LEADERSHIP PRINCIPLES AND APPLICATIONS FOR ESTABLISHING
A CHRIST-CENTERED CHURCH IN SOUTH KOREA

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In Candidacy for the Degree of
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ABSTRACT

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Liberty University School of Divinity, 2016
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The purpose of this project is to provide a Christ-centered, biblical Great Commission model for Presbyterian Church pastors in South Korea. Pastor Hanhum Ok said that there are many programs and forms without the spiritual vitality in the Korean Church. Many attractional churches attract people by relying heavily on programs that often alter the focus of believers onto the programs themselves and prevent them from focusing on Jesus Christ. To ensure that the church—the body of Christ—remains faithful to its biblical mandates, thesis project argues that the pastors must have leadership principles and applications in accordance to the Christ-centered biblical great commission model. This author has conducted academic research and applied research through surveying thirty-two Korean pastors ministered over 10 years. This author will provide leadership principles and applications that will develop the Christ-centered biblical model to help Korean pastors stayed focused on the great commission.

Abstract length: 149 Words
Through this thesis, I have obtained so many important components, which is the energy, like fuel, to result in ministry success in the future. First, I have the blue print for ministry in the future. The mistiness of the ministry has changed to a clear status through this thesis. Second, I have obtained self-confidence for future ministry. Before preparing this large project, I did not have any plan or confidence for the ministry, but, now this has changed so I am not scared. Through the project, I have obtained the ideas and future plan about what to do. Third, it has been realized, while preparing this thesis, how much God wants to say through this project. In the course of completing this thesis, I continually discovered my heart was full of joy, especially by the thought of the Korean church believers in the future.

To the eternal, Jesus Christ, my savior who is the owner of this thesis and is the hero of this thesis forever. To my lovely wife, Hyunah Kang, who always loves, prays for and supports me encouraging me to continue this project. To my boys, Heechan Cho and Heeju Cho, who always follow their parents with love and respect. To my parents, Junho Cho and Junghee Lyoo, who have supported my family with prayer, love, and funds all the time while this thesis was being completed. To my parents in law, Chaewon Kang and Jongim Kim, who have always given me love, prayer, and hospitality support. To Dr. Charlie Davidson and Dr. David Hirschman, who kept me encouraging to achieve a result in the end. I dedicate this thesis to the above mentioned people and offer my thanks to all of them.
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CHAPTER ONE
INTRODUCTION

Jesus Christ came to give salvation to the people who believe in Him. This salvation is given to those who separate from evil. Luke 1:71 says, Jesus Christ gives “Salvation from our enemies, and from the hand of all who hate us.” Jesus loved people so much so that He died on the cross to give them salvation. His love for them cannot be measured and imagined. In Ephesians 3:18-19, Paul wants the Ephesian church to know: “… To comprehend will all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.”

Even though God revealed His love for His people, many Christians want to live an unchanged life. There is a temptation for every believer to live following an easy way. They do not want to be interrupted all the time in ministry. They do not want to do hard work in the church and want to attend the services only. This tendency is not the same way with what God wants for His people. According to Ephesians 4:13-15, God wants Christians to grow. “Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ.” God wants all believers to grow even up to the fullness of Christ. Growth is not an option, but a necessary component for Christians. 2 Peter 1:5-7 says: “Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledg
self-control, and in your self-control, perseverance, and in your perseverance, godliness; and in your godliness, brotherly kindness, and in your brotherly kindness, love.”¹ God wants Christians has to grow in the way of development. Love is the ultimate level for the Christians.

However, sadly, the Korean church stopped growing in Christ and are in trouble. The main cause of this retrogression is on the leader pastors, of the Korean Church. The degradation of leader pastors is the main issue in South Korea. The corruption of leader pastors in South Korea led to the immoral result of degradation of South Korean Churches. The great pastor of South Korea, Hanhum Ok said, “Actually, there is no occupation other than a pastor to be a hypocrite easily. Pastors make up the highest percentage of hypocrites, and the hypocritical attitude changes to a bad habit, then pastors will lose their conscience. Therefore, you, pastors should realize how much you are in danger, like being at the edge of a cliff.”² The leadership in the Korean Church should be changed. The pastor leaders of South Korea and the Korean church should realize that they are in the wrong way and have to have a focus on Christ Himself.

The purpose of this project is to prove the importance of establishing a Christ- centered church through an approaching of leadership principles and applications.

**Statement of the Problem**

According to the Bible, Christians have to grow in their life unto the fullness of Christ. To reach the fullness of Christ, believers have to focus on Jesus. To know more about Him, believers need to love Jesus in their lifetime. However, many churches in this modern era lead believers not to the fullness of Christ, but to concentrate on how to make people gather together,

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¹ Unless otherwise noted, all biblical passages referenced are from the New International Version.

as many as possible in the church. Pastor Hanhum Ok said, “As I see a senior pastor of a megachurch, I can find out the greed which make him continue to gather more people in his subconscious, even though it is very hard to gather more people in the church.”

Church leaders only focus on gathering people. They try to make many programs and follow the prosperity gospel principles to gather people. There is no power to change people in many programs of the church, it only drains the energy of believers. Also, the prosperity gospel could have an effect on gathering people. But, it has no power to love Jesus Christ and to make disciples. In this process, many churches cannot focus on Jesus but on programs, which prevents them from focusing on the purpose of Christ. The prosperity gospel make people not see on Jesus, but focus on obtaining blessing. In other words, many churches have a goal of gathering as many people as possible in the church. However, the purpose of the church should be to love Jesus Christ. It is going in the wrong direction.

Korean churches have had rapid growth for the last one hundred years. Especially after the brutal period of Japan’s rule and the Korean War, Korea has experienced revival in the economic field and mission field from the 1960s to 1990s. In this period, the number of believers increased dramatically to over 10,000,000. This is about 1/5 of the population of South Korea. However, at the beginning of the 2000s, people started to leave the church and the growth of the church stopped and decreased in recent years. South Korean churches try to fill up the church with people in the process of many kinds of discipleship programs so in order to see a second revival in the Korean church. However, many programs and processes cannot make believers disciples since people are not changed through programs. Some churches can be evaluated as making growth, but they have just tried to make people gather in the church. Gathering people in

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3 Ibid., 301.
the church never means making disciples. Who are disciples? There is a clue in the Great Commission of Matthew 28:19-20, “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.” Jesus Christ commanded His followers to make disciples, baptize, and teach them to obey everything that Jesus commanded; however, the most important component in these verses is to teach them to obey, because without it nobody can make disciples. Who are called as disciples? The disciple is not a person who gets the title of disciple, but disciples are people who are taught about Jesus Christ and obey what He said. Then who will get the teaching and follow what Jesus commanded? The lovers who love Jesus Christ follow what He commanded. Therefore, to love Jesus Christ should be the purpose of the church and leaders.

In the Korean church, revival gets stuck on how to make people gather together in church; as many as possible. They think that the success in gathering individuals in the church is the same as fulfilling revival in the church. According to this aspect in Korea, many books and conferences focus on programs to make people gather in the church, as many as possible. However, using many programs to make as many people as possible gather together is totally wrong, because gathering many people in church does not always mean a revival in the church. Cause always leads to an effect in normal conditions. Gathering many people is just a result. The Korean Church does not focus on the cause, but they always think about the effect. Now they make an effect in the church by showing many people gathered in programs. However, this makes for believers who do not know about Jesus deeply and are willing to escape hard work in the church! In other words, people leave the church, which only focuses on gathering people through many programs. Conversely, adding programs would have resulted in a decrease in the
number of a church. David Browning said: “Unfortunately, many pastors are already experiencing diminishing returns (or burnout) from attempting too much… But pastors know intuitively that adding more to the list only accelerates their fatigue and demise.” Therefore, the cause of revival has to be changed from using programs to making people gather to love Jesus Christ and grow to the fullness of Christ, according to the Bible. To succeed the leader of the church must have the vision to love Christ and grow to the fullness of Christ with leadership principles. This is called the Christ-Centered status.

This project, *Leadership Principles and Applications for Establishing a Christ-Centered Church in South Korea*, can suggest the right biblical foundation as to why the church should follow and focus on Jesus Christ and what leadership principles can lead the church to the Christ-Centered condition. Using leadership principles, leaders can renew worship, values, and the purpose of the church and finally make the church into the Christ-centered status. This writer supports this model, which leads to ultimate church revival, and godly effects on the Korean church afterwards.

**Statement of Limitations**

This project will be limited in the following ways. First, it will not be applicable to the whole church, because every church has their status and problems. Therefore, the result of this project can only apply to some churches. However, there are some churches, which cannot be included in this project.

Second, this project will not deal with all aspects of the leadership. It can exist with opposite opinions for the principle and application of leadership. The leadership principles that are proposed of this project are to help the church focus on Jesus Christ.

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5 Dave Browning, *Deliberate Simplicity: How the Church Does more by Doing Less* (Grand Rapids, IL: Zondervan, 2009), 36.
Third, this project will examine the strength and weakness of leaders in the South Korea Presbyterian Churches. Thirty-two leaders of the South Korean Presbyterian Churches received questionnaires with twenty questions about Christ-centered degrees and their leadership style.

Fourth, this project will preferentially quote the New Testament Text because it focuses on Jesus Christ. This project intentionally follows the model from the behavior and sayings of Jesus Christ, who is the eternal model of all Christians.

**Theoretical Basis**

Matthew 28:19-20 says, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” In this passage, the main thing to do is to go and make disciples. In making disciples, there are two stages. First is “baptizing them in the name of the Father and the Son and the Holy Spirit.” Second is “teaching them to observe all that Jesus commanded” His disciples. Making disciples is the result of what Jesus commanded. However, disciples are not made in a short time. Except baptizing, which takes not so long, the main stage to making disciples is to teach them to observe all that Jesus commanded. This is crucial in the course of making disciples. Thus, it is agreed that making disciples is teaching them to observe all that Jesus commanded. So, who can observe all that Jesus commanded well? John 14:15 says, “If you love Me, you will keep My commandments.” Disciples who love Jesus can observe all that Jesus commanded. This writer trusts that the main point is teaching people to observe all that Jesus commanded, in other words to make disciples, is to love Jesus Christ. If somebody loves Jesus, he or she wants to follow Him in all circumstances. Therefore, the Great Commission of Jesus Christ is to love Jesus Christ. All
churches have to focus on Jesus Christ so that believers are transformed to love the Lord Jesus Christ. It is the substance of the Great Commission.

The church is called as the body of Christ. According to Ephesians 5:25, Christ loved the church and gave himself up for her. Wayne Grudem said that the church is the community of all true believers for all time. He explains the church below:

The church is the community of all true believers for all time. This definition understands the church to be made of all those who are truly saved. Paul says, “Christ loved the church and gave himself up for her” (Eph. 5:25). Here the term “the church” is used to apply to all those whom Christ died to redeem, all those who are saved by the death of Christ. But that must include all true believers for all time, both believers in the New Testament age and believers in the Old Testament age as well. So great is God’s plan for the church that he has exalted Christ to a position of highest authority for the sake of the church: “He has put all things under his feet and has made him the head over all things for the church which is his body, the fullness of him who fills all in all” (Eph. 1:22–23).

This is the why the church should concentrate on Jesus Christ. The body of Christ cannot be separated from of its head. Without the head, the body cannot perform its role or even live a day. At this point, this writer wants to insist that the church should not be following many programs, but following Jesus Christ in the way of loving Him, and the leadership have ability to realize this because then the church will hear the thinking of leaders for the ministry.

Statement of Methodology

The purpose of this project is to suggest a standard leadership model and help pastors to realize that modern churches are on the wrong track, and they need to change their direction. This project will focus on the church having a vision, which can be the standard behind all the

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6 Adam Greenway, Chuck Lawless, The Great Commission Resurgence (B&H Publishing Group, 2010), 347.

churches’ behavior. Current churches are only focused on gathering people through programs, which is the easiest way. However, the purpose of the church should be encouraging people to connect with Jesus Christ. This project will study the fundamental purpose of the church and the actual condition of the Korean Church. Finally, this project will provide the biblical leadership model for pastors.

The project will be separated into six chapters. The first chapter is an introduction. In chapter two, this writer will study the fundamental purpose of the church and many reasons why the focus of the church should be on Jesus Christ. It also contains information about ecclesiology according to the New Testament.

In chapter three, this writer will study the reality of the Korean Church with passive-leadership, the lack of one detailed purpose, the fraudulent purpose, the absence of the leader, and the increase of CEO.8

In chapter four, this writer will study the response of thirty-two pastors to my questionnaire about leadership and how much focuses on Jesus Christ. From these questions, this project will examine the actual condition of the Korean church. The questionnaires will be analyzed through biblical theory and ecclesiology including evaluating the strength and weakness of the Korean leadership.

In chapter five, this writer will provide the biblical leadership model, which can help pastors who are on the wrong track in Korea to focus on Jesus Christ. It contains the application, which can be applied immediately in a local church.

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In the Conclusion, this writer will give a summary and recommendations for the leadership application. Following the rationale of this project, this writer will synthesize all applications and suggest the final result.

**Review of Literature**

*Deliberate Simplicity*, by Dave Browning, is a book which concentrates on how to make the church healthy by retaining what is important and removing the unimportant. There are so many mega-churches in the world, but they are losing God’s priority. Now the mega-churches keep on growing in number, the paradigm of ‘bigger is better’ is spreading. Many pastors focus on how to build up the church efficiently and get support successfully. In conclusion, these traditional churches concentrate on money rather than outreach. If the paradigm is wrong, it should be changed as soon as possible. The author believes that if Christians can get God’s people to love God simply and love people, the church cannot be stopped. Deliberate simplicity is a new equation for church development. The author believes the saying “Less is more, and more is better.” To make the church simple is helpful to the church, as the author. Howard Hendricks said, “the secret of concentration is elimination.” Churches in the 1st century were simple and uncluttered. In this period, basic equipment to make the journey was simple, for example: “To read the Word, be in community, and reach out to others.” Discipleship was defined as a relationship instead of a program. Discipleship simply means follower. The Christian’s life without to be modeling was severely affected to ourselves. The main things to do in church are worship, small groups, and outreach. This book focuses on the idea of this project, which is that the program of the church is not necessary, and the pastor should have a focused mission in the ministry of the church.
Humilitas: A Lost Key to Life, Love, and Leadership by John Dickson is a very helpful book for people who are looking for the real leadership to figure out the important points in leadership. This book suggests one important way to show leadership. It is to be found in humility, especially in Jesus. This writer thinks that the author wants to appeal to nonbelievers and show them the importance of humility. He follows the subject as to how people can get humility, as the essential component of leadership. The focused issue in this book is what humility is and how to get there. The author wants to define humility as follows: “Humility is the noble choice to forgo your status, deploy your resources or use your influence for the good of others before yourself.” After all, humility is serving others, not for one’s own sake. The most crucial factor in a leader is to have humility. It is the most important factor in a leader. Moreover, humility comes from Jesus, who showed in his life what real humility is. If Christians can try to reflect humility in their lives, the leader can be an imaginable model in the field of a church leader, like a pastor. Jesus will want to see us make real the biblical model of leader, only with humility. Having humility as a quality in one’s character is not easy. However, the church leader has to have humility in his character. This book is critical in stressing to the leadership that one of the components for the leader is humility. Detailed context, which is related to the application of this will be explained in chapter five.

Church Conflict, written by Norma Cook Everist, is an important book to prepare for conflict that can take place in the church. This book makes real that collaboration is possible, not with conflict or competition. This book, Church Conflict, lets this writer know that life is always in the conflict. In the midst of that, the church cannot be exempted from conflict. It looks like there is no end of conflict of the church. This book makes real that collaboration is attainable not with conflict or competition. Before starting in this context, this writer wants to talk about
conflict. What is the conflict? Sometimes, a conflict will stop when doing something or helping to solve some problem. It is a good thing and bad thing at the same time. Some people accept conflict as a challenge, but others will accept conflict as they try to make harmony with each other. There is something to remember when conflict takes place. Truth, worth, and mission are the main components which can solve the problem of conflict. A destructive conflict leads to impression, but constructive conflict makes collaboration. The leader should predict this event and make them one. The pastor needs to take the functional role according to the kind of conflict. In conflicts over beliefs, the pastor should play the role of a theologian. In conflicts over truth, the pastor should play the role of a teacher. In conflicts over worth, the pastor should play the role of a counselor. In conflicts over mission, the pastor should play the role of a prophet. In conflicts over the ministry, the pastor should play the role of a visionary leader. When this writer reads this book, Church Conflict, it was impressive that the author explained conflict in such detail. He separates in many ways the many kinds of conflict. He explains about a conflict at the front of this book, dealing with types of conflict, patterns of conflict, personal history of conflict, and roles in the conflict. After that, this author states many characteristics of conflict to avoid: avoidance, confrontation, competition, control, accommodation, and compromise. However, at the end of this book, the author stresses collaboration. The author even says that collaboration is a tool and has a purpose at the same time. Every conflict should be focused on collaboration. The context of this book is very impressive and courageous. So, this book is crucial to the leadership in the church, because conflicting situations happen so many times in church. Leadership is crucial to direct church in the right way, and to make the church united and concentrated.

Advanced Strategic Planning, written by Aubrey Malphurs is the most important book to learn how to focus the scattered power of the church into one purpose. There are four core
concepts about Strategic planning. First is Mission. It is the most important work in the church. It is based on the Mission Commandment in Matt 28:19. Mission is the main purpose that the church should go and go right now. It shows correctly the direction to go. Second is a vision. Vision is a picture, which can be realized after 5 or 10 years for a church. So, Vision is a larger concept than Mission. Mission is the first thing just before the church’s eyes. Vision is an expectation, which a church should realize after 5 to 10 years. Third is Core Values. The Core Value of the church is like a key and engine of a ship in the midst of the sea. It cheers the church on to do mission and pursue the vision. The fourth is Strategy. It is about what to do and how to do it. It is a course of implementation. It contains five core components. 1) Outreach, 2) Making disciples, 3) Setting up a Communication team (with congregation, staff, committee), 4) Setting up ministry, and 5) Having enough money to do ministry. Strategic planning can make a unique and authentic model for the church. The second strategy is to recruit a Leadership team. Before recruiting a leadership team, the core member’s readiness for Strategic planning should be done. Staff, board members, Patriarch and Matriarch’s thinking for Strategic Planning is essential before launching the boat. If it is setting to set up strategic planning, the team can be chosen. The senior pastor, the head of the board, staff, someone who has power and knowledge about the church can choose the members of the team. The team can be composed of senior pastor, board members, staff, teachers, and leaders of a small group. The reason why these people can be the members of the team is that they have some authority, the congregation trusts them, and they are more mature in the spiritual realm. They already have some specific and core information for every situation of the church. These leaders have much enthusiasm for missions and want their church to be a good church in their regional society. They want to be core members of their church and want be involved in a wind of change in their church. The next thing which is critical
when the strategic team is launched is to communicate with the congregation. When some of the congregation makes rumors about the church, it does the church harm. Believers should not to be complainers; however, there is a solution following the biblical way. It is communication. These stories can be found in Bible (Matt 5:23-24; 18:15-19; 1Cor 10:10; Eph 4:29; Phil 2:14). These stories need to be preached from the pulpit at least once a year. This book gave the lesson to this writer to have one purpose to concentrate on ministry as a church. It is a vital book, supporting this writer’s opinion, in the part of the application of leadership.

*Spiritual leadership*, written by J. Oswald Sanders, is a core book to show what real leadership is. According to the author, Leadership is the ability of one person to influence others to follow his or her lead. Leadership comes from natural talents and gifts. Also, leadership comes from the Holy Spirit. In the author’s opinion, natural leadership is decisive, possesses confidence, and inspires faith in others. Spiritual leadership is a gift of the Holy Spirit. The Spirit works with the strengths and weaknesses of individuals to conform them to the classic models of Jesus, Peter, Paul, and Moses. Spiritual leadership blends natural and spiritual qualities. He writes, “New birth of Christ does not change natural qualities, but when they are placed under the control of the Holy Spirit, they are raised to new effectiveness.” It can be said that spiritual leaders are both born and made. They are spiritual to the degree that they have the touch of the supernatural, by which Sanders means inspirational power. The spiritual qualifications they must have cannot be conferred by schools, courses of study or church bodies, all of which Sanders sees as anemic. He has inspired two generations of men to become Bible-reading, prayerful leaders. In his opinion, in this book the leadership by Holy Spirit is great and this is why Christians who pray for leadership finally discover it. This book is also important to support this writer’s emphasis on leadership.
A Practical Guide for Successful Church Change, written by Ramsey Coutta, is a great book to give churches some reason not to stay just where they are but to change for survival. He says every church should change continually. Change is the option rather than a result. Comfort status can be a stumbling block to the church that wants to be changed. There are so many reasons that a church can find out like spiritual revelation, stagnancy, growth, reform, external forces, performance issues, conflict, and unexpected events. If the change starts, some may feel anxious or angry. In this case, the leader should win acceptance with good communication. The third option makes them study, experience, and find out. With this option, they can participate in a changing movement. The last option is acceptance and having responsibility. The preparing of the expectation of disagreeing and making an active participation in the change process could give real help to the church, that wants to change continually. This book is crucial to this writer because it can support this writer’s insistence, which will be revealed in the application field, in chapter five. This writer will insist about the importance of change in the worship services.

Everyone Communicates Few Connect, written by John C. Maxwell, is also an important book for leadership. One of the qualities of leadership is how much the leader has the power to communicate with others. Connecting is the key to success and crucial for leaders. It helps in every area of life. For success in communication, there are four components needed. What people see, understand, feel, and hear. Connection always needs the energy. Therefore, someone who communicates well to others means he or she has much energy. Regarding how to make people listen, the author always puts stress on ‘giving.’ The leader wants to give something to everybody. Moreover, the author puts stress on making things simple. He stresses short, exact, continual conversation. It has the power to persuade others. Connectors create an experience everyone enjoys. If nobody hears what the leader says, it is a terrible situation for the leader.
Making people laugh can be a way to communicate well. A good communicator is not made in a day. It can only be achieved by continuous endeavor and effort. This book shows well the high quality of leadership. This writer wants to use it and refers to it in chapter five.

*Spiritual Leadership: Moving People on to God’s Agenda*, written by Henry and Richard Blackaby, is very helpful in proposing a standard leadership model. The leader always meets the conflict. The result of secular leadership is the mega church, which concentrates on money, gathering people, and architecture. This point will give support to this writer in the explanation about what most church's contemporary interests and following. It will be used in chapter three. The Blackabys define leadership as making people move according to God’s agenda. To be the spiritual leader is the final destination that a leader has to have. The leader should distinguish God’s agenda in many ideas. God gives a leader hard times, and they change a person to be a good leader. A leader cannot be made in a day. It takes time without turning suddenly. Leadership is very connected with quality. So leadership is not doing but being. The author also said that leadership needs very good communication. The vision from God should be shared with the church in many ways. A leader needs to have an open ear to hear from God so, leaders must schedule unhurried time with God and regular, quality time with their family. If a leader wants to escape self-vanity, sexual sin, a cold smile, and enervation, he must be a good leader who hears from God continually. This book shows a perfect model as a leader of a church. It supports this writer’s suggestion about the leader’s ultimate model in chapter five.

*Can’t wait for Sunday*, written by J. Michael Walters, is a book which lays stress on the importance of the worship service. The author says that the worship service for the purpose of gathering people must be stopped. He also criticizes on formalism, realism, and rationalism without the heart for God. The author says they often make believers participate in the worship
service actively. First of all, the church should fight against the consumer culture. It does not come from God, but from the greed of people. In response, thanks to God at the end of a public reading of the Bible, preparing with silent prayer, and the Apostles Creed can be used in the worship service. This book contributes an important idea to this project in defining that leadership is very connected with change. Not fearing about change and being eager to change, when the leader finds out what needs to be changed is one of the most required qualities for a good leader. This book will be used in chapter five.

*How Successful People Lead*, written by John C. Maxwell is one of the excellent books on leadership. “Positional leadership” is based on the right granted by position and title. However, position is a poor substitute for influence. People who make it only to the first level may be bosses, but they are not leaders. Their people will usually do only what is required of them. They can rarely get extra effort or time when they ask for it. Position is the only level that does not require ability. The next level is a “permission leader.” People follow them because they want to follow them. When a leader likes people and treats them as individuals who have value, that leader begins to develop influence with them. A leader can like people without leading them, but a leader cannot lead people well without liking them. The next level is a “production leader.” People follow this leader because of what he has done for the organization. At this level, leaders gain influence and credibility, and people begin to follow this leader because of what he has done for the organization. This author suggested well-organized leadership level. This book can support this writer’s opinion when this writer proposes a standard leadership model for the church.

*Overcoming The Dark Side of Leadership*, written by McIntosh, Gary L, Samuel D. Rima., is the book for looking inside humans and analyzing how to overcome. The raw material
of the dark side is provided by selfishness, unrestrained pride, self-deception, and wrong motives. Pride in words is almost always linked with failure and stumbling. Selfishness is also a dark side. There is no short cut to overcoming experiences of the dark side. The first step to being a disciple of Jesus is to go outside from the dark. Perhaps it could take a whole lifetime to be Jesus’ disciple. However, there is a process or a method, and if it is to be followed as the method, everybody can overcome and go out of the dark side. With a proper understanding of our dark side, possessing a willingness to examine ourselves honestly, and the application of divine, spiritual truth, Christians can overcome the dark side, which everybody has in them and minimize its negative aspect in life and leadership. The second step is to examine the past. It includes expressing what they have felt. By expressing their feelings, they take away the power of their precious people, who were affected by their lack of approval and interest. The third step is to resist the poison of expectations. The destructive power of expectations is so dangerous for people who should receive this expectation. The sender of expectation could be their parents, friends, or lover. The fourth step is to practice progressive self-knowledge. Spiritual leaders should devote time to personal spiritual disciplines. The last step is to understand the believers’ own identity in Christ. The greatest source of worth as leaders should come from the knowledge that God knows all His people and gives to them the righteous of Christ. People who believe in Jesus have already been taken by Jesus Christ as His sons and daughters so that they do not need to be concerned about rejection by God. It gives a broad vision for watching leaders and finding out their leadership type according to the dark side in their mind. It gives sound knowledge that leaders can have a defective aspect and makes leader prepare for it. It gives good support in this writer’s opinion that every leader has their defection. See chapters three and five.
The Spirit of the Disciplines, Dallas Willard, talks about discipline for the spiritual life. He says that this kind of disciplined life could be a great help for a Christian to keep his life different from the dissolution of non-believers. He said, “If I train rigorously I call bench press 300 points; otherwise not. Such ordinary activities are disciplines that aid our physical or “natural” life.” The author thinks the list of activities for keeping the faith could help a Christian to live a biblical life. He wants to have a list of disciplines. He wants to talk and discuss what each of these activities is, and how each can help a Christian to live with spiritual growth. He suggests the disciplines of abstinence like fasting, frugality, solitude, chastity, silence, secrecy, and sacrifice. He also suggests the disciplines of engagement like worship, confession, service, prayer, study, fellowship, submission, and celebration. His story about his sacrifice and throwing away money, which he gets back in an amazing way witnessed to this writer. It showed that a Christian can test himself in the different dimensions of faith, even though many people think it is rash, but it can help a Christian to enlarge his length and height in the faith. In the course of reading this book, this writer felt that discipline is very precious and should be practiced by kingdom people. Believers have to live life in the fullness of Jesus. This book will contribute to explaining the life of the leader in chapter five.

Turning members into Leaders was written by Dave Earley, and it is about how to make the leaders. The first step for developing new group leaders is to dream of mentoring healthy, growing, multiplying leaders. The dream, when it stays in Jesus, will become real in His time. This dream is all for Jesus. What is the big picture for ministry? This writer thinks that making disciples and multiplying is the big picture. Every person whom a leader cares for, should be a disciple. This is the dream of a leader before God. The second step for developing new small group leaders is demonstrating multiplying leadership to them. What are the models before
leaders? They are sacrifice, dependence on God, intimate connection with Jesus, persevering labor and hard work, patient effort, saturation with the Word of God, and focused vision on the harvest. The third step for developing new small group leaders is to be on the lookout to discover potential leaders. The fourth step for developing new small group leaders is deepening the relationship with them. Communicate, appreciate, recognize, encourage, being affectionate are some of the kinds of components for a deep relationship. There are tips for effective listening. 1) Concentrate on the people speaking, 2) Ask questions to probe their hearts, 3) Look at them, 4) Do not interrupt them, 5) Suspend judgment until they are done, 6) Briefly comment on what they are saying, 7) Repeat what a leader understands them to be saying back to them in words of the leader, and 8) Ask questions to aid clarity. The fifth step for developing new small group leaders is describing the vision. The sixth step for developing new group leaders is determining expectations and commitments. The seventh step for developing new group leaders is disciplining them. The eighth step for developing new small group leaders is deploying potential leaders into ministry. The multiplying leaders keep taking potential leaders to the next step of progress. These points all contribute to chapter five on making a good leader.

_Eight Habits of Effective Small Group Leaders_ is also a book of Dave Earley. What are the eight habits for small group leaders? 1. Dream of leading a healthy, growing, multiplying group. The excellent courses for setting up a dream is as below: first, pray about the dream of a leader as a small group leader. Second, write out the dream in words of a leader and use the statements below. Third, sign and date this commitment. Fourth, read the statement of the dream of a leader regularly and make it an ongoing focus for prayer, learning, and effort. Fifth, if a leader is already leading a small group, dream of the best strategy and date for multiplying the group. Discuss it with a member of the overseers. Sixth, plan various ways a leader can
continually share the big dream of being a healthy growing, multiplying group with the group.

Seventh, plan to share regularly the date and method for multiplying with the group members. 2. Pray for group members daily. If Christians can pray an hour in a day, in the morning, afternoon, evening, each about 20 minutes, it will add up to one hour a day. Let leaders write down and sign for keeping their prayer time. 3. Invite new people to visit the group weekly. 4. Contact group members regularly. Contacting helps a group to grow. Contacting helps a shepherd know the state of his or her flock. Contacting communicates care. There are some questions to ask when they lead them in inviting. What in a leader’s life would he like to be different five or ten years from now? In what area a leader thinks God wants him to grow this month? What are the things everyone says a leader is really good at? Has a leader ever thought of leading a group? The most important times to make a contact are as below: soon after their first visit to a leader’s cell group. Weekly for the first few weeks. After an absence. 5. Prepare for the group meeting 6. Mentor an apprentice leader 7. Plan group fellowship activities 8. Be committed to personal growth. The essentials of being a good leader give a crucial principle in chapter five.

Why Don't We Listen Better? was written by Jim Petersen. It is a very helpful book to the pastor who is doing his ministries for the caring and rebuilding of a couple’s broken relationship. The critical component of a meeting among the people is communication. God gave to humans the ability of communication in language. This is a special ability that only humans have. However, language is not perfect because language is spoken out through the thinking of a human. Therefore, a more important component is the thinking of human. A human thinks many kinds of thinking in a moment. Also, conflicts increase naturally. For this reason, in the meeting of humans, sharing of thinking is more needed in our society. Unfortunately, this conflict seems more serious in the relationship of a couple. “They are easy to fail to hear their spouse’s hurt.
They seemed blocked by insecurity, anger, habit, and even more, their need to win the argument.”

So, if the matter of conflict is to be solved, good communication is a necessary. It is a tool for making the relationship better. From this point of view, this book can give good advice for eliminating the conflict of a couple and conflict among people. The author says in the front of his book, “Why Don’t We Listen Better?” that there are three types of talk when people communicate each other. First is head talk. It is talking that implies accurate information. The head functions help in thinking, planning, remembering, reviewing, deciding, rationalizing – what people consider the logical part of individuals. So head talk cannot contain the talker’s feeling and emotion. Second is heart talk. This is an expression to reflect the talker’s mind into words. The third one is stomach talk. It is for sharing what is inside, talking with others who have similar feelings. It has a little bit of feeling and of forcing to share feelings for something or some situation. Peterson stated, “Stomach functions consist of our emotions or feelings – those inner nudges that let us know when we’re uncomfortable, happy, excited, interested, attracted, irritable, angry, resentful, frustrated, curious. Feelings are our internal responses to the world around us, to what we’re thinking, and to our bodies.”9 This book contributes to telling the principle of the leader in chapter five.

The next book, The Me I Want to Be, is written by John Ortberg for the purpose of finding real ‘I’. The author intends to move close to readers with his intimacy. It can be found in his book easily. This book has many examples, which can readily be found in our life so that readers can understand more easily and feel intimacy with the author. This writer thinks that it is a guidebook to move close to God and in how to encourage believers to love God. To make it real

the author introduces some stages to his readers. In the first step, the author stresses the finding of an identity. The author states that it should be found that ‘the me I want to be’ and it can be found only by God. John Ortberg stated, “only God can see the best version of you, and God is more concerned with you reaching your full potential than you are.”\textsuperscript{10} The important thing is the flourishing life that will influence other people. In this part, the author states “Here is the good news: when you flourish, you become more you. You become more that person God had in mind when he thought you up you do not just become holier. You become you-ier. You will change; God wants you to become a new creation. But ‘new’ doesn’t mean completely different; instead, it’s like an old piece of furniture that gets restored to its intended beauty.”\textsuperscript{11} Only God knows ‘the me’ who is in the best version. The author said the character does not change all the time. It goes on with no changing. Christians should find out what character God wants. Therefore, a Christian should know about themselves, and into what shape God wants him to be changed. God wants Christians changed without changing character. In the character itself, God will show us how to set it up. So Christians must concentrate on God to make them the best version. God wants them to flourish and join them in his salvation project. Also, this project points to other people, to make them recover and become the best version of themselves. This book also will be used in chapter five.

\textit{The Emotionally Healthy Church} was written by Peter Scazzero, states that emotional health and spiritual health are connected to each other. Peter Scazzero, the author of this book, discovered this truth through hard times when he ministered in a large church in New York City. Through this book, this writer can see that the author just wants to share the truth, which he

\textsuperscript{10} John Ortberg, \textit{The Me I Want to Be: Becoming God’s Best Version of You} (Grand Rapids, MI: Zondervan, 2010), 12.

\textsuperscript{11} Ibid., 14.
received from God during the dark period. He intends to share this truth not with leaders, but with all Christians who read this book. The main idea of this book is “what spiritual maturity looks like as it relates to emotional health, especially in loving other people.” The person who has stable emotions, is easily in a healthy spiritual mature status. This writer also agrees with this statement. There are many times when emotional feeling affects the spiritual status. In reverse, good spiritual status can influence emotional feeling too. After having prayer time and reading the Bible a while, emotion for the people can easily changed to be good. So, emotional feeling and spiritual health are very connected and inseparable. The author thinks the life of leaders is more important to the churches and ministries. The leader’s inner life is often more willing to be focused on successful spiritual leadership than on having knowledge. For many years, the author, Peter Scazzero and his wife Geri had been overworked in the church that they had planted almost a decade ago. Geri, the wife of the author, was burnt out and told her husband, Peter Scazzero, that she was leaving the church. At this event, Peter Scazzero and Geri woke up to see the emotion from depression and hurt that were coming from the church could split them from the church. They had no more interest in the church about growing and desiring to save lives. They were exhausted. They did not know how to handle their negative emotions. They were both dying inside. However, through this hard time the author and his wife found out the seven principles for emotional health in the context of spiritual maturity. They realized that this way also applied to somebody’s personal life. However, they wanted to create a good chance to give life to the church. The process of emotional development became the root for their new understanding of discipleship. God wants to heal the life of God’s people. This book is also used to explain the leadership principle in chapter five.
CHAPTER TWO

BIBLICAL FOUNDATION FOR A CHRIST-CENTERED CHURCH

The Bible, from the Old Testament to the New Testament, is written to explain and support Jesus Christ. In Luke 24:27 it says, “And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.” This story is about two disciples that met Jesus Christ on the road from Jerusalem to Emmaus. Jesus told them that the whole story of the Bible focused on Himself. Michael Williams explains that the Bible focuses on Jesus, and he wants to make a reader understand it through his book.¹ What the Bible says is very important because the Scriptures are the fundamental foundation for Christian belief. As all Scripture is concerned about Christ, the church also ought to focus on Jesus Christ. Jesus Christ should be worshiped, preached, praised, and adored in the church. There are many specific reasons why Jesus Christ should be worshiped and what is needed for being a Christ-Centered church is below.

Jesus Christ is the Head of the Church

It is public knowledge, when the church is examined that Jesus Christ is the head, and the church is His body. Colossians 1:18 says, “And He is the head of the body, the church; He is the beginning and the firstborn from among the dead so that in everything he might have the supremacy.” Colossians was written about the primacy of Jesus Christ. John F. MacArthur explained the primacy of Jesus Christ in three points: He is the Creator; He is before all things, 

¹ Michael Williams, How to Read the Bible through the Jesus Lens (Grand Rapids, MI: Zondervan, 2012), 8.
and in Him, all things hold together. Jesus Christ as the Creator and sustainer of all things was also recognized as the head of the church in this Scripture. According to this Scripture, all church members should be connected to the head of the church, Jesus Christ, in order to stand firmly as the church. More than that, the church should follow, concentrate on, and worship Jesus Christ. Without a head, the human body will never live a second, so Paul said Jesus Christ is the head of the body. If the church does not acknowledge Jesus Christ and hold to Him tightly as the head, His life cannot reach to every part of the body. In Colossians 2:18-19 says, “… Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions. He has lost connection with the head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it grow.”

The church is the gathering of people who believe the truth that Jesus Christ is the beginning and the firstborn from among the dead. All these members have to be connected with Jesus Christ and one another in love. Individuals cannot be called a church. Ray C. Stedman said, “No individual has authority from God to direct the affairs of the church. Whenever a church gathers itself around the unquestioned leadership of a single individual, it ceases to be a church.”

The blueprint of the church is a group of people who believe the truth that Jesus Christ is the beginning and the firstborn from among the dead. He is the Savior and His people love, worship, and follow Him, with love for one another.

Sadly, the standard model of the church does not follow the relationship of the head and body. Many churches focus on gathering believers in church and do not have any interest in how much believers love, worship and follow Jesus Christ and express love to one another. Carol E.


Lytch said in the book, *Choosing Church*, “Megachurch teens tend to have a more general sense that many people in their lives go to their church, even if their families do not know each other… It may not integrate the parental relationship into it.”⁴ Many churches want to follow the megachurch model in focusing on how many gather in the main worship service without focusing on the relationship between believers. Therefore, this writer believes that churches should not try to gather many people, but try to focus on individuals having relationship with each other and focus on Jesus Christ.

**Jesus Christ Has Deity and Humanity**

There are many verses to support that Jesus Christ has deity and humanity. Jesus Christ has deity and humanity simultaneously; therefore, he always understands the weakness of human beings even though he is the mighty God. Some verses explain his Deity while some verses show his humanity. Also, it can be demonstrated at the same time. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” Moreover, verse 14 says, “The Word became flesh and made His dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.” The Word became flesh means the incarnation of Jesus Christ. The Word that was with God and was God became flesh and lived in the world. It shows that Jesus Christ always has deity and humanity. It is the greatest event since the beginning. Wayne Grudem explained it below:

In John 1:1, John not only calls Jesus “God” but also refers to him as “the Word.” John’s readers would have recognized in this term a dual reference, both to the powerful, creative Word of God in the Old Testament by which the heavens and earth were created (Ps. 33:6) and to the organizing or unifying principle of the universe, the thing that held it together and allowed it to make sense, in Greek thinking. John is identifying Jesus with both of these ideas and saying that he is not only the powerful, creative Word of God and

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the organizing or unifying force in the universe, but also that he became man: “The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father” (John 1:14). Here is another strong claim to deity coupled with an explicit statement that Jesus also became man and moved among us as a man.\(^5\)

John 1:18 says, “No one has ever seen God, but the one and only Son, who is himself
God and is in closest relationship with the Father, has made him known.” Through this verse, John wanted to lay stress on the deity of Jesus Christ. ‘In closest relationship’ shows how much Jesus Christ has the closest relationship with God. Nobody but Jesus Christ can have a relationship with God like this. The expression: ‘has made him known’ has authority by virtue of the unity of the Son with God.\(^6\) Finally, this verse expresses the unity of the Son with God, and it relates that Jesus Christ has the deity of Father.

John 5:18 says, “For his reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.” This verse also shows the deity of Jesus Christ. It reveals that Jesus Christ tried to give people the knowledge that he has power, which is the same as his Father’s power. However, this expression is not primarily to show equalization, but to show Jesus as an ambassador of God in the role of the Trinity. Anyway, it shows how much Jesus has authority as the Son of God.

Borchert explained it this way: “What Jesus, as the One and Only Son of God (John 1:14,18), claimed was to be sent by God, on a mission for God, doing the works of God, obedient to God,


and bringing glory to God. That is not the role of one who displaces God but one who is a representative or emissary of God.”

Jesus has the authority and ability to do what God does as the divine agent of Father. Having his Father’s Deity inside him, Jesus stands on the earth with a human body. Jesus Christ is the only one who has experienced God’s deity and mankind’s humanity. This is the reason why only Jesus Christ can be the perfect mediator. Only the church that is focused on Jesus Christ, the perfect mediator, can change the world following God’s intention. Many problems happen when believers live their life, which can only be solved by the perfect mediator, Jesus Christ. This is the reason that the church has to focus on Jesus Christ. Wayne Grudem said that God needs a representative and people need a mediator. Jesus Christ is the only one person who has ever fulfilled that requirement. He writes, “In order to fulfill the role of mediator, Jesus had to be fully man as well as fully God.”

Titus 2:13 says, “While we wait for the blessed hope – the appearing of the glory of our great God and Savior, Jesus Christ.” The main truth in this verse is ‘… our great God and Savior, Jesus Christ.’ Great God and Savior represents Jesus Christ and is not relevant to many scholars. However, it is a secure and certain verse to identify Christ as God. Wallace said it as below:

We simply wish to point out here that in the TSKS construction Deos is used over a dozen times in the NT (e.g., Luke 20:37; John 20:27; Rom 15:6; 2Cor 1:3; Gal 1:4; Jas 1:27) and always (if we exclude the Christologically significant texts) in reference to one person. This phenomenon is not true of any other proper name in said construction (every instance involving true proper names always points to two individuals). Since that

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argument carries no weight, there is no good reason to reject Titus 2:13 as an explicit affirmation of the deity of Christ.”

In this verse, the natural way of reading is to make a link between ‘God’ and ‘Savior’. However, ‘Jesus Christ’ and ‘Savior’ is in apposition because of the distance between the two words. It means that Jesus Christ means God and Savior. Thus, Paul refers to the deity of Jesus Christ in this verse.

Revelation 5:13-14 says, “Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, forever and ever.” In this great scene all creation gives praise, honor, glory, and power to God and the Lamb. It is the song of the entire created world for the great redemptive work of Jesus Christ. In this verse, it is also shown that praise is given to God and Jesus Christ simultaneously so that the author wants to stress the deity of Jesus Christ and the harmony of God and Jesus Christ. He says, “The praise of the entire created order is addressed to the One, who sits on the throne and to the Lamb. Throughout the Apocalypse, the two are regularly joined. In Revelation 22:1 the water of life flows ‘from the throne of God and of the Lamb.’”

**Jesus Christ Is the Only Mediator**

Jesus Christ is the One, who makes peace between God and humans. There is no other mediator between God and humans. 1 Timothy 2:5 says, “For there is one God and one mediator

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10 Ibid., 276.


between God and men, the man Christ Jesus.” In this Scripture, it says firmly ‘one mediator’ and indeed there is no other mediator except Jesus Christ. Colossians 1:19-20 says, “For God was pleased to have all his fullness dwell in him. Moreover, through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.” To overcome human separation from God, mankind needed a link to provide resolution to this situation and bring humans back into deep relationship with God. In 2 Corinthians 5:18-19, Paul says: “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: That God was reconciling the world to himself in Christ, not counting people’s sins against them. Moreover, he has committed to us the message of reconciliation.”

Through the cross of Jesus Christ, humans get the opportunity to make peace with God. Ephesians 2:14 says that He destroyed the barrier. “For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility.” Jesus Christ devoted himself to peace between God and humans. But it does not mean that every individual has an opportunity to make peace with God. Wayne Grudem explains it as below:

… the fact that God was in Christ reconciling the world to himself (2 Cor. 5:19) does not mean that every single person in the world was reconciled to God, but that sinners generally were reconciled to God. Another way of putting these two passages would be to say that Jesus was the Lamb of God who takes away the sin of sinners, or that God was in Christ reconciling sinners to himself. This does not mean that all sinners will be saved or were reconciled, but simply that these groups in general, but not necessarily every single person in them, were the objects of God’s redeeming work: it essentially means that “God so loved sinners that he gave his only Son...” without implying that every sinner in the whole world will be saved.13

People who have many troubles in their life can ask for help from Jesus Christ. Hebrews 2:17-18 says, “For this reason he had to be made like them, fully human in every way, so that he

might become a merciful and faithful high priest in service to God, and that he might make
atonement for the sins of the people. Because he suffered when he was tempted, he is able to
help those who are being tempted.” Jesus Christ died on the cross in order to understand the
agony and bitterness of people who are in trouble and make himself equal to people who hear the
letter to the Hebrews. In this verse, the author of Hebrews wants to describe the complete
equivalence between the situation of people and the incarnational Jesus Christ.14 Through
overcoming the temptations of Satan and redeeming people in the sins on the cross, Jesus Christ
became the only one who can understand the situation of sinners and lead them to heaven. They
only need to believe in him as Savior. For this reason, Jesus Christ should be preached, and
praised in the church more.

Hebrews 4:15-16 stresses Jesus as the mediator and explains him as being able to
empathize with the weaknesses of humans. Verse 15 says, “For we do not have a high priest who
is unable to empathize with our weaknesses, but we have one who has been tempted in every
way, just as we are - yet he did not sin.” The author insisted that Jesus Christ, because He is
equal to humans who are suffering, using the double negative. The meditative ministry of Jesus
Christ as the great high priest is effective for them.15 The author stresses in these verses that
Jesus Christ participated in humanity; therefore Jesus Christ is showing that His ministry in
perfect conditions as He did in heaven as the great high priest. This emphasizes why Jesus Christ
should be preached, and praised in the church.

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15 Ibid., 102.
Jesus Christ Is the Righteousness of God

In Romans chapter three Paul said the righteousness of God was shown by Jesus Christ. Romans 3:21 says, “But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.” This righteousness is apart from the law and obviously refers to a new system and paradigm. It shows a significant transition point, a contrast which is not just the before and after contrast of individual conversion, but also more the transition from one epoch to another. Explaining the next verse, Paul introduces what the righteousness of God is. Romans 3:22 says, “This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile.” Paul gives the readers a full definition of ‘the righteousness of God.’ Whoever believes in Jesus Christ can obtain this righteousness. Paul stresses there is no other way to obtain the righteousness of God. The only condition for obtaining it is to believe in Him. In this verse, Paul wants to explain that there is no difference between Jew and Gentile. Even though the Gentile does not believe in Jesus Christ, they cannot obtain the righteousness of God. It is the main point of this verse. In the next verse, Paul proclaims why God presented Jesus Christ as the righteousness of God. “God presented Christ as a sacrifice of atonement, through the shedding of his blood – to be received by faith. He did this to demonstrate His righteousness because in his forbearance He had left the sins committed beforehand unpunished (Romans 3:25).” If someone has to do something when they want to obtain the righteousness of God, it cannot be called, as God demonstrates, His righteousness. However, the righteousness of God cannot be obtained through the endeavor of humans. In other words, salvation can be given only by faith in Jesus Christ. Therefore, salvation is not collaboration between God and humans. The grace, resulting from the righteousness of

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God, cannot be obtained by the endeavor of human beings, but by faith in Jesus Christ, who shed His blood on the cross. It is called Justification that takes place through the imputation of the righteousness of God. 2 Corinthians 5:21 says, “God made him who had no sin to be sin for us so that in him we might become the righteousness of God.” This verse explains well about the imputation of righteousness. The righteousness of God is given by Jesus Christ. The righteousness of God can be obtained only by faith in Jesus Christ. If someone believes in Jesus Christ, they can receive the righteousness of God. The righteousness of God is given by Jesus Christ to someone who believes in Him. It is the imputation of righteousness. It shows that the righteousness of God is imputed to those who are in Christ, and it is the basis of their reconciliation to God. This verse well explains how Jesus Christ effectively died for all and God revealed His love for them. Moreover, it shows how God reconciled the world to himself. The death of Christ in this verse provides the emotional and spiritual basis for the appeal to be reconciled to God.

This truth is not unfamiliar to Christians in the church. It is the basic truth for Christians. However, nowadays many churches do not focus on the core truth of God. The purpose of the church should be: As new comers come to church, the church should want to help them obtain the salvation, which comes from the righteousness of God and became believers. Even though the end result of a gathering is satisfaction or dissatisfaction, it should be the only purpose of the church. Instead, many churches focus on how to gather more people into the church. The purpose of the church has changed from the purpose of helping people to obtain salvation with the righteousness of God, to gathering as many people as possible for other reasons. The purpose of the church has deteriorated. Money and power have become another purpose. By making people

gather in one place, and collecting more money it makes it easy for the church to enlarge the extent of the ministry. The church keeps on focusing on the extension of ministry, and the distance between God and the church grows far away. Therefore, the leader of the church should purpose only to concentrate on the imputation of the righteousness of God and use prepared leadership who focus on Jesus Christ. They should watch out for the condition of the church, to prevent the church from deterioration.

**Jesus Christ Is the Ultimate Goal**

Ephesians 4:15 says, “Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.” In this verse, Paul wants to say that the purpose of the church is Jesus Christ. Truth must be connected with love, because truth without love cannot fulfill the blueprint of the church. Truth and love are complementary. Truth without love is barren. Whoever speaks about the truth of the gospel should always check their words and actions to see if they are based on the love of Jesus Christ or not.

Paul always emphasized Jesus Christ when talking about the church. There is no church without Jesus Christ in Paul’s concept of ecclesiology. Paul is saying that the ultimate goal is to grow “until Jesus Christ.” In Greeks, ‘Εις’ means ‘Until,’ so the purpose of a Christian in the growth of faith should be Jesus Christ. In this verse, it said ‘in every respect.’ It means in all aspects that include character, action, and personality. In conclusion, a Christian must have the final purpose of his or her life on the One Jesus Christ. It is the what Paul wants for the Ephesian church and many current churches in the world. Wayne Grudem speaks about the relationship between the church and Jesus Christ:

Finally, another familiar metaphor views the church as the body of Christ (1 Cor. 12:12–27). We should recognize that Paul, in fact, uses two different metaphors of the human
body when he speaks of the church. … But in Ephesians 1:22–23; 4:15–16, and in Colossians 2:19, Paul uses a different body metaphor to refer to the church. In these passages Paul says that Christ is the head and the church is like the rest of the body, as distinguished from the head: “We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love” (Eph. 4:15–16).18

The church cannot think without Jesus Christ who is the ultimate purpose of the church. These two components have a very organic connection each other. Jesus fully intends to love the church. If a church is falling apart and is not healthy, it is not because Jesus has done a poor job but because people have taken the task upon themselves.19 To be a healthy church does not depend on what they have to do, but it depends on how much the church loves Jesus Christ. The church that can hear and acts on what Jesus wants, cannot be unhealthy. A healthy church depends on how much the church can listen to the voice of Jesus Christ. It is related to how much the church loves Jesus Christ. The barometer of a healthy or unhealthy church depends on loving or not loving Jesus Christ. John 14:15 says, “If you love me, keep my commands.” It means that somebody who loves Jesus Christ can have the privileges that Jesus Christ promised. People who are not perfect in loving Jesus Christ can look as if they are keeping His commandments, but actually, they cannot keep His commandments. The Bible always tells Christians to love your God with all your heart, all your soul, and all your strength. (Deuteronomy 6:5; Matthew 22:37; Mark 12:30; Luke 10:27). Someone can ask how to love God and Jesus Christ. John 15:12 says, “My command is this: Love each other as I have loved you.” God, Jesus Christ has already loved His people and showed them what love is. 1 John 4:10 says, “This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.” God has already


shown His people what real love is. God has already sacrificed His Only Son who gave up His life, because He so loved His people. As the response His people should love God and Jesus Christ because He died for His people.

**Jesus Christ Is the Main Character of the Bible**

John 5:39 says, “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me.” In this verse, the Bible indicates the Old Testament, centered in the Torah. The Jewish leaders studied the Bible diligently because they believed that eternal life was in the Bible. However, they could not discover the ultimate meaning of the Torah, because they could not recognize Jesus Christ. In other words, Jesus said, “You cannot read those words without reading of me. You cannot read the Law without reading of me. You cannot read the History without reading of me. You cannot read the Psalms without reading of me. You cannot read the Prophets without reading of me.”

Whoever read and was trained in the Scriptures should have been looking for Jesus Christ. If they did not have any expectation of the Messiah, they did not study the Scripture with all their heart. If they read and believed the Scripture with their hearts, they would have recognized eternal life. In this verse, Jesus Christ told them how to have eternal life: not by searching the Scriptures but by believing the son, and the Father, who sent him. The Bible was written about Jesus Christ, who can give eternal life to the people who believes in Him. This Bible is not


understood by the people who read it without yearning for Jesus Christ, because He is the main character of the Bible.

Luke 24:27 says, “And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself.” Pastors should preach Christ from the Old Testament as well as from the New Testament because references to Jesus Christ are found in every part of the Bible. Jesus Christ, who had risen, explained in this verse that the Messiah was and who was the center of the Bible. It is sure that Jesus Christ should be preached as the text presents Him. Sometimes, it can be imagined that the whole Bible does not present Jesus Christ. Even if that kind of thinking bothers preachers, they should reflect on both the unity of Scripture and the fullness of Jesus Christ. In the Bible, Jesus Christ is presented as the Lord and as the Servant. Tim Keller said that Exodus 14, the story of the Red Sea, is very connected with the story of the cross of Jesus Christ.

The Red Sea story is not just about what the Israelites get out of (bondage with layers) but also about how they get out (crossing over by grace). Here’s how Moses replied to the fearful, complaining Israelites: “Moses answered the people, ‘Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. The Lord will fight for you; you need only to be still’” (Ex. 14:13-14). On the one hand, the principle of grace could not be clearer: “Stand still. God is going to do your fighting. Watch. You cannot do it. You cannot contribute to it. You cannot do a thing. God is going to do the whole thing.”

There are many clues in the Old Testament to support the principle that Jesus Christ was shown in the Old Testament. 2 Samuel 7:14 and Psalm 2:7 describe the Davidic monarch as God’s son, ideally imitating his heavenly father’s kingly rule. Especially, King David was used as a type of Christ, and it is called, Davidic typology. One Psalm of David, Psalm 2:7 was used for proclaiming the superiority of Jesus Christ in Hebrews 2:5. It says, “For to which of the

22 Edmund P. Clowney, Preaching Christ in All of Scripture (Wheaton, IL: Crossway, 2003), 18.

angels did God ever say, “You are my Son: today I have become your Father.” Alternatively, again, “I will be his Father, and he will be my Son.” King David was the standard model that prophesied Jesus Christ. D. A. Carson writes about the relation between Jesus Christ and King David in his book:

This trajectory – or, to use the more traditional terminology, this Davidic typology - is inherently forward-looking. It anticipates that toward which it points. When Hebrews 1:5 quotes Psalm 2:7 with reference to Jesus, it is the Davidic typology that warrants it; That is, the writer to the Hebrews is reading Psalm 2:7 not as an individual prooftext but as one passage within the matrix of the Davidic typology it helps to establish. That he is thinking in terms of this trajectory, this typology, is clear from the fact that he immediately links Psalm 2:7 with 2 Samuel 7:14, not to mention Psalm 45:6-7 (quoted in Heb. 1:8-9) and Psalm 110 (quoted in Heb. 1:13). In other words, Jesus is superior to the angels in his role as long-anticipated Davidic king, long-anticipated Messiah, long-anticipated Son of God. As the son/king, Jesus brings in the kingdom; angels could not do that.24

In the lens of the typology, Adam, the first man among humans, is a type of Jesus Christ. Rom 5:17 says, “For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the on man, Jesus Christ!” Death reigned through Adam, whereas righteousness reigned through Jesus Christ. According to typology, Adam is the first of the human creation while Jesus Christ is the head of the spiritual creation. Through Adam, sin and death came while through Jesus Christ mercy and life came. Through Adam judgment and condemnation of all human beings came, while through Jesus Christ righteousness and justification came.25

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24 D. A. Carson, Jesus the Son of God: A Christological Title (Wheaton, IL: Crossway, 2012), 49.

After all, the main character of the Bible is Jesus Christ. He appears through real characters in the Old Testament for example Adam and King David. Sometimes He appears in a real incident, for example crossing the Red Sea, which happened a long time ago when Moses led the Israelites in Exodus. In the New Testament, it is easy to discover the truth that the center of the Scriptures is His story. Therefore, pastors have to focus on the Scriptures, either the Old or New Testament and try to discover the link with Jesus Christ.

**Jesus Christ Is Immanuel**

Matthew 28:20 says, “And teaching them to obey everything I have commanded you. Moreover, surely I am with you always, to the very end of the age.” Jesus Christ promised to be with His disciples, including the Christians in this present time. Jesus Christ was willing to go up to heaven very soon. However, He promises to be with them to the end of time. ‘The end of the time’ means that Jesus Christ will stay not only with current disciples but also other disciples who will be His in the future. The author of Matthew writes down not only history but also warnings to the disciples of the next generation. In fact, the author of Matthew wants to say that this promise of Jesus Christ keeps on going to the disciples who are the members of the church until the end of the time.  

“‘The end of the time’ indicates the final destination of this current age, which means the second coming of the Son of man, judgment for unbelievers, and rewards for believers. Particularly in this verse, ‘I am with you always’ means that Jesus Christ will be with His disciples every day, without skipping a day. As Jesus Christ appeared to His disciples eating some food after the resurrection in John Chapter 21, He will be with His people in eternity. R. T. France said as below:

In the Fourth Gospel Jesus promises the continuing presence of the Spirit with his disciples after he has left them (John 14: 16-17, 25-26; 16:7), but in Matthew, the presence is that of Jesus himself. And this is not simply for a short-term objective, for the mission they have been given will keep them (and their successors) busy to “the end of the age.” Jesus' physical presence with his disciples was limited to the period of his earthly life span, but the spiritual presence of the risen Jesus has no such limitation: it is like an eternal, divine being that Jesus will be among his obedient people, “God with us.”

In the expression “God with us,” can be read “Immanuel,” in its probable OT sense. France said, “But the name as applied to one who has just been declared to owe his origin to the direct work of the Holy Spirit was probably in Matthew’s mind a more direct statement of the presence of God in Jesus Himself, so that Jesus’ declaration in 28:20 is only drawing out what has already been true from the time of his birth, that God is present in the person of Jesus”. Matthew 18:20 says, “For where two or three gather in my name, there am I with them.” This expression should not be interpreted as a metaphor, but it means the presence of Jesus Christ literally in harmony with Matthew 28:20, was adverted correctly. The community that Jesus Christ builds will continue to the end of the time. This verse gives perfect expression to the idea of the title Immanuel in Matthew 1:23 for this theme Immanuel is an important component in Matthew’s Christology and ecclesiology. It relates to the subject of the Old Testament as God is dwelling among His people. (Ezek 43:7; Joel 2:27; Zech 2:10-11). The spiritual presence of

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28 Ibid., 49.

Jesus Christ among two or three indicates the authority to declare the will of God and to expect God to hear their prayers.\textsuperscript{30}

\textbf{Jesus Christ Is the Purpose of Worship}

Westminster Confession of Faith Chapter 21: 2 says, “Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to angels, saints, or any other creature: and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.”\textsuperscript{31} Jesus Christ is also the purpose of the worship along with the Father, Holy Spirit. The important thing is that not alone the Father, Jesus Christ, and the Holy Spirit are also the object to be worshiped by His people. When seeing the expository part of the Westminster Confession of Faith Chapter 21,2, it says about John 5:23 of “Moreover, the Father, judges no one but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.” Jesus Christ has the authority to judge everybody since the Son should be honored the same as the Father. Therefore, whoever wants to worship and honor God the Father, must worship and honor Jesus Christ also. It is the way that God wants believers to worship. In other words, worshipers in the church should worship not only God, the Father but also Jesus Christ and the Holy Spirit. Therefore, all worshipers in church at the Sunday worship service need to realize that Jesus Christ and the Holy Spirit are not the auxiliary functions to worshiping God the Father; Jesus


Christ and the Holy Spirit both are also both the objects to be worshiped just the same as God, the Father.32

**Jesus Christ Loves His People Most**

Song of Songs is the one book of the Bible that expresses how much Jesus Christ loves His people. Song of Songs is the story of two individuals, King Solomon, and Shulamite lady. Song of Songs says that the love between King Solomon and Shulamite lady is just like the love of Jesus Christ and His people, as the bridegroom and bride. In this respect, Song of Songs tells many beautiful lessons about the relationship between Jesus Christ and His Church. The strong love of Jesus Christ (8:7), The Joy of Jesus Christ who hears the prayers of the church (8:13), The desire for God’s presence (8:14), The invitation of Jesus Christ to make friends (2:13), The danger that does not respond to Jesus Christ’s knock (5:2-8).33

Song of Songs 2:14 says, “My dove in the clefts of the rock, in the hiding places on the mountainside, show me your face, let me hear your voice; for your voice is sweet, and your face is lovely.” The Lord wants to reveal His love for His people even although they struggle through fears or when they come up short in compromise. Jesus Christ knows the sincere desire of His bride to obey Him. He wants to see the face of His bride lifted to Him and hear their voice in worship and prayer as they cry for help in the middle of their weakness. He wants His bride to have confidence on Him. Confidence is fruit and proof of love winning over fear. Whenever the shortcomings of the bride are exposed, the bride hears His declaration of love. His mercy is magnified, and the bride is washed with His love as she stays faithful to Him with confidence.

32 KWANGHO LEE, THE WESTMINSTER CONFESSION OF FAITH (KOREA, SEOUL: CALVIN PRESS, 2007), 293.

Even in the times of testing, the steady gaze of faith and her choice to love Him surely move His heart. The bride can face injury in her heart from all manner of pain and difficult circumstances. At this time, the bride can choose what attitude she will have in difficult circumstances. The bridegroom, Jesus Christ, desires to bring His bride to such a place of confidence in His love that even in troubling circumstances the bride trusts in Him.

Jesus Christ prepares the church that knows who are His cherished bride and who stand confidently in His love with full assurance even in the hardest circumstance. He will have His inheritance as a glorious church without spot, with hearts fully given to Him in bold, confident, tender unoffended love. Ephesians 5:27 says, “And to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.” Jesus Christ wants to love His bride with all His heart. Christians should find out how much He loves them and immediately turn to Him in any harsh conditions. Jesus Christ loves His people most.

**Summary**

Jesus Christ should be glorified, worshiped, and praised as well as God, the Father in the church and the church must think about Him always since He is the head of the church. The church, as the body of Jesus Christ, cannot live without relation with the head, Jesus Christ according to Col 2:18-19. There are nine specific reasons why Jesus Christ should be worshiped and why Christians need to focus on Him and try to make the church Christ-centered. First, Jesus Christ is the head of the church. If Christians forget this truth, the church will develop for the wrong purpose. Leaders easily follow worldly values without confidence in the relation between Jesus Christ and the church. If the leader has no purpose and vision, without the belief that the church is the body of Christ, the leader of the church starts to make the church well organized,
like a company. The concept that Jesus Christ is the head of the church is the first step to making a church Christ-centered. Second, Jesus Christ possesses deity and humanity at the same time. According to John 1:1 and 14, Jesus Christ has full deity. Also, He shows His perfect humanity through His death on the cross. Because Jesus Christ has humanity means that He has the perfect quality to be the mediator between God the Father and humans. Therefore, without focusing on Jesus Christ, worship cannot reach God and make God pleased. Third, Jesus Christ is the only mediator. He is the peace, who has broken down every wall between God, the Father and humans. Therefore, there is no way to get to the Father without the Only Mediator, Jesus Christ. That is why Christians must be focused on Jesus Christ in worship services. Fourth, Jesus Christ is the righteousness of God. His death on the cross proved how much God, the Father loves His people with righteousness. Only by Jesus Christ can people see the righteousness of God. Romans 3:25-26 says, “God presented Christ as a sacrifice of atonement, through the shedding of his blood – to be received by faith. He did this to demonstrate His righteousness because in his forbearance He had left the sins committed beforehand unpunished. He did it to demonstrate his justice at present, so as to be just and the one who justifies those who have faith in Jesus.” Believers can see God’s justice and the believer’s justice at the same time when they have faith in Jesus Christ. Therefore, Jesus Christ should be glorified in the worship service to see God’s justice. Fifth, Jesus Christ is the ultimate goal. He is not the vehicle to enhance the ministry, but He is the purpose of the ministry. The success of church ministry only depends on how much the church can love Jesus Christ. Sixth, Jesus Christ is the main character of the Bible. No one can read the Prophets without reading of Jesus Christ. John 5:39 says, “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me.” Therefore, the hero of the Bible is Jesus Christ. Seventh, Jesus Christ is
Immanuel. According to Matthew 28:20, He always stays with His people whether they feel sadness, joy, love, and even anger. Eighth, Jesus Christ is the purpose of worship. According to Westminster Confession of Faith Chapter 21: 2, He is the object to be worshiped along with God, the Father and the Holy Spirit. Finally, Jesus Christ loves His people most. With the relationship between bridegroom and bride that shows in Song of Songs, Jesus Christ loves His people most. These are the reasons why Jesus Christ is to be worshiped in the church even in the life of Christians.
CHAPTER THREE

THE LEADERSHIP PROBLEMS OF KOREAN CHURCHES IN SOUTH KOREA

The Korea Church has a long history of about one hundred and thirty years with Western missionaries like Horace Grand Underwood, Horace Newton Allen, Henry Gerhard Appenzeller, and many other missionaries. The number of Korean church increased with the shedding of blood of many Western missionaries, and the gospel gnaws at the poor man’s heart at the beginning of Christianity in South Korea. At the same time, the Korean church had gone through a history of agony. Through the periods of Japanese colonization and the Korean War, a huge number of Christians were killed. North Korean communists killed many people who believed in Jesus Christ. They did not agree with the love of Christ and tried to erase all traces of the revival church history. After the agony period in the Korean Church history, the Church entered a time of growth along with economic development, which it had never experienced before. The South Korea of the 1960s and 1970s saw extraordinary growth in the churches. The number of Christians grew from 600,000 in 1950 to 1,140,000 in 1960. There were 2.2 million Churches in 1970. The official government generated the first religious statistics in the 1980s, the number of Christians was recorded as 7.280.627. Christians were the largest religious community of the country, amounting to 23% of the population.\(^1\) South Korea had the purpose of the church as growth of the church in numbers, so that the number of South Korea church members was about ten million according to ‘The Report of percent religion condition’ in the year of 2008. However, this number cannot be the indicator of how much the Korea churches were revitalized in spiritual revival because a huge number of church members has been shrinking in recent years. It means that the method of gathering people in the church is not the right method resulting in church

revival. The growth number has resulted in shutting up the doors of many churches of small and medium size. More than that, recently many Christian believers are leaving the church, and they do not stay in the faith of Jesus Christ anymore. The reason can be found in many aspects of public scam events linked with Christianity, the sexual depravity of pastors, no vision in the church, formalism, the authoritarian attitude of the pastor, growth-first church policy, and financial problems in the church. Among these reasons, significant ones will be dealt with in this chapter with the aim of finding a solution.

No Focused Vision on the Ministry

The church of modern times has to focus on ministry with vision. Many churches have no goal and vision so that they do not have a unique purpose in the ministry and just follow what other churches are doing. Whether the leader has a clear purpose in the ministry or not will determine the quality of ministry. Aubrey said, “The vision provides us with a picture of what the mission will look like as it is realized in the life of the community, a picture of the port where our boat is headed.”

To have the vision means that the leader is different from other major leaders. Aubrey also writes:

The information that is available indicates that pastors and congregations are struggling with the vision concept. For example, in commenting on pastors and their visions, George Barna writes, “But when we asked these pastors, ‘Can you articulate God’s vision for the ministry of your church?’ we found that roughly 90 percent of them could articulate a basic definition of ministry. However, only 2 percent could articulate the vision for their church.” Clearly, vision is of utmost importance to leaders and their ministry.

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4 Ibid., 129.
Ministry can give much pain and difficulty to ministers. They can even feel discouragement and disappointment. However, the only thing that can give ministers the strength to overcome every circumstance is vision for ministry. It encourages people to look beyond the pain of ministry. It keeps a picture in front of them and gives them a goal to reach.

Recently, many churches have tried to have a vision. To have a vision in the church means that they have a goal to run. However, many churches have the wrong vision because of their ambition for the church. If leaders see the church as a moneymaking business, the church changes from a gathering of believers into a group which can satisfy the ambition of the leaders. It becomes the same as a secular business. Proverbs 29:18 says, “Where there is no vision, the people are unrestrained, but happy is he who keeps the law.” Vision is indispensable to the body of Christ, the church. However, the vision is not a kind of the ambition. Therefore, vision should be distinguished from ambition. If the vision is swelled up by ambition, the end of it will be ruin. Therefore, vision must come from God, whereas ambition comes from the leaders themselves.

Ambitious leaders appear to look like vision leaders, because both groups look as if they are not satisfied with their present situation. Both ambitious leaders and visionary leaders seem to look as if they are running for the target. However, there is a significant difference between of them, and the result is as different as night and day. Leaders have to get the vision from God alone. Blackaby says:

Asking God to bless your plans does not ensure what you develop is from him. Only God can reveal his plans, and he does so in his way, on his time schedule, and to whom he wishes. How often do Christian leaders claim to have received their vision from God when in fact they have simply dreamed up the most desirable future they could imagine and then prayed for God to bless their efforts? It is critical for leaders to walk closely with the Father, so they are keenly aware of his revelation and are prepared to respond to
his initiatives. The role of spiritual leaders is not to dream up dreams for God but to be the vanguard for their people in understanding God’s revelation.\(^5\)

The vision of leaders should come only from God. It is called ‘Revelation.’ It is the real vision. Only revelation can be called vision. Others vision, coming from the leaders, should not be called as ‘Vision.’ It has the other name, ‘Ambition.’

Sorrowfully, the majority of Korean Church leaders have forsaken ‘Vision’ and fallen into ‘Ambition.’ Pastor Jae-Chul Lee critiques the phenomenon of it in his book. “The problem of today in leadership, not a few Christians have confused between ambition and vision. More than that, the more Christians consider ambition as vision. It could not be worse that many churches chased the ambition under the guise of God’s vision.”\(^6\) He keeps on saying, “God is the vision of us. Except Him, there is no right vision. The guys who can take God as the vision of them can give up anything so that they can resist the ambition which is attacking continually for them.”\(^7\) This is the reason that the vision must come from God. That is why Jesus Christ should be the vision of the church leader. These days, many churches are not following Jesus Christ, the real vision, but following their ambition. To accomplish their ambition, they need many programs, which can achieve their ambition of gathering as many people as possible in the church. Therefore, they are ignoring the truth that Christ is the head of the church, and the church is the body of Christ. The result has already been shown in the Korean church. One famous pastor in Korea, who obtains popularity in gathering many people with his sermons, revealed his

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\(^6\) Jae-chul Lee, *Youth should spread though in crying* (Seoul, Korea: Hongsunga, 2001), 58.

\(^7\) Ibid., 64.
immoral sexual activity with women believers by force. It is a great example of the result when a leader confused vision with ambition. The end of ambition is death. However, in the future if pastors take heed not to fall into ambition but keep themselves in the vision that comes from God, then the future of the Korean Church is bright. The Korean church should throw lustful ambition away and set up the vision of glorifying Jesus Christ as the head of the church. The leaders should show their ability in leadership by proclaiming that the church will follow only Jesus Christ and not ambition anymore. That is the reason why the title of this dissertation was chosen.  

**Formalism**

The worship order and atmosphere of the modern Korean church have a tendency to sustain a rigid atmosphere. Many believers who attend worship service in the church sit on chairs and listen to the sermon, they write notes, as necessary. This is the usual image of a Korean worship service in church on Sunday morning. To be sure they are singing, clapping their hands, and praying with loud voices during the opening and closing, but the atmosphere of the worship service is rigid. The people are compelled to sit and listen to the sermon most of the time passively.

The tendency of modern worship looks like being absent in the freedom in the worship service. Jesus Christ came to give His people freedom in their lives. Luke 4:16-21 says that Jesus Christ came to give freedom to the poor, the prisoners, the blind, the oppressed and to proclaim the year of the Lord’s favor. Although Jesus Christ came to give His people freedom, why do believers not express their joyful hearts that Jesus Christ gave them through shedding His blood

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8 The title is “Leadership principles and applications Establishing a Christ-centered church in South Korea.”
on the cross? They should express their passion for Jesus Christ through the service of the church. The leader has to make worship services active, not limiting the congregation to just listening, but making them active in the worship service expressing their delight in the Lord.

Christians wonder at the image of the early church. They focused on identifying that they were one in Jesus Christ through baptism and the Eucharist. Also, they sang, prayed, read the Bible, preaching and keeping friendly relations as the one body of Jesus Christ. The image of the early church looks more active than the picture of a current worship service. R Hammerling said in his book:

At about the same time, John Chrysostom actively promoted this interest by calling baptism, “the holy and awesome rite of initiation.” An emphasis upon involvement in the secret practices encouraged unbelievers to become active members of the church. Because Christianity was in part defined by participation in baptism, in eating bread and drinking wine at the altar during the Eucharist, listening to preaching and teaching, and praying the Creed or the LP, believers remained faithful to God through active involvement in worship.9

The early church members regarded baptism and the Eucharist as significant rites and they kept active through their worship. The critical component in worship is the active involvement in worship. Without this involvement, in the coming new era, the Korean church cannot keep their worship as Jesus Christ requires in the worship service. Inactive involvement in worship is not what Jesus Christ wants and it cannot contain the huge love of Jesus Christ. He came to set His People free. If leaders keep ignoring the importance of activeness in worship, Jesus Christ will no longer stay in the church, and He will ask them why they did not pay attention when they meet Him.

Baptism and the Eucharist should be practiced and celebrated in the church. In recent times, the Korean church has taken the Eucharist between two to four times a year. This is not many

times in church. In the early church, it was practiced in every worship service. It has a powerful effect to make believers remember that they are one body as the church, and Jesus Christ is the head of the church. It encourages church members to have a community spirit and consider Jesus Christ as their head. This results in them having a conscious desire to follow Jesus Christ in their routine life. Baptism is also the rite that expresses their status as citizens of God’s kingdom who are delivered through the blood of Jesus Christ, with the ritual of coming out from the water. These two sacraments make the worship active and encourage the participation of believers. Sustaining active involvement in worship is essential.

**The Authoritarian Leadership Style**

Some pastors want to use their authority as a pastor to control ministry. These leaders can be called position leader. They think of themselves as leaders who can show their leadership with their job title. If they are treated coldly or poorly by others, they like to reveal their title and position in the church. It is not bad when they are showing and using their position to express themselves. They can do that. However, nobody will follow if they keep on using their position to draw people.

Confucianism ideas have influenced the culture of Korea from olden times. Moreover, Confucianism ideas have infiltrated into the culture of the military. Every young man has to serve in the army. They serve from twenty to twenty-five years old, on average. Since Confucianism ideas influenced the military culture, the lower class must obey an order. All men have experienced the military culture; they can be confused about their attitude, in showing their character to people in society after army service. Some of them keep on using the commanding
attitude of the military in society, while others change their attitude to people by throwing away the commanding attitude and following the servant model of Jesus Christ.

“Position leaders” cannot be real leaders. They regard rules, policies, and regulations as the most important points when they lead people. However, people are never moved by rules. They move when they are moved. Moreover, people who have experienced a “position leaders” for a long time, they will usually do just what is required of them. Extra effort or time cannot even be imagined by them. “Position leaders” rarely work with volunteers, younger people, and highly educated people, because these persons do not like the “position leader” type. Almost all of them have high self-esteem, they do not want to be suppressed by other people.

The leadership type of the coming days never can be the same with the position leader type. Nobody likes an authoritarian leader. They have to give up their power of position. As long as they insist on keeping their “position leadership,” people will not follow, and the church will not stand firmly as the body of Christ. The leader has to explain everything which needs to be explained to his followers and inspire them with the vision of God. Without this course of persuasion, they will hardly get supporters in the ministry. Also, pastors need to show authenticity through their lives to their followers as they follow the Word of God. If the leader cannot live the life he preaches from the pulpit, he can never imagine his followers will be changed. The life example of the leader will lead to natural obedience in his followers. The faithful life of a pastor will determine the level of the entire church that he serves. The model of leadership as the pastor was well written in Timothy. 1 Timothy 4:12 says, “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.” Paul gives some details of character that show the evidence of gospel transformation. Paul advised Timothy to be an example in speech, conduct,
love, faith, and purity. Paul wants Timothy to be an example to others in his words and actions, showing his transformation with the gospel. Brian Croft explained what pastors must focus on in their ministry:

Peter brings to light the need for a pastor to be an example of humble and honest service. He shows what a good example looks like by contrasting it with several bad examples of leadership. There are pastors who sincerely desire to care for Christ’s flock, yet sadly there are also pastors who operate under an obligatory, dishonest, self-serving narcissism, much as I experienced in my early years of church ministry. The honest truth is that no pastor is a completely faithful example. Every pastor is in constant need of the cleansing blood of Christ. Yet this does not absolve pastors of responsibility for how they act. Paul and Peter are both clear: a pastor’s sanctification should set the pace for others’ pursuits of holiness.10

The important key to the pastor is to be humble in his position and keep wanting to be washed by the blood of Jesus Christ and His mercy on him. To be humble is the key component, which is made naturally when leadership needs followers in the ministry. Jesus Christ said in Matthew 11:29, “Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” Jesus Christ spoke of himself as gentle and humble in heart. If leaders keep their heart on Him, they can learn humbleness and gentleness from Him. God showed His character as humble with the redemption of His Only Son. Who can imagine sending His Only Son and delivering people who believe in His Son? James said in James 4:6, “But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble.” The fundamental character of God and Jesus Christ is humility. Humbleness is the essential leadership component that Christian leader must have to be equipped. In the field of ministry, there are many cases in which the leader reached the best conclusion by putting away their pride, privilege, and benefitting from a heart of humbleness. On the other hand, there are many cases in which the leader could not get an ideal result even though he invested all his

power, effort, and time. This is unnegotiable because humbleness is the main character of God the Father and His Only Son Jesus Christ. The ministry is God’s work; it does not belong to the church or people. Every ministry is God’s; therefore, all activity should be conducted in a humble manner. This is the way of God. Servant leadership comes from humility. Jesus Christ washed the feet of His disciples. In John 13:14-15, it is read: “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you.” Jesus often said that no servant is greater than his master, nor is a messenger greater than the one who sent him. This is the mindset leaders should have when they live a life of servant leadership. If Jesus Christ, who is the King of Kings and Lord of Lords, washed His disciples feet, how much more should leaders serve others. After all, servant leadership is the best model that many leaders follow even though it is very hard for leaders to do this.

**Focus on Church Growth**

Today, many churches in Korea concentrate on how to make the church grow by gathering as many believers as possible. This is so called the ‘Growth-first Policy.’ This policy is not for the glory of the kingdom of God, but for the extension of the power of the church in society. The religious ambition of some leaders leads to having the power of many attendees and financial status. It must be changed to the direction of following Jesus Christ, according to God’s plan that has been revealed by the Holy Spirit and the Scriptures. The main problem of Korean church is that the leaders are not focusing on the quality growth of believers, but on following the secular quantity growth of believers.
Another problem of Growth-first Policy in the church is that they are trying to gather people by all means. The failure of a small neighborhood church is connected with the growth of a megachurch. Dave Browning made this complaint about the behavior of megachurches in his book:

Megachurches are typically thought to be quite evangelistic, with large numbers of converts each year. But that is not necessarily so, either. The dirty little secret of the megachurch (although it is not really such a secret) is that the vast majority of their growth comes from Christians transferring from other local churches in their areas. Extensive research by Schwarz found that “the evangelistic effectiveness of mini-churches is statistically 1600 percent greater than that of the mega-churches” and that large size is one of the most negative factors in relation to church growth, if by “growth” we mean conversion growth.\(^1\)

The growth-first policy of Church growth can make many problems and result in harm to neighbor churches. Leaders in the Korean church must give up their ambition to make their church large in size, in numbers, and in finance. They should set up a new healthy model that makes their church and also neighborhood churches healthy.

Healthy models can be suggested for the revitalization of the megachurch. First is the mission centered church. This means that every person in the church needs to have the mindset of a missionary who is sent to a specific area living as a Christian. In the Bible, the Jerusalem church heard the Great Commission of Jesus Christ in Matthew 28:19-20 and they all scattered to Jerusalem, all Judea, and Samaria, and to the ends of the earth after the day of Pentecost came, see Acts 2. The inactive tendency of megachurch believers can be given up with the missional church mindset. Dave Browning said that the church exists not for believers, but for the lost.\(^2\) Leader guru Warren Bennis says, “All great groups believe they are on a mission from God.” The


\(^2\) Dave Browning, *Deliberate Simplicity: How the Church Does more by Doing Less* (Grand Rapids, IL: Zondervan, 2009), 65.
biggest mistake of the Church today is not any sin of commission or sin of omission but the sin of no mission.\textsuperscript{13}

Second is the eschatological church. This is the church that focused on waiting for the second coming of Jesus Christ without focusing on the growth of the church. Following the parable of the ten virgins of Matthew 25:1-13, the church should be prepared as the eschatological church. It helps if the church does not store up treasures on earth for themselves. It helps if the church stores up treasures in heaven for themselves, where moths and vermin do not destroy, and where thieves do not break in and steal. (Matthew 6:20).

Family Succession Churches

Church succession is one of the problems in Korea church. In Korea, many churches have begun to pass on the position of senior pastor. This happens in churches that have become megachurches, which were fueled by the economic growth in South Korea, at the end of 70’s. The main problem with Church family succession is that it is related to the money problem. The senior pastor has authority and makes all the decisions, but he cannot stop his greed of authority himself and resign from the position of senior pastor. He wants to be in on all the decisions, which are deeply connected with money in the church, after retiring. If he passes on the position of senior pastor to his son, it becomes very easy for him to continue making decisions in the church. This is the problem affecting family succession churches in South Korea. Many pastors, who disagree with the church family succession, say that the result of quantity growth, which was the main focus of the Korea Church, is now showing the negative fruits of church family succession in South Korea. The church family succession denies that the head and the owner of

\textsuperscript{13} Ibid., 68.
the church is Jesus Christ because the succession of the position of the pastor happens not under the direction of Jesus Christ, but because of the pastor’s greed and ambition. It means that the church is denying the distinct identity of the body of Jesus Christ. This is just same with secular enterprise succession of property and reigns using shortcuts of cross-shareholding. It means that the megachurch in Korean eyes is considered as a company, which cannot be separated from money and power. As a result, the problem of the family succession church is deeply connected with the issue of church growth, focused only the quantity of believers which was discussed above. Evangelist, Heesong Yang told the story about N deacon as below:

Seeing the church of family succession in C. church, I thought it is absolutely wrong. There was no space that God can work in this church. I never think to go the church again. There in no hope to the megachurch anymore. It is not a church but an enterprise… There is no role for the megachurch anymore. I cannot tell that there is no redemption to the megachurches, but I never know what role megachurches have. The mother in law of N deacon has a position in C. church as a deaconess, and she said that she does not have been nourished spiritual for ten years in this megachurch. It is the saddest thing.¹⁴

Church family succession is a phenomenon that has happened in some of the churches in Korea. Almost all churches are trying to find a good pastor to succeed when their pastor leaves. Succession is inevitable to the church. Among senior pastors of megachurches (weekly worship attendance of 2,000 or more adults, youth, and children according to Leadership Network research), 1 in 5 (22%) are founders, and 4 in 5 (78%) are successors. Founders have served on average 19 years and are age 53; successors have served 14 years and are age 53.¹⁵ It is very hard to find a perfect pastor who will lead a church, whether a megachurch or not. Tom Pfotenhauer, a new senior pastor who was referred in the book commented, “The succession process here was a night and day contrast with a previous church I had served. The pastor there was also retiring, but

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the church council did not take the adequate steps to prepare for his retirement. As a result, there was turnover in staff and a significant drop in attendance.”\(^{16}\) There is no time to consider family church succession and such transactions. The succession of pastoring is not an easy work. It takes so much time and finance to decide well. If the church council does not prepare the next successor of the senior pastor, it can be easily ruined. Also, the mind of both pastors is so important. Tom Pfotenhauer talks about it:

> Both pastors recognized that the church is not theirs but God’s. This gave them an understanding that they should do whatever they can to help the next person be successful here - and they have! That means that the church continues to be about Jesus, and not about positions or people in authority.\(^{17}\)

**Sermon Problems**

The problem of a sermon is an issue in the Korean church. It comes with the development of mass media. Without the boundary of place and time, so many pastoral sermons can be seen through the Internet at anytime and everywhere. This has both good and bad points. It makes believers judge which sermons are good and bad. In other words, the Internet has opened the door to judging sermons easily. A sermon is not an easy thing to judge when believers have heard it only once or twice. However, they can now enjoy judging whether a sermon is good or bad by accessing a sermon through the Internet. In doing so, believers tend to like a sermon which touches their heart and emotions, or makes them laugh. Also, pastors try to get applause from believers, and they begin to preach what the believers like to hear. People want to hear whispered tenderness rather than the proclaiming of God’s scolding as though they are committing a crime.

\(^{16}\) Ibid., 170.

\(^{17}\) Ibid., 171.
At this time there is a lack of power in preaching. It is the mistake of both camps, not just one camp. However, the mistake of leadership is greater.

Not every, but many Korean pastors like to preach in an easier way. They like topical exposition. It is a method of preaching in which pastors decide to preach a certain message and apply the Scriptures according to the subject that they have already set up. It seems as if the preacher is talking to the people, not God. Haddon Robinson commented in his book:

Topical Exposition faces two problems. First, the topic we are considering may be dealt with in several passages of the Scripture. Each of the individual passages, therefore, must be examined in its context. Isolation a single passage on which to base a teaching may ignore tensions built into the biblical record. Usually, topical exposition takes more study than exposition based on a single passage.\(^{18}\)

Some other pastors like to preach “the blessing sermon.” It originated from a wrong teaching, which was used in the 1970s in Korea to gather people to the church. Many pastors used this method to gather more people to the church while preaching that if a person comes before God and believes Jesus as a redeemer, they will get the blessing of everlasting life after death and, at the same time, they will get the blessings of the world, so everything will be all right. Many people came before God to give Him their lives. At the same time, many people also came before God to make everything all right. It is a kind of using God to make their life abundant. After hearing this kind of gospel, many people gathered in the church. However, it had a lot of side effects. Many hearers came to church, but they left the church very easily. Moreover, many hearers left the church to get the blessing of this world, which had not been obtained in church life until then. Sadly, even now many hearers want the chance to come to the church for the blessing of the world. This is a reality in the current Korean church.

Sermons should be changed to expository preaching with the aim of preaching Christ. Expository preaching is the only way to let God speak to His people. In this way, there is only one thing the preacher can do, that is to find out what God wants to say in these verses. This is biblical preaching and the only way to vitalize preachers and believers, either group. Also, every scripture should be deal with Jesus Christ, since the Old and New Testament were written about Jesus Christ as John 5:39 says, “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me.”

**Indifference for the Underprivileged**

According to the vision and the purpose of the ministry, allocation of funds will be determined. Investigation of the financial management can show what the church focused on in their ministry, and how much was spent well by the church to benefit the underprivileged. From the Old Testament, God wants to protect underprivileged persons. Deuteronomy 24:21 says, “When you harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the alien, the fatherless and the widow.” God loves to give mercy to the alien, fatherless and the widow always. God mentions the orphan and the widow eleven times only in Deuteronomy. The eyes of God are always focused on the alien, orphan, and the widow. If the church does not have any program for them, it is not following what God wants for the church finally.

In this regard, the report for the cost of devotion gives a shock. This report is about the expenditure of a megachurch in Seoul, South Korea. In this church, they spent about 16 percent of the whole budget in the year 2000 on the worship service and wages for over 100 pastors. The cost of the education was 7.1 percent. The cost for the mission was 10.5 percent. But, the cost for
the underprivileged was only 9.3 percent. More than that, they spent about 26.6 percent for
general administration. They also spent about 20 percent for the Internet broadcast ministry. In
conclusion, this church spent about 70 percent for their own believers, about 10 percent for the
mission, and about 9 percent for the orphan and the widow. It shows much unbalanced
expenditure between inside and outside the church.

On the other hand, in another Church in Seoul, they set the principle of spending the
church’s budget for the community service, the orphan, and the widow. This church is a medium
size gathering of about 300 believers, and they set aside about 50 percent of the budget for the
orphan and the widow. They decided to decrease the budget for the internal needs of the church.
The recognition that the budget of the church should be spent for helping the alien, orphan,
widow needs to spread and to be taught to the church members by the senior pastor.

Another church spent the budget for construction of a new church building or expansion
of the church building. While the church building was increasing in luxury and splendor, the
needs of aliens, orphans, and the widows increased, therefore they spent the time suffering
without the care of others. However, the Korea Church does not have much of interest in the
alien, orphan, and the widow. Many churches have a lot of interest in buying land or constructing
buildings. This is a very wrong way and it is not God’s intention for the use of the offering.
There is no word of God to spend the offering on buying land and on the building. The leader has
to set the vision well with following the intention of God and what God currently wants the
believers to do. God never wants the believers in the church to spend the offering on new
buildings, new land, and for the association. The offering has to be used for evangelism of non-
believers, and helping the alien, orphan, and widow, and also for mission. This was the
traditional spending of the offering.
If the leader has a vision that he gets from God, the church will not spend the budget on building and the land. He will spend the budget for the vision of the church. Constructing the church building never can be the vision of God. So many church buildings including many in Europe, especially in England, have already gone bankrupt, and are used for pubs or dance and nightclubs. This teaches Christians that the real building of the church is not permanent, but the gathering of people who love God will remain forever. Luke 10:41-42 says, “Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her.” The key point is not to make a result in a big ministry when the senior pastor is in the ministry, but to ‘love the Lord your God with all your heart and with all your soul and with all your mind.’ The leader who loves the Lord will not plan to spend the budget on vain things. He will spend it to encourage people to love God more.

**Right Direction: Following God’s Leadership**

Current Korea church leaders do not show good examples as the leaders. They easily follow the principles of the world: money, authority, and give and take. However, God requires a transcendent model. This is the humility that shown in Mark and Luke. Many leading scholars have already spoken this about humility.

Jesus said in Mark 10:45: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” The servant model is what Jesus Christ commanded as a model to His disciples. Luke 22:26 says, “But you are not to be like that. Instead, the greatest among you should be like the youngest and the one who rules like the one who serves.” The noticeable characteristic of servant leadership is humility. As Jesus Christ said
in Luke 22:27 “For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.”, the basic concept of people is that the person who is served is greater. However, Jesus Christ said He came to the earth as a servant, not as a great person.

Jesus said to His disciples Luke 17:7-10, “Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, ‘Come along now and sit down to eat?’ Would he not rather say, ‘Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink?’ Would he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’” Interestingly, in these verses is the answer of Jesus Christ about the question: ‘how can we forgive a person who sins against me seven times?’ At first, Jesus Christ said, if somebody sins against you but he comes to you seven times in a day and says ‘I repent’, forgive him. In short, the way to forgive a person who continually sins against me is to be humble. Humility is the way to increase faith according to Luke 17:5. The humble attitude is the only way to forgive the person who sins against this writer. It is the essential character quality of a Korean church leader. Humility has a power that lets people follow it. Only the person who is humble can forgive seven times in a day. The merciful attitude for others comes from humility. John Dickson said, “‘Arrogant managers,’ writes J. P. Kotter of the Harvard Business School, ‘can over-evaluate their current performance and competitive position, listen poorly, and learn slowly.’” Arrogant leadership cannot handle people anymore because all individuals think that they are better than any others. As Jesus showed and exemplified for His followers, servant leadership, the follower

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of Jesus Christ should not show arrogant leadership, but servant leadership. The leader who shows their humility of character in common life can forgive a person who sins against him seven times a day if they ask ‘forgive me!’ Also, humility is the indispensable character for leaders who are willing to follow Jesus Christ in the ministry. Whoever wants to be a leader in a Christ-centered church, needs to equip himself as a humble leader in all circumstances.

**Summary**

In spite of the huge revitalization of the Korean Church in South Korea in the 1970s and 80s, many churches in Korea are now in a season of agony and shrinking sadly. Although the ministry of the church must be focused on God’s vision, many church leaders have an ambition for what they gain in the position of senior pastor. More than that, formalism, authoritarian leadership style, only focused on growth-first policy, church family succession, sermon problems, and indifference for the underprivileged has accelerated the shrinking of Christianity in South Korea. Finally, all of the causes were brought about by the ambition of leaders. It has ruined pure Christian minds and led to a fallen greed for fame and financial stability.

All leaders should change their minds and love Jesus Christ again. Many churches in South Korea try to have as many programs as they possible can in the church. They believe that a busy church makes the church healthy, and many programs can change people in the church. However, there is no power to change people in many programs of the church. It only drains the energy of believers. Then what should Christians do as the church? To discover, the definition of the church can give help. In Ephesians 1:22-23 says “And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.” Also, Colossians 1:18 says, “And He is the head of the
body, the church; He is the beginning and the firstborn from among the dead so that in everything he might have the supremacy.” After all, the church has to realize her relation with Jesus Christ. The next step is to find out the purpose of the church. When the purpose of the church is studied, the Great Commission of Matthew 28:19-20 cannot be skipped, “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.” Jesus Christ commanded Christians to make disciples, baptize them, and teach them to obey everything that Jesus commanded; however, the most important component in these verses is to teach them to obey because without it, nobody can make disciples. Who is called as disciples? Disciples are not the people who get the title of disciple, but people who have been taught about Jesus Christ and obey what He said. Then finally who will receive the teaching and follow what Jesus commanded? The lovers who love Jesus Christ will follow what he commanded. Therefore, to love Jesus Christ should be the purpose of the church and leaders. Finally, to encourage the church love Jesus Christ is the most urgent ministry in the church. Korean Church leaders need to lead many believers with the kind of leadership, which emphasizes focusing on Jesus Christ and discovering the way to love Him most. Church leaders need to teach the concept of the church as the body of Christ and Jesus Christ as the head of the church. It helps to love Jesus Christ most. It is the main point of what this writer insists on through this dissertation.
CHAPTER FOUR
THE RESULT OF RESEARCH FOR THE STATUS OF CHRIST-CENTERED WORSHIP
AND THE LEADERSHIP TYPE AND PREFERENCE

The Purpose and Process of Research

The purpose of this research was to discover the status of worship and how much it was concentrated on Jesus Christ in worship services. Moreover, the result of this research will show which leadership type is preferred by Korean pastors who have ministered for over ten years. This writer will analyze and evaluate the results, which will support on this Dissertation. The questionnaire was conducted on thirty-two pastors using Google Survey, between June 13 and July 24, 2016.

How the Data Was Collected

After receiving the approval from the IRB, gathering the participants in Korea was the first step to towards completing the research. This writer found the participants through email, telephone calls, and a smartphone application to get the result of the research. The difficulty was that the researcher needed participants who had been in the ministry for over ten years. It was hard to find suitable participants, and it required a long time period to complete.

The Participants

Pastors who live and serve in the local churches of South Korea were the participants of the research. Thirty-two pastors participated in the research. After presenting the results of the research, the results will support the opinion of this dissertation. The result of the research can be
used to support the view of Chapter five and more. The result of chapter four supports the view of chapter five.

Analysis of the Result of the Research (I)

Q1. What is your age?

Figure 4.1 Summary of Responses to the Questionnaire – Q1.

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-30</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>31-40</td>
<td>25%</td>
<td>8</td>
</tr>
<tr>
<td>41-50</td>
<td>65.6%</td>
<td>21</td>
</tr>
<tr>
<td>51-60</td>
<td>6.3%</td>
<td>2</td>
</tr>
<tr>
<td>Over 61</td>
<td>3.1%</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 4.1 Age Group

The first question was ‘What is your age?’ If age was young in the research group, it was hard to find out the current situation because the almost all of the current situation referred to the older group of ministers. Therefore, this writer tried to ask a group of forty pastors. As the result of the first question, 65.6%, 21 pastors, were in 41 to 50 age group. 51 to 60 group were 6.3%, two pastors, and over 60 was 3.1%, one person. Otherwise, the youngest group of 21 to 30 was 25%, eight pastors (Figure 4.1).
Q2. What is the highest level of education you have completed?

Figure 4.2 Summary of Responses to the Questionnaire – Q2.

Table 4.2 The Highest Level of Education

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
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</thead>
<tbody>
<tr>
<td>4 years College Degree</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Master of Divinity</td>
<td>59.4%</td>
<td>19</td>
</tr>
<tr>
<td>Master of Theology</td>
<td>34.4%</td>
<td>11</td>
</tr>
<tr>
<td>Doctor of Ministry</td>
<td>3.1%</td>
<td>1</td>
</tr>
<tr>
<td>Doctor of Theology/Philosophy</td>
<td>3.1%</td>
<td>1</td>
</tr>
<tr>
<td>Others</td>
<td>0%</td>
<td>0</td>
</tr>
</tbody>
</table>

The second question was ‘what is the highest level of education you have completed?’

Surprisingly, the only 6.2%, two pastors, had completed a doctoral course. As shown the result above, 59.4%, 19 pastors, finished the course of Master of Divinity. 34.4%, 11 pastors, finished Master of Theology (Figure 4.2).
Q3. How long have you worked for the churches of South Korea as a minister?

![Graph showing responses to Q3.]

Figure 4.3 Summary of Responses to the Questionnaire – Q3.

<table>
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<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-13 years</td>
<td>46.9%</td>
<td>15</td>
</tr>
<tr>
<td>14-16 years</td>
<td>25%</td>
<td>8</td>
</tr>
<tr>
<td>17-20 years</td>
<td>12.5%</td>
<td>4</td>
</tr>
<tr>
<td>20-25 years</td>
<td>12.5%</td>
<td>4</td>
</tr>
<tr>
<td>25-30 years</td>
<td>3.1%</td>
<td>1</td>
</tr>
<tr>
<td>Over 30 years</td>
<td>0%</td>
<td>0</td>
</tr>
</tbody>
</table>

The third question was ‘How long have you worked for the churches of South Korea as a minister?’ As it has been mentioned, the research tried to find out who had served many years, so that the age group was over forty. Therefore, the result of research could be completed because of the current thinking and situation in the worship service and leadership. As shown in the table above, 14 to 16 years served as a pastor was 25%, eight pastors, and the largest group was 1 to 13 years served was 46.9%, 15 pastors. This writer found out who served over 25 years as a pastor even though it was just one pastor. 17 to 20 years’ group and 20 to 25 years’ group was 12.5% for each group, four pastors. It is expected to improve the quality of this dissertation. Also, it is why the research took such a long time, over one month.
Q4. What is your position in your church?

![Figure 4.4 Summary of Responses to the Questionnaire – Q4.](image)

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>A part-time assistant pastor</td>
<td>18.8%</td>
<td>6</td>
</tr>
<tr>
<td>A full-time assistant pastor</td>
<td>43.8%</td>
<td>14</td>
</tr>
<tr>
<td>A part-time senior pastor</td>
<td>3.1%</td>
<td>1</td>
</tr>
<tr>
<td>A full-time senior pastor</td>
<td>34.4%</td>
<td>11</td>
</tr>
</tbody>
</table>

The fourth question was ‘What is your position in your church?’ 78.2%, 25 pastors, were full-time ministers, and conservative leaders who are in the ministries were the foremost. There was one part-time senior pastor in this research, 3.1%. There were a total of seven pastors in part-time ministry. This is 21.9%. Additionally, there were 11 full-time senior pastors. This is 34.4%, which helps to increase the quality of this research, and it also contributes to discovering the current tendencies in the ministry (Figure 4.4).
Q5. What is your average Sunday attendance?

![Graph showing average Sunday attendance](Image)

Figure 4.5 Summary of Responses to the Questionnaire – Q5.

**Table 4.5 Average Attendance**

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 100</td>
<td>37.5%</td>
<td>12</td>
</tr>
<tr>
<td>100-300</td>
<td>31.3%</td>
<td>10</td>
</tr>
<tr>
<td>301-500</td>
<td>18.8%</td>
<td>6</td>
</tr>
<tr>
<td>501-1000</td>
<td>6.3%</td>
<td>2</td>
</tr>
<tr>
<td>1001-5000</td>
<td>6.3%</td>
<td>2</td>
</tr>
<tr>
<td>Over 5000</td>
<td>0%</td>
<td></td>
</tr>
</tbody>
</table>

The fifth question was for find out how many believers gather in the service on average every Sunday. The question was ‘What is your average Sunday attendance?’ The majority group was that 37.5% representing, 12 pastors served in churches of below attendance of 100. 31.3%, representing ten pastors served in churches of 101-300 attendance. Only 12.6%, representing two pastors led the churches of over 500 attendances. This result shows that the majority attendance in the church, 68.8%, in South Korea is under 300 attendances (Figure 4.5).
Q6. What is the first purpose of the church?

![Figure 4.6 Summary of Responses to the Questionnaire – Q6.](image)

### Table 4.6 The First Purpose of the Church

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>To follow God’s direction</td>
<td>62.5%</td>
<td>20</td>
</tr>
<tr>
<td>To glorify Jesus Christ</td>
<td>25%</td>
<td>8</td>
</tr>
<tr>
<td>Empower with the Holy Spirit</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Others</td>
<td>12.5%</td>
<td>4</td>
</tr>
</tbody>
</table>

The sixth question was to find out the first purpose of the church. This question was designed to see how much pastors focused on Jesus Christ. Without focusing and stressing Jesus Christ, the church has no distinction between Christians and Jewish people. Confirming the intention of this writer, the result of this question was that the major of 20 pastors, 62.5%, said they followed God’s direction. Of course to follow God’s direction includes glorifying Jesus Christ. God’s direction would include the willingness of Jesus Christ in their intention. However,
the church must have the purpose of ‘Glorifying Jesus Christ’ and say it, express it, and shout out it, because it is the only distinction from the Jewish religion. The majority answer was to follow God’s direction. This means that the majority of leaders as pastors do not have a focused purpose as a church, or they think that there is no need to establish a purpose as a church. However, to glorify Jesus Christ means that the leader has the concept and purpose of the church, as the body of Christ.

There are others answers. Four pastors said their opinions of the first purpose of the church is to concentrate on the body of Christ with inwardly focused relationships. Second, some thought the mission of the church is to search for the Spirit. Third, others thought making disciples by saving unbelievers is the first purpose of the church. Fourth, focusing on the body of the church, along with intimacy of their relationship with God (Figure 4.6).

Summary of Questions Q1 to Q6

Only 6.2%, two pastors have a doctoral degree. It means that pastors with higher degrees are hard to find in the South Korea church. This says that the ministry field does not prefer highly educated pastors 68.8%, 22 pastors lead the church which has attendance of 300 people. It means that the majority of churches in South Korea are small and inward looking churches. 62.5%, 20 pastors, do not have the clear purpose of a church and their concept of the nature of church is not well defined. Only 25%, eight pastors, have a clear concept and purpose of the church. This means that leaders in the future have to focus on Jesus Christ as the objective of the church. There is a long way to go in the future. The church must be changed according to the Bible. Biblical change in the church only can rebuild the church, which will transform in the world.
Analysis of the Result of the Research (II)

From the seventh question to the tenth question the aim is to find out how many pastors have a passion for Jesus Christ. At the end of the questions in this part, it will be seen how many pastors have a passion for Jesus Christ and how many do not have this passion and run a church as a CEO.

Q7. How many times do you mention Jesus Christ in the sermon?

![Figure 4.7 Summary of Responses to the Questionnaire – Q7.]

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once a year (X-mas)</td>
<td>3.1%</td>
<td>1</td>
</tr>
<tr>
<td>Twice a year (X-mas, Easter)</td>
<td>6.3%</td>
<td>2</td>
</tr>
<tr>
<td>Once every three months</td>
<td>9.4%</td>
<td>3</td>
</tr>
<tr>
<td>Twice every three months</td>
<td>6.3%</td>
<td>2</td>
</tr>
<tr>
<td>Once a month</td>
<td>28.1%</td>
<td>9</td>
</tr>
<tr>
<td>Twice a month</td>
<td>15.6%</td>
<td>5</td>
</tr>
<tr>
<td>Three times a month</td>
<td>3.1%</td>
<td>1</td>
</tr>
<tr>
<td>Every week</td>
<td>28.1%</td>
<td>9</td>
</tr>
</tbody>
</table>
Nine pastors (28.1%), preach Jesus Christ once a month, this is the same number who preach Jesus Christ every week. 15.6%, five pastors preach Jesus Christ twice a month. Surprisingly, three pastors preach Jesus Christ just once or twice a year. From this question, it can be seen there are a major group of pastors who are preaching about Jesus Christ once or twice a month, representing 43.7%, or 14 pastors. Happily, there are 28.1%, representing nine pastors who are preaching Jesus Christ every week along with the concept and purpose of the church (Figure 4.7).
Q8. How many times do you think Jesus should be mentioned in the sermon?

![Graph showing frequency of responses to Q8]

**Table 4.8 The Ideal Number to be Mentioned for Christ**

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once a year (X-mas)</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Twice a year (X-mas, Easter)</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Once every three months</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Twice every three months</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Once a month</td>
<td>26.7%</td>
<td>8</td>
</tr>
<tr>
<td>Twice a month</td>
<td>23.3%</td>
<td>7</td>
</tr>
<tr>
<td>Three times a month</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Every week</td>
<td>50%</td>
<td>15</td>
</tr>
</tbody>
</table>

The next eighth question was about how much the pastors have a passion for Jesus Christ. Thankfully, the result was that the half the participants chose to preach Jesus Christ once a week. Of the pastors who chose to answer question No. 7, half of them thought that preaching should be changed to once in a week. However, all pastors who responded, said that they mentioned
Jesus Christ once a week. 28.1% who answered question No.7, gave the same answer to question No.8 - once a week. Then, the remainder of 21.9% (50% - 28.1% = 21.9%) came from the group of once a month, twice a month and three times a month. Their whole percentage was 46.8% of 15 pastors responding to question No. 7. After all, 46.8% of question No.7 pastors answered ‘once a week’ of 21.9% on question No.8. When question No.8 was analyzed, half of the pastors kept thinking that Jesus Christ should be preached once a week and 23.3%, seven pastors, agreed with Him being preached twice a month. Another 26.7%, eight pastors, agreed that He should be preached once a month. There was no other answer without these three answers. It means that the participants experienced some change in their mind and agreed to change their current count of preaching for Jesus Christ through questions No.7 and No.8 (Figure 4.8).
Q9. How much do you feel Jesus Christ has been emphasized in the worship service recently?

![Figure 4.9 Summary of Responses to the Questionnaire – Q9.](image)

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very satisfied</td>
<td>12.5%</td>
<td>4</td>
</tr>
<tr>
<td>Satisfied</td>
<td>53.1%</td>
<td>17</td>
</tr>
<tr>
<td>Not satisfied</td>
<td>34.4%</td>
<td>11</td>
</tr>
<tr>
<td>Very unsatisfied</td>
<td>0%</td>
<td>0</td>
</tr>
</tbody>
</table>

Table 4.9 Satisfaction for Emphasizing Jesus Christ

The next question, No.9, was to evaluate how much pastors are satisfied with the emphasis on Jesus Christ in their church. The result was that 53.1%, 17 pastors were satisfied with the current services in which was Jesus Christ emphasized. However, this feeling of ‘satisfied’ could not be measured objectively because many pastors who answered question No. 7 and No. 8 negatively also answered as satisfied with the emphasis on Jesus Christ in question No. 9. Therefore, question No.9 did not give much help and contribution to this thesis (Figure 4.9).
Q11. how much do you think Jesus Christ should be emphasized in your overall mission field?

![Figure 4.10 Summary of Responses to the Questionnaire – Q11.](image)

Table 4.10 Degree of Emphasizing on Christ

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very satisfied</td>
<td>62.5%</td>
<td>20</td>
</tr>
<tr>
<td>Satisfied</td>
<td>15.6%</td>
<td>5</td>
</tr>
<tr>
<td>Average</td>
<td>18.8%</td>
<td>6</td>
</tr>
<tr>
<td>Not satisfied</td>
<td>3.1%</td>
<td>1</td>
</tr>
<tr>
<td>Very unsatisfied</td>
<td>0%</td>
<td>0</td>
</tr>
</tbody>
</table>

Questions No. 10 and 11 resulted in many pastors agreeing with emphasizing Jesus Christ overall in the mission field and in the worship service of the church. 96.8%, 30 pastors agreed that Jesus Christ must be highlighted in the worship service. Moreover 78.1%, 25 pastors, also agreed that Jesus Christ should be the center of all ministries and the mission field. It is a treasured result to show the recognition of leaders in South Korea church is not low. At least they do know very well that Jesus Christ should be the center of the church. Moreover, the answer of ‘very satisfied’ was 62.5% and ‘satisfied’ was 15.6%. This result shows how much Korean pastors convince themselves of the importance of Christ-centered ministry (Figure 4.10).
The Summary of the Questions from Q7 to Q11

In this series of questions, the valuable result was to draw a consensus of the necessity of Christ-centered preaching, worship, and ministry in the church. Nevertheless, the current frequency for Christ-centered preaching was low as only 28.1%, nine pastors, agreed to preach about Jesus Christ every week, 50% of pastors agreed that the Christ-centered preaching should be done every week. Moreover, 96.9%, 30 pastors agreed Jesus Christ should be emphasized in every worship place and area, along with 78.1%, 25 pastors, agreement that Jesus Christ should be glorified in the whole ministry area. Even though many church leaders in South Korea know that every ministry in the church should be done in a Christ-centered way, the result was shown through questions above. However, they did not follow the Christ-centered way in the church, for many reasons, in a specific situation. This is the current state of the Korean Church.
Analysis of the Result of the Research (III)

Questions No.12 to No.20 are designed to find out the current Korean church leaders’ leadership type. Also, this chapter will try to discover the relationship between the leaders who concentrate on Jesus Christ in their ministry and their leadership type. The limitation of this research is that the evaluation for the leadership was done by the participants themselves. Therefore, the result is subjective in some ways.

Q12. How much do you rate your leadership abilities?

Figure 4.11 Summary of Responses to the Questionnaire – Q12.

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very satisfied</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Satisfied</td>
<td>68.8%</td>
<td>22</td>
</tr>
<tr>
<td>Not satisfied</td>
<td>31.3%</td>
<td>10</td>
</tr>
<tr>
<td>Very unsatisfied</td>
<td>0%</td>
<td>0</td>
</tr>
</tbody>
</table>
To the question No. 12, 68.8%, 22 pastors evaluate themselves as being satisfied with their current leadership. It looks good regarding their confidence in the evaluation of themselves about leadership. However, in other words, it means that the Korea Church leaders do not want to acknowledge their needs for improving their leadership. How can they satisfy their leadership abilities? The answer ‘I am satisfied’ means ‘I am proud of myself, and I do not need any help.’ Proverbs 16:18 says, “Pride goes before destruction a haughty spirit before a fall.” Nobody can be sure that they display good leadership. It is natural that the thirst for good leadership lasts for their lifetime.

It also means that they do not want to accept their lack of leadership. Especially, as Korean culture does not want to be openly evaluated. It is called a losing face culture. Throughout Korea society, there is no Korean who wants to be assessed as they are. This losing face culture derives from Confucianism, which used to be rooted deep in Korea society; and it is also related to the traditional church leadership today. They do not want to face up to their current condition. Fortunately, there are many opportunities for education and improvement in this area for church leaders in Korea (Figure 4.11).
Q.13 How many hours do you spend of your personal time for members in a week?

![Figure 4.12 Summary of Responses to the Questionnaire – Q13.](image)

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less an hour</td>
<td>3.1%</td>
<td>1</td>
</tr>
<tr>
<td>1-2 hours</td>
<td>12.5%</td>
<td>4</td>
</tr>
<tr>
<td>2-5 hours</td>
<td>21.9%</td>
<td>7</td>
</tr>
<tr>
<td>5-10 hours</td>
<td>18.8%</td>
<td>6</td>
</tr>
<tr>
<td>More 10 hours</td>
<td>43.8%</td>
<td>14</td>
</tr>
</tbody>
</table>

The next question No.13 was about humility in their leadership. The altruistic leader spends many hours for others and avoids ordering someone else to do the work. Question No.13, 43.8%, 14 pastors, invest their personal time helping members over ten hours in a week. Also, 18.8%, six pastors invest their time on members from two to five hours in a week. Therefore, it can be said that 62.6%, 20 pastors, spend their personal time helping church members about seven hours on average in a week (Figure 4.12).
Question No. 14 was to find out their communication ability. 84.4%, 27 pastors, chose the answer ‘b’: ‘I make the final decision, but I accept much input from my team.’ However, the answer ‘a’: ‘I have the final say over decisions made by myself.’ was 12.5%, four pastors. Only one pastor chose the answer ‘c’: ‘I let group members make their decisions.’ Answer ‘b’ means that the leader tries to satisfy members when they decide something in the ministry. It shows that many pastors try to demonstrate humility in their current ministry. This must be a good point in a Korean pastor’s leadership. Even 12.5%, four pastors keep the traditional leadership type, whereas the majority of pastors show the leadership, which was based on the good communication.

Q15. What do you do when it comes to giving orders?

Figure 4.13 Summary of Responses to the Questionnaire – Q15.
Question No. 15 was to confirm the ability of communication. There are three types of leadership. Each type depends on the ability of the leader to communicate. First is the ordering type. They always like to give orders to the church members and especially to the group who are following their direction. This kind of leadership does not have good communication skills. They easily fail in communication with members and there is often misunderstanding. According to this research, the imperative type of leadership was mostly found in the group of part-time pastors. They have less responsibility than senior pastors or full-time assistant pastors. Senior pastors or full-time assistant pastors have much experience about many problems in ministry, and they carry significant responsibility in their ministry. However, part-time pastors have less responsibility for ministry because they only spend part of their time in ministry. Second is the backing up type. They try to support members who agree to the leader’s demand. They like to provide direction, along with supporting them to grow and keep it up with advice. This type is normal and standard in communication. The last type is to make members autonomous in the ministry. It is the ultimate level of the leadership because it is very hard to make members autonomous in ministry (Figure 4.13).
Q 16. What do members want when it comes to assigning duties in your group?

![Figure 4.14 Summary of Responses to the Questionnaire – Q16.](image)

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical</th>
</tr>
</thead>
<tbody>
<tr>
<td>They do not move unless I order members to do what they personally have to do.</td>
<td>9.7%</td>
<td>3</td>
</tr>
<tr>
<td>They want to share duties and be assigned according to their needs.</td>
<td>71%</td>
<td>22</td>
</tr>
<tr>
<td>They know well what they have to do without my order.</td>
<td>19.4%</td>
<td>6</td>
</tr>
</tbody>
</table>

**Table 4.14 Members’ Type**

Question No. 16 is for finding out how much the leader gets feedback from members.

When pastors come to communicate, the reaction is very important because it reflects whether leaders communicate well or not with members. Pastors who chose ‘a’ of ‘They do not move unless I order members to do what they have to do.’ do not have good skill in communication. This leadership style is like requesting members and wanting to get good result in front of them. In fact, a pastor who checked ‘a’ of No.15, also checked ‘a’ of No. 16. The answer ‘b’ is not far
from the answer ‘a’. This type shows their passive action so that they want the leader to adjust meeting times to invest according to their needs. It can make leading hard because the leader has to adjust everything. Therefore, the answer ‘b’ also is not the ideal leadership. The entire leadership in communication is the answer to ‘c’. All members do know what they have to do when they are in the middle of a situation, in which they have to do something and take action. It can only be done when the members know each other and are in good relationship with each other. This communication level is the ultimate level, which all leaders want to reach. It is encouraging that the answer of ‘c’ was marked as 19.4%, six pastors chose this answer (Figure 4.14).
Q17. How many mentors of the leadership model in Korea churches do you have?

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>18.8%</td>
<td>6</td>
</tr>
<tr>
<td>Two</td>
<td>43.8%</td>
<td>14</td>
</tr>
<tr>
<td>More Three</td>
<td>31.3%</td>
<td>10</td>
</tr>
<tr>
<td>None</td>
<td>6.3%</td>
<td>2</td>
</tr>
</tbody>
</table>

Figure 4.15 Summary of Responses to the Questionnaire – Q17.

Table 4.15 How Many Mentors

Question of No. 17 is to find out how many mentors the pastor have. To have a mentor means that they have help and advice when they are in trouble in the middle of ministry. If pastors have no mentor, it is very easy to be found at fault, when they are in trouble. Sadly, many pastors have no proper mentor because a senior pastor is the position of top leader in the church. A few years ago, a pastor who was inspiring the youth group and was respected by many
Christians was revealed to be involved in ugly behavior with women believers. It was shocking to the Korean Christians, and people make a mockery of Christianity every day until now. After a while, one cause of his behavior was discovered. He had no mentor. Nevertheless, he did have some the pastors who gave him advice, but he did not listen to what they were saying. Whether a pastor has mentors or not is an important component for keeping him healthy and making a leader who has good leadership. The result of question 17 was that 43.8%, 14 pastors have two mentors and 31.3%, ten pastors, have three mentors or more. This result is encouraging in the leadership of the Korean church. However, quality is more valuable than quantity in mentoring. If the pastor with problems could not talk about the secret story of himself, many mentors would have been useless (Figure 4.15).
Q18. How many church members like your pastoral style and direction?

![Figure 4.16 Summary of Responses to the Questionnaire – Q18.](image)

**Table 4.16 The Preference of members for Pastoral Leadership**

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Most</td>
<td>15.6%</td>
<td>5</td>
</tr>
<tr>
<td>2/3</td>
<td>62.5%</td>
<td>20</td>
</tr>
<tr>
<td>Half</td>
<td>21.9%</td>
<td>5</td>
</tr>
<tr>
<td>1/3</td>
<td>18.8%</td>
<td>2</td>
</tr>
<tr>
<td>Below 1/3</td>
<td>43.8%</td>
<td>0</td>
</tr>
</tbody>
</table>

Question No. 18 was to discover what the leader pastors think about their members and whether the members like their leadership style and direction. Leaders always long for many members to like their direction and style of leader. There is no leader who does not care about his members’ opinion. Sometimes, members like their leader’s direction, or sometimes, they disagree with the decision of their leader. However, in Korean culture, a group that disagrees at
first will keep their opinion to the end. Therefore, lead pastors need to make a good first
impression on members.

The interesting thing is that 62.5%, 20 pastors, thought that 2/3 of their members like
their leadership style. This group was composed of Christ-centered leaders: 65%, 13 pastors.
There were not the Christ-centered model: 35%, seven pastors. Of the pastors who answered as
‘Most,’ 4 out of 5, 80%, the Christ-centered leaders were included. Finally, pastors who are
willing to do ministry in a Christ-centered way, also think that over 2/3 of their members like
their leadership style and direction. This means that the relationship between Christ-centered
leaders and how many members like the leader is in proportion (Figure 4.16).

Q19. What is the first action needed in your church to create a Christ-centered church?

Figure 4.17 Summary of Responses to the Questionnaire – Q19.
Table 4.17 The First Action to be a Christ-Centered Church

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revitalization of the Worship Service</td>
<td>25%</td>
<td>8</td>
</tr>
<tr>
<td>A New Method for Evangelism</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Making Disciples</td>
<td>50%</td>
<td>16</td>
</tr>
<tr>
<td>Changing the leadership</td>
<td>25%</td>
<td>8</td>
</tr>
</tbody>
</table>

Question No. 19 is to find out what leaders consider the most important thing to be in a Christ-centered church. Half of pastors answered it was making disciples. The result means that the Korean Church is currently stuck in making disciples. Almost all churches in Korea have a program for making disciples in process. Leaders try to make disciples, as many as possible. This answer represents the current trend of the Korean church. However, this thesis proposes the first action needed in the Korean church is to change the leadership. As mentioned before, in the Great Commission, Matthew 28:19-20, the most valuable thing is not to make disciples or to baptize them, but to teach them to obey everything that Jesus has commanded. Then what is the best way to encourage people to teach and obey Jesus Christ? John 14:15 says, “If you love me, keep my commands.” To encourage people to love Jesus Christ is the best way to make them obey Jesus Christ. Therefore, the Church must concentrate on how to encourage people to love Jesus Christ. If a leader has the vision of encouraging people to love Jesus Christ, that church will be changed. If a leader changes his vision from how to make disciples to how to encourage people to love Jesus Christ, that church will be changed (Figure 4.17).
Q20. What is the best model for leadership?

![Figure 4.18 Summary of Responses to the Questionnaire – Q20.](image)

**Table 4.18 The Best Leadership Model**

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
<th>Numerical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ordering leadership with a position.</td>
<td>0%</td>
<td>0</td>
</tr>
<tr>
<td>Sharing leadership to make a decision.</td>
<td>43.8%</td>
<td>14</td>
</tr>
<tr>
<td>Making a group do well naturally without a leader’s decision.</td>
<td>56.3%</td>
<td>18</td>
</tr>
</tbody>
</table>

The last question was to find out what pastors think about the best model for leadership. In comments about the leadership, the first step is to use a leadership position and order others to do something. This is so called, ‘position leadership.’ A position in itself is not wrong for leaders. However, when leaders use the position to influence somebody or gain something, it can be a serious problem. In the position, they should not influence anybody. John C. Maxwell said in his book, *How Successful People Lead*, “People who make it only to the first level may be bosses,
but they are never leaders. Their people will usually do only what is required of them.”¹ When positional leaders ask for extra effort or time, they rarely get it. The position is the only level that does not require ability and effort to achieve. Unexpectedly many leaders stay on the first level of the leadership. Fortunately, there are no pastors who think a position leader is the best model for leadership in this research. The leadership which was evaluated as the best type is making a group do well naturally without a leader’s decision. It means that the group knows very well what to do when they encounter a severe situation because the leader has always passed on the vision and usually the leader gets the vision from God (Figure 4.18).

**Summary of Questions Q12 to Q20**

Many Korean pastors regard themselves as good leaders, and they are good leaders. 68.8% pastors agreed that they provide satisfied leadership. It also means that they have many things to do to improve their leadership. Korean pastors usually show their humility in the ministry. About 62.6%, 20 pastors, spend their personal time with church members, about seven hours, on average, a week. Also, 84.4% pastors try to hear opinions from others to reflect opinions to the ministry.

The atmosphere in the Korean Church, when members have to deal with something in their ministry, appeared inactive and passive. 80.7% pastors answered that members tend to be passive when it comes to assigning duties in the group. However, many leaders want the reaction of members to be changed to an active way. Almost all agreed that the best model of leadership is to share of making decisions and to let the group know what to do in an active way at anytime.

As the results show from questions 12 to 20, many Korea pastors have a quality of humility, and they are showing their talent in the ministry. However, the members still stick to being inactive in the ministry, and many pastors feel it is hard in this area. Moreover, the Korean church is still trapped in a paradigm thinking that making disciples is the best way to change a church. Making disciples was a large emphasis of the Korean church some decades ago. Then the Korean Church poured out every endeavor in making disciples in the ministry. However, in spite of enormous endeavor, many church members did not change, and society was not willing to change, rather the corruption index seemed to go higher than ever. Therefore, the focus on how to be changed to be Christ-centered churches should move on to the changing of leadership and the revitalization of the worship service. This time does need the paradigm shift for the pastoral leadership forever.

Summary

This research was conducted on thirty-two Korean pastors who have ministered from ten years to thirty years. The highest level of education was that 93.8% held M.Div. and TH.M. degrees. All the pastors were aged from thirty-one to over sixty. All pastors were ministering then. 81.2% were in the fulltime pastor group. They have a wide attendance range in their churches, from one hundred to over then thousand, but it does not exceed five thousand.

Unfortunately, only 25% focused on Jesus Christ as the first purpose of their church. Also, over 50% preach Jesus Christ less than once a month. However, they agreed that the current tendency has to be changed. 100% pastors agreed to change and preach Jesus Christ at least once a month and over 80% agreed that Jesus Christ should be emphasized in the sermons of the church.
Concerning leadership, Korean pastors lack for leadership education. Korean pastors broadly try to live as humble leaders in their ministry; however, Korean church members participate in ministry in an inactive and passive way. One good aspect for pastors is that the Korean Church members still follow what the leader is saying. Even though they are acting in an inactive and passive way, they still accept the authority of the leader, as a head pastor. Moreover, the Korean church has had a tendency to emphasize making disciples over many decades, however the results of this do not show in the society. Therefore, they need to change the leadership paradigm in the ministry.

The situation of Korean leaders was the same as above. They do not focus on Jesus Christ in their ministry. Korean churches have two missions on their ministry. First, according to the Bible including the Great Commission, they have to focus and concentrate on Jesus Christ as the body of Christ, as it has been written in chapter two. However, there was no leadership that encourages people to focus on Jesus Christ above all, as the result of the research has shown. Second, they have to change their leadership style to overcome their fruitlessness and other problems that were introduced in Chapter three. In Chapter five, the leadership principles and applications to lead the Korean church were suggested, so that church can become Christ centered, as Jesus Christ commanded before he ascended into heaven.
CHAPTER FIVE

THE LEADERSHIP APPLICATIONS ACCORDING TO THE LEADERSHIP PRINCIPLES

Nobody can say that leadership is not important in life. It gives an answer to people as to why they are living and what for they are living. Dave Earley said, “A leader is a quality person who knows where he is going and how to take others with him and beyond him.” Moreover, John Quincy Adams said also, “If your actions inspire others to dream more, learn more, do more and become more, you are a leader.” Leadership is an influence, and it is essential for the church to worship the Trinity in the right way.

Until now, the Korean church has not had much interest in leadership. So, they do not consider their leadership when they lead a church. This was verified through the research on Chapter four. The Bible explains the relationship between Jesus Christ and the church as the head and the body. Therefore, the Church must concentrate on Jesus Christ always, at anytime, anywhere. However, Korea church could not consider its power because they do not have any interest in leadership, which can lead the Korean church to a Christ-centered condition. If Korea church had focused on the leadership, which was based on focusing on Jesus Christ, it would not have produced the many social problems, which were introduced in Chapter three. Therefore, from now on, the leadership principles and applications which can lead the Korean church to a Christ-centered condition will be suggested.

The First Principle for the Christ-Centered Church: Vision

Vision is the primary principle for the Christ-centered church because having or not having purpose, which lets people know what to do next in the ministry, can result a right course
of action and judge the result at the end. As it was suggested, the leader should be the vision facilitator. The leader is the person who facilitates the fire of the Holy Spirit into the people. Vision is the only reason that makes a leader live every day. If the leader does not have the vision, they cannot have the title of ‘Leader.’ He or she cannot be called as a leader. Therefore, the person who is called as a leader essentially must have the vision. Jerry Farewell had the vision to train up champions for Christ, and it has come true with Liberty University. If he had not had the vision from God, no one could have seen how much the university would have influence on people to love Jesus Christ. Andy Stanley said about the vision: “Visions are born in the soul of a man or woman who is consumed with the tension between what is and what could be.”

Vision is about possibilities.

However, the first thing is to find out is what the vision is among many visions. The real vision does not come from the leader but from God. A vision from God has the potential to turn from an ordinary church into being transformed. Blackaby elaborated on this point:

The enormous success of Jesus’ movement was not because he developed a plan or cast a vision. He did neither. Rather, Jesus sought his Father’s will. Jesus had an agenda for himself and his disciples, but the vision came from his Father. Some portray Jesus as a leader who first accepted the enormous assignment of redeeming a lost and corrupt world and then set out to figure out how to do it. At times leadership experts present Jesus as though he stood on a mountaintop overlooking Jerusalem musing to himself, ‘How am I establishment? Should I preach to the masses? Should I perform an impressive array of miracles? No, I will invest myself in the lives of twelve men. I will train them so thoroughly that after I am gone they will carry out my mission for me. As they invest in other leaders, they will multiply themselves, and hence they will expand my ministry until they have extended my kingdom throughout the world.’ This is clearly a misunderstanding of Jesus’ ministry.

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This is a very good example to show Christians what the real vision is. It must come from God and should not come from the leader. Therefore, the leader has to hear what God is saying to him and the leader must act according to the vision of God. This is the vision. The leader who has the vision encourages the church to do their best even though the leader is absent from the church. The leader should always stress the vision that he gets from God, and every church member should know what they have to do in and out of the church. Therefore, in the worst situation, like the absence of the leader, the church can do their best in the ministry of God.

When the leader receives the vision from God, he should have the ability to explain what it is and what changes will come to the church in the future. A good leader gives this information to all his congregation and lets them know what he believes God has shown him. This means that from the leader of a church to every member of a church, all people can concentrate on the vision. Ramsey Coutta explained the importance of describing the vision changes.

The church leader and the guiding coalition should give a considerable thought on how to articulate the change vision to the church body in such a way that they easily and immediately grasp the idea. The sharing of the change vision should preferably take place in front of the church body such as in a Sunday worship service unless the modification impacts only a minuscule and specific body of the church. The general plan can be described as the vision at this time, or the plan can be discussed in greater depth later.³

Even though the leader has a vision that comes from God and explains what it is so that all church members understand well what it is, if the leader has an emotional problem, the church will have the potential possibility of failing to spread the vision from God. Therefore, the potential leader of a church has to be prepared in the spiritual realm to get the vision from God. Also the leader has to be ready even in the emotional realm. After all, it can be said that a healthy leader can generate a healthy vision. Some leaders have an emotional problem, and it can

³ Ramsey Coutta, A Practical Guide for Successful Church Change (Bloomington, IN: iUniverse, 2008), 77.
develop into an issue with the church. Peter Scazzero explained the importance of emotion in his book: “Today we still use the phrase Copernican revolution to describe a whole new way of looking at life, one that shakes the foundations of how we feel, think, or see something… It is not possible for a Christian to be spiritually mature while remaining emotionally immature.” If the leader is not prepared, the leader can have a problem in leading people. Many cases develop from instability of emotion. Therefore, the leader has to know what kind of emotional problem can happen and prevent it to be a good leader.

There are dangerous types of leadership that must be escaped. The leaders who have this kind of dark side in them are easy to follow when they get the vision from God. Compulsive leadership can be seen by the leader who has a compulsive personality. The leader sees organization as another area of his, which must be controlled by him. He recognizes the organization’s performance as a straight reflection of his own person and performance. This type of compulsive leader is extremely devoted to work, often becoming a workaholic. He works excessive hours to the disadvantage of his family and establishes an unhealthful example and atmosphere for staff members too.

Narcissistic Christian leaders like to love themselves and thinks that if he leaves the church, everybody will feel sorrow. Narcissistic leaders are driven to succeed by a need for appreciation and acclamation. They may have a false sense of importance as well as high goals and magnificent illusions. Emotionally narcissistic leaders are self-preoccupied and insecure

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5 Gary L. McIntosh, Samuel D. Rima, *Overcoming The Dark Side of Leadership* (Grand Rapids, MI: Baker books, 2007), 111.
because of deep feelings of inferiority. Also, they do not enjoy their success and are not satisfied with their lives.

The paranoid leader can be seen when he enters the boardroom and finds just one board member who appears to be angry or frustrated. He immediately worries that the anger or frustration is directed toward him. Having difficulty in developing and maintaining close relationships with members of their church or organization can be seen in another kind of paranoid spiritual leadership. Due to requiring a measure of transparency and self-disclosure they worry it could be used against them at some point to challenge their leadership, therefore, close relationships are difficult for the paranoid leaders. Even though it means being seen as indifferent and hard-hearted, such leaders believe it is better to maintain a safe distance from people. For the paranoid pastor the possibility of being unseated is not worth the risk inherent in intimate, accountable relationships. Paranoid leaders almost always have the following characters: They are suspicious, hostile, fearful, and jealous. They are afraid that someone will challenge their leadership. Along with the heart of strong feelings of insecurity and a lack of confidence, they are oversensitive to the actions of others, create strict structure for control, and attach personal meaning to motives.

The development of the codependent leader is one manifestation of the dark side. Samson is one example found in the Bible. Signs of a codependent leader have the following characteristics: Codependent leaders are peacemakers who cover up problems, they do not want to face them, but make an effort to balance the group system. They may be very benevolent with a high tolerance for deviant behavior. At the heart level, the codependent leader is a repressed and frustrated person who has a problem giving full and honest expression to emotions or problems. Codependent leaders in spiritual leadership want to take responsibility for the
unsuitable attitudes and actions of others. Often they have an out – of – control schedule which cannot be overcome by the pastor because the leader cannot say ‘no’ to church members who have requested something. They want to get the approval and happiness of people while they are heading up the church for a specific period. So, they fail to care for the church and finish up with burnout and other incapacitating illnesses.

Passive-aggressive leaders have a manifestation of the dark side in their development. Some characteristics of a passive-aggressive leaders are: Stubbornness, forgetfulness and intentional inefficiency. To control their environment and the people who are around them, they tend to complain, resist demands, and delay. Sometimes, they will express sadness or anger through shouting. Passive-aggressive leaders express anger and bitterness due to fear of success. They believe that these expressions will lead to higher anticipations.

As has been studied, unhealthy leadership must be watched and removed and changed when the leader of the church decides the vision. Compulsive, narcissistic, paranoid, codependent, and the passive-aggressive leadership style is not right in a church when following the vision of God. Therefore, the first thing is to find out what the real ‘I’ is. The real ‘I’ can be hidden behind a faked curtain. John Ortberg said in his book: “Only God can see the best version of you, and He is more concerned with you reaching your full potential than you are.”

There are seven reasons that vision is necessary. Vision provides energy. Not much happens without an inspiring, compelling vision. When the vision is proclaimed with the leader’s values and mission, it generates the energy that fuels the accomplishment of the ministry task. Second, the vision energizes leadership. Bill Hybels said, “Vision is the fuel that leaders run on.

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6 John Ortberg, The Me I Want to Be: Becoming God’s Best Version of You (Grand Rapids, MI: Zondervan, 2010), 12.
It is the energy that creates action. It is the fire that ignites the passion of followers.\textsuperscript{7} When a congregation sees that the leader owns and inflames a vision, they will follow that leader. Third, the vision sustains ministry. The vision encourages people to endure the situation that they are in. Aubrey said, “It keeps a picture in front of them that distracts from what is and announces what could be.”\textsuperscript{8} Fourth, the vision motivates giving. People do not open their pockets under pressure. They give as they want. Bill Hybels said: “When leaders who understand this take the time to paint pictures for people and to help them imagine the kingdom good that will result from their collective efforts, then people are free to release their resources joyfully. Moreover, generally, the grander the vision, the greater the giving.”\textsuperscript{9} Whether the leader has vision or not, generates the huge difference at the end.

Then, what should be the vision for the Christ-centered Church? There could be many visions from God, but this writer suggests that to love Jesus Christ should be the vision of the church, as it was emphasized in the introduction. The reasons why Jesus Christ must be the center of the church are already presented in chapters two and three. In summary, the first reason is the Great Commission of Matthew 28:19. To teach them and encourage them to follow what Jesus said, the leader must lead them in the way of loving Jesus Christ. Only the lovers of Jesus can follow what He said. Therefore, to this writer, encouraging people to love Jesus Christ is the vision that this writer has received from God. Moreover, this writer suggests that this should be the vision of the church above all.

\textsuperscript{7} Aubrey Malphurs, \textit{Advanced Strategic Planning} (Grand Rapids, MI: Baker Books, 2013), 131.

\textsuperscript{8} Ibid., 131.

\textsuperscript{9} Bill Hybels, \textit{Courageous Leadership} (Grand Rapids, MI: Zondervan, 2002), 113.
The Application of the Vision in the Church

Christ-Centered Sermons: The most effective way to give the Christ-centered vision to church members and lead them in the Christ-centered leadership is to preach on texts about Jesus Christ. Only 28.1% of thirty-two pastors preaches about Jesus Christ in every week. If a pastor does not keep his vision focused on Jesus Christ, he does not think about preaching about Jesus Christ. However, if a leader keeps the goal of glorifying Jesus Christ, the leader can preach about Jesus Christ every week. The church could not live without Jesus Christ. He said, “I am the vine; you are the branches. If a man remains in me and I in him, he will bear fruit; apart from me you can do nothing.” If a leader concentrates on Jesus Christ, that leader can bear fruit. However, if the leader does not have a vision to concentrate on Jesus Christ, the church of that leader cannot do anything.

The story about Jesus Christ was not only written in New Testament but also in the Old Testament. As it was mentioned in Chapter two, Jesus Christ is the main character of the Bible. John 5:39 says, “You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me.” The Bible, both the Old and New Testament, is the story of Jesus Christ. According to a book by D.A Carson, eight pastors (R. Albert Mohler Jr., Timothy Keller, Alistair Begg, James MacDonald, Conrad Mbewe, Matt Chandler, Mike Bullmore, D. A. Carson) explained Jesus Christ was shown in the Old Testament. They explained in Exodus 14, Ruth, Psalm 25, Jeremiah 23:1-8, Ecclesiastes 11:9-12:8, Zephaniah, Psalm 110.¹⁰ The pastor who wants to lead people with Christ-centered leadership must keep studying in the Old Testament in these books and must preach about Jesus Christ every week. Other books: Knowing Jesus Through the Old Testament by Christopher J.H.

Wright, *The Unfolding Mystery and Preaching Christ in All of Scripture* by Edmund P. Clowney, can give help to make preaching Christ-centered.

As another way of preaching about Jesus Christ, a pastor can use the book: *What Jesus Demands from the World*. The pastor who wants to concentrate on Jesus Christ can use these titles for his Sunday sermon or Bible study. The order of 50 requirements in this book is below:11

Demand #1 page 37 You Must Be Born Again
Demand #2 page 40 Repent
Demand #3 page 44 Come to Me
Demand #4 page 48 Believe in Me
Demand #5 page 52 Love Me
Demand #6 page 56 Listen to Me
Demand #7 page 62 Abide in Me
Demand #8 page 68 Take Up Your Cross and Follow Me
Demand #9 page 75 Love God with All Your Heart, Soul, Mind, and Strength
Demand #10 page 83 Rejoice and Leap for Joy
Demand #11 page 92 Fear Him Who Can Destroy Both Soul and Body in Hell
Demand #12 page 99 Worship God in Spirit and Truth
Demand #13 page 105 Always Pray and Do Not Lose Heart
Demand #14 page 113 Do Not Be Anxious About the Necessities of Daily Life
Demand #15 page 120 Do Not Be Anxious About the Threats of Man
Demand #16 page 125 Humble Yourself by Making War on Pride

Demand #17 page 130 Humble Yourself in Childlikeness, Servanthood, and Brokenhearted Boldness

Demand #18 page 138 Do Not Be Angry—Trust God’s Providence

Demand #19 page 146 Do Not Be Angry—Embrace Mercy and Forgiveness

Demand #20 page 153 Do the Will of My Father Who Is in Heaven—Be Justified by Trusting Jesus

Demand #21 page 159 Do the Will of My Father Who Is in Heaven—Be Transformed by Trusting Jesus

Demand #22 page 166 Strive to Enter through the Narrow Door, for All of Life Is War

Demand #23 page 174 Strive to Enter Through the Narrow Door, for Jesus Fulfills the New Covenant

Demand #24 page 181 Strive to Enter through the Narrow Door, for You Are Already in the Kingdom’s Power

Demand #25 page 190 Your Righteousness Must Exceed That of the Pharisees, for It Was Hypocritical and Ugly

Demand #26 page 196 Your Righteousness Must Exceed That of the Pharisees—Clean the Inside of the Cup

Demand #27 page 205 Your Righteousness Must Exceed That of the Pharisees, for Every Healthy Tree Bears Good Fruit

Demand #28 page 212 Love Your Enemies—Lead Them to the Truth

Demand #29 page 221 Love Your Enemies—Pray for Those Who Abuse You

Demand #30 page 230 Love Your Enemies—Do Good to Those Who Hate You, Give to the One Who Asks
Demand #31 page 242 Love Your Enemies to Show That You Are Children of God

Demand #32 page 249 Love Your Neighbor as Yourself, for This Is the Law and the Prophets

Demand #33 page 256 Love Your Neighbor with the Same Commitment You Have to Your Own Well-being

Demand #34 page 263 Love Your Neighbor as Yourself and as Jesus Loved Us

Demand #35 page 269 Lay Up for Yourselves Treasures in Heaven by Giving Sacrificially and Generously

Demand #36 page 274 Lay Up for Yourselves Treasures in Heaven and Increase Your Joy in Jesus

Demand #37 page 281 Lay Up for Yourselves Treasures in Heaven—“It Is Your Father’s Good Pleasure to Give You the Kingdom”

Demand #38 page 290 Do Not Take an Oath—Cherish the Truth and Speak It Simply

Demand #39 page 296 Do Not Take an Oath—Let What You Say Be Simply “Yes” or “No”

Demand #40 page 301 What God Has Joined Together Let No Man Separate, for Marriage Mirrors God’s Covenant with Us

Demand #41 page 307 What God Has Joined Together Let No Man Separate, for Whoever Divorces and Marries Another Commits Adultery

Demand #42 page 317 What God Has Joined Together Let No Man Separate—One Man, One Woman, by Grace, Till Death

Demand #43 page 323 Render to Caesar the Things That Are Caesar’s and to God the Things That Are God’s

Demand #44 page 329 Render to Caesar the Things That Are Caesar’s as an Act of Rendering to God What Is God’s
Demand #45 page 336 Do This in Remembrance of Me, for I Will Build My Church

Demand #46 page 343 Do This in Remembrance of Me—Baptize Disciples and Eat the Lord’s Supper

Demand #47 page 350 Let Your Light Shine Before Others That They May Glorify Your Father Who Is in Heaven

Demand #48 page 356 Let Your Light Shine before Others—the Joyful Sacrifice of Love in Suffering

Demand #49 page 363 Make Disciples of All Nations, for All Authority Belongs to Jesus

Demand #50 page 369 Make Disciples of All Nations, for the Mission Cannot Fail

Another way to make sermons concentrate on Jesus Christ is to set up a sermon plan. To set up a one-year sermon plan is to give leaders guidelines on what to preach, in the sense of focusing on Jesus Christ. A sermon plan can be organized as below:

**The Order of Sermon**

It is necessary to set up the Mission Statement, Vision, and Core Values of the church first with core members of the church, before starting a new year. Therefore, the purpose for each month from January to December should be set up.

For example, the Mission Statement, Vision, and Core Values could be as below.

1. Mission Statement

   - We will focus on how to concentrate on God, Jesus, and Holy Spirit.

   - We will focus on how to love Jesus Christ as this body.

   - We will focus on how to make good relationships with other believers.

2. Vision

   We want to see the following in our church:
- Every member of the church loving more, worshiping more and devoting more to Jesus Christ.

- Much healing by God’s Word Preached in the pulpit and shared in small group settings

- Helpfulness to our neighbors and town

- Great relationships in small groups

3. Core Values

- Do ministry demonstrating love for Jesus Christ as His body

- Do ministry that glorifies God, Jesus Christ, the Holy Spirit through the devotional life of believing

The realistic church model was shown in Acts. Therefore, it is best to preach Acts first, to encourage all members to follow the Christ-centered leadership with the MVC (Mission Statement, Vision, Core value). Following this thinking, the second book is going to be Ephesians. In Ephesians, it is easy to find out what God said the church should be. To conclude, the first five months the pastor can preach sermons about Christians having the mind for evangelism (ACTS) and what Christians should act on as a church (Ephesians).

In June, preaching about God’s love in Hosea will be good. Whoever reads the scripture of Hosea, will surely find out how deep God’s love is.

After June, from July to September, this writer wants to preach from Genesis, as this book demonstrates God’s promise for a child and gives the congregation the confidence to do ministry along the MVC pattern.

During the last session, from October to December, it will be good if the New Testament is preached. First and second Corinthians could give a congregation courage and new hope, especially to a congregation that has fallen believers among them.

The plan of sermons
<table>
<thead>
<tr>
<th>DATE</th>
<th>TEXT</th>
<th>SUBJECT</th>
<th>REVITALIZATION IDEA</th>
</tr>
</thead>
<tbody>
<tr>
<td>JANUARY</td>
<td>ACTS 2</td>
<td>Holy Spirit</td>
<td>Renewing by Holy Spirit</td>
</tr>
<tr>
<td></td>
<td>ACTS 4</td>
<td>JESUS CHRIST</td>
<td>Through Peter’s preaching, we can figure out how much God’s loves us.</td>
</tr>
<tr>
<td></td>
<td>ACTS 7</td>
<td>JESUS CHRIST</td>
<td>Through Stephan, we can compare with Peter’s preaching for Christ.</td>
</tr>
<tr>
<td></td>
<td>ACTS 10</td>
<td>STRANGER</td>
<td>Having a biblical concept for Unbelievers.</td>
</tr>
<tr>
<td>FEBRUARY</td>
<td>ACTS 13</td>
<td>EVANGELICAL MISSIONARY JOURNEY</td>
<td>Following Paul’s missionary journey</td>
</tr>
<tr>
<td></td>
<td>ACTS 14</td>
<td>EVANGELICAL MISSIONARY JOURNEY</td>
<td>Following Paul’s missionary journey</td>
</tr>
<tr>
<td></td>
<td>ACTS 15</td>
<td>EVANGELICAL MISSIONARY JOURNEY</td>
<td>Following Paul’s missionary journey</td>
</tr>
<tr>
<td>MARCH</td>
<td>EPH 1</td>
<td>WHAT IS THE CHURCH?</td>
<td>Giving the idea to the congregation of what the healthy church is.</td>
</tr>
<tr>
<td></td>
<td>EPH 2</td>
<td>THE GRACE OF THE CROSS</td>
<td>To encourage congregation to love each other by reminding them God’s Love on Cross</td>
</tr>
<tr>
<td></td>
<td>EPH 3</td>
<td>BEING ROOTED IN LOVE</td>
<td>To let them know about excellent members in Small Group.</td>
</tr>
<tr>
<td></td>
<td>EPH 4</td>
<td>SHOW YOUR LOVE</td>
<td>Emphasize the first and second Core Values of the church.</td>
</tr>
<tr>
<td>APRIL</td>
<td>EPH 5</td>
<td>HUSBAND AND WIFE</td>
<td>Giving a biblical foundation for the couples.</td>
</tr>
<tr>
<td></td>
<td>EPH 6</td>
<td>TO BOYS AND GIRLS</td>
<td>Giving a biblical way to solve family conflict.</td>
</tr>
<tr>
<td></td>
<td>ACTS 16</td>
<td>GRACE IN SUFFERING</td>
<td>Encourage the congregation who are trying to work in mission.</td>
</tr>
<tr>
<td></td>
<td>ACTS 19</td>
<td>EVANGELICAL MISSIONARY JOURNEY</td>
<td>Following Paul’s missionary journey</td>
</tr>
<tr>
<td>MAY</td>
<td>ACTS 22</td>
<td>PAUL’S GREATNESS</td>
<td>Paul Giving up his rights.</td>
</tr>
<tr>
<td></td>
<td>ACTS 26</td>
<td>PAUL’S ENDEAVOR FOR GOSPEL</td>
<td>To learn how Paul has a zeal for the gospel.</td>
</tr>
<tr>
<td></td>
<td>ACTS 27</td>
<td>EVANGELICAL MISSIONARY JOURNEY</td>
<td>Following Paul’s missionary journey</td>
</tr>
<tr>
<td></td>
<td>ACTS 28</td>
<td>EVANGELICAL MISSIONARY JOURNEY</td>
<td>Following Paul’s missionary journey and at the end of ACTS</td>
</tr>
<tr>
<td>JUNE</td>
<td>HOSEA 1</td>
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<td>Many believers do not understand well after they are born again. In this chapter, this writer wants to study deep inside of the dark.</td>
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<td>This chapter will be the main point of the last session of New Testament. 1 Corinthians will give a stability to the congregation with the limitation of a believer and encourage them. 2 Corinthians 1, compassion, can be maximized for the workers of ministries.</td>
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<td>THE CHRISTIAN’S FRAGRANCE</td>
<td>If we are Christian, we could spread out our fragrance for Seculars.</td>
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<td>2 CORINTHIANS 4</td>
<td>DO NOT LOSE HEART</td>
<td>Let the congregation know that if we have been saved by belief in Jesus, we can endure whatever bothers us, press us, even kill us.</td>
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THE SERMON WILL BE CONTINUED UNTIL THE TIME GOD PERMITS.

Figure 5.1 Sermon Plan for the One year
Prayer: If the leader wants the vision to encourage people to love Jesus Christ activated in the church, the leader should encourage the congregation to pray more, read the Bible more, and celebrate communion more often. These are the best way to stay close to Jesus Christ. First, a prayer life will lead people to concentrate on Jesus Christ. Even Jesus Christ tried to spend His time with the Father through prayer time. J. Oswald Sanders stressed the importance of prayer and said, “Surely if anyone could have sustained life without prayer, it would be the very Son of God Himself. If prayer is silly or unnecessary, Jesus would not have wasted His time at it. However, wait! Prayer was the dominant feature of His life and a recurring part of His teaching… To Jesus, prayer was not a hasty add-on, but a joyous necessity.”12

It is a matter of fact that many Christians do not like praying in their life. It is not easy to continue in prayer along with a busy life. However, if they set the purpose of prayer not to ask but to love Jesus Christ, it would be easier than what they have supposed. Matthew 6:33 says, “But seek first His kingdom and His righteousness, and all these things will be given to you as well.” In this verse, His kingdom means the kingdom that Jesus Christ rules now and forever. Moreover, His righteousness is Jesus Christ. Therefore, Christians need to pray for His kingdom and to come close and love Jesus Christ first. Then all of the prayer list, that relates to the person who is praying, will be solved according to the verse: ‘all these things will be given to you as well.’

To love Jesus Christ through prayer is the same as knowing the presence of God in prayer. Elmer Towns always stressed prayer that experiences the presence of God. He said:

The final and inner leaf are the presence of God. When you begin fasting with the Lord’s Prayer, your first petition is “Hallowed be Thy name.” When you pray for God’s name to be hallowed, you are crying out, “Holy! Holy! Holy!” your prayer is an act of worship.

And when you worship, God comes to receive it. Jesus said the Father is seeking worshipers who will worship in the Spirit and in truth (see John 4:23). When you fast and pray in faith, you are the kind of worshiper the Father seeks—and His presence will find you in your place of prayer and worship.\textsuperscript{13}

Fasting is stronger than usual prayer. Basil, Bishop of Caesarea said, “Fasting begets prophets and strengthens strong men. Fasting makes lawgivers wise; it is the soul’s safeguard, the body’s trusted comrade, the armor of the champion, the training of the athlete.”\textsuperscript{14} Fasting is a biblical way to come close to God, Jesus Christ. Jesus taught to His disciples, and Christians in the future, how to fast in Matthew 6:16-17, 9:15. In the period of the early church, fasting was a regular discipline of Christians. The practice of fasting in Scripture usually includes an abstinence fast or an Esther fast, which means no food or water for three days (Est. 4:16). The longest adult fast is for forty days without food, like Jesus Christ. Fasting cannot be forced; therefore, the leader needs to promote and encourage it as a biblically and historically proven means of obtaining God’s grace, in the context of a commitment to prayer and the Word of Joel 2:15. The best way to make it real is to encourage fasting as a lifestyle. Elmer Towns introduced a story of Jerry Falwell: “Dr. Falwell always thought Sunday night was the best time to start a fast. After all, he said, we had been in the house of God all day Sunday, nourished by His Word. I usually begin my private fasts on Monday. There is no right day to start. Choose a day that will

\textsuperscript{13} Elmer L Towns, \textit{Fasting with the Lord’s Prayer: Experience a Deeper and More Powerful Relationship with God} (Grand Rapids, MI: Baker Books, 2014), 32.

\textsuperscript{14} Lou Engle & Dean Briggs, \textit{The Jesus Fast: The Call to Awaken the Nations} (Grand Rapids, MI: Choosen Books, 2016), 25.
work with your work, family and church schedules.”

Fasting is abstaining from the benefit of eating in order to come close to God and Jesus Christ with plenty of His grace.

The Lord’s Supper: It stands for remembering the flesh and blood of Jesus Christ, which means the righteousness and love of God for His people. Until recently the Korean church celebrated it once every six months. To remember Jesus Christ and encourage the Christ-centered church, it needs to be celebrated more often. The church should operate a Communion Service in the church at least once a month or once a week, maximum. It is suggested that Communion Services are celebrated frequently. By doing so, it makes Christians remember the greatness of the love of Jesus Christ toward His people, following His Word of Corinthian 11:23-25. It says, “For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, “This is my body, which is broken for you; do this in remembrance of me. In the same way, after supper he took the cup, saying, This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”

The End Result of the Vision

If a leader has a vision for the ministry of the church, the leader can see all church members do their work with understanding of what they have to do. According to the survey No. 20, over 50% of church leaders agreed that the best leadership model is for a group to do well naturally, without the leader’s decision. It is so precious to find out that vision is an important component of leadership to encourage a group to work well the ministry naturally without the leader’s abuse of power. The church should not be dominated by the senior pastor, but should

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follow the will of Jesus Christ, the head of the church. Therefore, the leader should encourage a church to follow Jesus Christ and make it a Christ-centered church with the vision.

**The Second Principle for the Christ-Centered Church: Humility**

Humility is the essential quality to have, as a leader of a church. The Incarnation of Jesus Christ is the best miracle to demonstrate the nature of humility in the world. He showed His people His example of the humility to encourage His people to follow the way of humility. Paul said in Philippians to copy the attitude of Christ Jesus. Philippians 2:3-11 says that the incarnation is the great event to show how Jesus Christ was humble because Paul said in verse three that “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.” before he explains the incarnation of Jesus Christ. Also, Wayne Grudem explained:

His purpose has been to persuade the Philippians that they should “do nothing from selfishness or conceit, but in humility count others better than yourselves” (Phil. 2:3), and he continues by telling them, “Let each of you look not only to his own interests, but also to the interests of others” (Phil. 2:4). To persuade them to be humble and to put the interests of others first, he then holds up the example of Christ: “Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant...” (Phil. 2:5–7).16

Jesus Christ also showed His people the nature of humility as He washed the feet of His disciples in John 13. After washing their feet, He continued by saying in verse 14-17, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you

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know these things, you will be blessed if you do them.” The position of leader can be misunderstood. Some people think that the leader can do anything because God sent him and made him a leader. Many church leaders think of themselves as ambassadors of God and think they have a great power so nobody can touch them. However, it should be remembered that Jesus Christ told Christians to have a servant mind before God. When the leaders, who think of themselves as the ambassadors of God boosting themselves in the church, they need to remember that they are not greater than their master. It is called ‘Arrogance.’ Arrogance can come into the mind of leaders suddenly, when they are lifted up from many people. Jesus Christ already knows how it is dangerous for leaders; therefore, He showed and warned through the Bible in the book of John by the story of Jesus washing His disciples’ feet. Charles R. Swindoll explained this:

We become “great” in the new kingdom, not by suffering crucifixion; Christ completely satisfied the need for sacrificial death. We become “great” in the new kingdom by bowing low to serve one another. Let me be completely transparent. I find the idea of foot washing-both literal and figurative—much easier to teach than to practice. But Jesus did not promise to release blessing on those who teach foot washing, but on those who do it. Humility is not learned in a classroom or even a Bible study. Humility is a behavior one chooses to make habitual, even to the point he or she forgets about “greatness” or about becoming lowly. The people I remember as genuinely humble rarely thought about themselves at all. They did not need to. The blessing they received in the process of serving others provided all the contentment any man or woman could desire.17

Jesus Christ forgave Peter and came again to him, even though He already knew Peter would betray Him and curse Him. Nobody can easily do this; however, Jesus Christ did it because of the humility He had in Himself. A servant girl recognized Peter and tried to charge him, but Peter said, according to Mark 14: 71-72, “He began to call down curses on himself, and he swore to them, ‘I do not know this man you are talking about.’ Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: ‘Before the

rooster crows twice you will disown me three times.’ Moreover, he broke down and wept.” After this event happened, Jesus Christ came to Peter again after He had been crucified, died, and resurrected. John 21: 15-20 says, “When they had finished eating, Jesus said to Simon Peter, ‘Simon son of John, do you truly love me more than these?’ ‘Yes, Lord,’ he said, ‘You know that I love you.’ Jesus said, ‘Feed my lambs.’ Again Jesus said, ‘Simon son of John, do you truly love me?’ He answered, ‘Yes, Lord, you know that I love you.’ Jesus said, ‘Take care of my sheep.’ The third time he said to him, ‘Simon son of John, do you love me?’ Peter was hurt because Jesus asked him the third time, ‘Do you love me?’ He said, ‘Lord, you know all things; you know that I love you.’” Through the humility, which comes from forgiveness, Jesus Christ drew Peter to confess how much he loved Jesus Christ. It made Peter devote his life to Jesus Christ after all. Therefore, it shows that leaders must demonstrate their humility to their followers so that, after some time, it will help the leader when they have a need to contribute to sustaining their ministry in a church. John Dickson explained this:

The fourth and final reason I can think of for humility’s inspirational effect on an organization is that it fosters loyalty toward the leader. Every leader knows that the loyalty of the team can be every bit as important as the loyalty of consumers. It minimizes unhelpful internal criticism, maximizes staff motivation and resilience and leads to lower staff turnover rates.\(^\text{18}\)

The Application of Humility in the Church

Sharing in the Prayer’s Privilege: Revitalization of the worship service can be an application of humility. It means to review the worship service and change it through the heart of humility. First, the leader can add a prayer time which is held at the end of the service by calling people to come out in front of the pulpit and all the elders go out and pray for believers. It means

\(^{18}\text{John Dickson, } Humilitas: A lost key to Life, Love, and Leadership (Grand Rapids, MI: Zondervan, 2011), 155.\)
that the chance of pastoring will be given to the elders, not only to the senior pastor. At the beginning of the Presbyterian Church, John Calvin worked with many elders in the church. They helped in many ways; so, the leader and many leaders can follow the will of Jesus Christ. However, as time goes by, the senior pastor may change and begin to determine alone every work of the church. So, nowadays the role of elders is not clear and it has stopped its original role in the church. If the leader of the church is humble, with a heart of the humility, many elders can do their job as anticipated. Also, the prayer time can give believers a huge support to maintain their faithful life in the confusion of worldly life. They can get comfort from the prayer of many elders and understand what to do in the future.

The Leadership Meeting: Another way to apply humility in the ministry is to have a meeting once or twice a month with the group of elders. In the meeting, they can pray for many other believers or problems in the church. The point is to make this meeting not a typical gathering, but a sincere meeting and to pray continually. Continuing attempts and endeavors of change and renewing for the meeting, will help the elder’s prayer meeting. Jeramie Rinne introduced his experience as below:

Our elders meet formally twice each month. We have a prayer meeting on the first Tuesday and a business meeting on the third Tuesday. We try to pray at our business meetings, too, though not as extensively. At the prayer meeting, we share known needs in the church, including our needs as elders, then we spend the rest of the time praying for those requests and praying through a chunk of the church membership list. The elder prayer meeting is probably one of our all-time favorite church activities. A final thought: consider calling your fellow elders to special seasons of prayer, and even fasting. When our elders have faced difficult moments in our church’s life, we have occasionally set aside a week for fasting and prayer. Different elders are assigned fast days so that the whole week is covered. We need to do it more often.19

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Spending Many Hours with Leaders: It can be an application of humility. To encourage them to have a mind of keeping going is a main point in the ministry. To sustain them the leader needs to open his ear and try to listen to them. Listening to others means that the leader has an open mind, which a humble leader has, and shows the leader wants to communicate with others. A bad relationship can be fixed with the conversation of friendliness. Jim Petersen said, “Feeling heard and understood has a lot to do with whether or not personal connection happens.”20 There is no one who does not like to be cared about, valued, and taken seriously. As the survey showed, over seventy percent of leaders in Korea church try to spend their time, from 5 hours to over 10 hours in a week, in the exquisite work of sustaining their passion for Jesus Christ. Many leaders who are small group leaders are the center of the church, because, if they stop in their care for believers, many members will lose their way in the church. The senior pastor can have a meeting with many leaders of the church. Inviting Christian counselors can help and support many leaders with wide topics that connect believers. Joining a small group meeting is very helpful to find out people’s issues and share tips or strategies that have worked in their group. If they share their experiences, there is hope for the vision of the church. The teaching for the leader can make them prepared. In the meeting with many leaders, they can have the Lord’s Supper. It can give a great opportunity to bond them as a ministry team and remember what Jesus Christ has done for them. The meeting can include a light dinner or potluck style.21 Sometimes spouses and families can sit in company with the leaders. Giving a special time for leaders, like giving them a date time with care their children for many hours or a coupon which can be used in a restaurant for the whole family; this kind of activity can not substitute their endeavor and labor of love;


however, it can give them the feeling of being respected and make them have the will to keep going as a leader in the church. Hammett also stressed on spending time with leaders:

Leaders spend time with other leaders to build relationships, stay current, and engage persons by forming short-term task-force teams. Effective teams complete projects for the good of the community. Leaders model Christ-like behavior among believers and nonbelievers. Leaders need to spend time with other leaders and with nonbelievers as models for laity to do the same.²²

When Dave Earley prepares to meeting with leaders, he tries to prepare himself before the meeting. He wrote some know-how to prepare for the day of the leadership meeting. In his book, The 8 Habits of Effective Small Group Leaders, he writes:

I generally fast the day of my group. Over my lunch hour, I close my eyes and imagine myself having a private appointment with God. I go to a park and spend the first few minutes drinking in the beauty of God’s creation. Then I open up my prayer notebook and write out praises and personal prayer requests. I confess any sin. Then I pray for my group members by need and name. I conclude by praying through my group meeting. I like to lift every aspect of that night’s meeting up to God in prayer.²³

If the leader knows how important the leader's meeting is, the leader will do his or her best in preparing the meeting. When Dave wrote that he fasts before the meeting, the reality of his heart can be felt. All leaders should have a quality of humility to be prepared for the meeting of leaders of a church, like the example of Dave Earley.

Servant Leadership: As the next application of humility, servant leadership can be applied. Servant leadership is to follow what Jesus Christ said in John chapter 13 of washing one another’s feet. Also, it is to have the same as that of Christ Jesus in Philippians chapter 2:1-11. Therefore, the leaders who want to improve their leadership will serve and give to others.

²² Edward H. Hammett, Recovering Hope for Your Church: Moving beyond Maintenance and Missional to Incarnational Engagement (Atlanta, GA: Chalice Press, 2014), 83.

²³ Dave Earley, The 8 Habits of Effective Small Group Leaders (Houston, TX: Cell Group Resources, 2001), 55.
Serving others is almost same as giving to others as a senior pastor because the leader who is in the position as a senior pastor can have the ability to help others, nevertheless they may not have much money. As in the book, *How Successful People Lead*, there are many levels of leadership. The First level is a position leader. Positional leadership is based on the rights granted by the position and title. Nothing is wrong with having a leadership of position. The position is a poor substitute for influence. People who make it only to the first level may be bosses, but they are never leaders. Their people will usually do only what is required of them.\(^\text{24}\) When positional leaders ask for extra effort or time, they rarely get it. Position is the only level that does not require ability and effort to achieve. Unexpectedly many leaders stay on the first level of leadership, especially many pastors in Korea who want to express their authority as a senior pastor and resolve many problems in the church. The behavior of the self-righteousness can be a result of leading the church like the youth group. The leader must try to communicate with others without authority. The Second Level is a permission leader. People follow the leader because they want to. When a leader likes people and treats them as individuals who have value, the leader begins to develop influence with them. A leader can like people without leading them. However, a leader cannot lead people well without liking them.\(^\text{25}\) The second level leaders like people and treat them as individuals.\(^\text{26}\) It is surprising news that if a leader likes others they will follow him. The Third Level is a production leader. People follow these leaders because of what they have done for the organization. At this level, leaders gain influence and credibility, and


\(^{25}\) Ibid., 7.

\(^{26}\) Ibid., 49.
people begin to follow them because of what they have done for the organization.\textsuperscript{27} This level is the highest degree of these three steps. Summarizing the second and third level, if a leader buys something to eat or gives a present on the birthday of followers, the leader can get the credit and influence. More than that, if a leader does some big deal for the church, people can give the leader larger credit and believe in him. The Fourth Level is to empower people. The leaders who are at level four use their position, relationships, and productivity to invest in their followers and develop them until they become new leaders.\textsuperscript{28} If there are many leaders in one group, teamwork will go to a very high level because they will know one another better and help to improve everybody’s performance. Level five is the pinnacle level. It is the most efficient and superior level of leadership. The leader who is at level five will give more room for other leaders to influence their followers.\textsuperscript{29} Developing leaders to the point where they can develop another leader is the most difficult leadership task of all.\textsuperscript{30}

The End Result of Humility

Humility means that the leader does not want to have the greatest power to make decisions but intends to share the leadership for the sake of the ministry and invests in making many leaders in the church. The leader can pray for the congregation with other elders, have a meeting for elders and leaders to hear what they think and care them, and live servant leadership, considering others better than himself. If a senior pastor can show the example of humility in the

\textsuperscript{27} Ibid., 8.

\textsuperscript{28} Ibid., 9.

\textsuperscript{29} Ibid., 134.

\textsuperscript{30} Ibid., 10.
ministry, elders and congregation will change their attitude from selfishness to humility, nevertheless the changing speed is not too fast. The humble attitude means considering others better than the leader is the will of God. If a leader is willing to have humility as the potential component of the leadership, God will lead the church into becoming a Christ-centered church.

The Third Principle for the Christ-Centered Church: Communication

To become a Christ-centered church, the leader must have the skill of communication with other believers. Many believers will follow the leader in the church; moreover, they do not have much dissatisfaction with the leading of the senior pastor for the first one or two years, according to the character of Koreans; however, if the leader does not hear what believers say continually, discontentment will become a big problem and the leader will fail in communication with believers. The first reason why communication is important can be found in the work of creation. God created the human physical body along with the spirit. It means that there is an interaction between the physical body and the spirit. In God’s creation, communication has already existed. Dallas Willard refers to this point in his book:

The key to such an understanding is the recognition of what we have already learned in our discussion of human creation- that the physical human frame as created was designed for interaction with the spiritual realm and that this interaction can be resumed at the initiative of God. Then, through the disciplines for the spiritual life, that interaction can be developed by joint efforts of both God and the person alive in the dynamism of the Spirit.31

The second reason why the leader has to communicate well is that Jesus Christ wants to give freedom everybody who is under the bonds of Satan. Luke 4:18-21 says, “‘The Spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to

proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, “Today this scripture is fulfilled in your hearing.” According to these verses, Jesus Christ was sent to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed, and to proclaim the year of the Lord’s favor. Good communication means that the leader has the willingness to hear and feel what other people are saying and feeling. This will result in solving their problems and setting them free from many problems, which are binding them. Communication was the same in the activities of Jesus Christ to set people free from the cursed status. Both communication and setting people free, is not for self, but for others. It is true that communication is a crucial component in fulfilling the Christ-centered church. It can be applied as believers have the right to join the worship service, which glorifies God, Jesus Christ, and the Holy Spirit, freely and without regulation. To release believers is the right way to be the Christ-centered church.

Communication increases influence in every situation. If a leader can have a good communication with others, he can match them with the right skill that leads to the success. Therefore, communication is crucial for leaders. Moreover, communication can inspire people. Bill Hybels said, “Motivated employees are 87 percent less likely to leave an organization compared to an unmotivated employee.” Motivation can be given by the leader who knows well what employees need and what they feel. Therefore, to communicate well, the leader must

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know what they need and feel. In other words, good communication is up to how much he knows about the other party. John C. Maxwell said about it in his book:

If you are going to connect, people need to know that you understand them. They need to sense that you are there for them. Good communicators understand that people do things for their own reasons, not for the reasons of the person doing the talking. Accordingly, they focus on their listeners’ needs, not their own. People who connect understand the same thing that actress Lisa Kirk knew when she said, “A gossip is one who talks to you about others; a bore is one who talks to you about himself; and a brilliant conversationalist is one who talks to you about yourself.” That is what connectors do. They tell you about yourself. They speak your inspirational language.33

People need to know that the leader understands them and is focused on them. A good communicator will understand what people need and focus on what they need. If the leader of a church is doing well, people will be moved and try to listen what the leader says. To find out the needs of individuals, there are three questions. First, what is the thing that they are thinking? Therefore, the communicator must listen before saying what he knows. Second, what are they trying to talk about? Needless to say, a good leader is a good listener. A good leader follows a pattern like listening, learning, and leading.34 They do not decide and carry out their decision, but they hear others, apply what they want, and lead them into the one and satisfying solution. Third, what they are trying to do? If a leader tries to find out these three things, he will be evaluated by others as a good communicator.

The difficult thing about communication is to understand a person’s state or not. If someone speaks negatively about a leader and points out where he was wrong, it can make a leader feel sad since the leader cannot accept it, as they touched his self-respect and made him

33 Ibid., 202.
34 Ibid., 204.
feel bad. Some of the leaders say that they cannot hear complaints. However, the leader is not a ruler. The role of a leader is to make people happy and lead others to get where they all want to reach. Dave Earley explained how much listening is important in his book. He explained as below:

Where I usually get in trouble trying to help potential leaders is where I go on a prescribed path without getting their feedback. Now I try to get their ideas about everything coming along in the future of our group… we don’t necessarily do everything they suggest, but most of what they say is right on track. They point out things I would never notice if I had not been listening.35

In the course of making it, sometimes the leader can feel dishonored in a situation. Past leadership of the Korean church tended to have authority of the ordering type. It worked at that time; however, times have changed. People of modern society are not willing to follow without proper communication. They want to hear the reason, direction, and purpose, with detailed explanations. Therefore, the leader should put aside the dishonor and un-respected feelings. This is the blueprint of current leadership. It is closer to servant leadership. The servant leadership model and recent model are similar. So, if the leader tries to be a good communicator in leading people, it means that he wants to show not dominant leadership, but servant leadership, which Jesus Christ wants His people to follow as in John 13:14, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet.”

Sometimes, church conflict is needed for good communication. There are many causes for conflict; however, the best response to conflict is to have a productive confrontation. It means that the leader is willing to communicate with others. It also means that the leader has to make an act of courage to persuade others. Therefore, the willingness to communicate involves a sign of courage, to confront others. Charles H. Cosgrove writes in his book, Church Conflict: “We need

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35 Dave Earley, Turning Members into Leaders (Houston, TX: Cell Group Resources, 2004), 53.
to ask and to consult appropriately for confrontation to be wise and useful." The confrontation of asking and consulting is the first step to communicating with others. Therefore, the leader should not fear to confront others. Through conflict, misunderstanding can be resolved and be understood by others.

The Application of Communication in the Church

Worship Service in Free: Communication can be applied to the revitalization of the worship service. With the fullness of communication, the worship service can be changed into a way of giving freedom to the people. First, when they have time of praise with many songs in the worship service, there is no other option. The praise leader leads, and the congregation follow and sing with him from ten to twenty minutes in a service. All congregation can do is clapping their hands and singing with the leader. This type of praise worship should change into a time of giving more opportunity to express their love for God, Jesus Christ, and the Holy Spirit in a more active way. Whoever wants to be close to the pulpit, which can mean being close to God, in some congregations can come out to the very front of the pulpit, where they should not influence or interrupt other members and the praise leader leading the worship praise. Given this opportunity to express their love and be eager for God, they can come close to Him more than before and obtain some freedom to worship Him. The Christ-centered church will concentrate on how to love Jesus Christ only, the opposition, which can be expected, as not looking good or making too much noise should not be any problem. During the time of praise, with their heart, mind, and strength, they can love Jesus Christ and draw to Him to recover their depressed status. Jesus Christ sets people free in the same way and breaks them out the bonds of Satan, see Luke 4:18-

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Moreover, this is a suitable way to follow what Jesus Christ said in Mark 12:30 as, “Love the Lord your God with all your heart and all your soul and with all your mind and with all your strength.” In John 4:23-24 were read, “Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.”

Having a Special Worship Service Time: More than that, the church can have a special worship service time so that some of the congregation who want to praise with their instrument can bring it and praise with it. By doing so, the congregation feels free in coming close to God, and they can participate actively and eagerly in the worship service. The important thing in the worship service is not just expecting the congregation follow what the worship leader sings and acts but to let the congregation worship following their intention and eagerness for Jesus Christ. J. Michael Walters said in his book that to offer efficient and varied avenues of worship can lead to good results of participation.

One of the most common protests against liturgy is that it is simply “mindless ritual,” the performance of rote actions that have no connection to the heart… Yet in such cases, we can at least locate the problem accurately in the heart of the worshiper… Brad Berglund urges worship leaders to create “mindful ritual.” When planning worship, we ought to constantly imagine ourselves in the place of the worshiping congregation and ask, “Will they understand what this worship element is about?” and “How will this action facilitate their worship of God?” It is always the responsibility of the worshipers to open their hearts to God; no one can do that for them. Yet it is also true that “the prompters of worship, the leaders on the platform, have a responsibility to offer effective and varied avenues of worship so participants can respond in fresh ways.37

Therefore, the leader tries to find out how to open the hearts of congregations to God.

What suggestion of this writer could be a proper way to open their hearts toward Jesus Christ?

A New Song: this can be another vehicle to lead their hearts to God. A new song was what God wants to hear from His people. The words of “a new song” are found six times in Psalm. Psalm 149:1 says, “Praise the LORD. Sing to the LORD a new song, his praise in the assembly of the saints.” NASB version says, “Praise the LORD! Sing to the LORD a new song, And His praise in the congregation of the godly ones.” The new song which is sung in the midst of the congregation is the duty of believers. The suggestion is to make up a song, which comprises the subject of the sermon to be sung during the time of praise at the worship service. The composing of a melody and lyric can be processed by the worship leader. To have an idea for the rhythm and lyric in composing the song, the senior pastor should give the worship leader the sermon subject, minimum three days in advance. At first the new song will not be familiar to the congregation. However, if the purpose of doing this can happen on many occasions, the congregation will soon realize that the new song in the congregation is very powerful and merciful, because it is what God wants to sing in the congregation according to the Bible. It must assist in communication between the congregation and the senior pastor who is usually preaching in the church. Bob Sorge wrote about “a new song” in his book as follows:

Then, when we lead out in a new song, the dynamics change. People are somewhat hesitant because they are not sure where this new song is going. So when a new song is first thrown out, it can have the effect initially of appearing to dissipate the momentum of the meeting. To rally everyone again, an old song may need to follow a new song. However, once the new song “takes,” it will have a kind of anointing on it that is richer and stronger than that of the old song.38

The End Result of Communication

Well-communicated means that the leader does not want to make decisions in self-righteousness but want to decide with others. The leader who communicates well with others

38 Bob Sorge, Following the River: A Vision for Corporate Worship (Grandview, MO: Oasis House, 2004), 52.
wants to give freedom to the congregation do ministry to support the opinion of others. Therefore, the result of good communication is the leadership type of the survey’s No. 20. (Sharing leadership to make a decision and expecting a group to do well naturally without a leader’s direction.) Church members who have received proper communication know well what to do and what role they must play in a problematic situation in a ministry. They have experience and know what to do. Then the leader will see the church working very well without his specific direction. Every individual does their work in the full of knowledge of one another with good communication. This will be the result of a church with good communication, resulting from Christ-centered church principles.

Summary

Modern society is composed of many people who have much knowledge in their own fields. The openness of information through the Internet accelerates people’s learning of knowledge in their field. Therefore, the old fashioned leadership type, who orders people around does not work anymore. Moreover, the Korean church has not had interest in leadership methods until now. This is the time for changing the leadership style in the Korean church. New leadership methods will lead them to a Christ-centered church, which is the ultimate model that God wants to see.

The first principle of the leadership is vision. The vision from God, which avoids emotional problems, can make the church Christ-centered. The application of vision is preaching from the Old Testament about Jesus Christ and setting up a one-year schedule for sermons. Sermons focused on only Jesus Christ can help. Prayer including fasting prayer and the Lord’s supper, which is held weekly or monthly will accelerate the application of the vision principle.
The second leadership principle which leads to the Christ-centered church is humility. Humility does not come from human beings; it comes from Jesus Christ. In Philippians 2:3-11, Paul describes the humility of Jesus Christ. He is the main example of humility. Therefore, humility is the important leadership principle to encourage a church to be Christ-centered. The application of it is diverse and involves sharing the privilege of prayer with the elders, meeting with the elder’s group regularly, and spending many hours with other leaders of the church. Servant leadership, which likes to give others anything is the last application of the humility leadership.

The third leadership principle which makes the church Christ-centered is communication. This is a principle of God’s creation. It results in freeing people because good communication implies that the leader wants to hear and solve problems in the same way as Jesus in Luke 4:18-21. It is the work of God, Jesus Christ, and the Holy Spirit. The application for is for people to worship in freedom in front of the pulpit, with their instruments, and with a new song, which is introduced in the sermon.

The Korean Church suffers pain now. The pain should not be ignored anymore. The Korean Church must accept the limitations of leadership. Acceptance of the true situation is the starting point to change and development, to make the church Christ-centered. This is following the biblical way, Vision, Humility and Communication must be used in the church. This is the best way to stop the Korean church’s problems and to follow the Head of the church.
CHAPTER SIX
CONCLUSION

Jesus Christ is the final goal for all Christians who live in the world. According to Ephesians 4:13-15, God wants Christians to grow till the fullness of Christ. The faith life of Christians can be completed by loving God, Jesus Christ, and the Holy Spirit. Since Jesus Christ is the head of the church, He should be worshiped, glorified, and praised as well as God, the Father in the church. The church must follow His direction, because the body can move only when it receives direction from the head. Therefore, the church, as the body of Jesus Christ, cannot move functionally without relation with the head. Also, this is the main idea of Col 2:18-19.

There are nine specific reasons why Jesus Christ should be worshiped and why Christians need to focus on Him and try to make the church Christ-centered. First, Jesus Christ is the head of the church. If the leader of the church does not have the firm concept of relationship between Jesus Christ and the church, that church will flow not in the direction of God, but in the direction of humanistic man. The concept that Jesus Christ is the head of the church is the first step to making a church Christ-centered. Second, Jesus Christ possesses deity and humanity at the same time. Wayne Grudem said: “John is identifying Jesus with both of these ideas and saying that he is not only the powerful, creative Word of God and the organizing or unifying force in the universe, but also that he became man.”¹ John 1:1 and 14 firmly show the truth that Jesus Christ has full deity while the Bible testifies His perfect humanity through His death on the cross. Jesus Christ has humanity so that He has the perfect quality to be the mediator between God and humans. Therefore, without focusing on Jesus Christ, worship cannot satisfy God and please

God. Third, Jesus Christ is the only mediator. He is the peace, who has broken down every wall between God and humans. Therefore, there is no way to reach to the Father without the Only Mediator, Jesus Christ. 1 Tim 2:5 says that there is one God and one mediator, Jesus Christ. That is why the focus on Jesus Christ should be increased in worship services. Fourth, Jesus Christ is the righteousness of God. God proved His love for His people through Christ’s death on the cross. Only by Jesus Christ can people see the righteousness of God. The Bible verses that support this opinion are in Romans 3:25-26. The cross means the justice of God and whoever believes in the cross of Jesus Christ will be justified. God imputed justification to the people who believe in the cross of Christ. Paul Barnett said: “It shows that the righteousness of God is imputed to those who are in Christ, and it is the basis of their reconciliation to God.” Therefore, in worship services, Jesus Christ should be lifted high to obtain the justification, which can be spread out to unbelievers who change their mind to believe. Fifth, Jesus Christ is the ultimate goal. In Ephesians 4:15, Paul wants to insist that the ultimate goal of the church is Jesus Christ. Not only the senior pastor of a church, but also every members of a church should hear and follow the direction of Jesus Christ. Sixth, Jesus Christ is the main character of the Bible. From the Old Testament to the New Testament, the whole Bible is connected with Jesus Christ. John 5:39 says, “You study the Scriptures diligently because you think that in them you have eternal life, these are the very Scriptures that testify about me.” This verse verifies that Jesus Christ is the hero of the Bible. D. A. Carson said that no one can read the Law, History, Psalms, and Prophets without reading of Jesus Christ. Seventh, Jesus Christ is Immanuel. According to Matthew 28:20, He promised to be with His disciples to the very end of the age. It means that He

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will always stay with His people in every positive and negative emotional circumstances. Eighth, Jesus Christ is the purpose of worship. According to the Westminster Confession of Faith Chapter 21: 2, He is the object to be worshiped along with God, the Father and the Holy Spirit.\(^4\) Finally, Jesus Christ loves His people most. Song of Songs shows and explains the love in the relationship between bride and bridegroom, like Jesus Christ and His people. These are the reasons why Jesus Christ has to be lifted high and worshiped as well as God, the Father by His body, the church.

Even though Christ should be lifted high in His church, the Korean churches’ circumstances do not look so positive. The past revitalization of the Korean church has faded away and just the shrinking agony period has remained. Many churches in South Korea do not follow the vision, which was obtained from God, but follow a lustful leader’s ambition. Through many negative characteristics of the Korean church like formalism, authoritarian leadership style, only focused on growth-first policy, church family succession, sermon problems, and indifference for the underprivileged. All these have been added to Korean church so the status of the church is getting worse.

All leaders should renew their minds and go before the presence of God; so, they can recover love for Jesus Christ. Many churches in South Korea are making efforts to recover love for Jesus Christ, in a wrong way. They are having as many programs as they possibly can in the church. Using many programs is designed for the purpose of gathering people, including as many unbelievers as possible. As they develop in a wrong way, they believe that a busy church with many ministries can make the church healthy, and keeping believers busy is a good way to handle church members healthily. Also, believers have the concept that one of their God-giver

tasks is filling up the church auditorium with many people. However, filling the church with as many people as possible and not loving Jesus Christ is not His command and nobody will be changed by many programs in the church. It only drains the energy of believers and make the purpose of the church faint. David Browning said: “Church participants are also burdened by complexity. The time requirements for many church programs are intense… Some have even told me they had quit going to church because they did not have the time. Something is wrong with this picture, and it’s not with the people.”⁵ A church, the body of Jesus Christ, should not focus on gathering as many people as possible with programs, but focus on love Jesus Christ, the head of His body. As Christians who believes in Jesus Christ, all church members should know the meaning of relationship as the head and the body. Colossians 1:18 says, “And He is the head of the body, the church; He is the beginning and the firstborn from among the dead so that in everything he might have the supremacy.” After all, the church has to realize her relation with Jesus Christ. Knowing the exact relationship of the head and body will lead to knowing the purpose of the church. Matthew 28:19-20 says, “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.” Jesus Christ commanded Christians to make disciples, baptize them, and teach them to obey everything that Jesus commanded. Among these tasks, the most important task is to teach them to obey because without it, nobody can make disciples. Who is called a disciples? Disciples are not the people who get the title of disciple, but people who have been taught about Jesus Christ, including what he has done and what he has said, and obeying what He commanded. In the end the question: “who will receive the teaching and follow what Jesus

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⁵ Dave Browning, Deliberate Simplicity: How the Church Does more by Doing Less (Grand Rapids, IL: Zondervan, 2009), 36.
commanded?”, the answer is: “The lovers who love Jesus Christ will follow what He commanded.” Joseph M. Stowell said: “Too often we choose to serve out of a sense of duty or to keep a clear conscience. That is what the Pharisees did. Instead, genuine love is expressed to Jesus and Jesus alone. that sort of sacrificial behind-the-scenes love honors Christ and transforms us into genuine worshipers.” Therefore, to love Jesus Christ should be the purpose of church leaders rather than gathering many people in the church auditorium through many programs.

To encourage the church’s love for Jesus Christ is the most urgent ministry in the Korean church. Korean Church leaders need to change the emphasis from gathering many people by using programs to encourage people to concentrate on Jesus Christ in their lives. Encourage people to love Jesus Christ with useful leadership principles is the main purpose of this thesis.

Five special features were obtained in the result of the research on thirty-two pastors. First, the highest education level was that 93.8% had M.Div. and TH.M. degrees, and 81.2% were in the full time pastor group. Second, only 25% focused on Jesus Christ as the first purpose of their church. Third, when leadership was discussed, Korean pastors are in need leadership education. Fourth, Korea pastors broadly try to live as humble leader in their ministry while Korean church members participate in ministry in an inactive and passive way. Even though they are acting in an inactive and passive way, they still accept the authority of the leader as a lead pastor. Fifth, the Korean church has had a tendency to stress making disciples over many decades however the result of it does not show in the society. Therefore, they need to change the leadership paradigm in the ministry.

The overall result obtained from the survey is the same as above. In recent decades, the Korean church does not focus on Jesus Christ in their ministry. The Korean churches have two

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desirable challenges in their ministry in the future. First, the leader of the church needs to teach the relationship between the head and the body and train them to love Him, have knowledge about Him, and follow Him in their real lives. Unfortunately, until now there has been no leadership that encourages people to focus on Jesus Christ above, all as the result of the research says. Second, the Korean church leaders need to focus on the leadership principles which lead people to focusing on Jesus Christ and the leaders need to focus on Jesus, practically in their lives.

Over fifty- years, the Korean Church has developed over and over again; however, in recent decades, the Korean church is suffering the “minus developing phenomenon.” This means that it would be no more development happening in the future if there is no changing in the church.

It is time to concentrate on the leadership and change the leadership style. Until now the purpose of the church has been developing and numerical growth. This has to be changed to the substance point of view. Leaders of the church have to set the goal of the church with the head of the church, Jesus Christ. This is the substance of Christianity. With no focusing on Jesus Christ, nothing can be explained in Christianity. It is time to change the leadership and encourage people to focus on the essential thing.

The first leadership principle which leads to a Christ-centered church is Vision. Aubrey defined vision: “Vision is essential to the organization. It is the ministry’s port of call... It is dynamic, not static. Over time the vision must be renewed, adapted, and adjusted to the cultural context in which the congregation lives.” Also, the vision must come from God, not from

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leader’s ambition. Blackaby said: “The enormous success of Jesus’ movement was not because he developed a plan or cast a vision. He did neither. Rather, Jesus sought his Father’s will. Jesus had an agenda for himself and his disciples, but the vision came from his Father.” The vision from God, which overcomes the dark side can make the church Christ-centered. The application of vision is preaching from the Old Testament about Jesus Christ and setting up a one-year schedule for sermons. Sermons always have to be focused on Jesus Christ. Prayer including fasting prayer and the Lord's supper, which is held weekly or monthly is also a good application of the first leadership principle, vision.

The second leadership principle is humility. John Dickson defined humility as next: “Humility is the noble choice to forgo your status, deploy your resources or use your influence for the good of others before yourself.” A humble mind never comes from human beings, but from Jesus Christ. As Paul described in Philippians 2:3-11, He is the main example of humility. Therefore, humility is the second important leadership principle to encourage a church to be Christ-centered. The application of this is sharing the privilege of prayer with the elders, meeting with the elder’s group regularly, spending many hours with other leaders of the church, and living servant leadership which includes giving something at every opportunity, which can help many people, according to the quote, “a leader is a giver.”

The third leadership principle is communication. This is a principle of God’s creation. God showed His will in Luke 4:18-21 as He wants to make people free who are under the devil’s control. It means that God thinks of communication as important, because God’s will stand as He hears the scream of people under the domination of Satan. One side screaming and the other side

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hearing and taking action is communication. John C. Maxwell said: “Connecting is never about me. It’s about the person with whom I’m communicating.”\textsuperscript{10} The application of communication will result in worship in freedom in front of the pulpit, with their instruments, and with a new song, which is introduced in the sermon.

The Korean Church has “minus development” because of the lack of leaders to lead them in the best way. The Korean Church must accept the limitations of leadership and start over anew. Until now leadership was envisaged as quantitative growth, but it has to be changed to essential Christianity: loving Jesus Christ. To achieve this, three leadership principles of vision, humility, and communication are the essential components to make and encourage the church to be transformed into a Christ-centered state. It is the best way to overcome the Korean church’s agony time and lead them on to the other revitalization, which can be recorded in the history of Christianity in the future.

APPENDIX A

CONSENT FORM (ENGLISH)

LEADERSHIP PRINCIPLES AND APPLICATIONS TO BECOME THE CHRIST-CENTERED CHURCH IN SOUTH KOREA

Dongho Cho
Liberty University
School of Divinity

You are invited to be in a research study of leadership principles to becoming a Christ-centered church in South Korea. You were selected as a possible participant because you have many experiences in the Korea church. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Dongho Cho, a student in the Doctor of Ministry program at Liberty University, is conducting this study.

Background Information:
The purpose of this study is to measure how much Korean churches concentrate on Jesus Christ and find out how to make churches focus on Jesus Christ as the body of Christ. Many attractive church models are causing them to rely heavily on programs that often alter the focus of believers onto the programs themselves and prevent them from focusing on the purpose of Christ. In order to ensure that the church—the body of Christ—remains faithful to its biblical mandates, this thesis project argues that the pastors must shape a strategic leadership model in accordance to the Christ-centered, biblical great commission model.

Procedures:
If you agree to be in this study, I would ask you to do the following things: Complete a survey. It will take ten to fifteen minutes to complete all of questions.

Risks and Benefits of being in the Study:
When you answer questions this project asks, you might worry about the private information exposure because this survey analyzes and evaluates individual thinking of leadership and how much focus your current ministry has on Jesus Christ. I understand it is not easy for senior and assistant pastors to expose their thinking about their leadership and how much they concentrate on Jesus Christ. However, there is no private information exposure because the surveys are anonymous. Participants will not be asked to include their names, church names, or any identifying information. The risks are no more than the participant would encounter in everyday life.

The results of this study may be helpful in making Korea churches healthy, including your church.
Compensation:
There is no compensation for taking part in this study.

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. I will have all survey data a file on a secured laptop computer. I also will destroy all data in three years. I am the only permitted person who can access the data.

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 those relationships.

Contacts and Questions:
The researcher conducting this study is Dongho Cho. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at #434-258-3770 or email at dhcho@liberty.edu and to contact his mentor, Charlie Nathan Davidson, at #434-851-2425 or email at cdavidson@liberty.edu. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Carter 134, Lynchburg, VA 24515 or email at irb@liberty.edu.

IRB Code Numbers: 2517

IRB Expiration Date: May, 10, 2016
한국교회가 예수 중심의 교회가 되도록 돕기위한 리더십 원리와 적용

조동호
Liberty University
School of Divinity

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연구절차: 만약 귀하께서 이 연구에 동참하기로 동의 하시면, 저는 당신에게 다음의 것들을 요청할 것입니다. 귀하께서는 20 개의 질문들을 보시고 주의 깊게 각각의 질문에 대해 답을 해 주십시오. 설문지 작성에는 약 10-15 분이 소요될 것입니다.
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연락 및 질문: 이 연구를 수행하는 연구자는 조동호 입니다. 귀하는 질문을 할 수 있습니다. 만약 질문이 있으시면 1-434-258-3770 로 전화해 주시거나, 또는 dhcho@liberty.edu 로 메일을 보내 주십시오. 그리고 본 연구자의 지도교수인 Charlie Nathan Davidson 에게 1-434-851-2425 로 전화해 주시거나, 또는 cdavidson@liberty.edu 로 메일을 보내 주십시오. 만약 귀하께서 이 연구와 관련에서 어떤 질문이 있으시거나, 연구자보다 다른 누군가와 대화하기 원하신다면 Institutional Review Board, 1971 University Blvd, Carter 134, Lynchburg, VA 24515 또는 irb@liberty.edu 로 연락해 주십시오. 감사합니다.

IRB Code Numbers: 2517

IRB Expiration Date: 2016년 5월 10일
APPENDIX C

QUESTIONNAIRES AND RESULTS

Questionnaire Survey
Questionnaire about Leadership and tendency how much focus on Jesus of current ministry in Presbyterian, South Korea Churches in Seoul.

1. What is your age?

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-30</td>
<td>0%</td>
</tr>
<tr>
<td>31-40</td>
<td>25%</td>
</tr>
<tr>
<td>41-50</td>
<td>65.6%</td>
</tr>
<tr>
<td>51-60</td>
<td>6.3%</td>
</tr>
<tr>
<td>Over 61</td>
<td>3.1%</td>
</tr>
</tbody>
</table>

2. What is the highest level of education you have completed?

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 years College Degree</td>
<td>0%</td>
</tr>
<tr>
<td>Master of Divinity</td>
<td>59.4%</td>
</tr>
<tr>
<td>Master of Theology</td>
<td>34.4%</td>
</tr>
<tr>
<td>Doctor of Ministry</td>
<td>3.1%</td>
</tr>
<tr>
<td>Doctor of Theology/Philosophy</td>
<td>3.1%</td>
</tr>
<tr>
<td>Others</td>
<td>0%</td>
</tr>
</tbody>
</table>

3. How long have you worked for the churches of South Korea as a minister?
4. What is your position in your church?
   A Part-time Assistant Pastor 18.8%
   A Full-time Assistant Pastor 43.8%
   A Part-time Senior Pastor 3.1%
   A Full-time Senior Pastor 34.4%

5. What is your average Sunday attendance?
   Less than 100 37.5%
   101-300 31.3%
   301-500 18.8%
   501-1000 6.3%
   1001-5000 6.3%
   Over 5000 0%

6. What is the first purpose of the church?
To follow God’s direction 62.5%
To glorify Jesus Christ 25%
Empower with the Holy Spirit 0%
Others 12.5%
1) Making body of Christ with relationship
2) Mission for one precious spirit of human being
3) Making disciples with saving life
4) Focusing on the essencial of the church through intimacy with God

7. How many times do you mention Jesus Christ in the sermon?

Once a year (X-mas) 3.1%
Twice a year (X-mas, Easter) 6.3%
Once every three months 9.4%
Twice every three months 6.3%
Once a month 28.1%
Twice a month 15.6%
Three times a month 3.1%
Every week 28.1%

8. How many times do you think Jesus should be mentioned in the sermon?

Once a year (X-mas) 0%
Twice a year (X-mas, Easter) 0%
Once every three months 0%
Twice every three months 0%
Once a month 26.7%
Twice a month 23.3%
Three times a month 0%
Every week 50%

9. How much do you feel Jesus Christ has been emphasized in the worship service recently?

Very Satisfied 12.5%
Satisfied 53.1%
Not Satisfied 34.4%
Very Unsatisfied 0%

10. What do you think about how much Jesus Christ should be emphasized in the worship service in your church?

Very Satisfied 71%
Satisfied 25.8%
Not Satisfied 3.2%
Very Unsatisfied 0%

11. How much do you think Jesus Christ should be emphasized in your overall mission field?

Very Satisfied 62.5%
Satisfied 34.4%
Not Satisfied 3.1%
Very Unsatisfied 0%

12. How much do you rate your leadership abilities?

Very Satisfied 0%
Satisfied 68.8%
Not Satisfied 31.3%
Very Unsatisfied 0%

13. How many hours do you spend of your personal time for members in a week?

Less an hour 3.1%
1-2 hours 12.5%
2-5 hours 21.9%
5-10 hours 18.8%
More 10 hours 43.8%

14. What is your leadership type?

I have the final say over decisions made by myself. 12.5%
I make the final decision, but I accept a lot of input from my team. 84.4%
I let group members make their own decisions. 3.1%

15. What do you do when it comes to giving orders?

I tell group members what to do, how to do it, and when I want it done. 12.9%
I provide direction but also offer support and accept feedback from the team. 54.8%

I do not give orders. I just let people do their thing. 32.3%

16. What do members want when it comes to assigning duties in your group?

They do not move unless I order members to do what they personally have to do. 9.7%

They want to share duties and be assigned according to their needs. 71%

They know well what they have to do without my order. 19.4%

17. How many mentors of the leadership model in Korea churches do you have?

One 18.8%

Two 43.8%

More Three 31.3%

None 6.3%

18. How many church members like your pastoral style and direction?

Most 15.6%

2/3 62.5%

Half 15.6%

1/3 6.3%

Below 1/3 0%

19. What is the first action needed in your church to create a Christ-centered church?

Revitalization of the worship service 25%
A new method for evangelism 0%
Making disciples 50%
Others (Changing of leadership style) 25%

20. What is the best model for leadership?

  Ordering leadership with a position. 0%
  Sharing leadership to make a decision. 43.8%
  Making a group do well naturally without a leader’s decision. 56.3%
APPENDIX D

QUESTIONNAIRES (KOREAN)

설문조사

리더십과 현재 사역이 얼마나 그리스도에 집중되어 있는지를 묻는 질문들

1. 당신의 나이는 어떻게 되시나요?
   a. 21-30  
   b. 31-40  
   c. 41-50  
   d. 51-60  
   e. Over 61

2. 당신의 최종 학력은 무엇인가요?
   a. 4 년제 대학 졸업  
   b. 목회학 석사  
   c. 신학 석사  
   d. 목회학 박사  
   e. 신학 또는 철학 박사  
   f. 그 외

3. 한국에서 사역자로서 얼마나 오랫동안 교회 사역을 해 오셨나요?
   a. 10-13 년  
   b. 14-16 년  
   c. 17-20 년  
   d. 20-25 년  
   e. 25-30 년  
   f. 30 년 이상

4. 교회에서 당신의 위치는 무엇인가요?
   a. 파트타임 사역자  
   b. 풀타임 사역자  
   c. 파트타임 담임목사  
   d. 풀타임 담임목사

5. 주일날 당신의 부서의 참석자는 얼마나 되나요?
   (부교역자의 경우: 구역 혹은 담당부서의 참석자 평균/
   담임목사의 경우: 주일날 예배 참석자 평균)
   a. 100 명 이하  
   b. 101-300 명  
   c. 301-500 명  
   d. 501-1000 명
6. 귀하가 선호하는 교회의 최우선 목표는 무엇입니까?
   a. 하나님에의 방향성 따르기
   b. 예수 그리스도께 영광 돌리기
   c. 성령님으로부터 능력받기
   d. 그 외 (   )

7. 귀하께서는 설교에 얼마나 자주 그리스도에 대해 언급하시나요? (주일예배 기준)
   a. 일년에 한 번 (성탄절)
   b. 일년에 두 번 (성탄절, 부활절)
   c. 세달에 한 번
   d. 세달에 두 번
   e. 한달에 한 번
   f. 한달에 두 번
   g. 한달에 세 번
   h. 매 주

8. 설교 때 얼마나 자주 그리스도에 대한 설교를 하는 것이 적절하다고 생각하세요?
   a. 일년에 한번 (성탄절)
   b. 일년에 두 번 (성탄절, 부활절)
   c. 세달에 한 번
   d. 세달에 두 번
   e. 한달에 한 번
   f. 한달에 두 번
   g. 한달에 세 번
   h. 매 주

9. 현재 드리고 계신 예배를 생각할때, 얼마나 그리스도가 강조되고 있다고 생각하시나요?
   a. 매우 만족스러울 정도
   b. 만족스러울 정도
   c. 만족스러운 정도
   d. 매우 불만족한 정도

10. 귀하께서는 예배중에 얼마나 그리스도가 강조되어야 한다고 생각하세요?
11. 귀하의 전체적인 사역 현장에서 그리스도가 어느정도로 강조되어야 한다고 생각하세요?
   a. 매우 만족스러울정도
   b. 만족스러울 정도
   c. 만족못하는 정도
   d. 매우 불만족한 정도

12. 귀하는 얼마나 리더십을 가지고 있다고 스스로를 평가하시나요?
   a. 매우 만족스러울정도
   b. 만족스러울 정도
   c. 만족못하는 정도
   d. 매우 불만족한 정도

13. 귀하는 일주일에 얼마나 개인적인 시간을 멤버들을 위해 투자하시나요?
   a. 한시간 미만
   b. 1-2 시간
   c. 2-5 시간
   d. 5-10 시간
   e. 10 시간 이상

14. 귀하의 리더십은 어떤 타입인가요?
   a. 최종결정을 내어해서 팀원들에게 발표한다.
   b. 최종결정은 내가 하지만 팀원들의 의견을 적극 수렴한다.
   c. 팀원들이 자신의 결정을 내리도록 내버려두고 그 결정을 따른다.

15. 귀하께서 팀원들에게 지시를 할 때 어떻게 하시나요?
   a. 팀원에게 무엇을 해야하는지, 어떻게 하는지, 언제까지 해야하는지에 대해 구두로 지시한다.
   b. 방향성뿐만아니라 적극적인 지원과 피드백도 제공한다.
   c. 지시보다는 팀원들이 자발적으로 하도록 내버려 둔다.

16. 팀 안에서 의무를 분담할 때 멤버들은 무엇을 원하나요?
a. 팀원들 개개인이 무엇을 해야하는지 지시를 받지 않으면 움직이지 않는다.
b. 그들은 스스로의 필요를 따라서 의무를 서로 공유하고 분담하기를 원한다.
c. 나의 지시가 없어도 그들은 무엇을 해야 하는지 잘 안다.

17. 귀하는 한국교회에서 리더십의 모델이 됨만한 멘토를 몇분이나 가지고 계시나요?
   a. 1 명
   b. 2 명
   c. 3 명 이상
   d. 없음

18. 몇명의 성도들이 귀하의 리더십 스타일과 방향성을 좋아한다고 생각하세요?
   a. 대부분
   b. 성도의 2/3
   c. 성도의 절반
   d. 성도의 1/3
   e. 1/3 이하

19. 귀하의 교회가 그리스도 중심의 교회가 되기 위해서 가장 먼저 취해야 할 행동은 무엇일까요?
   a. 예배의 갱신
   b. 전도의 새로운 방식
   c. 제자화, 제자 훈련
   d. 리더십의 변화

20. 최고의 리더십 모델은 무엇이라고 생각하시나요?
   a. 지위를 이용해서 지시하는 리더십
   b. 결정하는데 있어서 서로 공유하는 리더십
   c. 리더의 결정이 없이도 조직이 알아서 잘 돌아가도록 만드는 리더십
BIBLIOGRAPHY

Books


May 10, 2016

Dongho Cho
IRB Exemption 2517.051016: Leadership Principles and Applications to Become a Christ-Centered Church in South Korea

Dear Dongho,

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 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 46:101(b):

(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 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,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School

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