen these situations, how do you think that the conflicts or arguments were resolved?

- ① Always resolved well ② Often resolved well
 ③ Sometimes resolved well ④ Rarely resolved well ⑤ Never resolved

Figure.5.2 Questionnaire for Evaluating a Pastoral Leadership Team

Analysis

In the second step, analysis, the information corrected during first step will be reformed into more valuable information because the basic information is integrated and classified. In other words, each piece of information in the questionnaire indicates a phenomenon and/or problem; however, the analyzed information becomes useful to find causes and solutions.

Table 5.1. Analysis Sheet

Individual Factor			Inter-Personal Factor			Organizational Factor		
Title	Number	%	Title	Number	%	Title	Number	%
Physical problem			Communication problem			Lack of vision and goal		
Emotional problem			Lack of mutual respect			Unaccomplished vision		
Spiritual problem (Intimate relationship with God)	Lack of prayer time		Disobey			Decision making system problem		
	Lack of reading bible time		Misusing authority			Insufficient supply for pastor's ministry needs		
Moral character problem			Spread gossip			Conflict problem	Occurring confliction	
			Lack of trust within team				Lack of solving of the confliction	

A South Korean Presbyterian church can analyze the basic information through the observation step by using the analysis sheet (Figure 5.3). In the sheet, “Number” represents the number of responses about each question. The percentage symbol “%” represents the percentage

of responses and total applicants. “Title” means the subject of each question in the questionnaire.

Through the analysis sheet, a South Korean Presbyterian church can derive several analyzed results. First, the number of responses indicates that there is a problem in each title. The applicants naturally responded to the questions in each title when they recognized a problem in their situation.

Second, the percentage indicates the status of the problem. If the percentage in a title is quite high such as 70% or more, the problem is serious. However, if the percentage is about 30% or lower, the problem might be not serious or not a team problem, but a personal opinion in the biblical pastoral leadership team. For this reason, if a church finds a low percentage response, the church needs to check for a real occurring problem in its team by meeting the person with the response or giving questions to teammates.

Third, a high percentage and many response titles indicate priority that the church can focus on to solve the problem and to develop a biblical pastoral leadership team. In general, a church cannot solve all problems simultaneously, which means that a church needs to select more important areas or urgent areas to solve its problem.

Finally, at least one response to every category of the analysis sheet indicates that non-biblical elements still remain in a biblical pastoral leadership team. The five-step process will be repeated to correct and solve every problem. The remaining number of responses indicates to not stop the process; therefore, a church should try to reduce the number of responses.

Prescription

Individual Factor

Refreshment time

John Stott mentioned that “discipline of rest and relaxation influences healthy

condition.”³ Rest and refreshment time supply for pastors physical, emotional, and spiritual power and recovery to maintain a healthy condition. If a church finds physical or emotional problems in its pastors through Figure 5.2 question 1 and, 2, the church should supply refreshment time.

Monday rest is one solution to supply refreshment time for pastors. Most pastors in South Korean Presbyterian churches take a rest every Monday. However, Korean culture does not have a clear concept between work and rest. According to the article on the Premium Chosun website, American workers in Korean companies complain about working after daily work hours or working during a rest day.⁴ This information shows that Korean culture prefers to work a long time without rest; this cultural dynamic also influences church ministry. For this reason, a South Korean Presbyterian church needs to guarantee to take a rest at least one day per week, preferably Monday for pastors in its church.

Another solution is an annual vacation. Each church can determine proper vacation days and period for its ministry situation. Through an annual vacation, pastors who are burned out in a South Korean Presbyterian church can take a refreshment time with their family and recover their exhausted body and mind. Hence, an annual vacation is a very useful opportunity for the pastors' wellbeing.

Retreat time during ministry is also an important method. Overloaded work and a busy ministry are harmful for a pastor to maintain a healthy condition. To avoid overload, a pastor needs to have retreat time monthly or bi-monthly. For example, the last week in every month or

³John Stott. *Problems of Christian Leadership* (Downers Grove: IVP Books, 2014), 28, accessed October 27, 2016, ProQuest Ebrary.

⁴Bo-Un Eom, “han-guk dae-gi-eop da-ni-neun mi jik-jjang-in-deul kal-chul-kkeun si-ki-myeon-seo kal-toe-kkeu-neun nun-chi jwo chin-gu-deu-ra o-ji ma,” Chosun.com, March 15, 2014, accessed October 28, 2016, http://premium.chosun.com/site/data/html_dir/2014/03/14/2014031402903.html?Dep0=twitter.

two months a pastor who is tired from ministry should take a retreat time for two or three days in a solitary place without interruption from others. Through the retreat time, a pastor can get enough rest and take self-reflection time. This break time is useful for a pastor to recover and prepare for the next ministry.

Intimate relationship with God

If a church finds spiritual problems through questions 3,4,5 in Figure 5.2, an intimate relationship with God is the proper prescription. Through an intimate relationship, pastors can be close to God and find God's will easily. However, the lack of intimate relationship with God for pastors is serious since they are called to lead their church to God's will and every church is built to fulfill God's agenda.

Prayer is the proper solution to establish an intimate relationship with God. Elmer Towns mentions the connection between prayer and intimate relationship with God as follows: "Prayer is not just asking for things; rather, prayer is relationship with God where we can enjoy intimate conversations with Him."⁵ In addition, the connection to "prayer is essential to our intimacy with God."⁶ Therefore, prayer is a necessary element to increase the intimate relationship with God.

Recovering early morning prayer is also a useful method. A unique feature in Korean ministry is early morning prayer. Most South Korean churches used to focus on early morning prayer, but now prayer ministry in South Korean churches has weakened,⁷ and early morning

⁵ Elmer L. Towns, *What's Right with the Church* (Ventura: Regal Books, 2009), 82.

⁶ Michael Todd Wilson and Brad Hoffmann, *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers* (Westmont: IVP Books, 2007), 118, accessed October 26, 2016, ProQuest Ebrary

⁷ Seung-uk choe, "han-guk-kkyo-hoe wi-gi wo-ni-neun gi-do-ga sa-ra-ji-neun geot, mi-rae-gyo-hoe kon-peo-reon-seu set-jjae-nal," THE KUKMIN DAILY, June 26, 2013, accessed October 28, 2016, <http://news.kmib.co.kr/article/view.asp?arcid=0007314574&code=23111211&sid1=min&sid2=0001>.

prayer has also weakened as a result. Actual prayer time has reduced and essentially disappeared. Hence, South Korean churches should recover enough prayer time for church growth, and also pastors should increase prayer time to develop a deep relationship with God especially through early morning prayer time.

Reading the Bible is another method to develop an intimate relationship with God. Emphasizing a week of reading the Bible is useful method. Normally pastors can read the Bible frequently, but intensive reading or careful reading is difficult because of busy work and laziness. For this reason, every two or three months a pastoral leadership team opens emphasis week for reading the Bible. During the week, the pastoral leadership team focuses on reading the Bible.

A regular sharing meeting about reading the Bible such as quiet time is also a helpful way to develop an intimate relationship with God. Sharing the grace from reading the Bible can offer motivation to read the Bible. Because of busy work or laziness, pastors lack reading the Bible; therefore, regular sharing meetings with other pastors in their pastoral team is a proper suggestion to the reading of the Bible and develop an intimate relationship with God.

Conforming to God's character

Pastors require a high moral standard because it connects with issues of trust in their team and their leadership of the church. The book *Good Book on Leadership* indicates pastors' moral qualification as follows: there are eight laws of leadership. One of the laws is credibility, which is an important element for leadership because "People follow a leader when they have confidence in his plans."⁸ In addition, the book *Lead Like Jesus* also mentions the importance of a pastor's moral qualification, especially trust, as follows:

⁸ John Borek, Danny Lovett, and Elmer Towns *Good Book on Leadership: Case Studies from the Bible* (Nashville: B&H Academic, 2005), 9, accessed October 27, 2016, ProQuest Ebrary.

Trust is also a key factor in successful implementation at the team level. Without the trust developed in the one-on-one relationship, empowerment will never happen. Individuals in the group will not empower each other to accomplish an assigned task if they do not trust each other. Failure to empower is one of the key reasons that teams are ineffective.⁹

Therefore, pastors need a high level moral quality and if a church finds lack of pastors' moral standard in their ministry through question six in Figure 5.2, then the church should find an alternative.

Integrity is one of the proper solutions to enhance moral maturity for pastors. In chapter three, integrity was mentioned as an action or attitude to do moral behavior consistently. This means that through integrity, a church can improve their pastors' status of morality. There are three steps to develop the character of integrity in a pastor.

First, pastors need a detailed standard to develop the character of integrity. A detailed standard evaluates pastors' moral condition and indicates weaknesses. For example, dishonesty, breaking public laws or regulations, making illegal photocopies and using illegal software can happen in ministry fields and pastors can expose their fault through the standard. Hence, the detailed standard is useful to check pastors' integrity.

Second, pastors need a step of self-estimation to check their moral condition, especially integrity. Integrity is the status of morality; therefore, self-estimation is helpful to correct and develop the character of integrity. If a church has a detailed standard for integrity, pastors need to use the standard to check their current condition. Normally pastors can know their shortcomings, but sometimes they do not know their drawback before self-estimation. In addition, if a pastor does not know his accurate self-condition, the pastor cannot improve their moral character of integrity.

⁹ Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville: Thomas Nelson, 2005), 27.

Finally, pastors should prepare a viable plan to improve the moral character of integrity. Pastors can check their condition through a detailed standard and then they should make up their shortcomings. This complement will be achieved by a viable plan. Setting a detailed standard and estimation are important to develop the character of integrity but without fulfillment, the development cannot be completed. The fulfillment will be performed through a viable plan so the last step is necessary to improve the moral character of integrity.

Inter-Personal Factor

Intimate relationship between team members

Communication is an important element to develop a healthy ministry team. According to David T. Olson, “in a team setting, the leader has to be aware of and watch for the interactions of all the members of the team so that a healthy family system can develop.”¹⁰ This means that leaders should know the interactions of all the members in their team to make a healthy team, which it will be done by good communication skills or system. In addition, Madelyn Burley-Allen also refers to the importance of communication stating, “communication breakdowns are being linked to people-problems ranging from low productivity to employee turnover, and to the failure of employees to carry out responsibilities.”¹¹ Communication is a necessary element to make a healthy ministry team.

Intimate relationship is the proper solution for a church that has communication problems. According to the Figure 5.2, question 7 relates with communication. If pastors in a South Korean Presbyterian church select “No” answer for question 7, the church should realize that there are

¹⁰ David T. Olson *Discovering Your Leadership Style: The Power of Chemistry, Strategy and Spirituality* (Downers Grove: IVP Books, 2014), 60, accessed October 27, 2016, ProQuest Ebrary.

¹¹ Madelyn Burley-Allen *Listening: the Forgotten Skill*, 2nd ed. (New York: John Wiley & Sons, Inc, 1995), 168.

communication problems in the pastoral team. At that time the church can try to solve the problem through intimate relationship among pastors such as increased meetings, lunch meetings, retreats, and periodical meetings.

Increased meetings are useful to develop good communication. Frequent meetings increase contact points among pastoral team members. It can influence pastors to increase intimacy positively and supply enough opportunity to express and listen to other's opinions. There are several examples to increase contact points among pastors.

Lunch meetings are informal and light in nature. Pastors can often meet and enjoy the meeting without burdens. During a mealtime, each member can talk about daily topics such as the caring of children, weather, hobbies, and other normal issues. Through these lunch meetings, pastors can know each other more closely.

Another practical measure to develop intimate relationships among team members is a retreat. The retreat can be held every two or three months out of the church. The merit of a retreat is to know each other intensively in the short timeframe. The period of a proper retreat should be within one or two days because ministry in South Korea is very challenging and busy.

A periodical meeting is another alternative to develop intimate relationships among pastoral team members. Utilizing private and personal meetings is a useful method, but it is not perfect to develop relationships. Formal and regular meetings are also requested to develop relationships once or two times per week. This formal meeting can make the process of making intimate relationships systemically. Moreover, this formal meeting can be held by request and also the frequency can be increased.

Golden rule

The biblical concept of team ministry is based on unity. The book *Essentials Set:*

Leadership Essentials: Shaping Vision, Multiplying Influence, Defining Character speaks about “the fundamental biblical paradigm for a team is God as Trinity.”¹² Each member in a team should unite as God’s Trinity. This unity is possible when pastors treat each other with respect.

The Golden Rule is a proper suggestion for respect and unity. If a church finds negative answers in question number eight in Figure 5.2, the church should correct its disrespectful treatment and disunity in the pastoral leadership team with several methods. These methods include respecting speech, respecting listening, and respecting attitude.

Respecting speech is one method to respect each other. For many years, Korea was under the influence of Confucianism, and Korean culture operated within a hierarchical relationship. In other words, a person in a high position would treat others in a low position using informal speech; this pattern of speech occasionally remains today. If pastors hope to respect other pastors, they should use formal speech in their conversations.

Respecting listening is another method to respect each other. When pastors listen to others speaking, they should have several principles in mind. First, pastors should pay attention to the speaker during conversation. Second, pastors should respond relevantly to the speaker, and, finally, pastors should not interrupt when someone else is speaking.

Respecting attitude is also a significant element to treat others respectfully. Ignorance, inhospitable treatment, discrimination, and disdain should disappear in relationship with other pastors. To correct and eradicate these attitudes, a church needs a checklist and should inspect the list regularly.

Consequently, the Golden Rule makes pastoral relationships into one body of Christ

¹² Greg Ogden and Daniel Meyer *Essentials Set : Leadership Essentials : Shaping Vision, Multiplying Influence, Defining Character* (Downers Grove: IVP Connect, 2009), 70, accessed October 27, 2016. ProQuest Ebrary.

through respectful attitude, speech, and listening. The book *Essentials Set: Leadership Essentials: Shaping Vision, Multiplying Influence, Defining Character* mentions that “we experience being the body of Christ when the many members become one.”¹³ This means that if all pastors in a pastoral team have the same attitude of treating others respectfully, the team will become one team as the body of Christ. Hence, the Golden Rule is a useful suggestion to respect each other and unite as one team.

Submission to authorities

Biblical ministry depends on the leadership team. Greg Ogden also emphasizes team ministry in that, “biblical ministry is predicated on plural, not solo, leadership. One-person ministry violates the body concept because it views the pastor as the solitary leaders.”¹⁴ Therefore, biblical ministry demands team leadership and each pastor has a proper role and position in their team.

Submission to authorities is necessary for an effective biblical pastoral leadership team. In chapter three, this author already mentioned the validity of submission to authorities. According to the validity, if a church finds disobedience in question number nine in Figure 5.2, the church should correct the disobedience of submission to authorities.

There are several guidelines for the submission to authorities. Pastors in a church should follow the right authorities absolutely. Furthermore, through regular inspection, a church should look for disobedience with the checklist frequently. Finally, disobedience in a pastoral leadership team should be eradicated by gradual education and feedback.

¹³ Greg Ogden and Daniel Meyer *Essentials Set: Leadership Essentials: Shaping Vision, Multiplying Influence, Defining Character* (Downers Grove: IVP Connect, 2009), 70, accessed October 27, 2016, ProQuest Ebrary.

¹⁴ Greg Ogden, *Unfinished Business Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2003), 227.

The role of position in the body

When a church finds some pastors who misuse their authority in their pastoral team through Figure 5.2. question number ten, the church needs a proper solution to solve the misuse of authority. First, a church should identify each pastor's role in its team. Dave Earley and Rod Dempsey said, "The human body is an amazingly complex arrangement of organic systems. When all of the parts are working properly, the body seems to grow and develop without any effort."¹⁵ When every part in a body knows their role and functions appropriately, the body can grow and develop normally. A church needs to determine pastors' role in their position.

Second, a church should check cases of misusing authority by identifying the role of each pastor. If a church finds negative answers in question number ten in Figure 5.2, the church should make an effort to catch the detailed instances of misused authority in a pastoral leadership team by their standards that have been identified.

Finally, the church should correct the misuse of authority of each pastor. If the church discovers each pastor's misuse of authority, the church should meet the pastor to cease the behavior. The church should notice their overuse of authority and demand the right use the authority given by God and permitted by the church.

Conforming to God's character

Trust is an important element to develop relationships among team members. A church can examine pastors' moral condition through question number eleven and twelve in Figure 5.2. If a church finds a lack of moral ability in its pastors, the pastors of the church need to conform to God's character. A detailed prescription of conforming to God's character has already been mentioned in the individual factor section of this chapter.

¹⁵ Dave Earley and Rod Dempsey, *Disciple Making is... How to live the Great Commission with Passion and Confidence* (Nashville: B&H Publishing Group, 2013), 211.

Organizational Factor

The role of position in the body

Organizations in a church ministry have to function properly to be healthy. The human body consists of several organs such as the heart, liver, intestine, stomach etc. When these organs function properly, the human body is alive and stays healthy. Likewise, a church consists of several parts in one body and each part needs to properly function to be healthy.

A pastoral leadership team is one of these parts, and the team should function properly to make a healthy church. The proper function of a pastoral leadership team is leading the church through Jesus Christ's will.¹⁶ Greg Ogden said that "the church functions properly only when Jesus Christ is the acting head of the body. He is not its honorary head; he is its leader."¹⁷ The real leader in a church is Jesus Christ and each part in the church should follow His directions. Thus, a pastoral leadership team follows Jesus Christ's will and leads the church by Jesus Christ's directions.

When a pastoral leadership team leads its church, there are several roles such as finding and suggesting vision, deciding ministry direction and methods, as well as leading church leaders and lay members. These roles can be integrated into one subject of fulfilling vision because to fulfill vision, a pastoral leadership team must find vision, decide direction and methods, and lead church leaders and lay members. Thus, the author mentions how to suggest and fulfill vision through a pastoral leadership team.

Suggesting and fulfilling vision follows the process of checking, education, suggesting, fulfilling, and feedback. First, a church needs to check its vision and goals. The author suggests

¹⁶ Jesus Christ's will is the same God's will because they are one God in Trinity.

¹⁷ Greg Ogden, *Unfinished Business Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2003), 227.

the checking tool in question number thirteen and fourteen in Figure 5.2. Through these questions, a church can check its situation about suggesting and fulfilling vision.

Second, a pastoral leadership team needs to be educated about its own role in the whole of church ministry, especially suggesting and fulfilling vision. For the purpose of education, a church needs to call pastors together in one place during one day. As pastors are educated about their role, they also need to be educated concerning the relationship between church growth and the role of a pastoral leadership team because a pastoral leadership team influences church growth.

After education, a pastoral leadership team in a church needs to suggest its vision and goals to grow and do ministry. This suggesting is required for a long period of time because vision and goals are not simple issues. To suggest the vision and goals, a church should consider the direction and principles of church ministry.

Fourth, a church needs a detailed timeline and plan of fulfillment to carry out its vision and goals. Vision and goals are the core and basic elements for church growth and church ministry. In addition, because every organization in a church should make an effort to fulfill the vision and goals, a church needs to make a detailed and exact time schedule. Thus, church should apply and fulfill its vision and goals through a detailed plan.

Finally, a church should check the process of fulfilling vision and goals periodically. This is the step of feedback. Through this feedback, the process should be checked and improved. When a church checks the process, it needs the questionnaire to inspect its current situation. Through this feedback, a church can fulfill its vision and goals ultimately.

Law and rule based decision-making system

A decision-making system is a necessary element to do ministry. Through a decision-

making system, opinions will be collected and controlled to make one conclusion to do ministry. Without a proper decision-making system, a pastoral leadership team cannot lead its church in the right direction because a proper decision-making system can reflect sound suggestions and select the best option to do ministry.

This author suggests a law and rule based decision-making system. This system does not depend on only one person's opinion or capability. This system has a process that includes making council, collecting opinion, and consultation. Through this system, a pastoral leadership team can develop objectivity to make decisions and can reduce the risk of wrong decisions. If a pastoral leadership team does not have a law and rule based decision-making system through question number fifteen in Figure 5.2, the team can follow the next four steps to make a law and rule based decision-making system.

First, a church should convene a meeting to do important decision making in the pastoral leadership team. The meeting can be called council, which collects, combines, and mediates pastors' opinions. When a pastoral leadership team makes decisions, a meeting or council is necessary because objectivity and fairness are secured by the meeting.

Second, during the meeting pastors can suggest their opinion. A good decision-making system should be opened to collect individual pastor's opinion and have the opportunity to suggest each pastor's opinion. Through this collection of individual pastor's opinions, a pastoral leadership team can collect a diversity of opinions and important opinions to make decisions.

Through the collection of opinions, a church can prevent the weakness of a hierarchical decision-making system. Confucianism has influenced South Korea for a long time; therefore, a hierarchical decision-making system remains in most pastoral leadership teams. This means that sometimes pastors cannot express or suggest their individual opinion in their ministry. For this

reason, a proper process, especially the collection of individual opinions, is a necessary step to make decisions.

Third, the step of consultation is necessary in the whole decision-making system. If enough opinions are collected, a pastoral team needs discussion in order to draw a conclusion to do ministry. Through this step, the team can combine and mediate a variety of opinions to draw a proper decision.

In the last step, pastors should have authority in their position. This is important to control and mediate a variety of opinions. Pastors can suggest their opinion in the meeting, but every opinion will not be accepted to make decisions. In the meeting or council, pastors need the proper position to lead the meeting and to draw good decisions.

Servant leadership

According to chapter three, servant leadership is to solve other's needs or hardships. When pastors need someone's help, especially developing personal ability and support for their ministry needs, servant leadership is the proper solution. Through servant leadership, a pastoral leadership team can support pastors and solve conflict among team members.

Question number sixteen in Figure 5.2. indicates satisfaction of pastors' needs. If a church finds dissatisfaction about pastors' needs, the church needs to follow the next step to improve their current situation. First, a church should make channels to collect their needs. An executive pastor or department is an adequate suggestion. If pastors have problems or need help, they can contact an executive pastor or the person in charge in the department. Collecting pastors' needs is the first step to meet their needs and can be done through this channel.

Second, a church needs to set a meeting to solve pastors' needs. This meeting will be held once a week or whenever a pastor requests it. In this meeting, pastors' requests will be judged as

priority. In addition, the meeting will find a suitable supporting plan for pastors and assign relevant missions to the person in charge in the meeting. This meeting is the formal channel to support other pastors.

Finally, a church needs feedback to check its supplying. After supplying pastors' needs, churches should check pastors' satisfaction through question number sixteen in Figure 5.2. If the supporting does not meet pastors' demands, each pastor's needs can be met sufficiently through feedback.

Conflict often occurs within a pastoral leadership team; however, conflict can be an opportunity in team ministry. Dave Earley mentions that "our sovereign God might not necessarily create conflicts, but He often allows them to arise in our relationships for our good and His ultimate glory. Therefore, we need to realize that conflict is always an opportunity."¹⁸ Through solving conflict, a pastoral team will be developed and improve its ministry.

Conflict is also solved through servant leadership. There are three steps to solve conflict such as request, meeting of council, and applying solution. First, the step of request is a basic step in the process of solving conflict. If pastors have conflict with other pastors, the pastors should mention their problem to a council.

Second, if pastors appeal their conflict to a council, the members of the council should get together to discuss the problem. Some of the members should meet pastors who are the people directly involved to investigate the facts. After discovering all the facts, the council should hold a meeting to seek a solution on the basis of the facts.

Third, the solution should be applied to pastors who have had conflict with other pastors. The solution may be changing personal attitude, changing systems, and changing administrative.

¹⁸ Dave Earley, *Pastoral Leadership is... How to Shepherd God's People with Passion and Confidence* (Nashville: B & H Publishing Group, 2012), 267.

Changing personal attitude can be dealt with in a pastoral leadership team, but changing systems or administration can be cooperated with an elder board in the Presbyterian denomination.

Application

There are five steps to develop a biblical pastoral leadership team within South Korean Presbyterian churches such as observation, analysis, prescription, application, and feedback. The step of observation is inspecting the current situation of a pastoral leadership team. The second step is analysis, which makes collected information from observation more valuable. The third step, prescription, is to suggest a proper solution to develop a biblical pastoral leadership team. Fourth, application is the actual implementation and conversion from a theoretical aspect to a practical aspect.

Application should be handled with real and detailed plans to develop a biblical pastoral leadership team. To succeed in application, pastoral leadership teams must appoint the person in charge in their team and assign them to suitable missions because through the three steps of observation, analysis, and prescription, a church can find problems and suggest solutions. An appropriate system or process is requested to apply the prescription. A pastor cannot change or cure the current problem in a team. This means that a pastoral leadership team should have a system or process to apply and improve their team. The system prevents the limitation of a person and enables the team to maintain persistent change.

Developing a favorable environment is also important to apply the prescription in a pastoral leadership team practically. An open and favorable mind for each pastor in a pastoral leadership team is important to apply the prescription and change the team because without a favorable environment practical change or improvement will not occur. Hence, a pastoral leadership team must educate and care for each pastor to have an open mind for change and

improvement.

Feedback

The last step is feedback that evaluates the process of four steps from observation to application and the correcting step. If a pastoral leadership team follows the four steps, the team should evaluate the process of developing a biblical pastoral team through the questionnaire in Figure 5.2. If a pastoral team finds weaknesses, the process will start again at the observation step. Through this repeated process, the team can become a biblical pastoral leadership team.

The step of feedback will be carried out after application. Normally, it takes quite some time to apply new prescription to a pastoral team, so after one or two months the pastoral team evaluates the result of application. If through the evaluation the team finds weaknesses, the team should give feedback and do the process repeatedly.

This feedback also needs a department and a person in charge in a pastoral team. A pastoral team needs to assign authorities to them and give them proper work to fulfill the step of feedback. The person in charge should evaluate from step observation to application. In addition, when they discover the parts of dissatisfaction, they should make an effort to improve.

CONCLUSION

The book *Organic Church* mentions that “Jesus is building His church, and it should be growing,”¹ meaning that every church should grow in Jesus Christ. If a church does not grow, the church has unhealthy elements that hinder church growth. One of the hindrances is nonbiblical elements within a pastoral leadership team.

South Korean churches declined in their growth during 1995-2005, which indicates that pastoral leadership teams in South Korean churches had hindrances for church growth. There are four causes for nonbiblical elements to occur such as the concept of hierarchical respect under Confucianism, view of focusing on organization rather than individual under Oriental culture, passive attitude of pastors, and overload.

In chapter two, the author showed the situation of current pastoral leadership teams in South Korean Presbyterian churches through the survey. There are three sections such as individual, inter-personal, organization factors in the survey. In individual factors, physical, emotional, spiritual, and the characteristic areas are dealt with and respondents in the survey indicate some problems in each area.

There are three parts in inter-personal factors: communication, attitude, and trust. These three parts are basic and necessary elements to do team ministry. According to the survey, pastors in South Korean Presbyterian churches have some faults in each part. In order to make a healthy pastoral leadership team, pastors should find supplement.

Organizational factors include five parts: making visions and goals, decision-making system, sufficient concern and effort to satisfy staff, conflict resolution, and finding and developing pastors’ gifts. According to the survey, one part (finding and developing pastors’

¹ Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco: Jossey-Bass, 2005), 9.

gifts) is doing well, but other parts need countermeasures to develop better pastoral leadership teams.

In chapter three, the author suggests a biblical pastoral leadership team to overcome current problems in pastoral leadership teams in South Korean Presbyterian churches. A biblical pastoral team follows principles or methods in the Bible. A pastoral leadership team is not a business organization or group to earn economic benefits, but to lead its church to God's will. God's will is in the Bible; therefore, a pastoral leadership team should follow biblical principles in the Bible.

There are nine suggestions to be a biblical pastoral leadership team: Refreshment time, intimate relationship with God, conforming to God's character, the Golden Rule, submission to authorities, law and rule based decision-making system, servant leadership, the role of position in the body, and intimate relationship within team members.

Refreshment time is useful for pastors' healthy condition, especially physical and emotional condition. In the Bible, Jesus and Elijah also took refreshment time to maintain a healthy condition. This suggests that pastors in South Korean Presbyterian churches also need refreshment time to recover from stressful life circumstances.

An intimate relationship with God is an appropriate method for pastors to have a healthy spiritual condition. According to the survey in chapter two, pastors in South Korean Presbyterian churches do not have enough time to pray and read the Bible, which means that pastors have a spiritual weakness. This weakness can be overcome through an increased time of prayer and reading the Bible. Prayer and reading the Bible can restore pastors' deep relationship with God.

Conforming to God's character is also a proper solution for pastors in South Korean Presbyterian churches to be mature in their character. God's character is perfect, and pastors who

are immature must conform to God's character to be church leaders. Integrity is a good example to conform to God's character because integrity is an action or attitude to do moral behavior consistently.

The Golden Rule is the attitude to respect each other in the Bible; thus, in team ministry this principle is basic and essential. This Golden Rule can be applied not only to horizontal relationships, but also vertical relationships. For a long time, Korea was under the influence of Confucianism and hierarchical treatment has remained from this influence. To be specific, a pastor who is in a high position sometimes treats low position pastors inhumanely. The Golden Rule is a suitable suggestion to develop a respectful relationship.

Submission to authorities is the author's other suggestion. In a hierarchical system, a low position person can be treated inhumanely, but sometimes a low position person disobeys his or her leaders. This is also an example of nonbiblical elements because in chapter three the author already mentions God gives all authority. Hence, in pastoral leadership teams in South Korean Presbyterian churches, every pastor should obey all authorities.

The concept of the role of position in the body is also a proper alternative to develop a biblical pastoral leadership team. Every church's head is Jesus Christ and every member is His body. Each member has a unique role to grow in one body; therefore, each member should know their role in a church. Pastors also need to know their role in a pastoral leadership team. A senior pastor leads other pastors in the team and executive and assistant pastors are supporting the senior pastor. Each pastor knows their role in a pastoral leadership team: they lead, obey, and support properly.

A pastoral leadership team needs to know its role in the whole church. A pastoral leadership team has the role of leader, which means the team should lead church members to

God's will. To fulfill God's will, a pastoral leadership team should suggest vision. This is the responsibility for a pastoral leadership team.

A law and rule based decision-making system is necessary to develop a biblical pastoral leadership team. Decisions are very important duties of ministry, and a pastoral leadership team should have an objective decision-making system that is agreed upon by all members. To retain objectivity, a pastoral leadership team needs a meeting or council to make decisions.

Servant leadership is also necessary to develop a biblical pastoral leadership. Servant leadership is to help other's needs and difficulty. Jesus Christ also served others through servant leadership. During the ministry, pastors can ask for support for their ministry needs or developing personal ability or skill. Servant leadership is useful to meet each pastor's needs in ministry.

Another element to develop a biblical pastoral leadership team is intimate relationship within team members. Trust is important to make a healthy pastoral team. To trust each other, each pastor should know each other and they need to develop close interrelations. This close interrelation is fulfilled by intimate relationship. In addition, this intimate relationship influences good and effective communication.

Church growth and a pastoral leadership team have a strong connection. A pastoral leadership team's role is that of the head and core in the whole body. Thus, a pastoral leadership team needs to lead its church leaders and lay members through finding and suggesting vision, and deciding ministry directions and methods.

In chapter four, the author proves chapter three's insurances through the survey. In chapter two, the author states the current problems in pastoral leadership teams in South Korean Presbyterian churches. In chapter three, the author suggests nine alternatives to develop a biblical

pastoral leadership team to overcome the problems. The author also states the strong relationship between church growth and a pastoral leadership team because a pastoral leadership team is the core and head in the whole church. In chapter four, the author shows the survey results to support the insistence in chapter three.

In chapter five, the author insists the importance of the five steps for developing a biblical pastoral leadership team within South Korean Presbyterian churches. The steps are observation, analysis, prescription, application, and feedback. These steps present the process from theoretical concept to actualization in regards to application for the current situation.

Observation is the first step, which inspects the current situation in pastoral leadership teams in South Korean Presbyterian churches through the questionnaire. The questionnaire includes total eighteen questions in Figure 5.2. Through the questionnaire, a pastoral leadership team can find weak parts in individual, inter-personal, and organizational factors.

The second step is analysis, which corrects information from the first step and reforms the information into more valuable data. To analyze the information, pastoral leadership teams in South Korean Presbyterian churches should use the analysis sheet presented in Figure 5.3. The number of responses in each title indicates that there are problems that should be solved. The percentage in each title indicates the status of the problems.

The third step is prescription. Through step one and two, a pastoral leadership team can find and analyze its problems. In step three, a pastoral leadership team selects proper prescriptions that include detailed practice guidelines. In chapter three, the author mentions proper suggestions, which are complemented to include action plans in step three of chapter five.

Application is step four, which actualizes prescriptions in step three. To apply the prescription in a pastoral leadership team, the team should prepare a person in charge as well as a

functioning system. The person in charge has the responsibility to apply the prescriptions, and a system or process can maintain persistent change and improvement.

The last step, feedback, evaluates and improves the previous four steps of observation, analysis, prescription, and application. The feedback does not complete at any specific time. If there are some weaknesses that remain after the four steps, a pastoral leadership team needs to return to first step to start the process again. Through the repeated process, a pastoral leadership team in a South Korean Presbyterian church will be a biblical team.

APPENDIX A

CONSENT FORM

Five Steps for Developing Biblical Pastoral Leadership Teams
within South Korean Presbyterian Churches

Yeongkwang Yoon
Liberty University
Seminary

You are invited to be in a research study of five steps for developing biblical pastoral leadership teams within South Korean Presbyterian Churches. You were selected as a possible participant because you are serving in a pastoral team in South Korean Presbyterian churches as a pastor. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Yeongkwang Yoon, doctoral candidate in the Seminary at Liberty University, is conducting this study.

Background Information:

The purpose of this study is to suggest five steps for developing biblical pastoral leadership teams within South Korean Presbyterian churches. It is well known that nonbiblical elements in a pastoral leadership team make the team unhealthy and also negatively influence the growth of the church. Therefore, the researcher will attempt to provide the pastors of Presbyterian churches in South Korea five steps for developing biblical pastoral leadership teams by identifying the relationship between church growth and a pastoral leadership team, investigating the current state of pastoral leadership teams in South Korean Presbyterian churches and identifying elements or principles of a biblical pastoral leadership team through the Bible.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
When you open the anonymous survey, which is 44 questions, please carefully answer each question. It should take no longer than 20 minutes for you to complete all of the questions.

Risks and Benefits of being in the Study:

The risks of this research are no more than the participants would encounter in everyday life.

There are not any personal benefits for participants. However, the researcher hopes that the findings of this research may serve to develop biblical pastoral leadership teams in South Korean Presbyterian churches.

Compensation:

Participants will not receive compensation through this survey.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

Once the survey is completed, the result will be stored in a locked filing cabinet in the researcher's home, and only the researcher will have access to the records. After three years, the records will be destroyed by the researcher.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting that relationship.

Contacts and Questions:

The researcher conducting this study is Yeongkwang Yoon. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at 1-434-509-7489 or at yoon4@liberty.edu. Mr. Yoon's faculty mentor is Dr. Charles N. Davidson. Dr. Davidson can be contacted at 1-434-592-4241 or at c davidson@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

You should print the online consent information or contact the researcher for a copy if you would like one.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

APPENDIX B

Questionnaire

1. What is your church's average Sunday attendance, including Sunday school?

- ① 1-100 ② 100-300 ③ 300-1000 ④ 1000+

2. How many pastors serve in your church, including part-time pastors?

- ① 1 ② 2-5 ③ 6-10 ④ 11+

3. What do you think are major factors of growth in a church?

(Select three priority answers)

- ① Sermon ② Finance
③ Pastoral team (Sound leadership of pastors)
④ Building (Including parking lot) ⑤ Church location
⑥ Discipleship training ⑦ Education level of church members
⑧ Bible study ⑨ Sunday school curriculum.

4. Has your church grown over the past three years? (ex. Sunday attendance numbers)

- ① Yes ② No

5. Do you agree that an unhealthy pastoral leadership team is negatively influencing the church's growth?

- ① Strongly agree ② Agree
③ Disagree ④ Strongly disagree ⑤ I am not sure

6. Have you ever had a physical health problem due to your ministry work?

- ① Yes ② No

7. If you have had a physical health problem due to your ministry work, what do you think was the main reason?

(Select one or more answers)

- ① Heavy work
- ② Relationship problems in a pastoral team
- ③ Lack of exercise
- ④ Pressure for success in ministry

8. Have you ever had emotional problems such as anger, nervousness, or resentment due to your ministry?

- ① Yes
- ② No

9. If you have had emotional problems due to your ministry, what do you think was the main reason?

(Select two priority answers)

- ① Heavy work
- ② Lack of rest time
- ③ Lack of communication with a senior pastor
- ④ Lack of support from a professional counselor
- ⑤ Lack of time with family members

10. How much time do you spend for personal prayer a day?

- ① Less than 10 minutes
- ② 10 to 30 minutes
- ③ 30 minutes to 1 hour

④ 1 to 2 hours

⑤ More than 2 hours

11. How much time do you spend in reading the Bible a day?

① Less than 10 minutes

② 10 to 30 minutes

③ 30 minutes to 1 hour

④ 1 to 2 hours

⑤ More than 2 hours

12. Do you think that your daily time for your intimate relationship with God such as personal prayer time, reading the Bible, and quiet time, is enough?

① Yes

② No

13. If your time for your relationship with God is insufficient, what do you think is the reason?

① Lack of personal time due to heavy work

② Other urgent ministry works

③ Laziness

④ Other

14. Have you ever seen pastors, including yourself, who are dishonest or do not follow laws or regulations in your team? (ex. making illegal photo copies or using illegal software)

① Always

② Often

③ Sometimes

④ Rarely

⑤ Never

15. If you have seen pastors' committing dishonest or illegal behaviors, what do you think was the reason?

- ① Lack of knowledge about rules or laws
- ② Social customs
- ③ It is not a big deal
- ④ For a good purpose

16. Do you agree that conforming one's life to God's character is helpful in enhancing a pastor's honesty and integrity?

- ① Strongly agree ② Agree
- ③ Disagree ④ Strongly disagree ⑤ I am not sure

17. Do you think your pastoral team has enough communication among pastors, including the senior pastor?

- ① Yes ② No

18. If the communication in your team is not good enough, what do you think is the reason?
(Select one or more answers)

- ① Hierarchical Confucian culture ② Lack of time (heavy work)
- ③ Lack of communication channels ④ Lack of intimacy within team members
- ⑤ Other

19. Do you agree that the lack of communication in your pastoral team can be resolved through the development of the intimate relationships with others and the improvement of your communication system?

- ① Strongly agree ② Agree
- ③ Disagree ④ Strongly disagree ⑤ I am not sure

20. Do you agree that the pastors in your pastoral team treat each other with respect regardless of their positions when they relate to one another?

- ① Strongly agree ② Agree
 ③ Disagree ④ Strongly disagree ⑤ I am not sure

21. If you have been treated inhumanely by other pastors, what do you think was the reason?

- ① Authority abuse ② Personal attitude or attribute
 ③ Priority to team work over individuals ④ Other

22. Do you agree that the Golden Rule, which states that a person should respect others within the same respect they seek from others (Matthew 7:12), is helpful for pastors to respect other pastors in their team?

- ① Strongly agree ② Agree
 ③ Disagree ④ Strongly disagree ⑤ I am not sure

23. Have you ever seen pastors in your team disobeying or complaining about the orders of a pastor in a higher position without a reasonable excuse?

- ① Always ② Often
 ③ Sometimes ④ Rarely ⑤ Never

24. Have you ever seen pastors in your team misusing their authority? (ex. personal requests, disrespectful treatment, or authoritarian coercion)

- ① Always ② Often
 ③ Sometimes ④ Rarely ⑤ Never

25. Do you agree that if pastors know their roles in their team and cooperate with each other, it is beneficial for the church's growth?

- ① Strongly agree ② Agree
 ③ Disagree ④ Strongly disagree ⑤ I am not sure

26. Have you ever seen pastors, including yourself, spread gossip about other pastors in your team?

- ① Always ② Often
 ③ Sometimes ④ Rarely ⑤ Never

27. Do you trust your team members?

- ① Always ② Often
 ③ Sometimes ④ Rarely ⑤ Never

28. When you do not trust other pastors in your team, what do you think is the reason?

- ① Breaking promises ② Breaking laws or rules
 ③ Spreading gossip ④ Dishonesty ⑤ Other

29. Does your church have visions and goals for the church's growth which are made by your pastoral team, including a senior pastor?

- ① Yes ② No

30. If your church has visions, do you think that these are going well?

- ① Yes ② No

31. If the visions are not going well, what do you think is the reason?

(Select one or more answers)

- ① Lack of detailed plans or steps to fulfill the visions
 ② Lack of correcting and inspecting through feedback
 ③ Lack of pastors' will to achieve the visions
 ④ Lack of church members' understanding about visions and goals
 ⑤ Lack of considering church members' opinions

32. Do you agree that if a pastoral team finds its roles and plays the roles faithfully, the team can suggest sound and practical visions and goals to the church?

- ① Strongly agree ② Agree
 ③ Disagree ④ Strongly disagree ⑤ I am not sure

33. Are you satisfied with the decision - making system in your pastoral team?

- ① Extremely satisfied ② Moderately satisfied
 ③ Slightly satisfied ④ Neither satisfied nor dissatisfied
 ⑤ Slightly dissatisfied ⑥ Moderately dissatisfied
 ⑦ Extremely dissatisfied

34. If you are not satisfied with the system, what do you think is the reason?

(Select one or more answers)

- ① Lack of communication
 ② Lack of consideration about personal opinions in the decision - making process
 ③ Hierarchical decision making system
 ④ Lack of awareness of right authority
 ⑤ Lack of control in the system

35. Do you think that acknowledging authority given by God and forming a reasonable decision making system, which includes the procedures and meetings that are provided under the mutual agreement based on the authority of God, are beneficial to making sound decisions?

- ① Yes ② No

36. Do you agree that each pastor's needs are quickly and sufficiently met by the pastoral team in your church? (ex. developing personal ability and support for their ministry needs)

- ① Strongly agree ② Agree
 ③ Disagree ④ Strongly disagree ⑤ I am not sure

37. If your pastoral team does not meet your personal or pastoral needs, what do you think is the reason?

- ① Lack of awareness of necessities ② Lack of a system or a process to meet the needs
 ③ Other urgent ministry works ④ Other

38. Do you think that the servant leadership that serves others and is concerned about other's needs can supply each pastor's needs in your team?

- ① Yes ② No

39. Have you ever seen conflicts or arguments in your pastoral team?

- ① Always ② Often
 ③ Sometimes ④ Rarely ⑤ Never

40. If you have seen these situations, how do you think that the conflicts or arguments were resolved?

- ① Always resolved well ② Often resolved well
 ③ Sometimes resolved well ④ Rarely resolved well ⑤ Never resolved

41. If the conflicts and arguments were not resolved well, what do you think was the reason?

(Select one or more)

- ① Lack of analyzing causes and suggesting proper solutions
 ② Lack of correcting the problems through follow-up meetings
 ③ Because of a temporary solution
 ④ Absence of coordinators or systems

⑤ Disobedience against authority

⑥ Lack of personal effort and devotion

42. Do you think that you serve in ministry according to your talents or gifts in your team?

① Yes

② No

43. If you do not serve in ministry according to your talents or gifts in your team, what do you think is the reason? (Select one or more)

① Limited number of pastors in comparison to the number of ministries

② Lack of concern to find and develop each pastor's talents or gifts in the pastoral team

③ Lack of ministry fields to use a pastor's talents or gifts

④ Other urgent ministry works

⑤ A view that finding or developing a pastor's talents or gifts is a personal issue

44. Do you think that developing and training each pastor's gifts or talents and proper arrangement in the ministry are helpful for pastors to serve in ministry according to their gifts or talents?

① Yes

② No

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Institutional Review Board Research Approval

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

October 16, 2014

Yeongkwang Yoon

IRB Exemption 1991.101614: Five Steps for Developing Biblical Pastoral Leadership Teams within South Korean Presbyterian Churches

Dear Yeongkwang Yoon,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
- (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
 - (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,



Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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