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Reformed Theological Seminary
Jackson, Mississippi

LEADERSHIP BY CONTEXT: SITUATIONAL LEADERSHIP
FOCUSING ON THE KOREAN CHURCH

By

DaPaul Han Kim

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Author: DaPaul Han Kim

Committee Signatures:

Committee Chairman/Faculty Member

Paul B. Long, Jr. Dr. Paul Long, Jr.

Program Director

Guy P. Waters Dr. Guy P. Waters

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As the gospel of John introduces us to the many miraculous works done by Jesus Christ, to whom He has performed a miracle as well in granting His grace in which an abandoned youth who persecuted the Church of God became a Christian, a Deacon, a Ruling Elder, a Pastor with a calling “Feed My Lambs” and “Take Care of My Sheep” (John 21:15-17), and at last with His great command, “Be My Witness to the Ends of the World” (Acts 1:8), called me as a Missionary to China, a country that prohibits Christian ministry and spreading the gospel. To God be the glory!

My heartfelt thanks to Dr. Guy Waters, who leads the RTS Doctor of Ministry program as the Director, and Dr. Paul Long, Jr., who is my supervisor and coach as the Chairman of the Defense Committee. Thank you, Mrs. Marguerite Westbrook, who has guided, assisted and edited for more than ten years so that without her this work could not be born. I, therefore, would like to give very special thanks to them all.

Thank you to my family: to my mother, age of 90, living in Korea alone, who has sacrificed for her son since age 25 as a widow and who has prayed three hours every day; to my wife, Hyo S. Kim, a prayer warrior for me and the ministry for many years; my daughter, Stella B. Kim, a prayer supporter for my study and ministry since her high school days; son-in-law, Inn H. Kim, a prayer supporter for my ministry since his marriage; and elder sister, Young S. Kim, who all the time yielded for her younger brother since being born.

“For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace to me was not without effect” (1 Cor. 15:9-10). This is my confession in front of the

Lord Jesus Christ in whose grace my life, my study, and my ministry have been led and worked. Thank God!

ABSTRACT

This dissertation will include observations and experiences from a twenty-year ministry as a pastor of a church in the United States of America and a missionary to China where the writer established and led a Bible school. The motif of this dissertation, ‘Autocratic Leadership’ or ‘Democratic Leadership’, began while the writer ministered in a Korean immigrant church in Louisville, Kentucky. He has studied the topic through leadership textbooks, the Bible, research survey, and his experiences in secular business and Christian ministry.

There are many leadership theories and leadership models in secular business textbooks, but in order to apply (adapt) leadership styles to Christian ministry, the writer has searched for good leadership models from the Bible. This included five characters, Moses, David, Nehemiah, Jesus, and Paul whose leadership styles are exemplary in accordance with leadership theories, and they were very successful leaders. The ministerial activities of Jesus have been analyzed with leadership theories and specific common characteristics of the five leaders have been observed so being introduced.

The Korean culture has been heavily influenced by Confucianism and thereby has practiced authoritarian type leadership for many years. Churches have suffered under this type of leadership and many have closed or lost members. This writer will suggest that the leadership change to fit 21st century congregations as the culture has changed. Research and surveys reveal that members are more concerned with leaders being pastors who care about their wellbeing rather than dictators.

A suggested model of ‘Situational Leadership’ whereas the leader adapts to a style of leadership that is applicable to his particular church and culture will be recommended. Along with this model will be characteristics of a pastor that are based on five leaders in the Bible that were successful in leading the people and recognized as having successful ministries. While it will take time to make these changes in the Korean churches, it will be necessary if pastors are going to continue to reach people with the saving grace of Christ and further his kingdom work.

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Chapter 1

INTRODUCTION

History demonstrates that leadership is required in order to maintain or extend the mission and influence of institutions. Regardless of whether the organization is for profit or non-profit, religious or secular, leadership is required for a healthy organizational life. Churches must have strong, moral and facilitative leadership. The church is an organization, which shares with other organizations certain basic principles of gathering and organizing human resources. However, the church differs from secular organizations by focusing on God's will and commandments and caring for his sheep. Understanding how ministerial leadership intersects with secular leadership is complicated. "The church's leader, whom we call the pastor or minister, is not called to his leadership position in the same fashion as a secular leader."¹ "Further, the requirements for the church's leader are different from those of a secular leader."² Finally, "the goals of the church's leader are markedly different from those of a secular leader because ministers value individuals, families, countries, and the world differently than CEOs."³

¹Wan Sang Han, *Are Korean Churches Fair as They are?* (Seoul, Korea: Korean Christian Press, 1994), 206-207.

²James D. Berkley, *Leadership Handbook of Management and Administration*, (Grand Rapids, MI: Baker Book House, 1994), 146-162.

³Edgar J. Elliston, *Home Grown Leaders*, (Pasadena, CA: William Carey Library, 1992), 9-11.

Statement of the Problem

Several Western pastors who have visited Korea and know the Korean Christian society well have made jokes that a lot of Korean pastors are standing just below the Lord but much higher than lay Christians and take roles accordingly and occasionally even above God. The Bible teaches us, “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (I Pet. 2:9). “Every Christian is equal in terms of authority and integrity in front of the God who created the world and has lavished us with a doctrine of “all people priest.”⁴ Korean pastors have adopted a hierarchical system and structure in the church. They have also had many problems in ministry with two major issues, authoritarianism and autocracy, which have been the cause of many of these problems.⁵ Two of these include the loss of authority and integrity, and a declining number of Christians attending church on Sundays. “Pastors have been teaching the Bible incorrectly and have misled the people to injustices, unfairness, and unrighteousness in the Christian life”⁶. They should be the light and the salt as Jesus Christ taught us to be. Their unfaithful teachings and misleading have brought a crisis of morality and ethics to the Korean society and have ruined Korean modern history.

According to a survey conducted by Hanshin Seminary in Korea from February 20, 2003, to March 20, 2003, involving 1,300 samples, 42.5 % of the respondents answered “yes” on the question of authoritarianism in Korean churches, 22.4% said “no”

⁴Byung Sam Lee, *Korean Churches Should be Reformed for Revival*, (Seoul, Korea: Book Publishing Young Moon, 2002), 28-29.

⁵Jin Woo Lee, *Are Korean Churches Fair as They are II*, (Seoul, Korea: Christian News Paper Press, 2002), 1-18.

⁶B.S. Lee, 2002, 16-17.

and 35.1% feel “moderate”.⁷ If they had been taught an explicit moral standard by the Bible, the answer “yes” would most likely be much higher. Therefore, these figures imply that Korean churches tend to be authoritarian.

On an inquiry related to formalism, “yes” was answered by 46.4%, 20.9% said “no” and 32.7% thought it was “moderate.” This is an indication that Korean churches are ritualistic and tend to demonstrate their power or ability by the size of a building and the number of people in their congregations.⁸

On another question regarding church growth being first priority, 49.2% of the respondents said “yes”, 15.0% said “no” and 35.8% are “in-between.” This strongly indicates that the focus of many Korean pastors is on church growth. They do not seem to be concerned about several critical subjects for Christianity: whether ministry focusing on church growth is good for their ministry and society, whether their ministry styles influence Christianity in the society and whether it is biblical or not. Christian ethics must be deontological, which concerns rules and morality in the process, but they are following teleological, which is performance or result oriented.⁹

Due to the autocratic and authoritarian leadership of pastors and the changing atmosphere of the church, the attitude of people toward leaders or seniors in a group and/or society and their mentality, the number of members and attendance in Sunday worship services has been declining. Listening to sermons that emphasize fairness, justice, and righteousness was a reason to attend church under a military government. Poverty caused by the Korean War (1950-1952) attributed to closeness to God, a kind of

⁷*The Korean Christian Press* (Seoul), 17 May 2003, “Survey Report: Korean Christians’ Attitude on Korean Pastors’ Ministry.” Conducted by Hanshin Seminary.

⁸W.S. Han, 1994, 197.

⁹Norman L. Geisler, *Christian Ethics*, (Grand Rapids, MI: Baker Book House, 1989), 24.

shamanism based religious behavior.¹⁰ People thought God might bring prosperity to them. This belief motivated them to pray more and sacrifice to the Lord with expectations on God's grace. Under these circumstances, a charismatic leadership or autocratic pastoral leadership was very effective in leading congregations. Congregations were poorly educated, and they were loyal to those in higher positions. Human beings are frail against authority, especially Koreans, who have lived under the culture of military and the culture of Confucianism, and have a tendency to follow the authorities without any evaluation and/or judgment.¹¹

This type of leadership style and the culture has been a soil for the establishment of several hundred mega churches in Korea. Despite the growth, many churches are now suffering from losing members and dissolving. The IMF crisis, which is the shortage of having dollars on hand, transformed the Korean society from an authoritarian and autocratic leadership based society or organization to a democratic one, from bureaucratic government to servant officials, from seniority favored to productivity oriented...and so on. This is especially true since Korea has moved to a new form of government. They have had a liberal president, and in 2003, another liberal president took office. The hierarchical structure in the Korean society has been demolished and a new paradigm created that is liberal, has no seniority, no respect and no loyalty to the leaders. Despite the change in society, only one group, the pastors' society, has not been transformed. They cannot relate to the new generation, and they are losing members.

In order to maintain church members, we must search for good model(s) and develop the most adequate leadership style for Korean churches. Of course, our Lord

¹⁰W.S.Han, 1994, 12-15.

¹¹Yong Shick Moon, *Theory and Practice of Speech Communication*, (Seoul, Korea: Korea Logos Research Center, 1997), 273.

Jesus Christ's leadership is the ultimate example to follow. We as church leaders in the 21st century admire Paul's life and ministry,¹² which is another exemplary model for us.¹³ These are examples of leadership found in the New Testament.¹⁴ Leadership not only from the New Testament but also from the Old Testament, including Moses, David and Nehemiah, the greatest leaders in the Bible, will be referred to in this research paper.

Thesis Question

The question to be researched in this study is: What models or principles of biblical leadership might be developed to counter authoritarianism and autocracy among Korean pastors?

As part of the discussion on the importance of biblical church leadership, this research paper presents the types of leadership applied to the Korean-American immigrant Presbyterian Church (PCA) that pastor K planted in Louisville, Kentucky, from 1993 to 1997, as the motif of this paper. Two different leadership styles, the planter who tried to follow the teachings of the Bible and management textbook with the democratic method¹⁵ because the writer thought that he has to practice democratic ways in ministry because of living in the United States of America which is the most advanced democratic country all over the world even though congregations are originally Koreans and his successor, Pastor P, who applied traditional Korean church leadership, both failed

¹²Alexander Strautch, *Biblical Eldership*, (Litton, CO: Lewis and Roth Publishers, 1995), 121-238.

¹³Alexander Balmain Bruce, *The Training of the Twelve* (New York, NY: Harper & Brothers Publishers, 1979), 1-487).

¹⁴James D. Berkley, *Leadership Handbook of Management and Administration*, (Grand Rapids, MI: Baker Book House, 1994), 151-155.

¹⁵Paul Pigors and Charles A. Myers, *Personnel Administration*, (Toyko, Japan: McGraw-Hill Kogakusha, LTD, 1977), 38-57.

in ministry to the Korean immigrants. We will look at these leadership styles and the context of the culture in which they were ministering.¹⁶

Background of the Study

Two different leadership styles failed in the Korea Presbyterian Church (PCA). This experience led the writer to research the reasons for the failure, and has become a motif of this research. In November 1993, there were about 300 Korean families in Louisville. Most of these Koreans were women who married American soldiers and had poor education and moral standards. Of these 300 families, about fifty were part of the seminary community. These families were divided into at least ten different denominations with the exception of three Baptist churches. This information was made known to pastor K before he started planting a church in this city. In such competitive circumstances within a Christian society, the Christians' bad attitudes about the church and pastor were surprising. In addition, there were many leaders, or "well-intended dragons"¹⁷, as Marshall Shelly refers to them, who brought people to the church that the leader's owed favors, as well as ladies married to American soldiers. They tried to lead the church by what they wanted, without any consideration of church leadership as taught in the Bible. The ladies followed the "big boss" style sisters, called king-sisters, who had more money, were settled longer in the USA, and were older. These king-sisters flaunted their money because psychologically they suffered from an inferior complex.¹⁸ They gave offerings to the church and threatened that the church would lose money and

¹⁶Elliston, 1992, 167-172.

¹⁷Marshall Shelley, *Well-Intended Dragons*, (Minneapolis, MN: Bethany House Publishers, 1985), 37-48.

¹⁸Schiffman and Kanuk, 1997, 78-110.

members if they were to go to another church. The king-sisters hurt those weaker in the faith and caused them to behave in the same manner.

On the other hand, several Korean pastors' ministry patterns were similar to the pattern of these ladies. They welcomed new members from other churches, even though they knew who they were. Two pastors invited such ladies to their churches in a fashion similar to scouting used in secular companies. They allowed these ladies and men to move from lay members to deacons, or from deacons to elders. Therefore, there were struggles in the church, not with doctrine or more important issues, but with moral or ethical matters. Furthermore, the history of the Korean religious community has demonstrated this type of behavior. For example, one Korean pastor, who was very liberal and had a concrete relationship with North Korea, organized a church-centered circle as an ethnic association, similar to an ideology group,¹⁹ instead of a society of Christian-faith fellows.²⁰ Many community people, or nationalists, believed the church is a group of Koreans rather than a meeting for the worship of God and the Great Commission (Matt. 28:16-20). As a result, they did not care about what denomination they belonged or even the heresy that was practiced and preached in the church. To nationalists, an ethnic group or a race is more important than Jesus Christ, even though they form a church as if a group of believers.²¹

This circle was influenced culturally by Eastern Confucianism and Western liberal theology so they had no clear doctrine in faith and customized the leadership to bureaucratic and autocratic leadership.²² Moreover, due to their poor living conditions,

¹⁹Edmund P. Clowney, *The Church*, (Downers' Grove, IL: InterVarsity Press, 1995), 13-17.

²⁰*Ibid.*, 27-47.

²¹W.S. Han, 1994, 268.

²²C. Brooklyn Derr, Sylvia Rousilon and Frank Bournois, *Cross-Cultural Approaches to Leadership Development*, (Westport, CT: Quorum Books, 2001), 155-167.

they were very concerned about financial matters and security. They worried about how to survive or how to enjoy life, and they tried their best to earn money, no matter if it was legal or illegal, ethical or not.²³ They brought this attitude into the church and behaved in a worldly manner toward others. They established churches they intended to lead.²⁴ Ten people organized a group and called a seminary student to be their pastor. The pastor was treated as their employee. They did not regularly pay a stipend to the pastor or payment of rent for the building. When they did pay the pastor, they acted like they were tipping some kind of hired employee. They asked why the pastor lived in a private house instead of a small apartment. In their thinking, a person working for a religious organization does not need money. He is a clergy and should act like a monk of Buddhism, living in a mountain without a family. The church closed in only a few months after a conflict.

Establishing a Biblical Leadership

As described earlier, Pastor K intended to follow the teachings of the Bible and management textbook in managing, goal setting, analyzing, planning, organizing, conducting, directing and leading the church.²⁵ Also he referred to a definition of leadership written in the book, *The Leadership Challenge*, for his ministry.

Leadership is a way of focusing and motivating a group to enable them to achieve their goals. It also involves being accountable and responsible for the group as a whole. A leader should provide continuity and momentum and be flexible in allowing changes of direction. Ideally, a leader should be a few steps ahead of their team, but not too far for the team to be able

²³Don H. and Sandra E. Hockenbury, *Psychology*, (New York, NY: Worth Publishers, 2000, 209-310.

²⁴Shelley, 1985, 63-80.

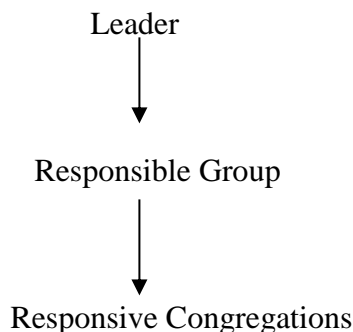
²⁵Stephen P. Robbins and David A. DeCenzo, *Fundamentals of Management*, (Upper Saddle River, NJ: Prentice Hall, 1998), 69-421.

to understand and follow. Therefore, a leader must always be able to fit to the situation he faces and to the people whom he has to lead.²⁶

There is no hierarchical structure in the Church,²⁷ which is mainly described in the epistles of the Apostle Paul to the churches (I Cor. 12:27-31 and other verses) in the New Testament, but functional differences²⁸ are indicated. Also, Jesus Christ said, “I came to serve rather than be served” (Matt. 20:28) so that the Lord’s leadership was servanthship²⁹ instead of a boss style (Jn.13:2-17).³⁰ “In fact, the Bible uses the term “leader” only six times. More frequently, the role is called “servant.” God called Moses, “my servant”, not “my leader.”³¹ Pastor K, therefore, was concerned about using biblical structure in the church and that was his philosophy and policy for ministry. His ideas brought about the following diagram.

Diagram 1

Visionary/Direction



Vision goes from Leader to Responsible Group and to Responsive Congregations

²⁶James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, (San Francisco, CA: Jossey-Bass Inc., 2002), 22.

²⁷Strautch, 1995, 101-117.

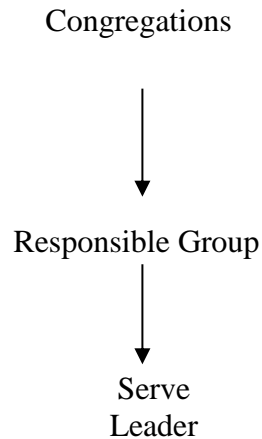
²⁸*Ibid.*, 35-50.

²⁹Berkley, 1994, 150.

³⁰Strautch, 1995, 85-98.

³¹Oswald Sanders, *Spiritual Leadership*, (Chicago, IL: Moody Press, 1994), 21.

Implementation Based on Visionary



Implementation starts to reverse away from the Congregation
to the Responsible Group and the Leader

Pastor K worked hard to achieve his goals to be a biblical church and a democratic church in accordance with the Bible. When he started planting a church in Louisville, Kentucky, his philosophy was to work only for God. “Am I now trying to win the approval of men or of God? Or am I trying to please men? If I were still trying to please men I would not be a servant of Christ” (Gal. 1:10), which is recognized as task oriented leadership instead of human oriented leadership.³² This is taught in the managerial grid, to do what the Lord wants as a servant of him by following the teachings of the Bible.³³ Every Christian is a servant of the Lord, “Even on my servants, both men and women” (Acts 2:18).

Pastor K also urged members to respect the pastor as a church planter. He, therefore, never compromised with the ways of society and secular groups. The following

³²Byung Tea Cho, *Understandings of Modern Management*, (Seoul, Korea: Hak Hyun Sa, 1998), 237-240.

³³Elliston, 1992, 55-72.

rules had to be memorized and followed by the members of the church established by Pastor K.

1. A member who wants to be a deacon has to complete a basic course of Bible study, “6 Steps for New Christians,” with the pastor.
2. Every member of the church has to attend the Sunday worship services.
3. No one must ask a member(s) of a neighbor church to be our church member.
4. No financial transaction between members will be allowed.
5. No blaming others who made mistakes while serving God.
6. No creating factions in the church will be appreciated.
7. Greeting first to others is encouraged.
8. Be encouraged to be cooperative in every manner.
9. No pushing other(s) to do something instead of oneself is recommended.
10. No attitude of competing with others in the church is suggested.

The rules listed above seem immature and childish for adult Christians, but the pastor had no alternative in a society that was immature in its behavior toward the church, the Lord, and church leaders.

At first, Pastor K started a Bible study with two members, one of whom did not have a car because she was old and had no money. He gave her a ride to the church and home from Sunday worship service and to Friday mid-night prayer meeting until he left for China. Despite his service to her, she always thought it was fair because she was a member of the church and the pastor needed more members. The church had been growing weekly, but there was no change of attitude and behavior.

Pastor K always discussed issues with key members from a democratic manner of leadership,³⁴ but no one was eager to respond, so everything had to be done by the pastor. He, therefore, thought that it was not fair and good for the church so he began to share the work with members. According to Edgar Ellison's book, the best way to foster leaders of the church and let them grow in their faith is through serving God.³⁵ Of course, Pastor K knew this, but he had waited for them to change on their own. They never did.

As taught in the book, *Leading and Managing Your Church*, written by Carl F. George and Robert E. Logan, "The ideal role of pastor is not that he does everything alone as the ENABLER, but as the EQUIPPER, let church members serve the church."³⁶ Pastor K organized committees in order to lead the church more effectively,³⁷ according to the number of key members and developed job descriptions for tasks given to them such as finance, worship, fellowship, caring for new members or visitors, church building maintenance, education, etc. Each member had their jobs assigned by discussion and election as the Path-Goal theory teaches,³⁸ yet most of them did not eagerly participate in church activities. There were many well-intended dragons and complainers who had attended other churches in the city. Pastor K gave them special tasks,³⁹ such as taking a trip to Niagara Falls or picnics in the fall seasons and special worship services for Thanksgiving and Christmas. He diverted them to special projects and let them decide who would be in charge of each job. Upon completing the project, they elected new

³⁴Peter F. Drucker, *The Effective Executive*, (New York, NY: Harper Business, 1996), 122-142.

³⁵Elliston, 1992, 36-38.

³⁶Carl F. George and Robert E. Logan, *Leading and Managing Your Church*, trans. Yongjo Song, (Seoul: Seoul Bible School, 1990), 6-18.

³⁷Berkley, 1994, 311-335.

³⁸Robbins and DeCenzo, 1998, 400-402.

³⁹Dale Hunter, Anne Bailey and Bill Taylor, *The Art of Facilitation: How to Create Group Synergy*, (Tucson, AZ: Fisher Books, 1995), 31-46.

leaders for each task.⁴⁰ As a result, they developed skills to organize a task and lead a team, but they were not as cooperative as he had hoped. A cultural problem is more difficult to overcome than any deficit of skills or knowledge.⁴¹

Pastor K also led several Bible studies, such as a “Study with Characters in the Bible” during Wednesday night prayer meeting, “Study with Subject: Systematic Theology” at Sunday Bible study before worship, and “Commentary Sermon on Acts” at Wednesday night worship in order to enhance members’ faith and alter their attitude on the church and lifestyle as Jesus Christ did.⁴² Prayer meetings took place every Friday night from 8:00 p.m. to 1:00 a.m. at the mother church, Community Presbyterian Church. No financial support was given to Pastor K until the church reached thirty members. At that point, he was given one hundred dollars a month. The stipend was not consistent and some of the members’ attitude about it was immoral and unacceptable. Therefore, Pastor K rejected the stipend in order to teach the gospel and emphasized solemnly and fairly what a biblical church and democratic church is without any kind of burden. He took a job at Wal-Mart to meet his financial needs. “If others have this right of support from you, shouldn't we have it all the more? But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ” (1Cor 9:12, Refer to 9:1-15). This is one example of how a leader can handle things when he is faced with an undesirable situation, as suggested by Marshall Shelly in his book, *Well-Intended Dragons*.⁴³

⁴⁰Internet Google SituationalLeadership, Chimaera Consulting Limited, 1999.

⁴¹Ellison, 1992, 25.

⁴²John W. Frye, *Jesus the Pastor*, (Grand Rapids, MI: Zondervan Publishing House, 2000), 115-123.

⁴³Shelley, 1985, 117-132.

Transition of the Korean Christian Society

By God's grace the environment of the Korean Christian society in Louisville has been positively transformed year after year due to several factors. The first one is that a family who pushed Pastor K to join a Methodist church ministered by a female pastor, when he tried to get help from them, started a Korean Baptist church. A graduate from Southern Baptist Theological Seminary became the pastor. Women who were traveling to churches under the influence of the family starting a Baptist church settled at this church. The second factor is that the female pastor from the Methodist church left Louisville and two churches were closed. The third reason is that the pastor who organized the oldest Presbyterian Church, formed with secular manners and pastors attending this church, resigned from the church so that he and his fellow pastors working at the home office of the denomination did not get involved in local church ministry and matters. The fourth good news is that Korean immigrants have increased to approximately one thousand families and most of these newcomers are more educated and more stable in the economy than the inter-culturally married women.

Since Pastor K left for China, many church members moved to other states and stopped attending the church, but the church has been growing in numbers with well-educated newcomers, such as medical doctors, professors, office men and women and owners of small businesses. Therefore, the atmosphere of the church has changed, and church members are eager to participate in serving, leading, or managing the church. They want to know what is happening in the church, and they keep a check on whether the leadership is biblical and democratic. Sometimes they even critique the sermons on Sundays.

Pastor K's successor, Pastor P, ministered to the church by leading two worship services on Sunday and Thursday nights in which he taught the Bible and was enthusiastic in serving the Lord with Reformed doctrine. However, because of a leadership style that was influenced by the policy of ministry in the Old Testament, as well as from the Korean church leadership, there have been some troubling issues in the church. He followed the leadership of Moses,⁴⁴ which is autocratic, also called theocratic, instead of democratic because a pastor is a person specially distinguished and ordained by God and therefore, does not need to discuss church matters with lay Christians. If a member does not follow the pastor, it implies that the member does not obey God's order. He planned and gave directions for everything they did by autocratic leadership.⁴⁵ Generally, members followed him without any objection because of the Korean culture, which was influenced by Confucianism and the wrong teachings of Korean pastors.⁴⁶ They focus on a curse that God might exercise when they do not follow a religious leader who they believe has the right to bless and curse. However, after conflict over the church budget, the church members asked for his resignation.

As mentioned in the introduction section, this paper will discuss two issues, autocracy and authoritarianism, among the problems in Korean churches. *Longman Dictionary of Contemporary English* defines them as follows:⁴⁷

Autocracy: rule by one person with unlimited power; and *authoritarian*: (1) Favoring or demanding obedience to rules and laws whether or not they are right; (2) A person who believes that rules and laws of those in authority over a country (group) should always be obeyed whether or not

⁴⁴Berkley, 1994, 147-150.

⁴⁵Steven J. Gold, *Leadership*, (Los Alamitos, CA: Internet Torou University International, 2002), module 1, 5.

⁴⁶Charles Somerville, *Leadership Strategies for Ministers*, (Philadelphia, PA: The Westminster Press, 1987), 19-22.

⁴⁷*Longman Dictionary of Contemporary English*, (Bath, Great Britain: The Pitman Press England, 1978), 58.

they are right; and (3) A person who is continually giving orders to others. Autocratic leadership has distinguishable characteristics such as (1) Relies on threats and punishment to influence followers; (2) Does not trust followers; and (3) Does not allow for followers input.⁴⁸

Research Methodology

A biblical study for the Research Methodology used for this thesis will include the following:

- 1) What kinds of leaders are in the Old Testament and what are their roles? This includes Moses, David and Nehemiah.
- 2) Why is the Elder the only one mentioned in the early church leadership?
- 3) What is Jesus Christ's leadership?
- 4) What is Paul's leadership?
- 5) What does the Bible teach about the Elder? Who can be an Elder and what are his roles in the church?
- 6) What kinds of positions are listed in the early church?
- 7) What is the basis for those positions that are recommended? What about their relationship? Is there any hierarchal concept in the structure?
- 8) Leadership style comparison between the Old Testament and the New Testament

The study of literature will include:

- 1) Books related to Christian leadership.
- 2) Books related to business leadership.
- 3) Journals related to Christian leadership.

⁴⁸Stogdill, 1974, 365-370.

4) Books related to Korean church leadership.

The field survey will include:

1) Questionnaires seeking concepts pastors have about church leadership and job descriptions.

2) Questionnaires asking how they select or elect church leaders and the process of decision making.

3) Interviews with pastors and congregations on why priest-ship leadership should be applied and possibility of transforming and how to transform.

4) How church vision is set and who gets involved?

Chapter 2

THEORIES OF LEADERSHIP

“Leadership appears to be a rather sophisticated concept. Words such as ‘chief’ or ‘king’ are the only ones found in many languages to differentiate a ruler from other members of society.”⁴⁹ “The term ‘leadership’ connotes images of powerful, dynamic individuals who command victorious armies, direct corporate empires from atop gleaming skyscrapers, or shape the course of nations.”⁵⁰ “A theory attempts to explain or interpret why things happen as they do. Theories deal with insight. As such they are not designed to recreate events.”⁵¹

“There are many kinds of leadership theories, such as the great man theory, the environmental theory, the personal situational theory, the interaction expectation theory, the humanistic theory, and the exchange theory.”⁵² “They can be classified with different terms of research approaches: (1) the trait approach; (2) the behavior approach; (3) the power-influence approach; (4) the situational approach; and (5) the integrative approach.”⁵³

All of these are applicable depending on what category a leader belongs and which style he prefers in his management, philosophy, or policy, such as pastoral leadership, business leadership in profit oriented business, combined leadership in semi-profit and non-profit organizations, educational institutes and so on. Those theories can be categorized by key variables and characteristics in order to understand the effectiveness of the leader better as follows: (1) characteristics of the leader: traits (motives,

⁴⁹Stogdill, 1974, 7.

⁵⁰Gary Yukl, *Leadership in Organizations*, (Upper Saddle River, NJ: Prentice Hall, 2002), 1.

⁵¹Hersey, 1984, 10.

⁵²Stogdill, 1974, 17-24.

⁵³Yukl, 2002, 11.

personality, values), confidence and optimism, skills and expertise, behavior, integrity and ethics, influence tactics, and attribution about followers; (2) characteristics of the followers: traits (needs, values, self-confidence), confidence and optimism, skills and expertise, attributions about the leader, trust in the leader, task commitment and effort, satisfaction with leader and job; and (3) characteristics of the situation: types of organizational unit, size of unit, position power and authority, task structure and complexity, task interdependence, environmental uncertainty, and external dependencies.⁵⁴

“On the other hand, these theories could be bound by dyadic setting: (1) leader-centered versus follower-centered; (2) descriptive versus prescriptive; and (3) universal versus contingency.”⁵⁵

This research paper will present two types of leadership: pastoral leadership and business leadership. Situational leadership theory will be more weighted because this theory is most recommended for a society being radically changed and diversified. These theories will be the theoretical foundations of a new leadership model for Korean churches in the 21st century and in China where the writer has been serving as a missionary since February, 1998.

Definition of Leadership

Before describing the theories of leadership, it is better to outline definitions of leadership from diverse perspectives.

Leadership is enabling a group to engage together in the process of developing, sharing and moving into a vision, and living it out. Some of the ideas that others include in leadership definitions include exerting influence, motivating and inspiring, helping others realize their potential, leading by example, selflessness and making a difference.⁵⁶

⁵⁴Yukl, 2002, 11.

⁵⁵Ibid., 16-17.

⁵⁶Locke, Kirkpatrick, Wheeler, Schneider, Niles, Goldstein, Welsh, Chah, 1991, 2-3.

The definition of leadership changes over time. Since there have been different views and different concerns about leadership functions from 1900 to the 21st century, there have been classifications of leadership made for some of the years during this time frame. Joseph Rost called the time period from 1910 to World War II the “Trait Period,” and from the onset of World War II to the late 1960s, the “Behavior Period.”⁵⁷

Thomas Wren named the period from the late 1960s to the present as “The Contingency Period.”⁵⁸ Some examples of the varying definitions of leadership, written by various scholars, are shown below.

The Collins English Dictionary defines leadership as: “(1) the position or function of a leader; (2) the period during which a person occupies the position of leader; (3-a) the ability to lead; (3-b) as modifier leadership qualities; and (4) the leaders as a group of party, union, etc.” “This dictionary’s definition of leadership focuses on the position (singular or collective), tenure and ability of leaders, As such, it misses key points about the purpose and hallmarks of effective leadership.”⁵⁹

Peter Drucker defines “leadership as someone who has followers. To gain followers requires influence but does not exclude the lack of integrity in achieving this.”⁶⁰

John C. Maxwell defines “leadership as influence - nothing more, nothing less. This moves beyond the position defining the leader, to looking at the ability of the lead to influence others - both those who would consider themselves followers, and those outside that circle. Indirectly, it also builds in leadership character, since without maintaining integrity and trustworthiness, the capability to influence will disappear.”⁶¹

⁵⁷Rost, 1991, 1-98.

⁵⁸J. Thomas Wren, *Leader’s Companion*, (New York, NY: The Free Press, 1995), 83.

⁵⁹<http://www.teal.org.uk/leadership/definition.htm>.

⁶⁰Ibid.

⁶¹Ibid.

Warren Bennis' definition is focused much more on the individual capability of the leader: "Leadership is a function of knowing yourself, having a vision that is well communicated, building trust among colleagues, and taking effective action to realize your own leadership potential."⁶²

The Roman Catholic Diocese of Rochester defines it as follows:

Leadership is the process of influencing the behavior of other people toward group goals in a way that fully respects their freedom. The emphasis on respecting their freedom is an important one, and one which must be the hallmark of Christian leadership. Jesus influenced many diverse people during his ministry but compelled no-one to follow him.⁶³

Paul Hersey defines leadership "as any attempt to influence the behavior of another individual or group. Leadership refers to situations in which we are working with others."⁶⁴

Bernard Montgomery defines "leadership as influence: the ability of one person to influence others to follow his or her lead. Leadership is the capacity and will to rally men and women to a common purpose, and the character which inspires confidence."⁶⁵

Fleet Admiral Nimitz defines leadership "as that quality that inspires sufficient confidence in subordinates as to be willing to accept his views and carry out his commands."⁶⁶

Gary Yukl defines "leadership as the process of influencing others to understand and agree about what needs to be done and how it can be done effectively, and the

⁶²Ibid.

⁶³Ibid.

⁶⁴Hersey, 1984, 16.

⁶⁵J. Oswald Sanders, *Spiritual Leadership*, (Chicago, IL: Moody Press, 1994), 27.

⁶⁶Ibid.

process of facilitating individuals and collective efforts to accomplish the shared objectives.”⁶⁷

The definitions include efforts not only to influence and facilitate the current work of the group or organization but also to ensure that it is prepared to meet future challenges by: (1) the interpretation of external events by members; (2) the choice of objectives and strategies to pursue; (3) the motivation of members to achieve the objectives; (4) the mutual trust and cooperation of members; (5) the organization of work activities; (6) the development of member skills and confidence; (7) the learning and sharing of new knowledge by members; and (8) the enlistment of support and cooperation from outsiders are the wide variety of ways leaders can influence the effectiveness of a group or organization.⁶⁸

Leadership Effectiveness

Yukl states the following concerning leadership effectiveness:

Conceptions of leadership effectiveness differ depending on the aspect of a scholar. The criteria used to evaluate leadership effectiveness reflect a researcher’s conception of leadership. Most researchers evaluate leadership effectiveness in terms of the consequences of the leader’s actions or behavior for followers and others organizationally associated. Various types of outcomes have been used, including the performance and growth of the leader’s group or organization, readiness for challenges or crises, followers’ satisfaction with the leader, the quality of followers’ commitment to the group objectives, the feelings of followers’ comfort in working at the organization or being an employee, the leader’s status of dignity in the group, and the leader’s advancement to higher positions of authority in the organization.⁶⁹

The most commonly used measure of leadership effectiveness is whether the leader’s organizational unit performs its task successfully and achieves its goals or not. The attitude of followers toward the leader is another common indicator to leadership effectiveness. How well does the leader provide environments and/or conditions in order to satisfy the followers’ needs and expectations? Do followers like, respect, and admire

⁶⁷Yukl, 2002, 7.

⁶⁸Ibid.

⁶⁹Ibid., 8.

the leader? Do followers have a strong sense of loyal to the leader and follow fairly the leader's requests, or do they resist or ignore the leader? Leadership effectiveness is occasionally measured by the leader's contribution to the quality of group process, as perceived by followers or by outside observers.

One of the ways of evaluating leadership effectiveness is observing how the leader handles and manages human relation associated issues such as enhancing group cohesiveness, member cooperation, member motivation, problem solving, decision-making, and resolution of conflict among members in order to perform more productively and effectively in the process of achieving their goals. Evaluating the ability by measuring the extent how well the leader contributes to the efficiency of role specialization, the organization of activities, the accumulation of resources, and the readiness of the group to deal with change and crises is one of them. Finally, how the leader supports and encourages the followers in order to improve the quality of work life, build self-confidence in followers, increase their skill, and contribute to their psychological growth and development is one of the criteria for evaluating leadership effectiveness.⁷⁰ All of these can be connoted in James McGregor Burns' assertion, "The test of leadership in all its forms...is the realization of purpose measured by popular needs manifested in social and human values."⁷¹

There is a different norm in evaluation of leadership between business leadership, which is performance oriented so that it is measured with visible factors, and pastoral leadership, which is appraised by not only the fruit the leader produces and/or but also invisible things such as faithfulness, following God's call in the process of implementing

⁷⁰Yukl, 2002, 8-9.

⁷¹Andrew T. LePeau, *Paths of Leadership*, (Downers' Grove, IL: InterVarsity Press, 1983), 10.

the task given to him, and ethics and morality as a religious leader who must consider more about how to than how much or how big he has performed.

Pastoral Leadership

‘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.’ Jesus said, ‘Feed my sheep.’ I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go. Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, ‘Follow me!’ (John 21:15-19)

This section points out various things that characterize a pastoral leader, such as definition of leadership, the tasks of pastoral leadership, and characteristics of an effective pastoral leader. These are important things to know and understand concerning pastoral leadership. As the above scripture implies, “we can acknowledge many exemplary leaders in the Bible: planners like Joseph and Nehemiah who guided men and women in huge public works projects extending over many years; military strategists like Joshua and David who helped form ancient Israel into a nation; and courageous women like Deborah and Esther who saved their people with acts of high heroism.”⁷² Other leaders we see in the Bible are Moses, who took the role of leadership in Exodus, Paul who implemented the mission of the Great Commission, and the greatest leader, Jesus Christ, who completed his task given by his Father God.

⁷²LePeau, 1983, 10.

Definition of Pastoral Leadership

Definitions of pastoral leadership for religious business include similar ideas, though they are expressed with different terms focusing on the functions they ought to perform, should be dissimilar to the role of a pastoral leader.

Pastoral leadership is any influence any person has on an individual or group to meet its needs or goals for the glory of God.⁷³

A pastoral leader is one under authority who provides stability of the organization he belongs to, knows what to do next in his group on behalf of future ministry, and can motivate his team to work together in order to accomplish a task with maximum efficiency while building unity. Two foundations of pastoral leadership surround any activity and role that the leader may undertake. These are the traits of the leader and prayer and these form who the leader is, rather than what he or she does.⁷⁴

Authorization

Pastoral leaders work at God's pace and in God's time to God's place. If we are going to be leaders in Christ, our vision must be as Jesus'. It must come from the Word of God, and from Spirit-filled minds and imaginations, and from asking, how does Jesus see our world and our lives and the people around us? Our task is not to dream up visions or to develop strategies, but to see Jesus' vision and understand what the Father's strategy is for our lives.⁷⁵

⁷³LePeau, 1983, 10.

⁷⁴Berkley, 1994, 146-162.

⁷⁵Ibid.

Stabilization

Stabilization of a church or a Christian organization is the task and the obligation bestowed upon the leader whom God has chosen. The stability of a Christian organization or a church depends on leadership or maturity of the leader, which includes his integrity, possession of knowledge, firm faith, and other attributes. Important resources of a leader are character, integrity and the fruit of the Spirit for setting stability in a Christian organization or a church. Whether the leader has both experiential knowledge and explicit foresight is one of the most influential factors for the stability of the organization. The firm faith of the leader in the midst of uncertainty and risk strongly affects the stability of a Christian organization.⁷⁶

Motivation

Leadership is not a solo activity so the top priority of a leader is to know how to motivate coworkers or followers in order to accomplish a task with maximum efficiency. Therefore, studying leadership is similar to learning how to motivate people in an organization. Indeed, leadership is a performance-oriented subject, and it brings about a changed future for both people and organizations. The performance is absolutely attributed by how much the team members have been motivated for the task in which they have been given.⁷⁷

⁷⁶Berkley, 1994, 146-162.

⁷⁷Ibid.

Unification

Biblical teachings on pastoral leadership focus on building the body (Eph. 4:1-15), rather than bringing division and schism. Jesus wants us to be unified as one body of the Church, which is the body of Christ our Lord. For this reason we have the Lord's Supper, a symbol of the unity of the Church as it is written in I Corinthians 11:17-34 and as commanded. To be one body is more important than to achieve a task we have intended. If all members of the Church are to be one body of Christ, leaders should become creative, motivational, visionary, enthusiastic, positive and forward-looking catalysts to mobilize the people of God in mission in the world.⁷⁸

The Task of Pastoral Leadership

Leadership is a function, a process that moves and shifts from one person to another as the need and circumstance shift, but not a position. There are many things described in the textbooks of leadership that a leader of a team has to handle. These include "serving, initiating, planning, motivating, teaching,"⁷⁹ and so on, but this section will touch only two of them, setting a vision and implementation for achievement of the goal, because other categories listed in the books could be included in other parts of leadership theories.

Envision

To present a vision to the followers and to set a goal(s) to be accomplished are primary works for the leader. The vision process includes: forming a clear

⁷⁸Berkley, 1994, 146-162.

⁷⁹LePeau, 1983, 11.

picture and sharing a future vision; encouraging the members of an organization or the church to move into that vision; and then to live out that element of vision which should be big, should be personal, should be simple, and should be true.⁸⁰

In setting a vision, the pastoral leader has the opportunity to seek God's perspective and lead the organization or the church through prayer which will help the leader maintain integrity during challenges to his leadership. But the leader is not the only one called to pray; the church or the organization should carry a duty to support their leadership in prayer.⁸¹

Implementation

No sweat means no achievement or prize. Even a single plan provided for a task has to be completed because that is the objective of planning. Another way to describe the tasks of pastoral leadership is that mature leaders know where they are going, how to get there, and are able to lead followers there. Having many plans but few results is the worst situation of an organization or the church, and it is a tragedy not only for the church but also for individual today.⁸²

Servant Leadership

“A Christian man is the most free lord of all, and subject to none; A Christian man is the most dutiful servant of all, and subject to everyone” (Martin Luther,

⁸⁰Lepeau, 109-112.

⁸¹Locke, Kirkpatrick, Wheeler, Schneider, Niles, Goldstein, Welsh, Chah, 1991, 49-61.

⁸²Ibid.

Reformer).⁸³ The term ‘Servant Leadership’ was first used by Robert K. Greenleaf in his essay entitled “The Servant as Leader” written in 1970.⁸⁴ “A servant is, of course, one who serves. But whom or what do the leaders serve? Do they serve other people? Do they serve mankind? Do they serve the church members or followers? Or do they serve a higher calling, a goal, a vision of a better world? Do they serve themselves?”⁸⁵

Leadership style is different depending on one’s recognition of “whose servant he is” and which definition of servant-ship he has chosen: a servant of the Lord or servant of the people who are the members of the organization the leader belongs to and leads. If he adopts the first definition, servant of God, his leadership should be theocratic and/or autocratic leadership style. It will be democratic leadership when he follows the second definition, servant of the people or the organization.

Greenleaf does not clarify the definition “whose servant?”, but mostly applies the concept of servant and what its characteristics should be and presents the principles of servant leadership. On the other hand, C. Gene Wilkes asserts his perception on servant leadership in his book, *Jesus on Leadership*, appealing Jesus as an exemplary model of a servant leader. Wilkes’ logic comes from the Bible and “is based on a relationship with the God, who alone empowers a self-centered person to become another-serving person and that only one who is in a relationship with Jesus Christ can truly become a servant leader.”⁸⁶

There has been a shift in many business and nonprofit organizations as they change from traditional autocratic and hierarchical leadership style to a model based on

⁸³ Andrew T. LePeau, *Paths of Leadership*, (Downers Grove, IL: InterVarsity Press, 1983), 15.

⁸⁴ Robert K. Greenleaf, *The Power of Servant Leadership*, (San Francisco, CA: Berrett-Koehler Publishers, Inc., 1998), 3.

⁸⁵ LePeau, 1983, 16.

⁸⁶ Wilkes, 1998, 243.

teamwork and community, called democratic and/or situational leadership, that seeks to involve others in decision making and is strongly based on ethical and caring behavior, attempting to enhance the personal growth of workers while at same time improving the caring and quality of the organizations. This emerging approach to leadership and service is called ‘servant-leadership,’⁸⁷ which advocates a group-oriented approach to analysis and decision making as a means of strengthening organizations and improving society. It also emphasizes the power of persuasion and seeking consensus over the old “top-down” form of leadership.

The four operative concepts of servant leadership, which have been sought from Jesus’ leadership, are mission, vision, equip, and team. Mission is God’s call on one’s life: “This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel” (Acts 9:15); “On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews” (Gal. 2:7).

“Vision, of course, is the ability to see. We speak of being shortsighted when we do not anticipate what will or could happen based on what is already happening.”⁸⁸ Vision is one’s unique foresight on that mission: “When God called me by his grace I was pleased to reveal his son in me so that I might preach him among the Gentiles” (Gal. 1:15-16). When the mission is complete, it will look like this.

Equip is how one trains others to join one on mission to complete the vision: “So for a whole year Barnabas and Saul met with the church and taught great numbers of

⁸⁷Wilkes, 1998, 2.

⁸⁸LePeau, 1983, 106.

people. While Paul had journey he taught many people in order to make disciples such as Timothy, Titus and so on” (Acts 11:26).

Team is how one mobilizes those equipped to carry out the mission beyond one’s departure: “Paul chose Silas; Paul wanted to take Timothy along on the journey, and many others” (Acts 15:40).”⁸⁹

As described, calling or taking mission for one’s life, recognition of being a servant of the Lord or an organization, is the first step of journey and most important factor, which is a source for implementation of a job given to oneself, in order to be a leader. It would be very hard to work if a leader does not have a vision. Dwight L. Moody said, “I would rather set ten men to work than do the work of ten men.”⁹⁰

As quoted, with a clear vision, a leader should recruit followers, who will share the dream, hardship that could be faced in the process of serving, and happiness together with the leader, and train them for effective and productive collaboration among coworkers and participants. In order to satisfy the needs of coworkers, a leader should know what the needs of the people in the church or organization are, such as spiritual, emotional, social, physical and intellectual need.⁹¹

A leader should organize a team for a goal to be achieved by the team members who have the same dream or objective or goal because no one can do anything alone without help from others or cooperation.

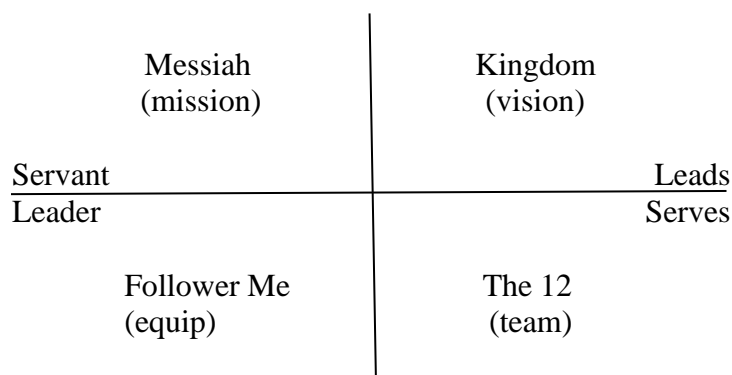
⁸⁹Wilkes, 1998, 20.

⁹⁰LePeau, 1983, 49.

⁹¹Ibid., 35.

Chart 1

The Servant Leadership Model of Jesus⁹²



For a better understanding of this diagram, a research with two dimensional approaches, position of left hand side and function of the other side, is suggested. Servant and leader are positions or titles which represent one person's relationship with the other(s), counterpart, God or organization. Jesus was the servant of God (Matt. 3:17, 17:5; Mark 1:1; Luke 1:35; John 1:34) who called him as the Messiah for the mission of saving sinners (John 1:4; 4:25). The servant taking the mission proclaimed the Kingdom of heaven (Matt. 13:23,31; 20:1; 22:2; 25:1; Luke 17:21; John 3:5; 18:36) where the people being saved can enter. That is the function of leading the people to the vision of the Kingdom of heaven as the servant of God. This corresponds with Jesus' mission as Messiah and vision of the Kingdom of God. No one would have followed Jesus Christ, even the disciples, if he did not present the picture of the Kingdom of heaven. It is the same today.

In order to accomplish his mission, Jesus chose disciples (Mark 3:13-19; Luke 6:12-16) whom he trained for three years by on-the-job-training as their leader (Matt.

⁹²Wilkes, 1998, 20.

4:18-28:20; Mark 1:16-16:20; Luke 5:1-24:53; John 1:35-21:23). Then Jesus organized a group and empowered them with the Holy Spirit (Acts 1:2-15) and delegated his authority and responsibility (Matt. 28:19-20) for the mission he was assigned by the Father by serving them. Jesus served his disciples not only during the last time of his ministry, but also through his whole work on the earth (Luke 22:24-27; John 13:2-17). A leader does not do all the work alone, all the ministry alone or all the leading alone.⁹³ When a servant to the mission recruits a group of people to carry out that mission with him, he becomes a leader who serves. He serves by equipping those on mission with him and mobilizing them into teams to reach the vision cast for them. These elements correspond to Jesus serving his disciples by calling them to follow him and by building the Twelve into a ministry team.⁹⁴

The writer will now explore the second type of leadership in this research, which is business leadership.

Business Leadership

It is very important to know the different levels that exist in a company or an organization: their function, the difference between manager and leadership, why leadership is important in management, purpose of leadership, skills needed, leadership styles, leadership models, leader's attitude, and how to become a leader. Therefore, this section will first describe these levels.

⁹³LePeau, 1983, 30.

⁹⁴Wilkes, 1998, 20.

Situational leadership, which is the foundational theory for developing the model for Korean church leadership, will follow with two parts: leadership behavior and development level.

Executive level management, by its very nature, suggests an advanced level leadership. As we begin to unpack the concept of leadership from the top down, we need to have a general understanding of what is meant by executive level management. Managers are typically divided into three categories. The front-line managers represent the lowest level of employee who is responsible for seeing to the work of others. The front-line manager supervises (often called supervisors) the work of employees who are not managers.⁹⁵

The middle manager interfaces between top management and the front line. They need to make sure that the demands made by those at the top level can be, and are, implemented. Top managers are the small group of executives who are responsible for the big picture. They set the procedures and corporate goals internally, and interact with other companies to further the interests of their business. While the front-line manager must be intimately familiar with the technical details of the product, the top manager must be more concerned with creative thinking, human relations, and direct authority. The CEO, in particular, may or may not need a detailed understanding of the technical aspects of the production process. However, he or she must know how to conceptualize the process, creatively solve problems, and make sure that the people in the company work well together.

This need to organize people and information, while relying more on conceptual analysis and creative thinking, is the hallmark of a good CEO. The CEO must be an entrepreneur, constantly looking for ways to improve performance and develop new ways of increasing revenue. The CEO must know how to handle people carefully and make

⁹⁵Yukl, 2002, 34-35.

sure that there is a proper flow of information and resources. But mostly, a CEO, as the person on top, must have a clear vision of the direction the company is taking. The CEO sets the pace; everyone else must keep up.

The Difference Between Management and Leadership

“Leadership and management are two notions that are often used interchangeably.”⁹⁶ However, these words actually describe two different concepts. The concept of leadership is simply associated with an activity leading people who may be coworkers or followers having the same goal to be achieved with the leader in one organization. Management does not include only the matter of leading people but also of controlling all resources in one organization for effective and productive accomplishment. In other words, management is about coping with complexity and leadership is about coping with change.⁹⁷ The distinction between these two terms can be clear with the following explanation. The key function of a leader is to establish the basic vision (purpose, mission, goals) of the organization. The leader specifies the end as well as the overarching strategy for reaching it. The function of a manager is to constitute the means to achieving the stated end.⁹⁸ In any case, a leader must not forget or ignore that without followers, there plainly are no leaders or leadership.⁹⁹ The distinctions between leadership and management are summarized in the chart below.¹⁰⁰

⁹⁶Rost, 1991, 134-152.

⁹⁷Wren, 1995, 114-115.

⁹⁸Locke, Kirkpatrick, Wheeler, Schneider, Niles, Goldstein, Welsh, Chah, 1991, 4.

⁹⁹Martin M. Chemers, *An Integrative Theory of Leadership*, (Mahwah, NJ: Lawrence Erlbaum Associates, 1997), 29.

¹⁰⁰Ibid., 149.

Chart 2

Distinctions between Leadership and Management

Leadership	Management
Influence relationship	Authority relationship
Leaders and followers	Managers and subordinates
Intended real changes	Produce and sell goods and/or service
Intended changes reflect mutual purposes	Goods/Services result from coordinated activities

Leadership is a Facet of Management

Leadership is just one of the many facets a successful manager must possess. Care must be taken in distinguishing between the two concepts. The main aim of a manager is to maximize the output of the organization through administrative implementation. To achieve this, managers must undertake the following functions: (1) planning - thinking before taking action; (2) organizing - arranging for material and personnel resources including staffing; recruiting and placing personnel at adequate positions; (3) coordinating - setting up the policies and procedures that govern worker behavior; (4) commanding – monitoring and directing the efforts of the workers in pursuit of the organization’s plans; and (5) controlling - monitoring and correcting progress toward the organization’s goals.¹⁰¹

¹⁰¹Linda K. Stroh, Gregory B. Northcraft, Margaret A. Neale, *Organizational Behavior: A Management Challenge*, (Mahwah, NJ: Lawrence Erlbaum Associates, 2002), 8.

One of the most important components of leadership is the directing function. A manager cannot just be a leader; he also needs formal authority to be effective. For any quality initiative to take hold, senior management must be involved and act as a role model. This involvement cannot be delegated. In some circumstances, leadership is not required. For example, self-motivated groups may not require a single leader and may find leaders dominating. The fact that a leader is not always required proves that leadership is just an asset and is not essential.¹⁰²

Management usually consists of people who are experienced in their field, and who have worked their way up the company. A manager knows how each layer of the system works and may also possess a good technical knowledge. A leader can be a new arrival to a company who has bold, fresh, new ideas but might not have experience or wisdom. So, management should be able to be a leader in any kind of field he is working and that is the most effective management qualification and will bring the best performance.¹⁰³

The Purpose of Leadership

Leadership is a way of focusing and motivating a group to enable them to achieve their aims. It also involves being accountable and responsible for the group as a whole. A leader should provide continuity and momentum and be flexible in allowing

¹⁰²Yukl, 2002, 21-27.

¹⁰³Locke, Kirkpatrick, Wheeler, Schneider, Niles, Goldstein, Welsh, Chah, 1991, 35-47.

changes of direction. Ideally, a leader should be a few steps ahead of their team, but not too far for the team to be able to understand and follow them.¹⁰⁴

Therefore, a leader must always be able to fit to the situation he faces and to the people whom he has to lead. “When getting extraordinary things done in an organization, a leader engages in these five practices of exemplary leadership: (1) model the way; (2) inspire a shared vision; (3) challenge the process; (4) enable others to act; and (5) encourage the heart. These can be summarized in the following chart.”¹⁰⁵

Chart 3

Practice of Exemplary Leadership

Model the Way	1. Find our voice by clarifying our personal values. 2. Set the example by aligning actions with shared values.
Inspire a Shared Vision	3. Envision the future by imagining exacting and ennobling possibilities. 4. Enlist others in a common vision by appealing to shared aspirations.
Challenge the Process	5. Search for opportunities by seeking innovative ways to change, grow, and improve. 6. Experiment and take risks by constantly generating small ins and learning from mistakes.
Enable Others to Act	7. Foster collaboration by promoting cooperative goals and building trust. 8. Strengthen others by sharing power and discretion.
Encourage the Heart	9. Recognize contributions by showing appreciation for individual excellence. 10. Celebrate the values and victories by creating a spirit of community.

¹⁰⁴Kouzes and Posner, 2002, 12-22.

¹⁰⁵Ibid., 22.

“Leaders must have a wide range of skills, techniques and strategies. These include: (1) planning; (2) communication skills; (3) organization; (4) awareness of the wider environment in which the team operates; and (5) different ideas of leadership.”¹⁰⁶

There is a debate about whether leadership should be concentrated on one person or distributed among members of the team. Traditionally, a permanent team leader would be appointed by more senior levels of management or elected by the group. This technique relies on the assumption that one single person has all the strength required. However, it has been argued that “on the best teams, different individuals provide occasional leadership, taking charge in areas where they have particular strengths. No one is the permanent leader, because that person would then cease to be a peer and the team interaction would begin to break down.”¹⁰⁷

This approach would eliminate the problem of a leader being isolated from his/her group. It must be emphasized, however, that continuity and focus of the group must not be lost. Thus, the best compromise may be to have a permanent leader who is flexible enough not only to delegate responsibility for individual tasks, but also to let others take leadership of the team as required.

Leadership Styles

“In the past several decades, management experts have undergone a revolution in how they define leadership and what their attitudes are toward it.”¹⁰⁸ Behavioral models suggest that effective leaders help their subordinates achieve goals in two ways: first, by task centered relations that focus on the quantity and quality of work and, second, by being considerate and supportive of subordinates’ needs and personal ambitions. Their skills in interpersonal interaction may naturally lead to a management style that is democratic and participative, whereas those leaders lacking interpersonal skills would be

¹⁰⁶Locke, Kirkpatrick, Wheeler, Schneider, Niles, Goldstein, Welsh, Chah, 1991, 37-46.

¹⁰⁷Yukl, 2002, 199-200.

¹⁰⁸Stogdill, 1974, 24-31.

more likely to be autocratic in their style.¹⁰⁹ They have gone from a very classical autocratic approach to a very creative, participative approach. Somewhere along the line, it was determined that not everything old was bad and not everything new was good. Rather, different styles were needed for different situations and each leader needed to know when to exhibit a particular approach.¹¹⁰

Leadership comes in many forms, depending on the leader's personality, the group situation, and the problem at hand. The role of leadership in management is largely determined by the organizational culture of the business. It has been argued that the leader's beliefs, values and assumptions are of critical importance to the overall style of leadership that they adopt. There are several different leadership styles that can be identified within each of the following management techniques. Each technique has its own set of good and not-so-good characteristics, and each uses leadership in a different way. Four of the most basic leadership styles are autocratic, bureaucratic, laissez-faire and democratic. In addition to these, several new concepts of leadership style, coopercratic, transformational and transactional leadership, will be considered.

Autocratic Leadership

"This is often considered the classical approach. It is one in which the leader having a sense of elite retains as much power and decision-making authority as possible."¹¹¹ "Due to lack of interpersonal skills the leader does not consult followers,

¹⁰⁹Elisabeth Wilson, *Organizational Behavior Reassessed*, (London, UK: SAGE Publications, Ltd., 2001), 108.

¹¹⁰Barbara Kellerman, *Leadership: Multidisciplinary Perspectives*, (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1984), 46-61.

¹¹¹Stogdill, 1974, 365-370.

nor are they allowed to give any input.”¹¹² Followers are expected to obey orders without receiving any explanations. The motivation environment is produced by creating a structured set of rewards and punishments. This leadership style has been greatly criticized during the past thirty years. Some studies say that organizations, such as in Communist countries, favored a society with many autocratic leaders. Still, it is not an effective leadership style unless they train the people and followers in order to be more effective and productive in the future. This style has higher turnover and absenteeism than other organizations, even though it has limitations in reaching the level of productivity and prosperity. It has been proven to be highly resistant to the leadership style, X theory minded leadership, which has distinguishable characteristics such as: relies on threats and punishment to influence followers; does not trust followers; and does not allow for followers to give input. “Yet, autocratic leadership is not all bad. Sometimes it is the most effective style to use; for instance, for the occasion(s) when urgent action is needed.”¹¹³ Some characteristics of the autocratic leadership style include:

- (1) New, untrained followers who do not know which tasks to perform or which procedures to follow.
- (2) Effective supervision can be provided only through detailed orders and instructions.
- (3) Followers do not respond to any other leadership style .
- (4) There are high-volume production needs on a daily basis.
- (5) There is limited time in which to make a decision.

¹¹²Wilson, 2001, 108.

¹¹³Stogdill, 1974, 365-370.

- (6) A leader's power is challenged by a follower.
- (7) The area is poorly managed.
- (8) Work needs to be coordinated with another department or organization.

On the other hand, we have cases in which the autocratic leadership style should not be used:¹¹⁴

- (1) Followers become tense, fearful, or resentful.
- (2) Followers expect to have their opinions heard.
- (3) Followers begin depending on their leader to make all their decisions.
- (4) There is low morale, high turnover, and absenteeism and work stoppage.

Autocratic leadership could be illustrated by mathematics in terms of productivity as this: $1+1+1+1+1=1$ or less than 3. The reason for this is it does not utilize ideas brought from all members or powers or abilities for a task they have to perform. This implies that it has a lot of energy and resources are lost. Another negative effect of this leadership style is it de-generates capabilities of followers so they are latent and their potential is not utilized. It is one of the worst humanitarian leadership styles. One interesting thing is that most people are still familiar with autocratic leadership even in the 21st century and therefore have less trouble adopting that style. Furthermore, in some situations, subordinates may actually prefer an autocratic style.

*Bureaucratic Leadership*¹¹⁵

Bureaucratic leadership is where the leader manages "by the book or by the law." It means everything must be done according to procedure or policy. If it is not covered by

¹¹⁴Stogdill, 1974, 365-370.

¹¹⁵Stogdill, 1974, 365-370.

the book, the leader refers to the next level above him. This leader is really more of a police officer than a leader. He enforces the rules. This style would be acceptable for these situations:

- (1) Followers are performing routine tasks over and over.
- (2) Followers need to understand certain standards or procedures.
- 1(3) Followers are working with dangerous or delicate equipment that requires a definite set of procedures to operate.
- (4) Safety or security training is being conducted.
- (5) Followers are performing tasks that require handling cash.

This style would not be recommendable for these situations:

- (1) Work habits that are hard to break, especially if they are no longer useful.
- (2) Followers lose their interest in their jobs and in their fellow workers.
- (3) Followers do only what is expected of them and no more.

This style, generally, is still favored in autocratic and bureaucratic countries or societies or conservative organizations which have been occupied by a dominant major group even if it is very poor in productivity and in performance and it is not progressive.

*Laissez-Faire Leadership*¹¹⁶

The laissez-faire leadership style is also known as the “hands-off” style. It is one in which the leader provides little or no direction and gives the follower as much freedom as possible. All authority or power is given to the follower and he must determine goals, make decisions, and resolve problems on his own.

This style would be effective for these situations:

¹¹⁶Stogdill, 1974, 365-370.

- (1) Followers are highly skilled, experienced, and educated.
- (2) Followers have pride in their work and the drive to do it successfully on their own.
- (3) Outside experts, such as staff specialists or consultants are being used.
- (4) Followers are trustworthy, motivated and experienced.

This style would not be applicable for these situations:

- (1) It makes followers feel insecure at the unavailability of a leader.
- (2) The leader cannot provide regular feedback to let followers know how well they are doing.
- (3) Leaders are unable to thank followers for their good work.
- (4) The leader does not understand his responsibilities and is hoping the followers can cover for him.

This leadership has not been widely adopted by the business or political world in which it is very risky to delegate decision-making for important issues or projects. This style of leadership is recommended for research work or the organizations handling research or for liberal arts.

Democratic Leadership

“The democratic leadership style is also called the participative style as it encourages followers to be a part of the decision making and implementing which are done by consulting his team, while still maintaining control of the group.”¹¹⁷

The democratic leader keeps his followers informed about everything that affects their work and shares decision-making and problem-solving responsibilities. This style leader allows his team to decide how the task

¹¹⁷Ibid.

will be tackled and who will perform which task. This style requires the leader to be a coach who has the final say, but gathers information from staff members before making a decision. Democratic leadership can produce high quality work for long periods of time.¹¹⁸

Many followers like the trust they receive and respond with cooperation, team spirit, and high morale.

The democratic leader can be seen in two lights. A good democratic leader encourages participation and delegates wisely, but never loses sight of the fact that he bears the crucial responsibility of leadership. He values group discussion and input from his team and can be seen as drawing from a pool of his team members' strong points in order to obtain the best performance from his team. He motivates his team by empowering them to direct themselves, and guides them with a loose reign. So, the followers are able to apply their abilities in this theory more than in other theories. However, the democrat can also be seen as being so unsure of himself and his relationship with his subordinates that everything is a matter for group discussion and decision. Clearly, this type of leader is not really leading at all but is the leader of the team.

In general, the democratic leader has different characteristics than other leaders, which are: ¹¹⁹

- (1) Develops plans to help followers evaluate their own performance.
- (2) Allows followers to establish goals.
- (3) Encourages followers to grow on the job and be promoted.
- (4) Recognizes and encourages achievement.

¹¹⁸Ibid.

¹¹⁹Stogdill, 1974, 365-370.

Like the other styles, the democratic style is not always appropriate. It is most successful when used with highly skilled or experienced followers or when implementing operational changes or resolving individual or group problems. The democratic leadership style is most effective for these situations:

- (1) The leader wants to keep followers informed about matters that affect them.
- (2) The leader wants followers to share in decision-making and problem-solving duties.
- (3) The leader wants to provide opportunities for followers to develop a high sense of personal growth and job satisfaction.
- (4) There is a large or complex problem that requires lots of input to solve.
- (5) Changes must be made or problems solved that affect followers or groups of followers.
- (6) When encouraging team building and participation is needed.¹²⁰

Democratic leadership would not be applicable for such situations:

- (1) There is not enough time to get everyone's input.
- (2) It is easier and more cost-effective for the leader to make the decision.
- (3) The business cannot afford mistakes.
- (4) The leader feels threatened by this type of leadership.
- (5) Follower's safety is a critical concern.¹²¹

The democratic leadership style has been favored the most in organizations, profit and non-profit, through the end of the 20th century. The reason for this is because this is the best style for effectiveness, productivity and humanitarian concerns. It could be

¹²⁰Barbara Kellerman, *Leadership: Multidisciplinary Perspectives*, (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1984), 60.

¹²¹Stogdill, 1974, 365-370.

illustrated by mathematics in terms of productivity as this. $1+1+1+1+1=5$ or at least bigger than 3 because the leader can get many applicable ideas from followers who get involved in problem(s) that have to be solved or a task that has to be done by them. This leadership would be recommended to a democratic country and society in which people have acknowledged what democracy is and have been accustomed to it in daily life.

Coopercratic Leadership

The word 'coopercratic' is combined Cooperation and Democratic. In the coopercratic leadership style, all of the people in a group work together for desirable-values of equality, sharing decision making, power, and responsibility.¹²² The followers in this leadership style participate more than those in other leadership styles such as Laissez-Faire and Democratic. This style requires more capabilities from the followers and leaders and they must show maturity as well. The leader makes decisions by listening to all mature members of the group, rather than making decisions on his or her own. Every participant has a sense of responsibility in the performance they are implementing, just as the owner of the organization would have. They should also have a positive attitude and should initiate cooperation among colleagues. This leadership style is the most advanced and well-adopted of the motivation theories. In this system the leader and followers can enjoy the needs of not only esteem but also of self-achievement and if implemented correctly the working environment and atmosphere would be the best.

One possible notice is the involvement of communism or socialism. These are characterized by a lack of compromise, black and white decisions. The goal of better performance and harmony with others is not met because they are more concerned with

¹²²Stogdill, 1974, 365-370.

ideology which destroys order in the society or organization. Therefore, this leadership style would not be applicable to a communist or socialist country or society in which people are passive in working and reluctant to take responsibility. Also in these situations the followers, and even the leader, are not advanced in skills, not mature in mentality, and many are immoral.

Varying Leadership Styles

There are two kinds of concepts one needs to know in order to define the leadership style and develop leadership models, such as transformational leadership and transactional leadership.¹²³ The distinction between these two types of leadership is not nearly as simple as that between leadership and management, because the definitions of these concepts are quite confusing.

“Transformational leadership has been defined as leadership that involves changing the organization. It has also been defined as leadership that involves monitoring subordinates to work for higher level goals that allegedly transcend their immediate self-interest.”¹²⁴

On the other hand, transactional leadership has been defined as leadership that maintains or continues the status quo. It has also been defined as leadership that involves an exchange process, whereby followers get immediate, tangible rewards for carrying out the leader’s orders. These two leadership styles include different factors; transformational leadership has the factors of charisma (idealized influence), inspirational motivation, intellectual stimulation and individualized consideration, while transactional leadership bears the factors of contingent reward and management-by-exception. While the proper leadership style depends on

¹²³Stogdill, 1974, 365-370.

¹²⁴Dale Hunter, Anne Bailey and Bill Taylor. *The Art of Facilitation: How to Create Group Synergy*, (Cambridge, MA: Fisher Books, 1995), 1-4.

the situation, there are three other factors that also influence which leadership style to apply.¹²⁵

1. The leader's personal background, personality, knowledge, value, ethics, and experience. What does he think will work?
2. The followers being supervised. Followers are individuals with different personalities and backgrounds. The leadership style the leader adopts will vary depending upon the individual follower and to what he will respond best.
3. The organization's background, traditions, values, philosophy, and concerns influence how the leader acts.

Contingency Models¹²⁶

"Leadership styles cannot be fully explained by behavioral models. The situation in which the group is operating also determines the style of leadership which is adopted."¹²⁷ "Therefore, contingency theorists evaluate the variables that make certain leadership characteristics and behaviors effective in a specific organization context. The contingency variables most often used are: (1) a leader's personal characteristics; (2) followers' personal characteristics; (3) the group's characteristics; and (4) the structure of the organization."¹²⁸ Several models exist to attempt to understand the relationship between style and situation, four of which are discussed here: Fielder's Contingency Model, Hersey-Blanchard Situational Theory, Path-Goal Theory, and Vroom-Yetton Leadership Model. The models described have limited validity, but are still widely used.

¹²⁵Martin M. Chemers, *An Integrative Theory of Leadership*, (Mahwah, NJ: Lawrence Erlbaum Associates, 1997), 32-33.

¹²⁶Linda K. Stroh, Gregory B. Northcraft, Margaret A. Neale, *Organizational Behavior: A Management Challenge*, (Mahwah, NJ: Lawrence Erlbaum Associates, Publishers, 2002), 252.

¹²⁷Chemers, 1997, 100-108.

¹²⁸Locke, Kirkpatrick, Wheeler, Schneider, Niles, Goldstein, Welsh, Chah, 1991, 5.

*Fiedler's Contingency Model*¹²⁹

Fiedler's contingency model specifies that performance is contingent on the leader's motivational system and the extent to which the leader controls the situation.¹³⁰

It includes:

(1) Leadership style, described in terms of task motivation and relationship motivation.

(2) The principal effect on group performance is the leader's Least Preferred Coworker Score, but this can be mediated by contingent variables of group atmosphere, task structure and position power.¹³¹

Situational favorableness is determined by three factors:

(1) Leader-member relations- Degree to which a leader is accepted and supported by the group members.

(2) Task structure- Extent to which the task is structured and defined, with clear goals and procedures.

(3) Position power- The ability of a leader to control subordinates through reward and punishment.

High levels of these three factors give the most favorable situation. Low levels give the least favorable. Relationship-motivated leaders are most effective in moderately favorable situations. Task-motivated leaders are most effective at either end of the scale. Fiedler suggests that it may be easier for leaders to change their situation to achieve effectiveness, rather than change their leadership style.¹³²

¹²⁹Pugh, 1990, 417-424.

¹³⁰Locke, 1991, 10-11.

¹³¹Wilson, 2001, 109.

¹³²Chemers, 1997, 3-10.

*Hersey-Blanchard Situational Theory Model*¹³³

This theory suggests that leadership style should be matched to the maturity of the subordinates. Maturity is assessed in relation to a specific task and has two parts:

(1) Psychological maturity- Their self-confidence and ability and readiness to accept responsibility.

(2) Job maturity- Their relevant skills and technical knowledge.

As the subordinate maturity increases, leadership should be more relationship-motivated than task-motivated. For four degrees of subordinate maturity, from highly mature to highly immature, leadership can consist of: (from high to the lower)

- (a) Delegating to subordinates.
- (b) Participating with subordinates.
- (c) Selling ideas to subordinates.
- (d) Telling subordinates what to do.

*Path-Goal Theory Model*¹³⁴

Evans and House suggest that the performance, satisfaction and motivation of a group can be affected by the leader in a number of ways:

- (1) Offering rewards for the achievement of performance goals.
- (2) Clarifying paths towards these goals.
- (3) Removing performance obstacles.

A person may do these by adopting a certain leadership style, according to the situation:

¹³³Locke, 1991, 10-11.

¹³⁴Wilson, 2001, 109.

(1) Directive leadership - Specific advice is given to the group and ground rules are established.

(2) Supportive leadership - Good relations exist with the group and sensitivity to subordinates' needs is shown.

(3) Participative leadership - Decision making is based on group consultation and information is shared with the group.

(4) Achievement- oriented leadership - Challenging goals are set and high performance is encouraged while showing confidence in the group's ability.¹³⁵

Supportive behavior increases group satisfaction, particularly in stressful situations, while directive behavior is suited to ambiguous situations. It is also suggested that leaders who have influence upon their superior can group satisfaction and performance.

*Vroom-Yetton Leadership Model*¹³⁶

This model suggests the selection of a leadership style for making a decision. There are five decision making styles:

(1) Autocratic 1 - Problem is solved using information already available.

(2) Autocratic 2 - Additional information is obtained from the group before the leader makes a decision.

(3) Consultative 1- Leader discusses problems with subordinates individually, before making a decision.

(4) Consultative 2- Problem is discussed with the group before deciding.

¹³⁵J. Thomas Wren, *Leader's Companion*, (New York, NY: The Free Press, 1995), 86-89.

¹³⁶Stroh, Northcraft, Neile, 2002, 264.

(5) Group 2- Group decides upon problem, with leader simply acting as chair.

The style is chosen by the consideration of seven questions, which form a decision tree.

Leadership Attitudes¹³⁷

One way of looking at different leadership styles is in terms of task orientation versus employee orientation. Task orientation or directive behavior reflects how much a leader is concerned with the actual task at hand and ensuring that those following him complete it. Employee orientation or supportive behavior reflects how much a leader is concerned for the people around him, providing support and encouragement for them.

The combination of these two effects leads to the following diagram:

Chart 4

Task Orientation/Directive Behavior

Employee Orientation/Supportive Behavior

Country Club Management	Team Management
1. SUPPORTING Impoverished Management	1. COACHING Authority/Obedience Management
2. DELEGATING	2. DIRECTING

This diagram can be used in two ways. The first way is a guide as to how effective leadership style is. General attitude to the leadership of the group will fall into one of these categories. The second way is a guide as to how best to lead different individuals, using different styles to make the most efficient use of time and talents.

¹³⁷Chemers, 1997, 86-91.

*Delegation*¹³⁸

A key aspect of leadership is delegation. Unless we delegate tasks to our subordinates, our team will become inefficient and demoralized. Signs that the leader is failing in delegation include:

- (1) Team motivation/morale is down.
- (2) Always working late.
- (3) Team is confused /conflicting / tense.
- (4) Questions about delegated tasks too often.

Not delegating a task because the leader thinks he can do it better than anyone else is a poor excuse. The advantages of delegation and the positive aspects of delegation include:

- (1) Higher efficiency.
- (2) Increased motivation.
- (3) Develop the skills of the team.
- (4) Better distribution of work through the group.

The ways in which to delegate are:

- (1) Identify a suitable person for the task.
- (2) Prepare the person by explaining the task clearly, making sure they understand and leave room in the task description for ingenuity/initiative.
- (3) Make sure the person has the necessary authority to do the job properly.
- (4) Keep in touch with the person for support and monitoring progress. (e) Do not get too close. Accept alternative approaches.
- (5) Praise/Acknowledge a job well done.

¹³⁸Chemers, 1997, 86-91.

Even though a task is delegated to someone else, the leader is responsible for making sure the task is done on time and correctly. If the task fails, he cannot point the finger.

Obviously some aspects of leadership are sensitive and should not be delegated. For example: Hiring, firing, pay issues, policy.

The leader's task is to: (1) plan - goals, meetings, tasks; (2) direct - keep the team on track; and (3) encourage - boost morale.

“When directing a small team it is important to structure the tasks to be performed. Goals should be easily understood by everyone and tasks broken down so that they appear achievable.”¹³⁹ Nothing will be more demoralizing for the team than setting a task which seems impossible (brick wall approach). Therefore, it is important to define a task as a series of small but significant steps which seem realistic. As the person performs these broken-down steps he or she feel that something tangible has been accomplished, and the next step toward finishing will become clear. The brick wall approach will usually result in the task accomplished.

It is probable that the team leader will want to set goals for the team or project. One such goal may be “to improve communications among the team”. Clearly, there will be many different interpretations of this goal by different team members. Goal analysis seeks to remove this ambiguity.

Goal analysis should define an abstract goal in terms of concrete criteria, which when met will clearly demonstrate that the goal has been achieved. The criteria should be expressed in terms of actions or results rather than abstractions (which may be ambiguous). Five steps to reaching a goal can include:

¹³⁹J. Parkin. “Choosing to Lead,” (Journal of Management in Engineering, 1997), 62-66.

- (1) Write down the goal.
- (2) Describe the goal.
- (3) Sort out the ideas generated into an ordered or prioritized list which defines the goal.
- (4) State each action or result.
- (5) Ask the question, “If all of these statements are demonstrated to be true, will the goal have been achieved?” Test each statement and its relevance. If the answer is yes, then the goal has been defined.

*Motivation*¹⁴⁰

One function that a leader of a team must perform is holding the team together. A leader is responsible for (1) ensuring project goals are met, (2) ensuring a full team effort and (3) keeping the team happy.¹⁴¹ The key to holding the team together is motivation which can be described as the driving force within individuals that impels them to action. This driving force is produced by a state of tension, which exists as the result of an unfulfilled need. Individuals strive to reduce this tension through behavior that they anticipate will fulfill their needs and thus relieve them of the stress they feel. The specific goals they select and the patterns of action they undertake to achieve their goals are the results of individual thinking and learning. To motivate is to “cause (person) to act in a particular way; stimulate interest of person in activity.”¹⁴²

In simple terms, motivation can be considered as the account of effort an individual is willing to put into their work. Therefore, it is important to ensure that any

¹⁴⁰Yukl, 2002, 8-114.

¹⁴¹G. Culp, A. Smith, “Six Steps to Effective Delegation,” (The Journal of Management in Engineering, January, 1997), 30.

¹⁴²R.F. Mayer, *Goal Analysis*, (New Deli, India: Kogan Page Company, 1991).

team is highly motivated towards their work. A lack of motivation in any member of a team can have a negative effect, reducing the group's effectiveness and possibly leading to the demotivation of others. Given the fact that different people are motivated in different ways, the problem facing someone in the role of leader is to create an environment in which each individual fulfills their potential. The leaders, therefore, should know the theories on "Motivation".

Theories of Motivation

Theories of motivation have historically included instinct, drive, incentive, and humanistic theories.¹⁴³ This research paper intends to present the most well-known theories by scholars such as Frederick Herzberg, Douglas McGregor, William Ouchi, Abraham Maslow and David McClenlland.

Herzberg's motivation-hygiene theory¹⁴⁴ states that intrinsic factors are related to job satisfaction and extrinsic factors are related to job dissatisfaction. An individual's relation to his work is a basic one, and his attitude toward work can very well determine success or failure. It is important to highlight the major influences in the motivation of people. According to the influential motivator- hygiene theory, motivation occurs when people have job satisfaction.¹⁴⁵

Job satisfaction can be improved by increasing opportunities for: (1) achievement; (2) recognition; (3) responsibility; and (4) career advancement. While not increasing job satisfaction, improvements in the following areas can lessen job dissatisfaction: (1) supervision; (2) salary; and (3) working conditions. Herzberg asked what people want in their jobs. These situations were described in detail and how they felt, good or bad, about their jobs.¹⁴⁶

¹⁴³Robbins, 1998, 364.

¹⁴⁴Pigors, 1997, 102-104.

¹⁴⁵Stroh, 2002, 66.

¹⁴⁶Robbins, 1998, 364.

Chart 5

Herzberg's Motivation-Hygiene Theory

Job Analysis

Motivators	Hygiene Factors
Achievement	Supervision
Recognition	Company policy
Work itself	Relationship with supervisor
Responsibility	Working condition
Advancement	Salary
Growth	Relationship with peers
	Relation with subordinates
	Status
	Security

Extremely Satisfied

Neutral

Extremely dissatisfied

McGregor proposes two distinct views of the nature of human beings: a basically negative view, the term X, for the assumption that employees dislike work, are lazy, seek to avoid responsibility, and must be coerced to perform and positive view. Theory Y says that employees are creative, seek responsibility, and can exercise self-direction.¹⁴⁷

Theory Y: A manager, participative management style, who views employees from a Theory Y (positive) perspective believes: (1) Employees can view work as being as natural as rest or play; (2) Men and women will exercise self-direction and self-control if they are committed to the objectives; (3) The average person can learn to accept, even seek, responsibility; and (4) The ability to make good decisions is widely dispersed throughout the population and is not necessarily the sole providence of a manager.

¹⁴⁷Ibid., 360.

Theory X: A manager, authoritarian management style, who views employees from a Theory X (negative) perspective believes: (1) Employees inherently dislike work and, whenever possible, will attempt to avoid it; (2) Because employees dislike work, they must be coerced, controlled, or threatened with punishment to achieve desired goals; (3) Employees will shirk responsibilities and seek formal direction whenever possible; and (4) Most workers place security above all other factors associated with work and will display little ambition.

Characteristics of the X Theory manager¹⁴⁸ include: results-driven and deadline-driven, to the exclusion of everything else; intolerant; issues; deadlines and ultimatums; distant and detached; aloof and arrogant; elitist; short temper, shouts; issues instructions; directions; edicts issues; threats to make people follow instructions; demands; never asks; does not participate; does not team-build; unconcerned about staff welfare or morale; proud sometimes to the point of self-destruction; one-way communicator; poor listener; fundamentally insecure; and possibly neurotic anti-social; vengeful and recriminatory; does not thank or praise; withholds rewards; suppresses pay and remunerations levels; scrutinizes expenditure to the point of false economy; seeks culprits for failures or shortfalls; seeks to apportion blame instead of focusing on learning from the experience and preventing recurrence; does not invite or welcome suggestions takes criticism badly and likely to retaliate if from below or peer group; poor at proper delegating - but believes they delegate well; thinks giving orders is delegating; holds on to responsibility but shifts accountability to subordinates; relatively unconcerned with investing in anything to gain future improvements; unhappy.

¹⁴⁸Robbins, 1998, 360.

Theory Z” was developed by William Ouchi, in his 1981 book, *Theory Z: How American Management can Meet the Japanese Challenge*.¹⁴⁹ This book is often referred to as the Japanese management style, which is essentially what it is. In the 1970’s, American productivity declined while Japanese business flourished. In his research, Ouchi found and recognized that Japanese companies had things that Americans did not. The lessons given in his research which he said the Japanese companies had are trust, subtlety and intimacy, and these were the motives behind their success. It advocates a combination of all that is best about theory Y and modern Japanese management, which places a large amount of freedom and trust with workers, and assumes that workers have a strong loyalty and interest in team-working and the organization. So, if the workers feel secure with their positions or jobs, they will be enthusiastic in working and loyal to the organization they belong so that excellency of productivity of the organization will be assured for a long time. Therefore, many companies adapted this theory and have applied a lifetime employment system as the Japanese companies had done.

In this system, companies offered a lump sum of remuneration for retirement with which they could begin their own businesses because there was no pension system or social security in those days. This benefit encouraged the employees to work as long as they could. Theory Z also places more reliance on the attitude and responsibilities of the workers, whereas McGregor’s XY theory is mainly focused on management and motivation from the manager’s and organization’s perspective. The XY theory is also more concerned about the relationship between the leader and followers and among peers. These ideas related to reliance and responsibility came from the Japanese’s very specific working system which is a group concept. Their mentality is that everyone works

¹⁴⁹William G. Ouchi, *Theory Z*, (New York, NY: Avon Books, 1993), 1-25.

together for the goal they have to achieve, and they would rotate their jobs so that every employee could be in charge of each job in a department. It is a type of intimacy they uniquely had. Other differences Japanese companies had were non-specialized career paths, decision-making style and wholistic concern for people. Non-specialized career paths indicate that every employee should have training in many different categories in order to be promoted to management, and it took at least ten years to get one step up. When they decided something in a department, most of the members participated in the decision so that they were all responsible for it, which is an example of being intimacy based. Therefore, there was no incentive for good performance in only one individual base but rewards were always given at the group level.¹⁵⁰ The last critical point is to have a wholistic concern for people, which means that all family members have concern about the company in which one of the family members is working, and the company is concerned about the people living around the company.¹⁵¹ The ideas supporting Ouchi's Theory Z can be summarized in a chart as seen below:

Chart 6

A Contrast of Japanese Organization vs American Organization¹⁵²

Japanese organization	American organization
Lifetime Employment	Short-term Employment
Slow Evaluation and Promotion	Rapid Evaluation and Promotion
Non-specialized Career paths	Specialized Career Paths
Implicit Control Mechanism	Explicit control Mechanism

¹⁵⁰Ouchi, 1993, 24-39.

¹⁵¹Ibid., 44-45.

¹⁵²Pigors, 1977, 99-100.

Collective Decision Making	Individual Decision Making
Collective Responsibility	Individual Responsibility
Wholistic Concern	Segmented Concern

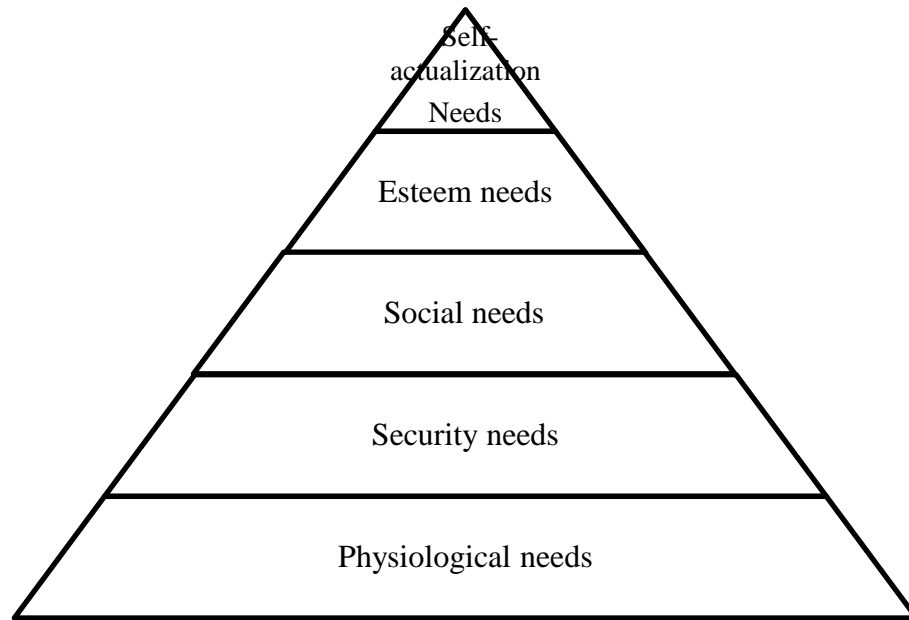
Unfortunately, many Western companies have failed in applying this theory to their system and abolished it after they experienced troubles. These companies had huge damage because it was developed based on Japanese mentality so it was very acceptable by Japanese culture but harder for Westerners who did not have the mentality of the Japanese. Japanese workers are loyal to their country and organization and to the bosses that are leading them, which can be seen in World War II movies. Team spirit and loyalty to the boss or an organization or a group he belongs were a critical value in Japanese society, from the feudal period to several decades after World War II. They could not sustain without that mentality and a group system because in Japan it was impossible to survive as an individual. On the other hand, World War II brought them poverty which they had to recover from as soon as possible and that was the greatest and ultimate goal to be achieved for the first generation after the war. Since the war, it was very hard to keep a job so their greatest wish was to be secure in work and that was the most appropriate reason why the Z theory was well-accepted. We may be able to recognize this concept if we think about Germany who made a miracle called “Miracle of Rein River”. It can be questionable what kind of specific management skill or leadership style made this ‘miracle’ possible in the worst circumstances, because most factories were destroyed and a lot of men died in World War II.

As Ouchi points out in his book, if an employee was expelled from a company he could not go anywhere in Japan to get more work in those days. This environment caused employees to work hard and coerced employees to keep good relationships. Due to a guaranteed lifetime job and lump sum of remuneration, there are now those from second generations who did not experience poverty that are not sincere and enthusiastic in working under stressful conditions and competing with competitors in the world. So this method is not effective and productive today because they have the same mentality and attitude as the people of communist countries who kill time and avoid responsibility but are eager to earn more money and enjoy their lives. Reprimand, therefore, is sometimes necessary for human-beings who have these attitudes, forgetting yesterday, falling into mannerism, becoming lazy and so on.

Sociologist Abraham Maslow proposed that all humans have universal needs, called “Hierarchy of Needs Theory”¹⁵³ and those needs could be categorized and predicted. He said that these needs fall into five categories: (1) physiological; (2) security; (3) social; (4) esteem; and (5) self-actualization.¹⁵⁴

¹⁵³Stroh, 2002, 64-65.

¹⁵⁴Anderson, 2000, 150.

Diagram 2**Maslow's Hierarchy of Needs**

Maslow's hierarchy of needs consists of five levels of human needs that are hierarchical, and the most basic needs must be fulfilled before graduating to the next level. He developed these needs in a hierarchical pattern with physiological needs being the most powerful until satisfied. He defined a strong need as having a great influence over the subsequent needs until it is satisfied. For example, it would be difficult to achieve success in higher education (psychological or esteem needs) if one was not properly fed and watered. If one has had their physiological needs met, such as sleeping, hunger, etc, that individual may seek satisfaction for safety and security needs which would include adequate housing, reliable transportation, and anything that contributes to the orderliness and predictability of life. Once safety and security needs have been met, the individual begins to look for a sense of community to fulfill his or her belonging and

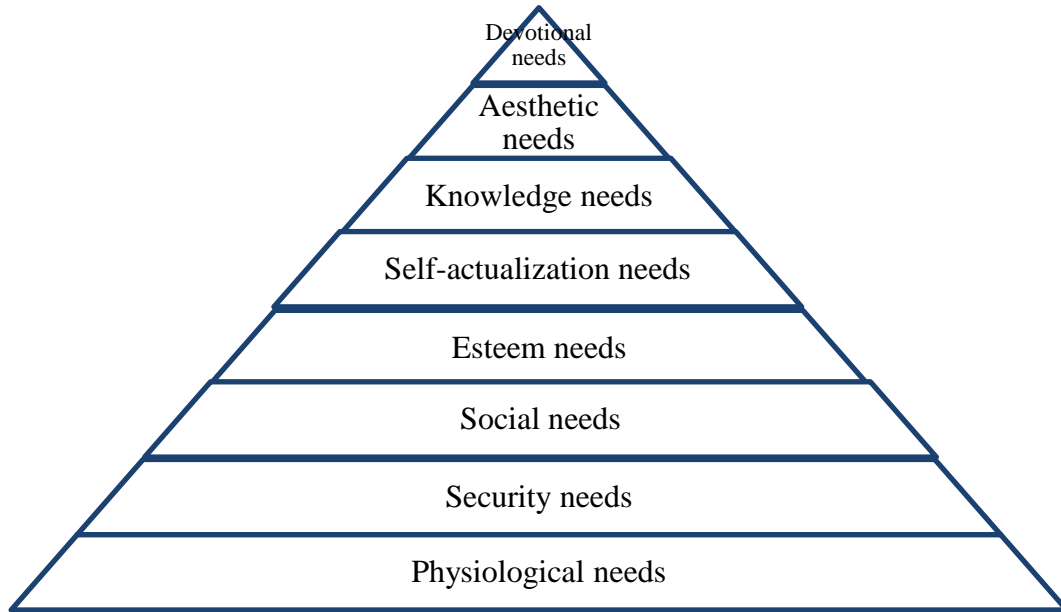
love needs. These needs would include a desire for family, greater satisfaction in work relationships, and in church organizations. So, it is important that the social structure can provide an individual the opportunity to give and receive affection. Once these needs are filled, one can begin to explore his sense of personal value. Esteem needs are often satisfied by recognition from peers and mentors such as employers, bosses, seniors, friends, or families, with whomever he has any means of relationship. This may include a raise in pay, bonus, certificate of completion or a degree from an educational institution. It may also include many other rewards of effort, but such feelings must be confirmed by recognition of those efforts. Since receiving relatively high appraisal from others, it is time to move on to the highest level of human needs. The last stage of hierarchical needs is self-actualization or self-fulfillment, which implies that everyone has a goal to achieve. Some of the examples of this need are writing books, climbing a mountain, running a marathon, managing business, and so on.

Generally, these hierarchies are not progressed step-by-step, one at a time, as described above, but they are, quite often, satisfied two or three at a time in our daily lives. On the other hand, many followers of Maslow's theory have added more levels to the hierarchies such as knowledge needs for level 6, which is a kind of desire to know, and curiosity and aesthetic needs on level 7, which is seemingly a wish of beauty and concern about how others see oneself.¹⁵⁵ Above these is devotional needs, which has been recognized through very specific individuals as having a firm faith in one's religion or ideology so that the individual might sacrifice for the religion or ideology, such as suicide bombing or martyrdom in Christian history. This need could be appended as the 8th hierarchy asserted by the writer in his book.

¹⁵⁵DaPaul H. Kim, *The Principles of Marketing*, (Yan Ji, China, YUST Press, 2000), 55.

Diagram 3

Appended Maslow's Theory of Hierarchy Needs



Therefore, the categories are: (1) physiological; (2) security; (3) social; (4) esteem; (5) self-actualization; (6) knowledge; (7) aesthetic; and (8) devotional needs.

McClelland proposes the “Acquired-Needs Theory” known as the “Three-Needs Theory,”¹⁵⁶ which states an individual's specific needs are acquired over time and are shaped by one's life experiences. Most of these needs can be classified as achievement, affiliation and power. A person's motivation and effectiveness in certain job functions are influenced by these three needs.¹⁵⁷

¹⁵⁶Robbins, 1997, 101-102.

¹⁵⁷Stroh, 2002, 66-67.

*Comparison of Business Leadership and Spiritual Leadership*¹⁵⁸

In general, people might say that business leaders and spiritual leaders must have the same roles and the same quality. However, this is not true. They may have similar duties but their qualities are quite different and so is the process they go through to become a leader. Being a leader in the church has always required strength and faith that is beyond human ability. This has to come from God. A business leader does not necessarily have to have this faith or strength to run a business, but he does need the knowledge and personality to lead the followers in his organization.

Spiritual leaders are not elected, appointed, or created by synods or churchly assemblies. God alone makes them. One does not become a spiritual leader by merely filling an office, taking course work on the subjects, or resolving in one's own will to do the task. A person must qualify to be a spiritual leader. Often truly authoritative leadership falls on someone who years earlier sought to practice the discipline of seeking first the kingdom of God. Then, as that person matures, God confers a leadership role, and the Spirit of God goes to work through him. When God's searching eye finds a person qualified to lead, God anoints that person with the Holy Spirit and calls him or her to a special ministry (Acts 9:17; 22:21) as it has been proven through many leaders in the Bible such as Moses, David, Nehemiah, Jesus and Paul.

The difference between business leadership and spiritual leadership can be seen in the following chart:¹⁵⁹

¹⁵⁸J. Oswald Sanders, *Spiritual Leadership*, (Chicago, IL: Moody Press, 1994), 18.

¹⁵⁹Robbins, 1998, 403-405.

Chart 7

Business Leadership/Spiritual Leadership

Business	Spiritual
Self-confidence	Confidence in God
Knows men	Also knows God
Makes own decisions	Seeks God's will
Ambitious	Humble
Creates methods	Follows God's example
Enjoys command	Delights in obedience to God
Seeks personal reward	Loves God and others
Independent	Dependent on God

People without leadership skills do not become great leaders at the moment of conversion. Yet, a review of the history of the church reveals that the Holy Spirit sometimes releases gifts and qualities that were dormant beforehand. God qualified and utilized the disciples of the Lord, such as Peter, John, Mark, and others for kingdom business. Jesus said to his disciples who were fishers, "I will make you fishers of men." and he made them so.

*Situational Leadership*¹⁶⁰

"Situational Leadership," of which the basic idea is "Different Strokes for Different Folks," implies that a situational leader changes his style depending on the person he is working with and the situation. This leader may be called an eclectic

¹⁶⁰Robbins, 1998, 403-405.

manager, named at first in the book, *Life-Cycle Theory of Leadership* by Paul Hersey and Kenneth Blanchard in the late 1960's.¹⁶¹

Before studying situational leadership, it would be good to define several terms used as the fundamental norms for it. Ability is the knowledge, experience, and skill that an individual or group demonstrates in a particular task or activity. Willingness has to do with confidence, commitment, and motivation to accomplish a specific task or activity. Readiness levels are the different combinations of ability and willingness that people bring to each task. The amounts of ability and willingness, from very high to very low, form four benchmark levels of readiness.¹⁶² Readiness Situational Leadership is based on the premise that followers are at different readiness/development levels for different tasks they perform. Readiness is defined as the willingness, confidence, and ability to do the particular task.

With leadership match based on the readiness level, the leader that follows the concept of situational leadership will match the readiness level with the appropriate leadership style. Leadership styles vary according to the amount of relationship behavior and task behavior that the leader uses with the follower for a particular task. This is a term that can be applied generically to a style of leadership, but that also refers to a recognized, and useful, leadership model. In simple terms, a situational leader is one who can adopt different leadership styles depending on the situation. Most of us do this in our dealings with other people: we try not to get angry with a nervous colleague on their first day. We share tasks with some people more than others because we know they will forget otherwise.

¹⁶¹Ken Blanchard, Patricia Zigarimi, and Drea Zigarimi, *Leadership and the One Minute Manager*, (New York, NY: William Morrow and Company, Inc., 1985), 6, 27.

¹⁶²Paul Hersey, *The Situational Leader*, (Escondido, CA: Center for Leadership Studies, 1984), 59-66.

With such a new idea, Blanchard and Hersey created a model for Situational Leadership using different terms, but with the same diagrams that allow us to analyze the needs of the situation we are dealing with, and then adopt the most appropriate leadership style. It's proved popular with managers over the years because it passes the two basic tests of such models: it is simple to understand, and it works in most environments for most people. The model doesn't just apply to people in leadership or management positions; we all lead others at work and at home, even at the church.

Leadership Behavior¹⁶³

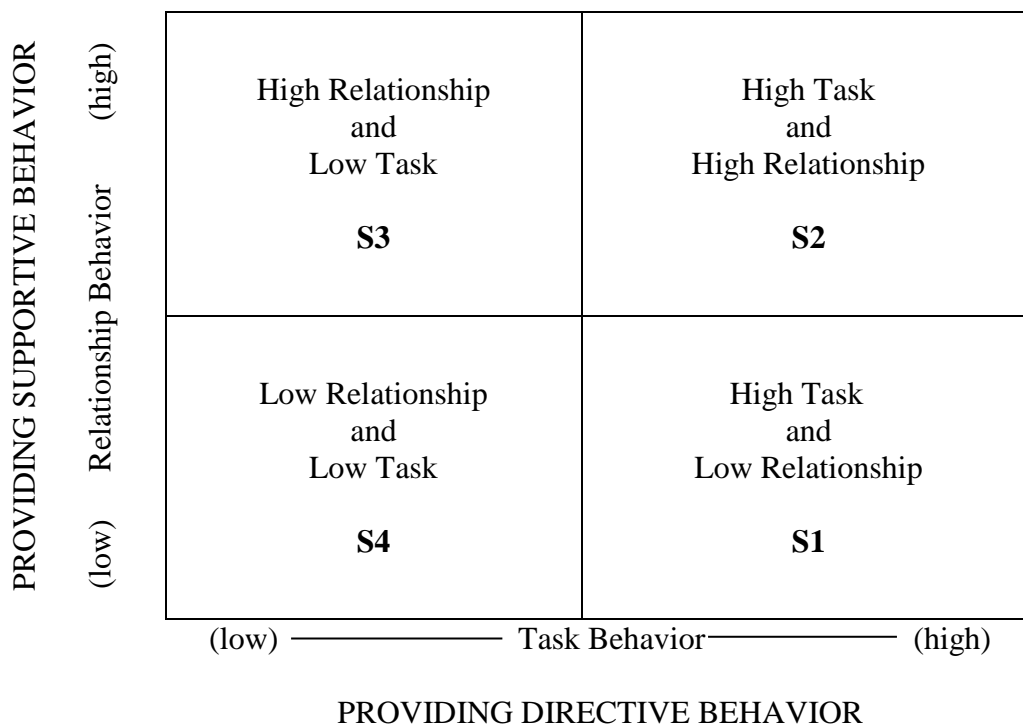
Leadership style is how we behave when we are trying to influence the performance of someone else. Leadership style is a combination of directive and supportive behavior.

Directive behavior involves clearly telling follower(s) what to do, how to do it, when to do it, and then closely monitoring their performance. Supportive behavior involves listening to follower(s), providing support and encouragement for their involvement in problem-solving and decision-making.

Blanchard and Hersey characterized leadership style in terms of the amount of direction and of support that the leader gives to his/her followers, and so created a simple grid:¹⁶⁴

¹⁶³Blanchard, 1985, 27.

¹⁶⁴Hersey, 1984, 35-39.

Diagram 4**Blanchard and Hersey Grid**

The terms used in this grid, S1, S2, S3, and S4 represent the following: S1 (high directive and low supportive behavior: telling, guiding, directing and establishing); S2 (high directive and high supportive behavior: selling, explaining, clarifying and persuading); S3 (high supportive and low directive behavior: participating, encouraging, collaborating and committing); and S4 (low supportive and low directive behavior: delegating, observing, monitoring and fulfilling).¹⁶⁵

Directing (S1)¹⁶⁶ is described as the leader provides specific direction and closely monitors tasks and accomplishments. Therefore, directing leaders define the roles and tasks of the 'follower', and supervise them closely. Decisions are made by the leader

¹⁶⁵Hersey, 1984, 59-66.

¹⁶⁶Blanchard, 1985, 30.

and announced, so communication is largely one-way. It is applicable to a beginner(s) who is eager to learn and has passion on the job assigned to him. Sometimes, it is necessary to apply this style when we have to decide quickly about an urgent matter with which we have to deal.

Coaching (S2)¹⁶⁷, which combines both direction and support, states that the leader continues to direct and closely monitor task accomplishments, but also explains decisions, solicits suggestion and supports progress. It means that leaders still define the roles and tasks, but seek ideas and suggestions from the follower. Decisions remain the leader's prerogative, but communication is much more two-way. It is more useful for a follower(s) somewhat trained on skill(s) for his job because initial excitement has worn off, and it motivates follower(s) because he could be content with the need of socialization.

Supporting (S3)¹⁶⁸ is defined as the leader who facilitates and supports the followers' efforts toward task accomplishment and shares responsibility for decision-making with them. Leaders pass day-to-day decisions, such as task allocation and processes, to the follower. The leader facilitates and takes part in decisions, but control is with the follower. It is much more humanitarian because the follower is encouraged more and their need for esteem is satisfied since their competencies and accomplishments are recognized by their boss.

Delegating (S4)¹⁶⁹ is the most effective and recommended leadership style in terms of productivity and motivation. This is the goal leaders should achieve and apply to work at all kinds of organizations, and it can be clarified that the leader turns over

¹⁶⁷Blanchard, 1985, 34.

¹⁶⁸Ibid., 30.

¹⁶⁹Ibid., 30.

responsibility for decision-making and problem-solving to the follower. Therefore, leaders are still involved in decisions and problem-solving, but control is with the follower. The follower decides when and how the leader will be involved. By adopting this leadership style, the leader can get the highest accomplishment of the task assigned to the follower, and the follower will have job-satisfaction and will enjoy life because their needs of esteem and achievement are met. Effective leaders are versatile in being able to move around the grid according to the situation, so there is no one right or best leadership style. However, we tend to have a preferred style, and in applying Situational Leadership we need to know which one is for us.

Development Level¹⁷⁰

Clearly the right leadership style will depend very much on the person being led, the follower, so the leader should know which style he needs to apply for each specific follower. In order to decide the style he will take, he has to diagnose the follower's situation in terms of competence and commitment. This skill of diagnosing a situation before he acts is the key to being a situational leader. For this diagnosis, Blanchard and Hersey extended their model to include the Development Level of the follower. They said that the leader's style should be driven by the Competence and Commitment of the follower, and came up with four levels:¹⁷¹

¹⁷⁰Blanchard 1985, 43.

¹⁷¹Ibid., 50.

Chart 8**Development Levels of Followers**

D4	High Competence High Commitment	Experienced at the job, and comfortable with their own ability to do it well. May even be more skilled than the leader.
D3	High Competence Variable Commitment	Experienced and capable, but may lack the confidence to go it alone, or the motivation to do it well / quickly
D2	Some Competence Low Commitment	May have some relevant skills, but won't be able to do the job without help. The task or the situation may be new to them.
D1	Low Competence Low Commitment	Generally lacking the specific skills required for the job in hand, and lacks any confidence and / or motivation to tackle it.

Development levels are also situational. Someone might be generally skilled, confident and motivated in his job, but would still drop into Level D1 when faced with a task requiring skills he does not possess. For example, many managers are D4 when dealing with the day-to-day running of their department, but move to D1 or D2 when dealing with a sensitive employee issue.

Chart 9**Development Level and Appropriate Leadership Styles**

Development Level	Appropriate Leadership Style
D1 Low Competence High Commitment	S1 Directing Structure, organize, teach, and supervise
D2 some to Low Competence Low Commitment	S2 Coaching Direct and support
D3 Moderate to	S3 Supporting

High competence Variable commitment	Praise, listen, and facilitate
D4 High Competence High commitment	S4 Delegating Turn over responsibility for Day to-day decision making

As the conclusion of this theory, a form matching between development level and appropriate leadership style is illustrated as follows: **S1** (high directive and low supportive behavior); **S2** (high directive and high supportive behavior); **S3** (high supportive and low directive behavior); and **S4** (low supportive and low directive behavior).¹⁷²

“Situational Leadership”¹⁷³ “emphasizes three golden rules in order to be effective: goal setting, praise and reprimand. Goal setting and the analysis of development level go hand in hand. At the same time, understanding a person’s development level can help managers develop more reasonable performance. Praise, on the other hand, is the key to developing a follower. By praising, we can gradually change our leadership from the directive styles of directing and coaching to the nondirective supporting and delegating styles. The last is reprimand for D4 and D3 and occasionally D2 who are competent and committed but whose performance lately has not been up to par. Reprimand is not a training tool but a way to deal with motivation and attitude problems and should be applied to someone who has lost interest in a task. It can be summarized as the following:”¹⁷⁴

¹⁷²Blanchard, 1985, 56, 68.

¹⁷³Ibid., 78-79.

¹⁷⁴Blanchard 1985, 81.

Goals start performance in the right direction and permit a manager to analyze a person's competence and commitment (development level) to perform well.

Praising fosters improvements in the development level of individuals and permits a manager to gradually change his leadership style from more direction (directing) to less direction and more support (coaching and supporting) to less direction and less support (delegating).

Reprimand stops poor performance and may mean that a manager has to gradually move back from less direction and less support (delegating) to more support (supporting) or more direction (coaching and directing). This situational leadership theory is a distinguished one, and there is no argument about whether it is useful, but one thing that must be pointed out is that it considers only two factors: follower's readiness and passion for the task given to him or her. As given emphasis on the situation, it is surprising that gender is a variable that has not been considered. The working environment (group atmosphere) is undoubtedly affected by all female/all male/mixed sexed groups as indeed are dominant organization cultures.¹⁷⁵ Therefore, it is not applicable to all kinds of situations. It is reasonable to ask whether the general principles or specific characteristics of leadership process are affected by culture or subcultural differences.¹⁷⁶ As it is described, "Situational Leadership is not something we do to follower(s) but something we do with them."¹⁷⁷ We have work with followers who have different backgrounds in culture, degree of education, economic status, marital status, and so on, which influence their mentality, ethics and morals, attitude and behavior in implementing their tasks. This is true for all groups that work together no matter if it is a

¹⁷⁵Wilson, 2001, 110.

¹⁷⁶Chemers, 1997, 114.

¹⁷⁷Blanchard, 1985, 56, 78-79.

profit oriented group or not. As the theory, “Hierarchical Need,” asserted by Abraham Maslow indicates, people have different desires according to the situation they live in or the kind of socio-economic status they hold.

On the other hand, as McGregor declared, “there are two kinds of people and societies who are X type, negative and passive in applying to situations they face. The Y types are positive and have initiative in working and participating in society. We might compare them in a democratic society with communist and autocratic countries.”¹⁷⁸ This idea or concept has been proven through the research “Theory Z” done by William Ouchi as shown in a comparison chart above. Especially in the church context other factors listed above should be considered and different leadership styles should be applied depending on what situation the leader is facing.

Leaders have to be flexible and change their style according to the situation and people they work. Jesus used a kind of situational leadership. At first he directed his disciples to listen and watch what he did. Then he put them in situations - like the storm on the sea - where they were clearly beyond themselves. At that point, he became a coach, offering continued direction and support. Later he sent them out to teach, preach and heal as his representatives. They went out somewhat timidly, but came back with great joy when they saw powerful results. Finally, after months of development, success and failure, he prepared to go away and delegated the ongoing task to them.¹⁷⁹

Three of the leaders in the Old Testament selected as exemplary models for this dissertation were in homogeneous context. They did not need to be flexible and change styles depending on their situation, but Jesus Christ and Paul ministered in various

¹⁷⁸Stodgill, 1974, 371-375.

¹⁷⁹Ford, 1991, 286.

situations and cultural circumstances. They applied different leadership styles according to the kinds of people or culture they were speaking or preaching to or evangelizing, even using diversified terms, parables and allegories. Jesus Christ applied these four leadership styles depending on the context and situation he met in his ministry.

Jesus applied style one, directing, when he sent out the twelve (Matt. 10:5-10).

“These twelve Jesus sent out with the following instructions: Do not go among the Gentiles or enter any town of the Samaritans.....take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.” He also implemented the role of coaching for healing a boy with a demon.

When they came to the crowd, a man approached Jesus and knelt before him. ‘Have mercy on my son,’ he said. ‘He has seizures and is suffering greatly.....I brought him to your disciples, but they could not heal him.’ ‘O, unbelieving and perverse generation,’ Jesus replied, ‘how long shall I stay with you? How long shall I put up with you?’Jesus rebuked the demon, and it came out of the boy, and he was healed at that moment. Then the disciples came to Jesus in private and asked, ‘Why couldn’t we drive it out?’ He replied, ‘Because you have so little faith’ (Matt. 17:14-20)

We can learn how to support our followers in any kind of situation through a context, such as walking on the water.

When the disciples saw him walking on the lake, they were terrified. ‘It’s a ghost,’ they said, and cried out in fear. But Jesus immediately said to them: ‘Take courage! It is I. Don’t be afraid.’ ‘Lord, if it’s you,’ Peter replied, ‘tell me to come to you on the water.’ ‘Come,’ he said. But when he saw the wind, he was afraid and, beginning to sink, cried out, ‘Lord, save me!’ Immediately Jesus reached out his hand, he said, ‘why did you doubt?’ (Matt. 14:26-31)

Most mature leadership may be identified as delegating behavior. This is seen on the occasions when the disciples were trained enough to take care of something they were asked to do and were mature in faith. “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name

of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matt. 28:18-20).

Summary

Situational leadership is concerned about people and concerned about results and behavior in a manner where all parties win.¹⁸⁰ In developing a leadership model in order to fit Korean churches and China mission field in the 21st century, these theories, pastoral leadership and business leadership, of which especially situational leadership, must be applied because it is necessary to combine them. This implies that pastoral leadership is not enough to be adapted for diversifying and changing societies, even though it is a church context. It has been recognized and understood by us through studying the leadership of Jesus Christ, who is the most exemplary model in Christian leadership and ministry we ought to follow.

¹⁸⁰Hersey, 1984, 122.

Chapter 3

BIBLICAL FOUNDATION FOR LEADERSHIP

Leadership theories were discussed in chapter two. This chapter will focus on five of the best leaders in the Bible. A model is a pattern of already existing events or persons we can learn from and therefore repeat.¹⁸¹ There are many exemplary models in the Bible such as Moses, David and Nehemiah in the Old Testament, and Jesus and Paul in the New Testament, who had common features and characteristics in the process of becoming leaders. The author will limit illustrations and explanations on the topics related to the leaders listed above.

Common Features in Leadership

“The purpose of the call is that the one summoned might participate in and enjoy the blessed benefits of God’s redemptive purposes and participate in the Great Commission to reach the world for Christ.”¹⁸² God said in Exodus 6:7, “I will take you as my own people and I will be your God.” Again, in Exodus 33:19, “I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion” In Deuteronomy 6:37, “He loved your forefathers and chose their descendants after them.” In Deuteronomy 7:6, “The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.” John 15:16 says, “You did not choose me, but I chose you and appointed you to go and bear

¹⁸¹Hersey, 1984, 10.

¹⁸²Hayford, 1994), 9.

fruit - fruit that will last.” Ephesians 1:4 states, “He chose us in him before the creation of the world to be holy and blameless in his sight.” According to Sanders,

Spiritual leaders are not elected, appointed, or created by synods or churchly assemblies. God alone makes them. One does not become a spiritual leader by merely filling an office, taking coursework on the subjects, or resolving in one’s own will to do a task. A person must qualify to be a spiritual leader. Often truly authoritative leadership falls on someone who years earlier sought to practice the discipline of seeking first the kingdom of God. Then, as that person matures, God confers a leadership role, and the Spirit of God goes to work through him. When God’s searching eye finds a person qualified to lead, God anoints that person with the Holy Spirit and calls him or her to a special ministry (Acts 9:17; 22:21).¹⁸³

A calling of God’s people for His ministry is done completely by God’s will and plan, and it is God that allows someone not only to get a license for preaching or ministry but also gives someone interest in a task(s), keep passion on that task or bear a sympathetic heart to certain people whom shall be cared by him, qualify in terms of quality and ability in order to minister, and be pleased with implementing that task being thought most worthy for one’s life. “When we obey the Holy Spirit’s promptings things begin to happen; we become God’s instruments to accomplish his plan and purposes in building his Kingdom. In the process, he is building in us leadership qualities that will make us strong enough to meet the challenges.”¹⁸⁴

Sometimes the call comes to the unexpected persons, in the most unexpected ways. If God chooses to do so, he will call the educated or the uneducated, the addict or criminal, the professional or unprofessional.¹⁸⁵ But, a scenario from being chosen to completion of one’s ministry is the same pattern because it was totally done by God and its superficial pattern is: (1) being chosen by God; (2) being called through an event

¹⁸³Sanders, 1994, 18.

¹⁸⁴Hayford, 1994, 30.

¹⁸⁵Hayford, 1994, 30.

planned by God; (3) being trained under God's scheme; and (4) implementation led and involved by God.

The following procedures (steps) of calling and completion of the task(s) done by only God include:

1. God gives a person interest in (concern) for a task or a matter that God plans to do.
2. God trains and educates the servant in order to achieve the goal if necessary.
3. God leads the servant being able (changing environment and situation) to handle the task.
4. God orders the servant (or makes the servant aware of the task that the servant must do) to implement the task and grants the servant an opportunity to work.
5. God provides coworkers and resources that the servant requires in order to achieve the goal.
6. God eventually completes the task even if the servant has trouble in the process of implementing ministry.
7. Therefore, everything is undertaken by God whom only should be glorified after the task being complete.

Moses was rescued (chosen by God) by Pharaoh's daughter (Ex. 2:5-9) when he was thrown into the Nile River as a son of a Hebrew who should be killed, but God saved him on purpose. Reminding his identity as a Hebrew (Ex. 2:11-12) was a symbol of assessing a task, a calling that he had a sympathetic heart to his people, when he observed his people fighting each other. Moses was trained for forty years in the wilderness (Ex. 2:21-22) after being called to rescue his people from slavery in Egypt and his training under Jethro benefited his leadership in leading people in the wilderness. The task given

to Moses by God was to rescue his people and lasted forty years as described in Exodus chapters 3 to 40. It was done by God's grace and his involvement through which Moses recognized his calling and confessed his calling as chosen by God (Num. 16:28).

David was an ordinary boy neglected by his father, Jesse, when Samuel was looking for the next king of Israel to ordain (I Sam. 16:11), a shepherd loyal to his father and not qualified to be the king of Israel but chosen by God to be ordained by Samuel (I Sam. 16:12-13) and given a task through an event fighting against Goliath (I Sam. 17:12-26) that was a calling to him. He had a sympathetic heart to his country and anger toward the Philistines when the Israelites, including King Saul (I Sam. 17:24-29), were in fear of enemies. David was trained under Saul and that became an advantage to lead and govern his country (I Sam. 18:1-31:13). Finally, he completed his task of protecting and enhancing his country as written in II Samuel.

Nehemiah was chosen and appointed by God as a cupbearer to King Artaxerxes (Neh. 1:11), and his calling was revealed when he was informed about his brothers. He felt sorrow with the news, and his heart was full of compassion on his people and country (Neh. 1:2). He was trained in the citadel of Susa (Neh. 1:1) and that helped to prepare him to lead his people when he organized them in order to rebuild the wall of Jerusalem that was burnt and destroyed by enemies (Neh. 3:1-6:15). The ministry imposed him was to rebuild the wall of Jerusalem and to get recovery of faith to God, Jehovah, whom their forefathers obeyed through the task (Neh. 3:1-32).

Jesus was chosen by God in terms of appearing to the public as the Messiah, the Savior (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23; John 1:29-34) and called for the task by God recognized as the Lamb of God who takes away the sin of the world (John 1:29). He went into the desert where he trained in fasting for forty days while being tempted by

Satan, in order to be filled with the Holy Spirit to lead his whole ministry (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13). His ministry of rescuing God's people from the world where his chosen sons and daughters are living with sinful natures and burdens caused by their sins was begun after the forty-day training until the end of his earthly life as it is described in the four gospels. Though Jesus was conceived of the Holy Spirit, he did not commence his public ministry of preaching, teaching, and working miracles until after he had been anointed with the Holy Spirit from on high. This took place when he was baptized in the water by John the Baptist. "When he had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and alighting upon him" (Matt. 3:16). It is evident that he relied upon the Holy Spirit's anointing for power and for guidance in his ministry.¹⁸⁶

As vindicated by Paul himself on his apostleship and the issue of appointment as a servant of the Lord in his epistles such as Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Timothy, and Titus, Paul (previously named Saul) was chosen and employed by God by using Ananias on the road to Damascus (Acts 9:3-12) and given a task of rescuing Gentiles from darkness by spreading God's words to them (Acts 9:15). He was baptized and filled with the Holy Spirit for the ministry which was a spiritual war against evil things and evil doers (Acts 9:19-20), even though many members of the early churches argued for that. Paul had a sympathetic heart toward Gentiles who had never heard about Jesus Christ in whom everyone can be saved. His passion to spread the gospel to the Gentiles is recognized in Acts 9:1-28:31 and his

¹⁸⁶Hayford, 1994, 103.

epistles. He trained for three years in the Arabian Desert (Gal. 1:17-18), and his ministry lasted until his martyrdom, as written in the book of Acts and his epistles.

Leaders Chosen to Shame the Strong

“God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong” (I Cor. 1:27). As it is written, God chose an ordinary person or a weak one to shame the wise or the strong of the worldly power. “And to whom is all the desire of Israel turned, if not to you and all your father’s family?” (I Sam. 9:20). Saul answered, “But am I not a Benjamite, from the smallest tribe of Israel, and is not my clan the least of all the clans of the tribe of Benjamin? Why do you say such a thing to me?” (I Sam. 9:21). Samuel said to all the people, “Do you see the man the Lord has chosen? There is no one like him among all the people” (I Sam. 10:24).

Moses was chosen to shame Pharaoh, the king of Egypt, who had power to control the largest country in those days (Ex. 7:1-14:31). God said to Moses, “I have made you like God to Pharaoh” (Ex. 7:1) and let him defeat many enemies surrounding and living where the Israelite would go. Before being chosen as the leader of the Israelites to lead them out of Egypt, Moses was a shepherd and that was one of the lowest social positions in those days in the middle-east area. He did great works that shamed not only Pharaoh but also many enemies in his journey as written in Exodus.

Before being chosen, David was an ordinary teenage boy working with his sheep and livestock in the field without any training of Marshall art or education as a shepherd, the lowest occupation in those days (I Sam. 16:12-13), and was chosen to defeat a famous warrior and the best military commander among the Philistines. David shamed many

enemies and kings of neighboring countries in his days as written in Second Samuel and First Kings.

Nehemiah was just an official of the citadel of Susa serving wine to King Artaxerxes (Neh. 1:1), but was chosen to shame the Gentiles, Sanballet, an official of the Horonites, and Tobia, an official of Ammonites, who disgraced God. Nehemiah was neither a warrior nor a high official with training to lead people in the great task rebuilding Jerusalem.

Jesus, son of Joseph and Mary, born in Bethlehem and raised in Nazareth of Galilee (Matt. 1:16-23) was a carpenter (Matt. 13:55; Mark 6:3) and the Son of man (Matt. 8:20), but chosen to shame the authorities of religion and government such as the Pharisees, Sadducees, Priests, and Kings on behalf of the Kingdom of God in quarrels against them with wisdom given by his Father God as illustrated in the four gospels. He destroyed the world of Satan and defeated evil things done by devils in order to save the chosen sons and daughters of God. As written in the gospel of John 21:25, “Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.”

Paul was a brutal persecutor to Christians (Acts 8:1-3; 9:1-2) and a loyal Jew to Jewish tradition (26:4-7), but chosen to shame the Pharisees, the Greeks in Athens (Acts 17:16-34) and King Agrippa (Acts 26: 1-32). He spread the gospel around Asia as written in Acts 8:1 to 28:28. As illustrated in the epistles, Paul had hard times in his ministry. He was not an apprentice, neither chosen nor trained by Jesus. He defended his apostleship in his epistles and called other disciples “super disciples” (2 Cor.11:5). He did great works for the Kingdom until his martyrdom.

Preparation for Ministry

Moses was 80 years old when he was called for his ministry (Ex. 7:7) and before that he lived in the palace of Pharaoh where (Ex. 2:11) he learned how to govern a country. His life training of leadership and taking advanced education in the palace of the most developed country in the world in those days gave him many advantages for leading the Israelites in the desert. His education made it possible for him to write the Torah and teach it to the Israelites.

Though David was a young shepherd (I Sam. 16:2), his skill in throwing a stone gained through his daily job was used as a treasure (I Sam. 17:49), which made him a hero and to become the king of Judah (II Sam. 2:4) and of Israel (II Sam. 5:3). His on-the-job training under Saul benefited him to lead and govern his country at the young age of thirty (II Sam. 5:4). His talent in playing the harp was applied to expel an evil spirit from Saul (I Sam. 16:14-23; 19:9-10) and this talent encouraged him to write many Psalms with music (Ps. 54, 59). His given occupation as a shepherd living in the desert (I Sam. 16:11, 13), supported him to be a great warrior (I Sam. 17:17–II Sam. 24:25) and helped him later escape from Saul because David was familiar with the wilderness in Palestine (I Sam. 19:1–27:12).

Nehemiah learned a great amount as cupbearer to the King by observing how a king leads a country (Neh. 1:11). His experience in the palace of Susa helped him to be a leader of Jews and to rebuild the wall of Jerusalem under his leadership (Neh. 2:11-6:19). He was a trustworthy person to King Artaxerxes so that he was allowed to return to Jerusalem and lead his people in the task he eagerly wished to achieve (Neh. 2:1-9).

Jesus was born in Bethlehem of Judah (Luke 2:4-7) but raised in Nazareth as a carpenter under his earthly father Joseph (Matt. 2:22-23). His background growing up in

Galilee and being a handcrafter (Matt. 13:55) seems nothing beneficial to his ministry, but it supported his work effectively in terms of understanding not only the Gentiles' culture and their ways of thinking and living, but also of others, such as Roman officials and the authorities of religion and Jewish officials working under the ruling of the Roman Empire.¹⁸⁷ His study of the Old Testament in his young age (Luke 2:41-52) as a Jew made him an excellent debater against the Scribes, Pharisees, Sadducees and other religious leaders and a great preacher to the people (Matt. 5-7, 12, 15, 16, 19, 22, and related passages in other gospels). Ford states,

The diversity of Paul's background was merit for his ministry in spreading the gospel to the Gentiles. He was a Greek and Aramaic speaking Jew, a student of the scholar, Gamaliel, and Pharisee (Acts 21: 42-22: 3), so that he understood the Old Testament and could compare the teachings of the Old Testament and the New Covenant, salvation through only Jesus Christ and belief. He grew as a Jew of Diaspora in Tarsus of Gilicia which was a great advantage for his ministry toward Gentiles who spoke Greek and he was familiar to the Greek culture.¹⁸⁸

His skill, making tents, was useful for his ministry when he journeyed as an itinerant preacher (Acts 20:34). "Paul relied on a variety of resources, background, traditions, gifts, colleagues, and the Lord himself to spread the gospel message."¹⁸⁹

Characteristics Given by God

In order to utilize the leaders for God's ministry, he called them in accordance with his will and plan and assessed a task(s) depending on the situation they faced. Purposely, he did not try to employ them but gave them gifts, adequate characteristics and abilities for better implementation of their job.

¹⁸⁷Leighton Ford. *Transforming Leadership*. (Downer Grove, IL: Inter Varsity Press, 1991) 237.

¹⁸⁸*Ibid.*, 281.

¹⁸⁹Helen Doohan, *Leadership in Paul*, (Wilmington, DE: Michael Glazier, Inc., 1981), 165.

One of the most outstanding features the leaders had was submission to God in their devotional life. The leaders chosen by God were absolutely his servants and therefore they always submitted to God whenever they executed their task(s). They followed God's leading no matter how hard it was to obey or unfavorable to them.

LePeau comments,

Although Moses was frustrated to rescue his people from the slavery of Egypt, he obeyed God's command even though he made excuses four times not to go to Egypt. In his ministry, he began to learn how to follow. In Exodus 3, he took matters into his own hands, and in chapter 4, he asked permission of his father-in-law to leave to go to Egypt. He put himself under Jethro's authority and so was allowed to go with his blessing (Ex. 4:18).¹⁹⁰

As we acknowledge through Exodus 3:1-4:26, not only at the initial stage of his ministry but also while he led his people in the desert he always asked God how to do what he faced and obeyed Jehovah's instructions.

David was the most submissive servant to God among the leaders in the Bible as written in I and II Samuel. He always asked God before going to war and followed God's answers (II Sam. 2:1; 5:19, 23; I Chr. 14:10, 14 and others), and he was perfectly submissive to God's leading while he brought the Ark of God's covenant (II Sam. 6:1-15) and to the permission of God not to build the temple for God in which he intended to place the Ark of God's covenant (I Chr. 22:8, 28:3). He never opposed God's words and always conformed to his command no matter how hard to follow (II Sam. 12:13-14; 15:26). In the Psalms he wrote his faithful submission to God (Ps. 23 and many).

Dissimilarity of Nehemiah's characteristics with others in his days was to submit to God with a faithful heart. When he heard the bad news about his tribe and the wall of Jerusalem, he prayed to God and asked what to do for such a crisis (Neh. 1:4-11). He

¹⁹⁰Andrew T Le Peau. *Paths of Leadership*. (Downers Grove, IL: InterVarsity Press, 1983), 41.

confessed, “because the gracious hand of my God was upon me, the king granted my request” (Neh. 2:8) about the result of his plea to King Artaxerxes. When he faced difficulties, such as Sanballat’s anger with the news of rebuilding Jerusalem’s wall, Nehemiah prayed and followed what God wanted him to do (Neh. 2:4-4:4-9).

Jesus always said to his followers, “I am doing what my Father wants me to do.” “I do exactly what my Father has commanded me” (John 14:31). He conformed to God even to die, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will” (Matt. 26:39; Mark 14:36; Luke 22:42). “Shall I not drink the cup the Father has given me?” (John 18:11). The earthly life of Jesus was to manifest the will of God and fulfill the words of the Father, “Later, knowing that all was now completed, so that the Scripture would be fulfilled” (John 19:28), he was submissive and his attitude to God Father was humble. Finally, he completed the Father’s command on the cross, “It is finished” (John 19:30).

Paul followed God’s leading from the beginning of his calling (Acts 9:1-19) and always submitted to him even if he had his own plan for his ministry or disagreed with the Lord, such as being sent as a missionary (Acts 13:2). He surrendered his will in his journey to Bithynia but passed by Mysia and went down to Troas where he was led by the Holy Spirit to implement what God suggested through a vision which was the answer to his prayer (Acts 16:6-10). While he ministered in Corinth, he was going to give up spreading the gospel, but he continued to preach and teach there by following the Lord’s leading (Acts 18:9-10). Paul went to Jerusalem compelled by the Holy Spirit, even though he did not know what was waiting for him, even death (Acts 20:22). Paul’s submissive attitude to God and his faith in Jesus Christ have been highlighted in vindicating words for his apostleship in most of the epistles.

Clear Vision and Ability to Focus on the Goal

“Good leaders have a vision; better leaders share a vision; the best leaders invite others to join them in spreading this vision.”¹⁹¹ The ideal leader combines vision with the kind of common sense that makes his vision a reality so the best leaders are visionary and practical. Many good leaders in the Bible fulfilled such criteria, one of which is having clear vision and the ability to focus on the right goals.

Moses had a clear vision on the task of entering Canaan that God promised to his forefathers. His effort was concentrated on that goal for forty years in the desert even though his people were unqualified to be blessed (Ex. 16:1-40:38). While he struggled with the calling to rescue his people from slavery life in Egypt under Pharaoh, God emphasized what he had to do and made him the leader for that task by showing mighty powers which come from almighty God (Ex. 3:1-14:31). Through this experience, Moses received a clear vision and set a firm goal to achieve it.

David was another leader who had vision for his people and the Lord. He acknowledged the task given him (I Chr. 11:1-29:30) and did his best to serve his country and the Kingdom of God. He started his work, expanding his territory, immediately after being ordained by the Israelites and recognized what God would do through his family and himself in accordance with God’s covenant (II Sam. 7:1-29). He concentrated on what he was supposed to do as called by the Lord. He was a talented king as indicated in the Bible, not only a warrior (I Sam. 17:4-54), but also a musician (I Sam. 16:23), a prophet (Acts 2:29-30) and a psalmist (Ps. 51 and others).

¹⁹¹Bob Briner and Ray Pritchard. *The Leadership Lessons of Jesus*. (Nashville, TN: Broadman & Holman Publisher. 1997), 91.

Nehemiah's vision was to build the wall of Jerusalem (Neh. 2:5), which implied the recovery of Jewish faith to Jehovah and strength for them (Neh. 1:6-11) and to return there in order to live with his people. He asked King Artaxerxes' permission to go to Jerusalem and build the wall, despite tough circumstances surrounding him (Neh. 2:10, 6:1-10).

Jesus had a vision, saving the world, given by his Father and for which he ministered on the earth for three years as written in the gospels. He recognized his task, being given a vision when he was baptized by John the Baptist, "Let it be so now; it is proper for us to do this to fulfill all righteousness." As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased" (Matt. 3:15-17). Jesus started his work immediately, preaching the gospel, "Repent, for the Kingdom of heaven is near" (Matt. 4:17). The life of Jesus aimed to grasp the cross on which he would die to redeem sinners to be saved in accordance with God's providence (Is. 42:6-7), proclaimed by John the Baptist (John 1:29) and himself (John 12:44-50). His birth and life was predicted to be the sacrifice for all in order to be the fulfillment of the Old Testament (Matt. 5:17), and he devoted his life to focusing on his task until death on the cross (Matt. 27:35-50; Mark 15:24-37; Luke 23:33-46; John 19:18-30) and resurrection for the triumph of God (Matt. 28:1-20; Mark 16:1-20; Luke 24:1-53; John 20:1-21:23). On the other hand, having a clear vision is revealed through his predictions (Matt. 16:21; 17:12; 20:17-19; Mark 8:3; 9:12; 10:32-34; Luke 9:22; 18:31-33; John 3:14; 13:21) on his sufferings, and Jesus kept going on his way to complete his goal despite the expected sufferings. Jesus laid the foundation for his vision when he promised, "I will make you fishers of men"

(Matt. 4:19; Mark 1:17), but that was only the beginning. Jesus carried his vision through his death and resurrection.¹⁹²

Doohan states,

Paul was called to be a servant who would spread the gospel about Jesus Christ, the redeemer of sinners, to the Gentiles under the leading of the Lord. “When God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles” (Gal. 1:15-16), as a missionary speaking Greek and Aramaic, he was faithful in his calling without any regret or disobedience in his troubled ministerial life. His personal qualities are strong and dynamic making him undoubtedly the focal point in the early Christian churches. Vision and commitment are always evident and exemplary in his words and responses.¹⁹³

Paul ended his life by being martyred in Rome for the gospel for which he was called as he confessed and spent his life spreading the good news through Asia and Europe (Acts 9:1-28:31).

Wisdom in Handling Complex Situations

“A leader must be calm in the storm, but a storm is always the true test of leadership. Leaders must be able to face opposition with equanimity and confidence. The ability to hold one’s own when faced with criticism builds tremendous confidence in followers.”¹⁹⁴

Hayford comments regarding a leader’s wisdom:

Often a leader faces situations where decisions must be made and there is no possible way, in the natural, to receive all the facts or information needed to make the right decision or to give the proper advice. This is when the gift of the word of wisdom or the word of knowledge can play an important role. The Holy Spirit exercises these gifts through anointed

¹⁹²Briner and Pritchard, 1997, 23.

¹⁹³Doohan, 1981, 164.

¹⁹⁴Briner and Pritchard, 1997, 52.

leadership to give them special insights into the situation. Practical wisdom comes through past experiences.¹⁹⁵

He goes on to state:

The gifts of the word of wisdom and the word of knowledge are often manifested in the exercise of anointed preaching and teaching. In an instant, the anointed preacher or teacher might find the gift of the discerning of spirits operating during a sermon or lesson, and this would enable him or her to address a critical need in the church body.¹⁹⁶

One of the causes for failure in leadership is the unwillingness to be open to wise counsel. Costly mistakes can be avoided when one will seek the advice of experienced, successful leaders. Openness to wise counsel will lead to accountability. Persons in places of leadership must be accountable to others. Pastors are accountable to church boards, their congregations and ecclesiastical overseers. They do not operate independently. Those in places of spiritual leadership should learn to be team players as well as leaders.¹⁹⁷

“An example of a great spiritual leader is Moses who was open to wise counsel found in Exodus 18 and seen in Exodus 1:18-32:19 and Numbers 20:10-11. Moses was wise in leading rebellious Israelites who demonstrated extraordinary reactions against him.”¹⁹⁸ Not only at three occasions, but also at many other times and places, Moses handled hardships wisely.

- (1) When he fled to the Midian desert (Ex. 2:11-15).
- (2) When the Israelites complained about Pharaoh’s approaching (Ex. 14:1-21).
- (3) When the Israelites grumbled against Moses for food (Ex. 16:1-9).
- (4) When they were thirsty (Ex. 17:1-6).
- (5) While they fought against the Amalekites (Ex. 17:8-13).
- (6) When Moses listened to Jethro’s advice regarding his heavy burdens he had to carry out (Ex. 18:19-24).

¹⁹⁵Hayford., 1994, 28.

¹⁹⁶Ibid., 107.

¹⁹⁷Hayford, 1994, 114.

¹⁹⁸Ibid., 64.

Like Moses, David also had experiences in handling undefeatable situations with wisdom God gave to him. Many psalms written by David show pictures the readers can imagine, such as the following occasions:

(1) When he defeated Goliath (1 Sam. 17:20-58), and appointed as a leader of a thousand (1 Sam. 18:14-16, 30).

(2) While he was wandering, escaping from Saul's plot to kill him (1 Sam. 19:1-27:12).

3) When he sinned (2 Sam. 12:1-23).

(4) While he fled because of Absalom's conspiracy (2 Sam. 15:13-18:15).

Indeed, Nehemiah was not the same level leader as Moses or David, but he also led his people with wisdom given by God in handling the task God ordered from the beginning of approaching King Artaxerxes to finishing his job, such as the following situations.

(1) When he asked King Artaxerxes to go to Jerusalem (Neh. 2:1-10).

(2) When he checked the wall the first time (Neh. 2:11-16).

(3) When Sanballat and Tobiah threatened the deployed soldiers, he prayed instead of fighting (Neh. 4:1-23).

"Jesus taught best in congenial settings conducive to learning while the Pharisees attacked him in a hostile manner at Mathew's home. Jesus was the ultimate counter-puncher; his opponents struck the first verbal blow, but he always struck the last."¹⁹⁹ "Jesus never lost sight of his core value, and yet he continually evaluated the present context and adjusted accordingly. The change Christ brought always occurred

¹⁹⁹Briner and Pritchard, 53.

within the context of the moment.”²⁰⁰ His wisdom always was recognized by his disciples and listeners while his ministry was done on the earth, even he let people, including the scribes and priests, be amazed because Jesus was known to them as a carpenter of Nazareth, but very smart in his controversy against the Pharisees and scribes.

That is illustrated in the four gospels as noted by Hayford:

In I Corinthians 9:20-22, Paul declares his flexible policy: Situational Leadership. He had Timothy, who was half-Jewish, to be circumcised so as not to offend the Jews, and thus to open the door to reach them with the gospel. But he refused to have Titus, a Greek, circumcised just to please the leaders of the Jerusalem church. To Paul, this act would have been a compromise, setting a precedent that could result in others falling from the gospel’s grace into legalistic bondage (Gal. 1:6; 3:1-9).²⁰¹

A leadership person who utilizes a variety of approaches is clearly identified in the correspondence. Paul is a powerful example as a religious leader, and offers a perspective on leadership that withstands the test of time. There are key insights into the appropriate exercise of leadership for the committed Christian who must deal continually with crisis, challenges, development and change.²⁰² “As an apostle, Paul exercises his leadership during a period of crisis in the early church. Not only is there opposition within the communities, but there is a swell the gradual separation of Christians from their Jewish roots.”²⁰³ In other sites Paul overcame many intolerable situations with wisdom God always granted.

(1) When he escaped in a basket (Acts 9:23-25).

(2) When he went to Jerusalem to discuss with other disciples regarding evangelizing pagans (Acts 15:1-2; Gal. 2:1-2).

(3) While he worked together with Priscilla (Acts 18:3-17).

²⁰⁰Ibid., 56.

²⁰¹Hayford, 1994, 53.

²⁰²Doohan, 1981, 165.

²⁰³Ibid., 166.

(4) When he vindicated Jesus in front of the Sanhedrin (Acts 23:11; 24:1; 10-21) and King Agrippa (Acts 25:23-26).

(5) When he advised the men in the storm (Acts 27:10-11).

Boldness in Decision Making

“A quality leader acts decisively when the occasion calls for it - decisively, not impulsively. A wise leader will build faith in those he leads by giving individuals greater and greater responsibility and latitude as they demonstrate greater and greater capability and understanding.”²⁰⁴

“Boldness builds leadership, but rashness destroys it.”²⁰⁵ “Boldness (parrhesia: par-rhay-see-ah) means frankness, candor, cheerful courage, and the opposite of cowardice, timidity or fear.”²⁰⁶ Boldness comes from confidence that is reflected in a leader’s message. So, a leader should be fully persuaded of the power of the gospel in order to bring salvation to all who believe and confidence is a reflection of the many years the leader has lived the victorious Christian life. But for Christian leaders, God gives wisdom in how to persuade people in order to lead his people to the best place, heaven, by utilizing his servants, leaders (Matt. 10:19). “But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you.”

As described above, a leader should demonstrate strong leadership with decisive acts and capability as Moses did in many occasions despite, without faith, his task was

²⁰⁴Briner and Pritchard, 1997, 110.

²⁰⁵Ibid., 153.

²⁰⁶Hayford, 1994, 104.

too hard to handle by a man. Moses always gathered courage to act decisively and motivate coworkers as the leader of the Israelites leaving Egypt and living in the wild.

In the narration of David, the second king of Israel, we can see not many plots are made by David, but very simple ones faithful through his leadership and life style as if by a foolish boy, but demonstrated very strong and decisive leadership in many troubled occasions. He gathered high courage when he faced King Saul who tried to kill him and motivated coworkers while he led his followers and the country.

Nehemiah was a courageous leader when he asked Artaxerxes about visiting Jerusalem and persuaded his people to rebuild the Jerusalem wall (Neh. 2:17-20) and to defend the opposition (Neh. 4:13-23). He courageously accused nobles and officials for not sharing their land with the poor so that Nehemiah let them promise to offer the land and make an oath to do what they promised in order to create a harmonious society by helping the poor live in Jerusalem and by inviting many social groups to his dinner table (Neh. 5:1-19). On the other hand, Nehemiah worked together with coworkers, but did not acquire any land for himself, so that coworkers were motivated for building the Jerusalem wall and city (Neh. 5:16-19).

There is no question that Jesus was the greatest courageous leader among leaders in the Bible, and it is not necessary to list the occasions that Jesus gathered in courageous manners and motivated followers through his ministry, because it is too many. We can be aware of this through his work from being baptized to ascending to the heaven written in four gospels. When he contradicted leaders such as priests, scribes, Pharisees, and teachers, he always vindicated his Messiah-ship, Lordship, courageously. In front of Pontius Pilates and the great priest he spoke very clearly about his Kingship of Kingdom without any fear of his death. Especially, in the last part of his ministry, for the prize

which they will be granted in heaven he motivated his disciples and followers to follow his commands, loving one another and sacrificing for spreading the gospel to the world, by demonstrating his love to them and being crucified on the cross.

As Paul mentions in his epistles and letters, he faced many unbreakable barriers in his traveling for the gospel, yet he always overcame those situations with his courageous manner that came from faith in Jesus Christ who changed Paul's life and gave him a call as an apostle for the Gentiles. Especially, in the book of Acts, chapter 23-26, he vindicated himself to governors, Felix and Festus, and King Agrippa with a courageous manner when he was on trial. Not only in the last part of his ministry, but also while he traveled to spread the gospel in Asia and Europe, Macedonia and Greece, he met many opponents and attacks from Jews and Gentiles, but he boldly spoke out about Jesus and his resurrection.

Ability to Persuade People

The ability of persuading people is one of the most important roles for leaders to achieve their goal(s) by persuading their followers what and why they have to do the task(s). Without understanding what and why they have to do the task(s), there is not an agreement and cooperation so that the result can be successful. In other words, leading people is persuading them. But, on the other hand, Christian leaders do not have to worry about the ability of persuading someone because as God promised with Moses to help how to speak in order to bring the Israelites out from Egypt, God will give wisdom in how to persuade people in order to lead his people to the best place, heaven, by utilizing his servants, leaders. In Exodus 4:10-16, Moses said to the LORD,

‘O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue.’ The LORD said to him, ‘Who gave man his mouth? Who makes him deaf or mute? Who gives him sight or makes him blind? Is it not I, the LORD? Now go; I will help you speak and will teach you what to say.’ But Moses said, ‘O Lord, please send someone else to do it.’ Then the LORD’S anger burned against Moses and he said, ‘What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and his heart will be glad when he sees you. You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.’

Moses’ ability in persuading people is evident in many occasions through his ministry, from Egypt to the wilderness. Moses persuaded the Israelites, at first, when he led them out from slavery, and afterward, while teaching the Ten Commandments and rules for keeping a holy life for the Israelites and all generations (Ex.; Lev.; Num.; Deut.).

David persuaded his brothers and King Saul when he approached Goliath whom the Israelites were afraid. While he was wandering, escaping from Saul’s plot to kill him (I Sam. 19:1-27:12), he persuaded counter parts so that he could escape from Saul and keep his life. David persuaded Abishai and his followers not to kill Shimei, even though Shimei trailed and cursed David while he escaped from his son, Absalom (II Sam 15:5-14; 19:18-23). When he brought the Ark, the people agreed on David’s suggestion (I Chr. 13:1-7) and due to his last advice to the Israelites to believe in and worship Jehovah, they bowed down to David and promised (I Chr. 29:20).

Nehemiah persuaded King Artaxerxes to let him visit Jerusalem and his people to rebuild the Jerusalem wall (Neh. 2:17-20). He also persuaded nobles and officials for sharing their land with the poor and the Israelites to participate in rebuilding the wall. His last persuading work was leading the people back to God by reading God’s Word.

“Jesus’ ministry on earth started with persuading John the Baptist when Jesus approached John in order to be baptized despite John’s refusal at first. Also, we can see Jesus’ ability to persuade people at many occasions, such as calling his disciples personally.”²⁰⁷ His life, in deed, was full of persuading people on behalf of letting him be known as the King of Israel, Messiah, and the Lord.

“As a leader, Paul defends, confronts, attacks, presents and argues. He forces the community to assess the implications of issues at stake by use of his gifts of persuasion, his literary and rhetorical skills. The situation is addressed directly as Paul establishes his apostolic authority.”²⁰⁸ “Not only for this purpose, but also for spreading the gospel, Paul used persuasion, modeling, argument, and judgment in order to elicit a positive response written in his epistles and letters to the early churches.”²⁰⁹ Especially, in Roman he persuaded the Gentiles by explaining the Old Testament and demonstrating its relationship with Jesus Christ.

Passion for the Task

Even though in the beginning of his calling by God at Mount Horeb, Moses tried to avoid carrying the big burden of bringing his people out from slavery in Egypt, he afterward decided to follow the orders of Jehovah Israelites’ God, and did not much care about his life, even death. He only considered how to set the people free from slavery. Not only the occasion of the exodus, but also in the wilderness, his passion in leading his people was great, despite their disobedience and grumbling over their situation.

David was a man who served God willingly and whole-heartedly. God was pleased with David’s attitude toward him, and he commanded David by saying that he

²⁰⁷Briner and Pritchard, 1997, 20.

²⁰⁸Doohan, 1981, 162.

²⁰⁹Ibid., 163.

was “a man after His own heart” (1Sam. 13:14). Due to his faithfulness he always considered God first and followed the Lord’s mission given to him. With such heart David attempted to fight against the great general Goliath whom all Israelites were afraid and labored to protect Jehovah’s country, Israel. Especially associated with carrying the Covenant box (the Ark), his passion reached the top. He was eager to bring it back to his camp (II Sam. 6:1-23; I Chr. 13:1-7) and to build the Temple for it (I Chr. 22:1-12, 19; 28:1-29:19).

Nehemiah had a great passion for the task given to him by God of rebuilding the wall of Jerusalem. He implemented his job without fear of his life even though the opponents, such as Sanballat and Tobiah, attacked and threatened him. In such a horrible situation, Nehemiah devoted strenuous labor to the task and finished it (Neh. 4:1-23; 6:1-14).

From the beginning of his ministry, Jesus was aware of his task, saving sinners from their sins for which he came to earth and to be crucified on the cross, which he described at many occasions through his ministry written in the four gospels. Jesus demonstrated the epitome of willingness in ministry to the Father. He willingly became a servant, a man, and he willingly gave himself in untiring ministry to others.²¹⁰

“Jesus showed great compassion when confronted with suffering in order to accomplish his all- important mission.”²¹¹ The Gospels are full of accounts that reveal the openness and approachableness of Christ. People with insurmountable problems and physical needs followed him wherever he went. He took the time to listen to their needs and respond to them compassionately. So secure was he in his own personal identity and mission that he could make himself available to the people. Instead of distancing himself,

²¹⁰Hayford, 1994, 49.

²¹¹Briner and Pritchard, 1997. 35.

he invited them to come to him with all their problems. He said, “Come to me, all you who labor and are heavy laden, and I will give you rest” (Matt. 11:28).²¹²

The apostle Paul was totally committed to the call of God and obedient to the heavenly vision even during times of bitter persecution borne out in the following scriptures (Acts 9:22-25; 9:28-30; 14:1-6; 14:19-20). His task was to reach all the cultures where God had called him. To the Corinthians he wrote, ‘For though I am free from all men, I have made myself servant to all, that I might win the more’ (I Cor. 9:19).²¹³

Paul had only one objective: spreading the gospel to the Gentiles as the Lord mentioned (Acts 9:15-16). “But the Lord said to Ananias, “Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name.” As written, Paul concentrated on the gospel work wherever he went, whomever he met, whenever had a chance, no matter what persecution was waiting for him. His strong will, purpose oriented, is shown in his last preaching to the elders of Ephesus (Acts 20:18-35).

Firm Faith in God's Leading and His Might

“The best leaders are also the most thankful people on earth because they realize that everything they have is a gift from God as Paul recognized and confessed (1 Cor. 15:10). As Christians, we must understand that God has a call on our entire lives, including our careers.”²¹⁴ In Hebrews 11:24-26, we see,

By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.

²¹²Hayford, 1994. 110.

²¹³Ibid., 51-52.

²¹⁴Briner and Pritchard, 1997, 9.

In the beginning of Moses' narrative, he did not recognize who God is and his calling to bring the Israelites out from Egypt. Moses tried to avoid carrying the heavy burden. On the other hand, his escaping endeavor was caused by his unfaithful heart because he had never experienced Jehovah's leading and/or works involved in his life (Ex. 3:1-4:17). Moses really wanted to check whether Jehovah was really God almighty, but after confirming Jehovah, God of Abraham, Isaac and Jacob, I am who I am, with the experience of the burning bush and several miracles done by God, Moses had absolute faith in Jehovah and followed whatever Jehovah asked him to do. Especially, while the Israelites opposed Moses because of the hard life in the wilderness he demonstrated his strong faith in Jehovah and so he led the people until he died just before his task was almost done.

An ordinary country boy becomes a hero thanks to his firm faith in God. The boy, David, believed he could win the war against the giant general Goliath of the Philistines whom the Israelites, even King Saul, feared. Not only at this debut, but also at all of his continuing battles following Saul's orders and his own while he reigned David always asked Jehovah whether to go to fight or not. So God was pleased and promised David to bless him and his descendants.

The story of Nehemiah, the leader of Jews, began with praying to Jehovah, God of the Israelites, who, they believed in, could help their problems. The ruined Jerusalem wall and hard life of the people in Jerusalem had been caused by the Israelites' sins against Jehovah (Neh. 1:4-11). While Nehemiah led the people in rebuilding the wall in Jerusalem, his enemies threatened him, but with a firm faith in Jehovah, Nehemiah encouraged the people to finish the task God had given him and reminded the people to return to Jehovah (Neh. 4, 6, and 8-13).

“Evidently, Jesus’ leadership status needed to be reaffirmed by God the Father as Jesus began his earthly ministry: the voice from heaven saying, “thou are my beloved Son; with thee I am well pleased” (Mark 1:11) was this affirmation.”²¹⁵ Afterward, in his ministry, Jesus always addressed the Father and he as one and without the Father’s permission, he could not do anything. Especially, the gospel of John describes at many places the oneness of the Father God and Son Jesus (John 8:18,54).

“A Christian vision of life and of ultimate goals directs Paul’s approach to the communities identified in the first part of his letters. His mission and ministry likewise emanate from a profound religious experience (Acts 9:1-19).”²¹⁶ Doohan states:

Paul has an ability to work with a variety of groups. In Thessalonica and Philippi, a good personal relationship and a deep empathy enable him to affirm the community, challenge them on the level of growth and accept suffering because of his theological convictions and beliefs. In Galatia and Corinth, conflict, opposition and controversy enable Paul to identify issues and to present clear and strong theological foundations for his positions.²¹⁷

His faith leadership of God through his life are very clearly revealed in his doctrine, predestination (Eph. 1:11), and in the greetings of epistles and letters to the early churches and individuals. Without such strong faith in God’s leading and might, Paul could not have asserted his doctrine of Christology of Jesus Christ and would not have devoted his whole life for the gospel even until being martyred.

Democratic and Coopercratic in Working and Helping

“It is not enough to have a new way of doing things or a new way of thinking, even if your way is better.”²¹⁸ Sometimes, leaders like their own leadership style when

²¹⁵Briner and Pritchard, 1997, 10.

²¹⁶Doohan, 1981, 164.

²¹⁷Ibid., 164.

²¹⁸Briner and Pritchard, 1997, 54.

they are regarded as successful in society, even though their leadership style may have become old fashioned or not applicable to the new generation. It is autocratic leadership that has worked for the poor and uneducated generations. However, it has become ineffective since the society has become more civilized. God always encourages us to work together with others in order to achieve the goal we set with a humble and warm hearted manner.

In Moses' time, theocratic imperialism in which the Israelites did not have any choice of country to belong to and of electing leader(s) for them, theocratic politics was adopted so that the Israelites were led by a monarchal leader. Moses, chosen by Jehovah, was trusted as their own God almighty who will save his own people. Despite a theocratic politics system, Moses often practiced a democratic and coopercratic leadership in working and helping. When the Israelites defeated the Amalekites, Moses, Aaron, Hur and Joshua worked together for the war. When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up - one on one side, one on the other - so that his hands remained steady until sunset (Ex. 17:12).

Even though Moses nominated leaders of many levels and jobs, he mostly implemented his jobs democratically together with the leaders and people of Israel. Moses, having vision, passion and leadership, and Aaron bearing warm hearted (obedience), humble and smooth lips, were the most cooperative coworkers. Aaron was sincere and faithful and never exceeded his power, but followed his younger brother, Moses', leadership. He appointed Aaron's family and many followers to serve the sanctuary (Ex. 36:1-2) and appointed twelve spies to explore Canaan all for achieving their goal (Num. 13:1-33).

David became the king of Judea and Israel, afterward in monarchism so that he had absolute power to reign the country (II Sam. 2:4; 5:3; I Chr. 11:3). Because of his position he could do whatever he desired, but instead discussed matters with his followers. He respected the authorities and specialties, especially when he was blessed by God for his faithfulness, and was rebuked by Nathan related to his sin of adultery with Bathsheba, Uriah's wife (II Sam. 7 & 11). He developed strategies for war with his soldiers (I Chr. 13:1), and led wars himself (II Sam. 5:24-25). While he brought the Ark of God to Jerusalem, he conducted the task and led the celebration for Jehovah's victory together with chosen musicians and thirty thousand men (II Sam. 6:1-23). He was eager to build a temple for the Ark, for which he sacrificed materials as the exemplary leader, so that many of his followers also brought offerings for the project (1Chr. 29:1-9). When David took care of the bones of Saul and Jonathan and of their family, he asked his people to help (2 Sam. 21:1-14; 9:1-13). By doing this he practiced democratic and coopercratic leadership.

When Nehemiah went to check the Jerusalem wall, he was accompanied with two followers (Neh. 2:12-18), and they prayed together for the task. From the beginning of implementing the job, Nehemiah's leadership was democratic and coopercratic, working, eating and living together as the exemplary leader (Neh. 4:9-23; 5:14-19), and that leadership style built trust in him and made people follow his suggestions (Neh. 4-7). At the last part of his ministry Nehemiah co-worked with Ezra (Neh. 8:9), whose ministry was to teach the Israelites the words of Jehovah and let them come back to their God. This was the final goal of Nehemiah's task that he received from God. In order to achieve the goal, they co-worked under Nehemiah's coopercratic leadership.

Jesus showed that a leader should consider diversity when building his team, particularly diversity of talent, temperament, and experience. A less thoughtful leader can put together a homogeneous team of look-alikes who may also think alike because of their similar backgrounds but experiences a much weaker team than one built with diversity in mind.²¹⁹

“Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve--designating them apostles--that they might be with him and that he might send them out to preach and to have authority to drive out demons” (Mark 3:13-15).

As written in the Bible, Jesus worked in a cooperative manner with his disciples. For instance, when Jesus performed miracles feeding five thousand men, (women and children not counted) with five loaves and two fish (Mark 6:34-44), and feeding four thousand men with seven loaves and two fish (Mark 8:1-9), he worked in a cooperative manner with his disciples. Jesus always ate, taught, worked and lived together with his disciples despite he was the king of Israel and teacher of them and never forced his disciples or anyone into doing something.

The book of Acts, written by Luke, a very close coworker of Paul in his ministry, demonstrates Paul’s leadership style, democratic and coopercratic, in working and helping with his coworkers such as Barnabas, Silas, Luke and so on. Paul’s leadership style, democratic and coopercratic, is the principle of his ministry for the gospel work as a disciple of Jesus Christ and is illustrated in his epistles and letters to the early churches and followers. Especially, the letter to Philemon is representative of his love and philosophy for his ministry and Romans chapter 16 makes us imagine how Paul co-worked with his people. Doohan states:

²¹⁹Briner and Pritchard, 1997. 48.

As a leader, Paul facilitates the growth of the group while maintaining his strong influence and persuasive appeal. He encourages participation but also uses directive forms of leadership. In delegating, he maintains his leverage and input on the central issues. Paul tends to delegate and to share more freely when a good mutual relationship exists.²²⁰

Humility and Consideration for Followers or Coworkers

The most humble attitude in human life is praying that implies one recognizes he cannot do anything himself and must rely on God. The five leaders, Moses, David, Nehemiah, Jesus and Paul, always prayed before God whenever they faced any kind of trouble or matter that was hard for them to handle. Leaders have a special relationship with their followers and special responsibilities to them. “When a leader beckons someone to follow, he or she asks to be responsible for an aspect of that person’s life.”²²¹

In order to lead a large number effectively, it is always necessary to have a deeper, more personal, intense relationship with a small inner circle of followers. Those you are leading can only be effective when their needs and the needs of their families are met; an effective leader understands this and is sensitive to it. Serve your followers and their families.²²²

“Compassionate leaders care deeply about the feelings of individuals affected by their decisions, and they seek to deliver painful decisions in the most humane and caring manner.”²²³

“Now Moses was a very humble man, more humble than anyone else on the face of the earth” (Num. 12:3). God trained Moses to change his characteristics from bold (haughty, hot temper), to an unqualified leader who killed a man (Ex. 2:11-12), to humiliated (discouraged) and humble (modest) while he escaped to the Midian desert and lived there in order to utilize him for rescuing the Israelites from slavery in Egypt (Ex.

²²⁰Doohan, 1981, 165.

²²¹Briner and Pritchard, 1997, 89.

²²²Briner and Pritchard, 1997, 27.

²²³Ibid., 34.

2:13-22). Moses appealed in a very humble manner at the stage of being called by Jehovah and at several places in Exodus, Leviticus, and Numbers when he prayed for his people while he faced trouble with the Israelites. He considered his people Israelites so much so he cried for them and asked Jehovah to save and help them from Egypt in the life in the wilderness. Especially, Moses was very much concerned about his coworkers, Aaron, Aaron's family, sister Miriam, and successor, Joshua.

In a theocratic society and government, the position of priest was very important because everything was a matter of relationship between the people and their God, Jehovah, so that worshipping Jehovah was worthy as much as governing the people. Therefore, Moses appointed Aaron and his sons to be priests (Ex. 28:1, 41; 29:9; Num. 18:6-7) who should always listen to Jehovah's orders, together with Moses, and follow what Jehovah spoke to them. As for compensation for the priest's work, Moses offered a tenth of the Israelites' offerings to be given to the Levites. Miriam blamed her brother Moses for inviting a pagan wife and because of that she got leprosy, but was cured thanks to Moses' forgiving prayer to Jehovah (Num. 12:13). Finally, Moses asked Jehovah for Joshua to be appointed as the leader of the Israelites (Num. 27:15-23).

David was a very shy country boy when he met the prophet, Samuel, who visited Jesse in order to look for the next king of Israel (1 Sam. 16:12-13), but was a brave man and a warrior (1 Sam. 16:18). Despite David saving Saul's life by defeating Goliath and sparing Saul's life while Saul searched to kill David, he always treated Saul gently in a humble manner (1 Sam. 24; 26). As revealed in Psalms 72, written by King David, he was humble in front of God and the people. His humble personality was shown while bringing the ark from Obed-Edom's house. While he brought the ark, he danced as like a child, no concern about his position, the King of Israel, and he struggled while living in

the palace (2 Sam. 7:2). David considered his people first instead of his family when he faced penalty from Jehovah for his sin, counting the number of people, and took care of many people who helped and followed him, such as Abiathar, son of Ahimelech, who escaped and fled to join David and informed him that Saul killed eighty-five priests and Abigail, Nabal's ex-wife, who persuaded David not to commit murder and kill her husband. David asked his servants to bring her in order to marry her. He had very special consideration for Jonathan's family so he took care of Mephibosheth, Jonathan's son, because of his love to Jonathan, and mourned for Abner's death by crying, fasting and tearing his clothes. David never neglected to compensate for his loyal followers so that he appointed many as ministers, speakers, priests, musicians and military leaders (II Sam. 20:23-26; 23:8-39; II Chr. 16:37-42), even Joab who conquered Jerusalem by defeating the Jebusites.

Nehemiah was seen as a humble man when he fasted and prayed for his people and the wall of Jerusalem and requested of King Artaxerxes to visit Jerusalem (Neh. 1:4-11; 2:3-9). He listened to the people's complaints (Neh. 5:1-13), and he appointed his brother to be a mayor of Jerusalem and let leaders of tribes live in Jerusalem as compensation as a coworker while building the wall and city of Jerusalem (Neh. 7:1-2; 11:1)

To understand Jesus is to understand humility. Jesus is humility personified. In his pre-incarnate glory, he was equal with God (Phil. 2:6-8) and was the Creator of the world (John 1:1-4). In his incarnation, he came down from his glory and was born as a human being (John 1:14). So Jesus did not require any training or test in order to be a qualified minister, but was spontaneously baptized by John the Baptist and tempted by Satan in order to be the same as a human being. When he grew up, he humbled himself further and became a servant, going about teaching, healing, and

working miracles. He came not to be ministered to but to minister, to be a servant.²²⁴

His ministry was practicing love because he is love so he did everything for people, sinners in the world, voluntarily as written (John 3:16-17).

“Jesus did not instruct one of his followers to help the woman up so that he could heal her; Jesus went to her and helped her up. He became personally involved in solving the problem - a small detail for someone with such an important mission.”²²⁵ “On the other hand, Jesus cared for the people, even about food to eat. Leaders eat with their troops. Food can be a great catalyst for building relationships and for teaching.”²²⁶ “The life of Jesus and his involvement with followers demonstrates the intensity to which the leader/follower relationship can grow; it does not replace family relationship, but it can become just as strong.”²²⁷ Jesus was very special to his disciples and, conversely, his disciples were very special to him. This mutual caring, mutual productive, mutual protective, non-exploitive leader/follower relationship that Jesus maintained with his disciples is a model for all leaders and followers.

“Ordinarily, the apostle Paul did not boast about his apostolic gifts or the successes of his ministry. Nor did he boast of the incredible sufferings he endured in his service to Christ. No other apostle was more gifted than Paul, nor did any of them suffer to the extent that he did.”²²⁸ “Paul, great spiritual leader that he was, did not hesitate to request prayer of the Christians at Ephesus, ‘and pray for me, utterance may be given to him, that I may open my mouth boldly to make known the mystery of the gospel’ (Eph.

²²⁴Hayford, 1994, 44.

²²⁵Briner and Pritchard, 1997, 28.

²²⁶Briner and Pritchard, 1997, 50.

²²⁷Ibid.

²²⁸Hayford, 1994, 113.

6:19).”²²⁹ “In his letter to the Philippian church, Paul appealed to the believers to serve each other in humility by following Christ’s example.”²³⁰ “As an apostle, he operates from a convinced and committed Christian vision of life, establishing his authority from God himself. Paul is aware of the situation and concerns of the community, has a good relationship with his converts and is willing to utilize coworkers by delegation. In the earliest letters, excellent leadership potential is evident.”²³¹ “He seeks to serve rather than to dominate, placing a high priority on personal affirmation and support.”²³² Paul was elite in his time, especially in Jewish culture and tradition as he mentions,

Though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless. But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith. (Phil. 3:4-9)

He said, “I am a Jew, born in Tarsus of Cilicia, but brought up in this city.

Under Gamaliel, I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today (Acts 22:3), and a Roman citizen (Acts 22:25-30). His humble attitude and behavior come from his faith. Recognition of God’s grace is expressed in I Corinthians 15:7-10):

Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born. For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am,

²²⁹ Hayford, 1994, 129-130.

²³⁰ Ibid., 45.

²³¹ Doohan, 1984, 162.

²³² Ibid., 165.

and his grace to me was not without effect. No, I worked harder than all of them--yet not I, but the grace of God that was with me.

These Bible verses have given a great impact to Christians, especially church leaders, for their manners while implementing their ministry and that is God's word that every Christian should keep in mind. As written in most of his epistles and letters to churches and individuals, Paul always expressed his concern for the brothers and sisters in Christ and took actions for help when any kind of help or need was required for them. Due to his considerations and care for coworkers, he completed his ministry successfully with cooperation and support from coworkers whose names are listed in Romans chapter 16 and Colossians 4:7-18.

Good Communicator

Indeed, leading a group (organization) which has an objective to be achieved is communicating with group members with whom the leader should work together and achieve the goal(s) set. The writer's observation is that communication is a bilateral (multilateral) reaction between human beings, and it is an action of communicating from inner parts of humans to global society. "Communication, including verbal and nonverbal languages, is not just sending and/or receiving (or exchanging) information and/or data, but including the way(s) (or ability) of expression(s) that should be revealed in any form(s) of being persuaded and/or influenced by the speaker(s) as the result (changing or transforming) thought, emotion, value, attitude, and behavior even life style."²³³ "A wise

²³³Yongshik Moon, *Theory and Practice of Speech Communication*, (Seoul, Korea: Korea Logos Research Institute, 1997) 17-24.

leader will have realistic expectations about the receipt of his message and will keep the expectations of his followers firmly in check.”²³⁴

According to the definition described above, Moses was a great communicator who delivered his own messages and transferred God’s words to his followers, the Israelites, who were influenced and persuaded by Moses’ speeches and followed what he said. From the beginning of his ministry, bringing the Israelites from slavery in Egypt, to disappearing from the eye of his people, Moses’ work was to communicate between Jehovah and him, and Moses and the people of Israel. We can recognize how Moses communicated with his people by watching his ministries: (1) bringing the Israelites from slavery; (2) escaping from Egypt and crossing the Red Sea; (3) explaining the Ten Commandments; (4) leading them in how to live in the wilderness; (5) wars against many tribes; and (6) Building the Tent for Jehovah.

As mentioned above, leading is communicating. David governed his country for forty years which means he communicated with his people for forty years. From the beginning of his debut, David persuaded his brothers and Saul when he approached to Goliath and also did the same to Abishai not to kill Shimei who cursed David. David gave great speeches to his people two times: In I Chronicles 13:1-7, he led his people when he wanted to bring the Ark back to Jerusalem, and in 1 Chronicles 28:2-10, in his last speech to his people he emphasized their faith to Jehovah. Seventy-three Psalms were written by David (who never had a formal education) have influenced and impacted people all over the world who believe in God. David was a great communicator and became a great ruler.

²³⁴Briner and Pritchard, 1997, 97.

Nehemiah was also a good communicator. He persuaded King Artaxerxes to send him to Jerusalem to build the wall and his people to reconstruct the wall so that his people followed his suggestion and finished the task. His performance proves Nehemiah was a good communicator.

The ministry of Jesus was communicating with people. Due to his great communication skill, twelve disciples and many people believed in him and followed him even until sacrificing their lives. “You must follow me” (John 21:22). “The most effective communicators have been great storytellers. Jesus both established and perfected the use of parables as a leadership methodology.”²³⁵

There is no doubt that Paul was a good communicator who preached after converting from Judaism to Christianity, wrote nine epistles to the churches and four letters to individuals and traveled to evangelize for a long time in Asia and Europe. These are all communicating activities. His preaching was in front of the governor, Festus, King Agrippa, and being Jewish was the utmost great vindicating speech for himself and evangelizing Jesus, the Lord and the Savior of sinners. His writings have moved so many people’s hearts and transformed them to be Christians since the first century. The contents of Paul’s communications became a great part of the Bible that was written by many writers inspired by God.

Self-Discipline

Discipline has two aspects for leaders: self-study and self-control. The five leaders above were all eager to study and to train for self-control by praying. Another aspect of discipline toward followers is teaching them and punishment when they disobey

²³⁵Briner and Pritchard, 1997, 82.

God's command or the leader. The best way of self-control, discipline for oneself, for Christian leaders is praying to God and reading the words of God. Moses, David, Nehemiah, Jesus and Paul always prayed before God whenever they needed to be encouraged and to control their own temper.

“Leaders are always teachers. To be an effective long range leader, you must teach with authority. A leader who speaks of what he knows and lives what he speaks will attract willing followers. A leader must know what he is talking about.”²³⁶ “A leader is disciplined. If you expect discipline among your followers and lack it in your own life, your followers will first lose respect and then grow to resent you.”²³⁷ No matter what the enterprise - a family, school, church or business - leaders are teachers. The terms are not interchangeable; not all teachers are leaders, but all leaders are teachers.

Moses lived in Pharaoh's palace, which had the most excellent education system in that generation in the world. Moses learned literature, politics and social science. He was educated in all the wisdom of the Egyptians and was powerful in speech and action. Of course, God had a plan to bring his people out from slavery in Egypt by using Moses and for that purpose God trained Moses. If there was no such training, Moses could not have led the Israelites in the wilderness, wrote the Torah, songs, and benediction.

David, a shepherd, was the lowest social class in his generation in the mid-east countries and had no official education. However, he wrote 73 psalms, played a harp and was a good singer. Jehovah gave him opportunities to learn politics, how to build good relationships with others and how to lead them in Saul's palace and trained him to

²³⁶Briner and Pritchard, 1997, 25-26.

²³⁷Ibid., 29.

practice leadership as a commander for one thousand troops in order to make him the king of Israel.

Although we do not have any information about Nehemiah's educational background, we can imagine he was highly educated to be hired at such a high level government official. He learned politics and built a good relationship with the king and high officials and practiced leadership while he was governor for Judah so he knew the Ten Commandments and rules of Jews and acknowledged their culture. Nehemiah's ministry began with praying to God instead of planning or doing something on his own. His leading for building the wall and awakening his people's faith were done by teaching them and by reading the words of God.

"Jesus was the exception when it came to the need for attending a Bible college or seminary before being ordained to the ministry. On occasion after he had taught in the temple, 'the Jews marveled, saying, 'How does this man know letters, having never studied?'" (John 7:14-15). "Their puzzlement was over Jesus' extraordinary knowledge without having studied at one of the prestigious and official rabbinic schools of Shammai and Hillel. Jesus did not need Bible college or seminary training, simply because he was the Word of God incarnate."²³⁸ He prepared for more than thirty years.²³⁹ "Jesus was recharged and energized by prayer and solitude. Prayer and solitude were vital to Jesus' leadership, and they are also 'musts' for us."²⁴⁰ "Jesus was addressed as 'Rabbi' or 'Teacher' more often than any other title, primarily by his disciples and the multitudes."²⁴¹ In an earthly sense, Jesus could teach with authority because he knew the scriptures. The ministry of Jesus was full of healing people and teaching his disciples

²³⁸Hayford, 1994, 63.

²³⁹Briner and Pritchard, 1997, 25.

²⁴⁰Ibid., 32.

²⁴¹Ibid., 43.

and followers with sermons and dialogues and by conducting “on the job training”, such as sending twelve disciples and preparing for Passover.

As a Pharisee, Paul was the most qualified disciple trained thoroughly in the law of the Jews and studied the Old Testament under Gamaliel, a famous Pharisee teacher. He had Roman citizenship which gave him advantages in his ministry in Roman colonialism. He was raised in Tarsus of Cilicia, an international city, so Paul was familiar with multi-cultural environments and could speak basically two languages, Hebrew and Greek. Such talents and background brought him great success in mission work. Without a good education and training, Paul could not have implemented mission works, especially related to apologetic debating and/or argument against Judaism and Greek influenced philosophy. His talents were revealed in his works, not only teaching and spreading the gospel but also organizing churches everywhere he preached and managing his three missionary travels. In his lifestyle, he was self-disciplined in that he always prayed for all as mentioned at the first parts of most of his epistles and letters. “I die every day--I mean that, brothers--just as surely as I glory over you in Christ Jesus our Lord” (Acts 20:31). This is the greatest exhortation to this writer personally as a missionary.

Leadership Models and Their Theories

Moses

In Moses’ time, the political and social system was theocratic in that God was involved in his people’s daily life. God gave his messages and great words to Moses, who was the mediator, in order to bring the Israelites out from slavery to the wilderness where they would eventually enter Canaan, their destination in God’s plan. In such a system the

mediator should be autocratic, but Moses sometimes practiced coopercratic leadership in that he worked together with his followers and even participated in wars and delegated his job to them, not just ordered them to follow. He shared political power with coworkers such as Aaron, the priests and the leaders for hundreds and thousands.

David

David was the king of Israel so he could do whatever he wanted but he did not. It was imperialistic so naturally politics would be autocratic, but David required the generals' agreement and cooperation for ruling the country and wars against enemies. David practiced diversified leadership styles, mostly democratic, but sometimes autocratic because of imperialism, and in war situations and bringing the Ark applied coopercratic leadership. Due to his diversified leadership style, more people came to him and followed his leading.

Nehemiah

Nehemiah was an exile because his country Judea had fallen, but in God's redemptive plan for his people, Nehemiah became a Persian officer, cupbearer to King Artaxerxes. Even though he wanted to rebuild the wall of Jerusalem, he did not have any political power to do anything. Under God's grace, he approached the king and asked for help so that he could follow Jehovah's calling for Jerusalem. He did not miss the opportunity King Artaxerxes gave and implemented what he had to do for his people and Jerusalem in a democratic manner, with coopercratic leadership. Due to his excellent leadership, the Israelites followed Nehemiah's leading to rebuild the wall of Jerusalem and to repent, reforming their faith and system.

Paul

The most faithful servant to Jesus Christ, Paul was the leader of leaders in the Bible in terms of Leadership Theory. As described earlier, he served Jesus with his best, even to death for the gospel. His leadership was always democratic and very often coopercratic. He worked with different strategies for different situations as seen in his epistles, especially in Corinthians and for different people in different cultures. We are moved whenever we read his epistles and letters to his friends and followers because his heart always goes to them in consideration and prayer. It is shown in the first and the last parts of his epistles and letters, the followers of Paul served him as unto the Lord, and he confessed his love to the followers in Romans 16. Paul's leadership should be a model for modern Christian leaders.

Jesus

“Jesus was both the great manager and the greatest leader. He ministered on earth and his disciples had on-the job-training”²⁴² by accompanying him. Therefore, his life and ministerial activities can be classified with leadership perspectives chronologically and should be emulated by us.²⁴³ (See Appendix A for a detailed description of Christ's ministerial activities.)

Jesus took on the process of becoming a pastor and a leader, despite the fact that he was the perfect One, as God as written, “For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority” (Col. 2:9-10), and “But with the precious blood of Christ, a lamb

²⁴²Paul Pigors and Charles A. Myers, *Personnel Administration*, (Tokyo, Japan: McGraw-Hill Kogak usha, LTD, 1977),265-266.

²⁴³Briner and Pritchard, 1997, 19.

without blemish or defect” (I Pet. 1:19). He was baptized to be a minister and a leader by John the Baptist; just like an ordinary leader would to qualify, he was filled and also empowered by the Holy Spirit in order to implement his ministry on the mountain in humility that demonstrated his humbleness to his disciples and people. He called the disciples and trained them as his Great Commission 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” (Matt. 28:19-20). He let them accompany him and have on-the-job-training by letting them minister with him. In John 21:15-19, Jesus said to Simon Peter, “Simon, son of John, do you truly love me more than these?...Feed my lambs....Take care of my sheep....Feed my sheep.” We see in his ministry that Jesus Christ is the model of becoming a minister and what he teaches in Matthew 28:18-20: baptizing, empowering, calling disciples and training them.

Jesus’ ministry can be categorized by several issues such as teaching, feeding, healing and caring, and those were done depending on what situation he faced, what he wanted to teach, whom he communicated with, etc. He did not tell those who were suffering from severe illnesses about heaven nor did he emphasize obedience to those who were starving. He always altered what he had to do taking into account what they needed most at that moment. In his ministry he demonstrated many different ways of teaching, healing, visiting, forgiving, practicing miracles, humbleness and ministering. While he cured diseases, he applied two methodologies: proclaiming after confirming their faith (John 4:46-54), and touching the spot where the patient was diseased (Matt. 9:18-26). In his teaching to the disciples, he applied two styles, sermons and communication. In order to be effective, what he taught depended on what context they

were in and what content he intended to teach. He communicated with his disciples when he taught just a few people or when he taught a private lesson such as with Philip, Nathanael, and Nicodemus (John 1:35-42; 3:1-21). But to all of them he employed a sermon style teaching (as written in Matthew 5:1-7:20; Sermon on the Mount) and used different dialogue form for different people, according to their education and their level of knowledge as shown in the conversations with Nicodemus and the fishermen.²⁴⁴

“Jesus applied different communication terms and skills in teaching, depending on whom he talked to or who counterparts were. Sometimes he taught by one-way communication as in a class (Matt. 5:1-7:29), but for the others he adopted dialogue with open-probe in order to get information they needed most and what they believed in on behalf of better persuasion (Matt. 12:1-8).”²⁴⁵

Jesus manifested himself as the Son of Man by practicing humility (such as being baptized and tempted and many times of prayer and humiliation in his ministry) and self-discipline (such as being baptized and tempted and prayers). The Lord, who came to save the people, demonstrated leadership by healing diseases, practicing miracles, and even being buried. He also ministered by visiting, shepherding sheep, by training disciples, directing, coaching, supporting, and job delegating, which are the same things seen in leadership theory.

The most important thing he proved is that he was the only person who can forgive our sins, and he came to serve people as a servant, that we may call him leader. He completed his ministry and taught how to minister to his disciples by doing what the Bible describes, “He will save his people from their sins” (Matt. 1:21). “For God so loved

²⁴⁴Michael Z. Hackman and Craig E. Johnson, *Leadership: A Communication Perspective*. (Prospect Heights, IL: Waveland Press, Inc. 1991), 3-40.

²⁴⁵Leon G. Schiffman and Leslie Lazar Kanuk, *Consumer Behavior*, (Upper Saddle, NJ: Prentice Hall, 1997), 280-313.

the world that he gave his one and only son, that whoever believes in him shall not perish but have eternal life” (John 3:16), “My food is to do the will of him who sent me and to finish his work” (John 4:34), “for you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake” (I Pet. 1:18-20), “I have brought you glory on earth by completing the work you gave me to do” (John 17:4), and “If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father” (John 15:24).

We cannot find any stereotypical activity or ministerial work in his ministry that implies he always implemented depending on what situation he faced. Therefore, we can conclude his leadership was situational leadership in the sense that he responded effectively in every unique situation and not in a formulaic or fixed way.²⁴⁶

Summary

In the above discussions on the leadership of five men in the Bible, common features in their leadership have been found which can be summarized as follows: 1) Calling from God and submission to the call; 2) Clear vision and ability to focus on the goal; 3) Wisdom in handling complex situations; 4) Boldness in decision making; 5) Ability to persuade people; 6) Passion for the task; 7) Firm faith in God’s leading; 8) Democratic and Coopercratic in working and helping; 9) Humility and deep

²⁴⁶Stephen P. Robbins and David A. De Cenzo, *Fundamental of Management*, (Upper Saddle River, NJ: Prentice Hall, 1998), 403.

consideration for followers or coworkers; 10) Good communicator; and 11) Self Discipline.

Chapter 4

HISTORICAL ANTECEDENTS AND CONTEMPORARY INFLUENCE

In this chapter historical perspectives on church leadership will be discussed, such as what kinds of leaders have existed, their leadership style, authority in church history and Korean church history and its tradition of leadership. Then, implications will be drawn with relevance for the church of the 21st century.

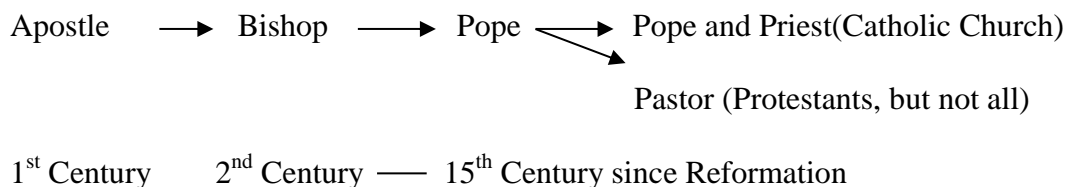
There is a critical difference between priesthood, which is the mediator for worship, and ‘pastorhood’, which is taking care of the sheep as Jesus did and commanded. Since the crucifixion of Jesus, the priest’s meditating work is no longer required for his people. What sheep need is a pastor.

Despite the intermediating job of priest has been demolished, the name ‘priest’ can still be heard in the Catholic Church and several Protestant churches. Many titles in the early church can be found in the New Testament, especially in Paul’s epistles and letters. They are mostly related to gifts given by God for serving the church, but not for managing the church. Only a few verses, such as Acts 6:2-6 and 20:28, and pastoral letters to Timothy and Titus, give us images of management or leading concepts regarding the titles. Even though the titles “Overseer,” “Elder,” “Teacher,” and “Deacon” indicate the leaders of the church in those days, there is no clear message as to who is boss or subordinate.

The titles have been transformed and changed over time and goes by as follows:

Diagram 5

Chronology of Early Church Titles²⁴⁷



“It is certain that some of the apostles, particularly Peter, John, and Paul, did travel proclaiming the Gospel and supervising the churches that had been founded, either by them or by others.”²⁴⁸ Gonzalez goes further to state:

It was believed that the apostles divided the world among themselves, and the church in each country or city sought to claim apostolic origins. In truth most of the missionary work was not carried out by apostles, but rather by the countless and nameless Christians who for different reasons - persecution, business, or missionary calling - traveled from place to place taking the news of the Gospel with them.²⁴⁹

This indicates there were no big regional church groups and not a pope who oversaw a large territory, but the Bishop for Rome. According to Gonzalez, the title ‘Pope’ does not appear until around 410 AD; the first pope was “Innocent” (401-417) and the last Bishop of Rome was Zosimus, and the first Bishop, Linus, under Emperor Nero (54-68 AD).

²⁴⁷Justo L. Gonzalez, *The Story of Christianity*, (New York, NY: Harper Collins Publishers, 1984), 2-7, 112, 222-230,

²⁴⁸*Ibid.*, 30.

²⁴⁹*Ibid.*

*The Pope*²⁵⁰

Who and what is the Pope? The Catholic Church has named Peter as the first pope despite no mention the church leader's title 'pope' in the Bible, but it traces the papal chronology from the early church based on Matthew 16:14-18 and gives authority as the first Apostle of Jesus Christ. "I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 16:14-18).

The symbolic keys in the papal coats of arms are a reference to the phrase "the keys of the kingdom of heaven" in the first of these texts. What Jesus told Peter in the Bible is forwarding not to only Peter, but to his disciples and all believers, Christians, in the world. The symbolic keys in the papal coats of arms are a reference to the phrase "the keys of the kingdom of heaven" in the first of these texts. Some Protestant writers have maintained that the 'rock' that Jesus speaks of in this text is Jesus himself or the faith expressed by Peter.

"The word *pope* derives from the Latin *papa*; from Greek *πάππας* *papas* meaning "Father." In the early centuries of Christianity, this title was applied, especially in the East, to all bishops and other senior clergy, and later became reserved in the West to the Bishop of Rome,"²⁵¹ a reservation made official only in the 11th century.²⁵² The earliest record of the use of this title was in regard to the deceased Patriarch of Alexandria, Pope Heraclas of Alexandria (232–248). The earliest recorded use of the title

²⁵⁰Most of the contents come from <http://en.wikipedia.org/wiki/pope>.

²⁵¹Gonzalez, 1984, 242.

²⁵²http://en.wikipedia.org/wiki/Pope_

‘pope’ in English dates to the mid-10th century, when it was used in reference to Pope Vitalian. *Oxford Dictionary of the Christian Church* says the following about the Pope:

The title was from the early 3rd century a general term used to refer to all bishops. From the 6th century the title began to be used particularly of the Bishop of Rome, and in the late 11th century Pope Gregory VII issued a declaration that has been widely interpreted as stating this by then established Western convention. By the same 6th century, this was also the normal practice of the imperial chancery of Constantinople. In any case, what is important is not the origin of the title “Pope”, but rather how the bishop of Rome came to enjoy the authority that he had in the Middle Ages, and still has in the Roman Catholic Church.²⁵³

The Catholic Church teaches that Jesus personally appointed Peter as leader of the Church and in its dogmatic constitution *Lumen Gentium* makes a clear distinction between apostles and bishops, presenting the latter as the successors of the former, with the Pope as successor of Peter in that he is head of the bishops as Peter was head of the apostles. The office of the Pope is known as the *Papacy*. Some historians have argued the notion that Peter was the first bishop of Rome and founded the episcopate there traced back no earlier than the 3rd century. The title ‘Pope’ was from the early 3rd century an honorific designation used for *any* bishop in the West. In the East, it was used only for the Bishop of Alexandria. Pope Marcellinus (304) is the first Bishop of Rome shown in sources to have had the title ‘Pope’ used of him. The writings of the Church Father Irenaeus who wrote around AD 180 reflect a belief that Peter “founded and organized” the Church at Rome. His ecclesiastical jurisdiction is often called the ‘Holy See’ (*Sancta Sedes* in Latin), or the ‘Apostolic See’ based upon the Church tradition that the Apostles Saint Peter and Saint Paul were martyred in Rome. The pope is also head of state of Vatican City, a sovereign city-state entirely enclaved within the city of Rome. From the

²⁵³Gonzalez, 242.

6th century, the imperial chancery of Constantinople normally reserved this designation for the Bishop of Rome. From the early 6th century, it began to be confined in the West to the Bishop of Rome, a practice that was firmly in place by the 11th century, when Pope Gregory VII declared it reserved for the Bishop of Rome. As students learned through the history of Christianity, the Papacy is one of the most enduring institutions in the world and has had a prominent part in world history.

The popes in ancient times helped in the spread of Christianity and the resolution of various doctrinal disputes. In the Middle Ages they played a role of secular importance in Western Europe, often acting as arbitrators between Christian monarchs. In those days no separation between politics and religion existed so the churches had political power in that society and were corrupt. Currently, in addition to the expansion of the Christian faith and doctrine, the popes are ostensibly dedicated to ecumenism and interfaith dialog, charitable work, and the defense of human rights, but not associated with biblical salvation. Popes, who originally had no temporal powers, in some periods of history accrued wide powers similar to those of temporal rulers. In recent centuries, popes were gradually forced to give up temporal power, and papal authority is now once again almost exclusively restricted to matters of religion.

Indeed, the title ‘Pope’ is a religious one but having a lot of official titles which includes secular titles. The official list of titles of the Pope, in the order in which they are given in the *Annuario Pontificio* is: Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Vatican City State, and Servant of the servants of God.

The best-known title ‘Pope’ does not appear in the official list, but is commonly used in the titles of documents, and appears, in abbreviated form, in their signatures. ‘Vicar of Jesus Christ’ (*Vicarius Iesu Christi*) is one of the official titles of the Pope given in the *Annuario Pontificio*. It is commonly used in the slightly abbreviated form ‘Vicar of Christ’ (*Vicarius Christi*). While it is only one of the terms with which the Pope is referred to as ‘Vicar’, it is “more expressive of his supreme headship of the Church on earth, which he bears in virtue of the commission of Christ and with vicarial power derived from him”, a vicarial power believed to have been conferred on Saint Peter when Christ said to him: “Feed my lambs...Feed my sheep” (John 21:16-17). It is a kind of wonder what relationship is there between “Supreme headship of the Church on earth” and "Feed my lambs...Feed my sheep" (John 21:16-17). The Bible verses imply that Peter should become a shepherd for the people of Jesus, not the head of them, and it is what Jesus asked Peter to be.

Some Protestants generally agree that Jesus singled out Peter as the focal point of the 1st-century church. However, they contend that the New Testament offers no proof that Jesus established the papacy nor even that he established Peter as the first bishop of Rome. Others, using Peter's own words, argue that Christ intended himself as the foundation of the Church and not Peter. Others have argued that the Church is indeed built upon Jesus and faith, but also on the disciples as the roots and foundations of the Church on the basis of Paul's teaching in Romans and Ephesians, though not primarily Peter. Protestant Reformers criticized the papacy as corrupt and characterized the pope as the antichrist. Due to internal corruptions in the churches and wrong doctrinal interpretations and applications, Protestants and Reformers instituted a Catholic

Reformation²⁵⁴ (1560–1648), which addressed the challenges of the Protestant Reformation and instituted internal reforms. “Pope Paul III initiated the Council of Trent, whose definitions of doctrine and whose reforms sealed the triumph of the papacy over elements in the church that sought conciliation with Protestants and opposed papal claims.”²⁵⁵ Since that time, gradually the Pope was forced to give up secular power, but focused on spiritual issues.

Another name for pope, but not a formal title is Pontiff. The term ‘*pontiff*’ is derived from the Latin word *pontifex*, which literally means ‘bridge builder’ (*pons* + *facere*) and which designated a member of the principal college of priests in ancient Rome. The Latin word was translated into ancient Greek variously: as ἱεροδιδάσκαλος, ἱερονόμος, ἱεροφύλαξ, ἱεροφάντης, or ἀρχιερεύς (high priest). The head of the college was known as the Pontifex Maximus (the greatest pontiff). In Christian use, *pontifex* appears in the Vulgate translation of the New Testament to indicate the Jewish high priest (in the original, ἀρχιερεύς). The term came to be applied to any Christian bishop, but since the 11th century commonly refers specifically to the Bishop of Rome, who is more strictly called the “Roman Pontiff”. The use of the term to refer to bishops in general is reflected in the terms “Roman Pontifical” (a book containing rites reserved for bishops, such as confirmation and ordination), and “pontifical” (the insignia of bishops). The *Annuario Pontificio* lists as one of the official titles of the pope that of “Supreme Pontiff of the Universal Church” (in Latin, *Summus Pontifex Ecclesiae Universalis*). He is also commonly called the Supreme Pontiff or the Sovereign Pontiff (in Latin, *Summus Pontifex*). Although the description “servant of the servants of God” was also used by

²⁵⁴Gonzalez, 1984, 6-13.

²⁵⁵Ibid., 1984, 96-97, 119-122

other Church leaders, including St. Augustine and St. Benedict, it was first used extensively as a papal title by Pope St. Gregory the Great, reportedly as a lesson in humility for Patriarch of Constantinople, John the Faster, who had assumed the title “Ecumenical Patriarch.” It became reserved for the pope in the 12th century and is used in papal bulls and similar important papal documents. Other titles commonly used are “His Holiness” (either used alone or as an honorific prefix “His Holiness Pope Francis”; and as “Your Holiness” as a form of address, “Holy Father”. In Spanish and Italian, “*Beatísimo/Beatissimo Padre*” (Most Blessed Father) is often used in preference to “*Santísimo/Santissimo Padre*” (Most Holy Father). In the medieval period, “*Dominus Apostolicus*” (“the Apostolic Lord”) was also used.

The Pope’s Status and Authority

The status and authority of the Pope in the Catholic Church was dogmatically defined by the First Vatican Council on July 18, 1870. In its Dogmatic Constitution of the Church of Christ, the Council established the following canons:

1. Peter’s chief apostleship:
2. Peter’s perpetual successorship of Jesus and so Roman Pontiff is the same way of Peter with the same logics.
3. Pope’s perfect power over the universal church.
4. Pope’s absolute spiritual authority and power.

“The Pope has rights to decide and control dogma, worship and church politics.”²⁵⁶ He can reign over the Catholic Church until his death if he wants.

²⁵⁶Louis Berkhof, *Manual of Christian Doctrine*, (Grand Rapids, MI: Wm B. Eerdmans Publishing Co., 1933), 257.

The Pope's official seat or cathedral is the Archbasilica of St. John Lateran, and his official residence is the Apostolic Palace. He also possesses a summer residence at Castel Gandolfo, situated on the site of the ancient city of Alba Longa. Until the time of the Avignon Papacy, the residence of the Pope was the Lateran Palace, donated by the Roman Emperor Constantine the Great. The Pope's ecclesiastical jurisdiction (the Holy See) is distinct from his secular jurisdiction (Vatican City). It is the Holy See that conducts international relations. For hundreds of years, the papal court (the Roman Curia) has functioned as the government of the Catholic Church.

The names “Holy See” and “Apostolic See” are ecclesiastical terminology for the ordinary jurisdiction of the Bishop of Rome (including the Roman Curia); the pope's various honors, powers, and privileges within the Catholic Church and the international community derive from his Episcopate of Rome in lineal succession from the Apostle Saint Peter. Consequently, Rome has traditionally occupied a central position in the Catholic Church, although this is not necessarily so now. The Pope derives his pontificate from being Bishop of Rome but is not required to live there; according to the Latin formula *ubi Papa, ibi Curia*, wherever the Pope resides is the central government of the Church, provided that the pope is Bishop of Rome. As such, between 1309 and 1378, the popes lived in Avignon, France (see Avignon Papacy)²⁵⁷, a period often called the Babylonian captivity in allusion to the biblical exile of Israel. The claim of temporal power over all secular governments, including territorial claims in Italy, raises objection. The papacy's complex relationship with secular states, such as the Roman and Byzantine Empires, are also objectionable. Some disapprove of the autocratic character of the papal office. Though the Pope is the diocesan Bishop of the Diocese of Rome, he delegates

²⁵⁷Gonzalez, 1984, 338-340.

most of the day-to-day work of leading the diocese to the Cardinal Vicar, who assures direct episcopal oversight of the diocese's pastoral needs, not in his own name but in that of the Pope. Through observing the Christian Church history books, we understand that the political roles of the Pope were gradually extended since the 4th century, not only over the Church, but also over the government. Indeed, the Pope became a powerful leader of the church and nation. Though the progressive Christianization of the Roman Empire in the 4th century did not confer upon the bishops' civil authority within the state, the gradual withdrawal of imperial authority during the 5th century left the pope the senior imperial civilian official in Rome, as bishops were increasingly directing civil affairs in other cities of the Western Empire.

The Pope's International Position

The Pope has an international diplomatic position, not as a religious leader, but the president of one country. Under international law, a serving head of state has sovereign immunity from the jurisdiction of the courts of other countries, though not from that of international tribunals. This immunity is sometimes loosely referred to as “diplomatic immunity” which is, strictly speaking, the immunity enjoyed by the diplomatic representatives of a head of state. International law treats the Holy See, essentially the central government of the Roman Catholic Church, as the juridical equal of a state. It is distinct from the state of Vatican City, existing for many centuries before the foundation of the latter. (It is common, however, for publications to use ‘Holy See’, ‘Vatican/Vatican City’, and even ‘Rome’ interchangeably, and incorrectly.) Most countries of the world maintain the same form of diplomatic relations with the Holy See that they entertain with other states. Even countries without diplomatic relations

participate in international organizations of which the Holy See is a full member. It is as head of the Holy See, not of Vatican City, that the U.S. Justice Department ruled that the Pope enjoys head-of-state immunity. This head-of-state immunity, recognized by the United States, must be distinguished from that envisaged under the United States' Foreign Sovereign Immunities Act of 1976, which, while recognizing the basic immunity of foreign governments from being sued in American courts, lays down nine exceptions, including commercial activity and actions in the United States by agents or employees of the foreign governments. In the Catholic Church a title called 'priest,' whose duties are the same as the pastor in Protestant churches, is not the same in terms of what they do.

Objections to the Papacy

The Pope's claim to authority is either disputed or not recognized at all by other churches. The reasons for these objections differ from denomination to denomination. Other traditional Christian churches (Assyrian Church of the East, the Oriental Orthodox Church, the Eastern Orthodox Church, the Old Catholic Church, the Anglican Communion, the Independent Catholic Church, etc.) accept the doctrine of Apostolic succession and, to varying extents, papal claims to a primacy of honor while generally rejecting that the pope is the successor to Peter in any unique sense not true of any other bishop. Primacy is regarded as a consequence of the pope's position as bishop of the original capital city of the Roman Empire, a definition explicitly spelled out in the 28th canon of the Council of Chalcedon. These churches see no foundation to papal claims of

universal immediate jurisdiction, or to claims of papal infallibility. Several of these churches refer to such claims as ultramontanism.²⁵⁸

Many Christian denominations reject the claims of Petrine primacy of honor, Petrine primacy of jurisdiction, and papal infallibility. These denominations vary from simply not accepting the Pope's claim to authority as legitimate and valid, to believing that the Pope is the Antichrist from 1 John 2:18, the Man of Sin from 2 Thessalonians 2:3-12, and the Beast out of the Earth from Revelation 13:11-18. The sweeping rejection includes some denominations of Lutherans: Confessional Lutherans hold that the pope is the Antichrist, stating that this article of faith is part of a *quia* rather than *quatenus* subscription to the Book of Concord.

Groups sometimes form around antipopes, who claim the Pontificate without being canonically and properly elected to it. Traditionally, this term was reserved for claimants with a significant following of cardinals or other clergy. The existence of an antipope is usually due either to doctrinal controversy within the Church (heresy) or to confusion as to who is the legitimate pope at the time. Briefly in the 15th century, three separate lines of popes claimed authenticity.

*The Pastor*²⁵⁹

When used as an ecclesiastical style or title, the term may be abbreviated to 'Pr' or often 'Ps'. The word itself is derived from the Latin word *pastor* which means 'shepherd'. The term 'pastor' is also related to the role of elder within the New Testament, but is not synonymous with the biblical understanding of minister. In many Protestant

²⁵⁸Gonzalez, 1984, 299.

²⁵⁹http://en.wikipedia.org/wiki/Pastor_

churches, ministers are called pastors. Present-day usage of the word is rooted in the Bible. The Old Testament uses the Hebrew word רעה (*ro'eh*). It describes the feeding of sheep, as in (Gen, 29:7), or the spiritual feeding of human beings, as in (Jer, 3:15), “Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding.” In the New Testament, the Greek noun ποιμήν (*poimēn*) and verb ποιμαίνω (*poimaino*) are usually translated shepherd or to shepherd. The two words are most referring to Jesus in the New Testament. For example, Jesus called Himself the “Good Shepherd” in John 10:11. The same words are used in the familiar Christmas story (Luke 2) referring to literal shepherds. In five New Testament passages though, the words refer to church workers:

Jesus told Peter: "Shepherd My sheep" (John 21:16).

The Apostle Paul summons the elders or presbyters of the church in Ephesus to give a last discourse to them; in the process, in Acts 20:28, he tells them that the Holy Spirit has made them bishops, and that their job is to shepherd the flock of God among them (Acts 20:17).

Paul says, of himself and the apostles, “who tends a flock and does not use the milk of the flock?” (I Cor. 9:7).

Paul wrote, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers” (Eph. 4:11).

Peter tells the elders among his readers that they are to, “shepherd the flock of God among you” (I Pet. 5:1-2).

A pastor’s job was described by Saint Augustine, a prominent Roman bishop, around 400 AD as follows: Disturbers are to be rebuked, the low-spirited to be encouraged, the infirm to be supported, objectors confuted, the treacherous guarded

against, the unskilled taught, the lazy aroused, the contentious restrained, the haughty repressed, litigants pacified, the poor relieved, the oppressed liberated, the good approved, the evil borne with, and all are to be loved. But there is no mention on its position in the church and/or authority.

The title ‘pastor’ cannot be seen in the church, even in Calvin’s times at Geneva of which the church had four kinds of officials; ministers, teachers, elders, and deacons. Within each congregation, deacons concerned themselves with charity and elders with church government and morals. Ministers met regularly for Bible study and theological discussion, but the real power lay in a regular gathering of ministers and representative elders (in Geneva called the “con-sistory” but among later English and Scottish Calvinists called “presbytery”).²⁶⁰ Even though it is very hard to find when and why the church started to call the leader “pastor,” it can be imagined that they recognized the church needed reformation, especially church leadership, and returning to the Bible as Jesus taught and commanded his disciples. The church required a “shepherd,” not a “ruler” or a “manager”.

Many Protestants use the term pastor as a title or as a job. Some Protestants contend that utilizing the appellation of pastor to refer to an ordained minister contradicts the Protestant doctrine of the priesthood of all believers. The United Methodist, for example, ordain the office of deacon and elder; each of whom can use the title of pastor depending upon their job description. The use of the term “pastor” can also be regional in some denominations, including some parts of the Methodist, Presbyterian, American Churches of Christ, and Baptist traditions.

²⁶⁰William C. Placher, *A History of Christian Theology*, (Philadelphia, PA: The Westminster Press, 1983), 224.

The use of the term pastor to refer to the common Protestant title of modern times dates to the days of John Calvin and Huldrych Zwingli. Both men, and other Reformers, seem to have revived the term to replace the Catholic priest in the minds of their followers. The pastor was considered to have a role separate from the board of presbyters. Some Protestant groups today view the pastor, bishop, and elder as synonymous terms or offices; many who do are descended from the Restoration Movement in America during the 19th century, such as the Disciples of Christ and the Church of Christ. The term pastor is sometimes used for missionaries in developed countries to avoid offending those people in industrialized countries who may think that missionaries go only to less developed countries. In some Lutheran churches, ordained clergy are called priests, while in others the term pastor is preferred. Ordained clergy are called priests in the Episcopal Church, as in all other branches of the Anglican Communion.

“A Protestant pastor does not have the power and authority in the church and society, but has spiritual power and authority because the title and job have been given by Jesus who commanded his disciples to minister as he did while he lived on the earth. We have the record of Jesus’ life in action captured in the four gospels.”²⁶¹ As discussed in Pastoral Leadership, a pastor should not forget Jesus’ command to Peter in John 21:15-22 to “Shepherd.”

Korean Church History and Tradition of Church Leadership

Korean church history begins from July, 1832, with the coming of Karl Gutzlaff, who was a missionary having membership in the Netherland Church, but sent

²⁶¹John W. Frye, *Jesus the Pastor*, (Grand Rapids, MI: Zondervan Publishing House, 2000), 25.

by the London Church, in order to contact Korean government for trading. He failed in his business contacting Korean leaders.

The second missionary was Robert Thomas, sent by the London Mission Association. He died at Daedong River in Pyongyang in 1866. In those days there were several missionaries, such as John Ross and John Macintyre, sent by the United Presbyterian Church of Scotland, who worked the border between Korea and China, North East China, where Korean people lived and traveled from Korea. Thanks to their evangelism, four Koreans were baptized and became the first Christians in Korea.²⁶²

Until July 23, 1886, (June 28, 1885)²⁶³ the Korean government did not permit nationals to worship Jesus.²⁶⁴ Since that time the number of believers and churches has grown until the 1990s, but has declined since then. A remarkable day for Korean Christians and world mission is May 16, 1883, because on that day the first Christian church named Songchun Church was established in the province, Hwanghaedo. The organization of the church was developed by H. G. Underwood who nominated three assistants assigned to three regions. At that time, there were three kinds of titles: (1) Assistant, (2) Regional leader, and (3) Deacon.²⁶⁵ The first elder in the Korean church was elected on September 27, 1887; however he was expelled so a second elder was elected in 1904. Afterward many elders were elected nationwide so that they, led by Samuel Moffett, on September 17, 1907, established a presbytery as a denomination of the Presbyterian Church and some of them were ordained as pastors.²⁶⁶

²⁶²Manyeol Lee, *Korean Church History*, (Seoul, Korea: Reading the Bible, 1989), 34-37.

²⁶³*Ibid.*, 51.

²⁶⁴Kyungbae Min. *Korean Church History*. (Seoul, Korea: Korean Christianity Publishing Co., 1981), 128.

²⁶⁵M. Lee, 1989, 67.

²⁶⁶*Ibid.*, 68.

Confucianism's Influence on Korean Culture

When the first pastors were fostered, Korean culture was very much conservative Confucianism which strictly prohibited men and women relationship in the church and firmly practiced authoritarianism in leadership. There was no hierarchical structure in the church,²⁶⁷ yet many Christian leaders believed they must be the chair at every meeting, speak at every function, plan every event, oversee every operation and make every decision because this was the norm by authoritarianism and priesthood mentality.²⁶⁸ Their authoritarian mentality and attitude were revealed through ministry styles, such as design of pulpit, expressions and attitudes on blessing, preaching style including language and length of sermon, and hypocritical life.

Confucianism's core teachings are 三綱五倫 (san gang wu lun) or 三綱五常 (san gang wu chang), and have been well-known to East Asian people for over two thousand years. It is the typical value and philosophy making Confucianism the foundation of East Asian culture.²⁶⁹

There are three basic bonds of morality and five ethical disciplines in Confucianism for human-relationship which has been regarded as the most important value for living as an ordinary human being in East Asian countries such as Korea, China and Japan: 三綱: 1) 君为臣纲(jun wei chen gang) - There must be official discipline (public order) between a king and a subject; 2) 父为子纲(fu wei zi gang) - There must

²⁶⁷Le Peau, 1983, 109-112.

²⁶⁸Ibid., 60.

²⁶⁹Confucius, translated by Arthur Waley *The Analects*. (Beijing, China: Foreign Language Research Publish, 1987), 3-265.

be official discipline (public order) between father and son; and 3) 夫为妇纲(fu wei fu gang) - There must be official discipline (public order) between husband and wife.

Confucianism, created by Kong Zi, Confucius: BC 551-479, and developed by his fellow students such as Meng Zi, teaches loyalty and filial duty as the fundamentally important moral theme in human-relationship. In the older society, sustaining order between father and son was the basic rule. In a male-centered family structure and society, keeping order between husband and wife was very important for reserving peace at home. Therefore, subordinates, sons, wife (wives) must obey the King, father and husband. It gives an image of “higher and lower” and the “the lower” must belong to “the higher”. The lower must not speak out even if the higher does something unfair or illegal or immoral.

Before Confucianism spread throughout the Chinese society and became the official ideology in China, the power of king was very weak. It was critical to keep imperialism to maintain order between the king and subordinates, so the kings adopted this philosophical ideology.²⁷⁰ This concept and intention was to “control people” so the higher had absolute power toward the lower. With this philosophical ideology, many kings reigned countries for two thousand years and enjoyed their kingship. Not only in politics, but also in family matters, Confucianism has strongly influenced every corner of oriental society for many years.

In Korea, the Lee dynasty (500 years), adopted this ideology and utilized it for politics and social norms. By applying this ideology to the society, the higher could enjoy powerful leadership, autocracy, without objections from the lower so that the oriental

²⁷⁰Hakgwon Kim, *History of the Chinese Church*, (Seoul, Korea: Iraeseowon , 1983), 17.

people have been accustomed to autocratic leadership, not only in politics but also in the church.

Five fundamental virtues of discipline are: 1) 仁 (ren): benevolence or humanity; 2) 义 (yi): justice or righteousness; 3) 礼 (li): courtesy or politeness or propriety; 4) 智(zhi): wisdom or intellect; and 5) 信 (xin): trust or belief. It has influenced most East Asians until today. It includes:

父子有亲 (fu zi you qin): There must be intimacy (acquaintance) between father and son.

君臣有义 (jun chen you yi): There must be loyalty (faith) between king and subordinate (boss and followers).

夫妇有别 (fu fu you bie): There must be difference (distinction) between husband and wife.

长幼有序 (zhang you you xu): There must be order (discipline) between the older and the younger.

朋友有信 (peng you you xin): There must be trust (belief) between friends, but there should a distinction of social status between them.

Confucianism has influenced deep inside the East Asian people; therefore, many Korean pastors' mentality and attitude as religious leaders are the same as politicians despite the Bible and Jesus' teaching to "Be a Servant and a Shepherd." They enjoy "Priesthood" in the Old Testament, and imitate the Catholic Pope whom they have criticized for his authority, power and job as not biblical. It is very difficult to ask Korean

pastors to change their leadership style to what the Bible teaches because of such education and culture. Especially, for Chinese pastors it is impossible because China has never practiced democratic leadership in its history.

Due to this ideological value system, Korean Christians regard the pastor as the higher and the leader having absolute power in the church. Related to the authoritarianism in Korean churches, one more factor should be added to the pastors' mentality and attitude influenced by Confucianism which is a belief system with a mixed faith of Christianity and shamanism in Korean and Chinese Christian churches. East Asian Christians consider the "Pastor," who is a man, may bless him or her and simultaneously may curse them. They are afraid of what the pastor says and hesitate to oppose him even if he implements something unbiblical, unfair, or immoral.

Which Model Does the Congregation Expect in the 21st Century?

The old Quaker saying, "Let your life speak," might be interpreted and understood, "Let the highest truths and values guide you. Live up to those demanding standards in everything you do."²⁷¹ That is what the congregations of the Korean church in the 21st century expect from the life of the pastor who cares for their spiritual matters and teaches how they should live on the earth, instead of just preaching good sermons at the pulpit.²⁷²

In the twenty first century which is changing rapidly and developing science differently every day, moral standard (norms) are not firm. Christians in the churches are mostly highly educated with the newest knowledge, not the same as one hundred years

²⁷¹Parker J. Palmer, *Let Your Life Speak*, (San Francisco, CA: Jossey-Bass Publishers, 2000), 2.

²⁷²Ross Pilkinton, Translated by Park Moonjae, *Life-Style Evangelism*, (Seoul, Korea: Scripture Union, 1977), 8-14.

ago, so they understand what the Bible teaches and what a good model of a pastor should be. They are asking the pastor to not only teach what the Bible contains, but what and how they should live in modern society as Christians by following the pastor's guidance. Therefore, they are looking for more modern and casual style pastor(s) who are approachable and easy to communicate. In terms of church leadership style, the pastor is expected to have more democratic leading and transparent management in his ministry works: (1) vision setting; (2) decision-making; (3) governing; (4) selection and election of servants; and (5) financial management.

Each person is an individual responsible to God for his or her life. Instead of being a way to force others to change, the model of a pastor should be a statement of who we are and of who we desire others to be. We should not seek to have others live just the way we do, but to be the kind of people we are, faithful, loving, honest, open, truthful, peaceful, and joyful. This calling is at once a relief and a burden.²⁷³ Lay Christians understand how difficult to be holy as a human is, but expect the pastor to be that person. They are to live what they preach from the pulpit. They are not to abuse the church for their own social power and for enjoying a prosperous life. They are not to forget being called to Jesus Christ to care for his sheep as a shepherd.²⁷⁴ “Nothing is more freeing and invigorating than looking away from ourselves to the one who called Himself ‘Good Shepherd’.”²⁷⁵

²⁷³Ibid., 91.

²⁷⁴J. Lee, 1989, 104-105.

²⁷⁵Frye, 2000, 43.

Expectations Found Through the Survey

In order to discover the expectations of congregations with respect to their pastors, this writer conducted a survey over several years in Korea. The results of the survey show what Christians expect from their pastors in ministry, personality and qualifications. It may be the same as what this dissertation has discussed to this point.

Chart 10

Survey on Roles of Pastor

47. Please, place in sequence the most important role of the pastor?

- (A) Pastoral Ministry () (B) Preaching () (C) Teaching the Bible ()
 (D) Church Management () (E) Being a Servant ()

	A	B	C	D	E
1 st Priority	45.8 %	28.9 %	1.2 %	0 %	13.3 %
2 nd Priority	20.5 %	39.8 %	12.0 %	2.4 %	16.9 %
3 rd Priority	16.9 %	21.7 %	13.3 %	3.6 %	33.7 %

The figures indicate that “Pastoral Ministry” is the most important role of the pastor, rather than “Preaching” and “Being a Servant” and is more expected than a “Bible Teacher”. Interestingly, church members are not interested in church management, but pastors are concerned with it.

Chart 11

Survey on Qualifications of Pastor (A)

57. Please, place in sequence the most important qualifications of the pastor?

- (A) Personality () (B) Ability () (C) Faith ()
 (D) Knowledge () (E) Philosophy for pastoral ministry ()

	A	B	C	D	E
1 st Priority	44.6 %	3.6 %	31.3 %	0 %	2.4 %
2 nd Priority	28.9 %	2.4 %	27.7 %	3.6 %	22.9 %
3 rd Priority	14.5 %	14.5 %	9.6 %	8.4 %	36.1 %

Despite pastors are very much concerned on earning higher degrees, church members are less concerned with their degrees but are concerned with his personality and faith. His “Ability” and “Knowledge” would not be a key issue for a pastor, but his “Philosophy for pastoral ministry” was given a high weight. This means church members want to be cared by the pastor so that the pastor’s philosophy which has been derived from the calling of God for the pastoral ministry is important.

Chart 12

Survey on Qualifications of Pastor (B)

67. Please, place in sequence the most important qualifications for being a pastor.

- (A) Should be a good preacher () (B) Should love saints ()
 (C) Should teach the Bible well () (D) Should lead the church well ()
 (E) Should manage exemplary own life ()

	A	B	C	D	E
1 st Priority	21.7 %	34.9 %	8.4 %	7.2 %	15.7 %
2 nd Priority	15.7 %	21.7 %	18.1 %	6.0 %	26.5 %
3 rd Priority	30.1 %	15.7 %	24.1 %	8.4 %	7.2 %

Indeed, this chart shows the same pattern: church members expect “pastoral care” from their pastors. As pastors assert that teaching is the most important job for pastors, “Should love saints” is more worthy. Also how to a pastor lives should not be neglected.

Chart 13

Survey on Opinions of the Pastor (A)

69. What is your opinion on what pastor does to (for) you?

- (A) Just teaching the Bible (19.3)
- (B) Expect taking care of even my personal matter (50.6)
- (C) Expect taking care of even my family matter (18.1)
- (D) No special concern (6.0)
- (E) Not expect pastor gets involved my personal matter (6.0)

More than 50% of church members expect “taking care of even my personal matter” (50.6). They want to be sheep of a shepherd, pastor.

Chart 14

Survey on Opinions of the Pastor (B)

77. Please, place in sequence the most important characteristic among pastor’s personality.

- (A) Humbleness () (B) Love () (C) Open minded attitude ()
- (D) Justice () (E) Spirit of sacrifice ()

	A	B	C	D	E
1 st Priority	20.5 %	65.1 %	3.6 %	2.4 %	1.2 %
2 nd Priority	54.2 %	19.3 %	8.4 %	0 %	9.6 %
3 rd Priority	12.0 %	8.4 %	37.3 %	7.2 %	25.3 %

Church members want to be loved by their pastor who is really humble with a spirit of sacrifice. This chart indicates indirectly that Korean pastors do not love church members enough (fully) because they do not feel they are humble or have a spirit of sacrifice for the saints.

Chart 15

Survey on Opinions of the Pastor (C)

79. What is your opinion on the pastor's visiting your home?

- | | |
|---|---|
| (A) Always welcome (53.0) | (B) When matter happened welcome (16.9) |
| (C) Welcome at very special occasion (20.5) | (D) Mostly not welcome (7.2) |
| (E) Not needed (2.4) | |

More than 50% of church members want to remain in good acquaintance with their pastor, which indicates, "They want to be loved and cared by their pastor."

Chapter 5

DEVELOPING A MODEL FOR KOREAN CHURCH LEADERSHIP

In this chapter a model that would be applicable to Korean church leadership will be suggested based on the survey research and the teachings of the Bible and textbooks. The role of a pastor as the Bible and textbooks teach and what church members expect based on the research survey will be included. This role has been described in other chapters, but it is worthy to revisit using the book *The Christian Pastor*²⁷⁶ written by Dr. Wayne E. Oates, former professor of Southern Baptist Theological Seminary in Louisville, Kentucky. He states that a pastor symbolizes the Trinity God in the following:

1. A pastor represents the Father God.
2. A pastor serves in order to let the church members remember Jesus Christ.
3. A pastor is being used by the Holy Spirit as a tool.
4. A pastor is a very special servant for a church.

In this description a pastor as a person of God is symbolized as the Trinity God through his work that involves a meeting between God and people so that a pastor must not transfer his own job to others. Through implementing his job, a pastor should be involved in his church members' personal redemption, not only for spiritual redemption

²⁷⁶Wayne E. Oates, Translated by Kim, Deoukryong. *The Christian Pastor*. (Seoul, Korea: Word of Life Press, 1974), 27.

but also for physical redemption. Church members expect this involvement from the pastor as shown through the research survey. A pastor should not forget that he is a conscientious visual realizer as a person of God.

Authoritarianism/Confucianism

In order to suggest a role model for Korean pastoral leadership, it is necessary to point out the style of leadership that has not worked in the past. Understanding how authoritarianism spread in the Korean church society will be supportive.

There may be several reasons why Korean pastors are authoritarian. The first reason shall be a cultural influence, Confucianism (discussed in Chapter 4), human nature, psychological desire, and temptation. The pastor has attempted to replace his authority with God's authority in order to assert that his excellence has come from himself, not from God. This "right" that a pastor uses can be the biggest temptation a pastor is faced. Church members need the pastor's help which has shown an active inclination to make their pastor God. They idolize their pastors because of their unconscious needs. One way that a pastor falls into these idolized needs is by hoping that church members will follow his advice without any consideration or objection. Pastors hope that church members will follow as he wants and his will shall be realized in the church members' daily lives.

Another attitude that a pastor has toward church members is to replace his absolute right with his relative right in that he uses church members as methods for the objectives he sets. Sometimes, the pastor becomes a god in order to strategically control the church members for the goals he sets. The pastor must always keep in mind that to symbolize the reality of God requires a very specific sacrifice. Korean culture has been strongly influenced by Confucianism which is hierarchical and authoritarianism.

Situational Leadership

Leadership styles applicable to Korean modern churches should be diversified, not a stereo type of church leadership adopted when the economic level was low and education was poor. In contrast to previous generations, Korea's present situation in terms of economy and education has improved. People earn at least a high school diploma and more than \$20,000 yearly income. Church members want to participate in church politics and management and to learn more about the Bible.

Young Christians prefer Westernized culture and leadership style, but senior members oppose change. The pastor should have a vision for the church and lead how he would change the church for the future, but with a pastor's heart that both groups favor and expect. Especially, the pastor should acknowledge that the Korean society has been dramatically democratized so that the culture has changed in the recent thirty years.

A Suggested Model for Modern Korean Pastors

The following five suggestions for leadership qualifications based on five leaders in the Bible examined in this research will be used as a model for Korean pastoral leaders. These suggestions also include survey results from church members concerning their expectations for a pastor.

The first-ranking characteristic of a pastor the church members expect is honesty. Honesty includes the idea of being truthful, trustworthy, ethical, and principled. A true spiritual leader evidences honesty by practicing what he she preaches and teaches.²⁷⁷ A pastor must live what he preaches from the pulpit. Due to dishonesty, many Korean pastors have been blamed and given harm to the kingdom of God so that Christian

²⁷⁷Hayford, 1994, 39.

ministry in Korea has become hard and numbers of church members are declining. Pastors leading large churches are famous in the society and some have become a key issue as illegal criminals.

Secondly, a pastor is a coworker with the church members.²⁷⁸ “Whatever you have learned or received or heard from me, or seen in me--put it into practice. And the God of peace will be with you” (Phil. 4:9). Leading God’s way means different things to different people. There are differences of opinion as to the way leadership is to be implemented in the church and also with regard to the role of the laity in leadership. While some hold to a pastor-centered institutional leadership model, others see the pastor as a “player coach,” e.g., one who disciples and equips others for ministry while he is involved in ministry alongside them. Some see the sheep (congregation) as dependent upon the shepherd (pastor). The shepherd leads, waters, pastures, and protects the flock. He does everything for them, so they become dependent upon him. As a result, there is little opportunity for the sheep to develop their own leadership gifts. If they lead at all, it is usually in the “nonspiritual” areas of church life.²⁷⁹ As discussed in previous chapters, five characters in the Bible considered their followers as family. While they implemented their jobs given by God, they worked together with their people in coopercratic leadership and were successful.

Teamwork is important to pastoral leadership. One person cannot be all things to all people. We all have blind spots. Teamwork is needed if adequate leadership is to be provided. Jesus and his disciples worked as a team. He taught them and trained them, and when he left earth to return to heaven he was able to leave his work in their hands. Paul

²⁷⁸Oates, 1974, 43.

²⁷⁹Hayford, 1994, 90.

resembled what Jesus did, as revealed through the book of Acts and his epistles and letters. Where personality-centered leadership is, there is weak structure; where there is team leadership the church structure will be strengthened. The apostle Paul said, “For we are laborers together with God” (I Cor. 3:9). While implementing Christian missions in a diversified society and foreign mission field, there must be team ministry that only works in unfamiliar culture and legally inhibited countries. There is probably no perfect leadership model available to the church today, but those who aspire to be Christlike and/or Pauline style in their leadership should strive to be open approachable people.

Thirdly, pastoral leadership is not authoritarianism. A pastor should remember that “Every believer is a priest before God” (1 Pet. 2:9). It reminds us that “all Christians are called being given different gifts for different jobs by God for his kingdom sake.” There is no idea of hierarchical position or job in the Bible, especially in the New Testament, but equal for serving his church. There are those who, though they recognize the role of and need for pastor, hold to the teaching that every member of Christ’s body is a priest before God and to one another. This view decentralizes the focus of spiritual leadership. It sees Christ’s ministry gifts to the church - apostle, prophets, evangelists, pastors, and teachers (Eph. 4:11) - as equipping in nature. These leaders are Jesus’ gifts to the church, to equip members of the church so that they may do the work of the ministry. The every-believer-a-priest view encourages all believers to prayerfully ascertain what gifts they possess and to function in ministry accordingly. To assist them, spiritual profile tests and spiritual gifts inventories may be administered. In addition, training seminars are provided on how the gifts function. Those who hold this view of church ministry testify to growth that takes place in the individual believer’s life, as well as the dynamic

spiritual relationships that develop within the body and an increase in the number of new believers added to the church.²⁸⁰

Fourthly, the Gospels are full of accounts that reveal the openness and approachableness of Christ. People with insurmountable problems and physical needs followed him wherever he went. He took the time to listen to their needs and respond to them compassionately. So secure was he in his own personal identity and mission that he could make himself available to the people. Instead of distancing himself, he invited them to come to him with all their problems. He said, “Come to Me, all you who labor and are heavy laden, and I will give you rest” (Matt. 11:28). Many pastors consider that preaching is the most important job in ministry, but the research survey indicates different with their image. Good preaching can make a pastor famous, but does not meet church members’ expectation nor is biblical. A pastor works for whom? It is a fundamental question for a pastor called by the Lord who gives errand to pastor his sheep which want to be cared wholly by their shepherd.

Finally, pastoral leadership is openness to wise counsel. One of the causes for failure in leadership is the unwillingness to be open to wise counsel. Costly mistakes can be avoided when one will seek the advice of experienced, successful leaders. The best five leaders in the Bible respected others and discussed with their followers before implementing what they had to do. They then implementing together, even participating in wars. Openness to wise counsel will lead to accountability. Persons in places of leadership must be accountable to others. Pastors are accountable to church boards, their congregations and ecclesiastical overseers. They do not operate independently. Those in places of spiritual leadership should learn to be team players as well as leaders. Regularly

²⁸⁰Hayford, 1994, 90.

scheduled meetings, retreats, and training sessions provide opportunities for members of the leadership team to receive wise counsel and to be accountable to one another. An example of a great spiritual leader who is open to wise counsel is found in Exodus 18. Moses was open to the wise counsel of his father-in-law, Jethro, which lightened Moses' load in managing the many needs of the people.

Another exemplary model in the Bible is Paul. As a religious leader, the apostle prepared the community for his absence, recognized leadership in the community, and delegated responsibility to colleagues. An unusual degree of mutual love and acceptance enables the leader to relinquish his unique position in order to ensure the growth of the church. Korean pastors need to open their ears and hearts to others. Because of authoritarianism and Confucianism, many Korean pastors have taken on "I make all the decisions" approach to their church members rather than having an attitude of listening to their church members' advice. Therefore, autocratic leadership has been applied to Korean churches. This must change as the society and culture has changed in Korea.

Chapter 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This chapter summarizes the core requirements for leaders in the church, based upon the biblical models researched for the theses. This summary will bring us to a conclusion that history demonstrates that leadership is required in order to maintain or extend the mission and influence of institutions. Regardless of whether the organization is for profit or non-profit, religious or secular, leadership is required for healthy organizational life. As a result, churches must have moral, strong and facilitative leadership.

There are many leadership theories and leadership models in secular business textbooks, which leadership styles could have valid application to Christian ministry, but the writer has given priority to leadership models from the Bible. This included five characters, Moses, David, Nehemiah, Jesus and Paul, whose leadership styles were seen to be exemplary in accordance with leadership theories, and those leaders were very successful leaders. The ministerial activities of Jesus were analyzed with leadership theories and compared to specific common characteristics of the five leaders that were observed, noting significant commonalities.

Paul's emphasis is more on "being" than on "doing" when he addresses the issue of qualifications for spiritual leadership. "What you are speaks louder than what you

say,” is an old saying that bears much truth.²⁸¹ A sense of identity, a security that comes from knowing who one is, lies at the heart of leadership. Leadership is first of all not something one does but something one is.

There have been two names, priest and pastor, for church ministry especially related to worship and caring for people in the Old and New Testament. The difference between priesthood, which is a mediator for worshipping God with power and authority, and pastordom, taking care of sheep as Jesus did and commanded, have been discussed at length. Since the crucifixion of Jesus, the priest’s meditating work is no longer required for God’s people so that what sheep need is pastoral ministry.

Each person is an individual responsible to God for his or her life. Instead of being a way to force others to change, the model we offer should be a statement of who we are and of who we desire others to be. We should not seek to have others live just the way we do, but to be the kind of people we are: faithful, loving, honest, open, truthful, peaceful, and joyful. This calling is at once a relief and a burden.²⁸²

If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap. (I Tim. 3:1-7)

The qualifications of a church leader are given in the Bible as: those who have been ordained by God (Ex. 29:29); called by God (Matt. 16:1; Luke 6:13; Acts 13:2; Rom. 1:1); filled with the Holy Spirit (Acts 1:8); prayer (Acts 6:4); encouraged (Acts

²⁸¹Hayford, 38.

²⁸²Le Peau, 91.

20:22-24); obedient (Acts 6:9-10); more passionate (I Cor. 15:10, II Cor. 10:12-16); self-controlled (I Cor. 9:25-27); more tolerate (II Cor. 11:23-33); good educator (I Tim. 3:2); not biased (I Tim. 5:21); exemplary Christian (I Tim. 4:12); kind (II Tim. 2:25); volunteer (I Pet. 5:2); no false profession (II Cor. 4:1-2); sympathetic (Heb. 5:2); diligent and devotional (I Tim. 4:13-15); and sincere (Rom. 15:7-9).

Despite many good teachings and required qualifications for pastors and church leaders, many Korean Christians and non-Christians do not trust church leaders and have left the church. Church members want the pastor to have a respectable personality and faith as seen in the research report. If the world is to hear the church's voice today, leaders are needed who are authoritative, spiritual, and sacrificial. Authoritative, because people desire leaders who know where they are going and are confident of getting there. Spiritual, because without a strong relationship to God even the most attractive and competent person cannot lead people to God. Sacrificial, because this follows the model of Jesus, who gave himself for the whole world and who calls us to follow in His steps.²⁸³ The last word to his disciples was, "You must follow me." It implies maturity in faith and personality if they are to follow his lead to "Shepherd His sheep".

The Korean culture has been heavily influenced by Confucianism and thereby has practiced authoritarian style leadership for many years. Churches have suffered under this type of leadership and many have closed or lost members. This writer concludes that the leadership must change to fit 21st century congregations as the culture has changed. Research and surveys revealed that members are more concerned with leaders being pastors who care about their wellbeing rather than as dictators.

²⁸³Sanders, 18.

Conclusion

After a 30 year military government regime, which was absolute authoritarian and bureaucratic power, the Korean society, since 1992, has been dramatically diversified in culture and value and democratized in terms of “freedom of speech and expressing one’s idea and/or ideology.” Every corner of Korean society has been liberalized. Of course, these changes have influenced the Christian church culture and leadership styles. Many churches have closed because they were unable to diversify. Other churches have struggled with changing moral standards and experienced painful sickness due to the fast diversifying society.

Despite democratic or coopercratic leadership as the style most organizations desire, it is hard for immature organizations to adapt. Democratic ways are good and desirable to many countries and societies but difficult for such countries as China, North Korea and other autocratic government leading countries.

Among the various leadership theories analyzed, the author has found the model most appropriate to address the problems of authoritarianism and autocracy in the Korean church is that model of ‘Situational Leadership’, whereas the leader adapts to a style of leadership that is appropriate to the context and needs of those who are to be led. This model fits well with the biblical characteristics of a pastor derived from a study of five leaders in the Bible – leaders who were successful in leading the people and who were recognized as having successful ministries. While it will take time to make these changes in the Korean churches, it will be necessary if pastors are going to continue to reach people with the saving grace of Christ and further his kingdom work.

God has called his people and organized the Church in order to save sinners from all over the world. For achieving his work, he has granted people gifts by which they

implement in the church. As the Bible says, people having gifts become the body of Christ, the Church, in which they serve in order to achieve the goal that the Lord set. In the process of achieving the goal, they work together in democratic and coopercratic ways.

No one is a perfect leader. Leadership is not a one-man or one-woman show. It is a group effort. By definition, leading is a kind of interaction within a group. Group leadership can be someone who is a gifted teacher but who may not be an adequate facilitator, or someone who can communicate a dynamic vision but may not be able to model effectively. But people need all kinds of leadership to meet their wide variety of needs and move toward their goals. Group leadership can accomplish all these tasks. One contributes encouragement, another the ability to perceive needs, another the willingness to do whatever is called for. A group need not necessarily have two, three or more leaders at the same time to achieve the same result (though this would seem most normal). It could rotate leadership in the group based on the need of the group at a particular time and the gifts of the members. A leader of a group that is just starting might be the one who can help solidify a vision. Once this is complete, the teacher might assume leadership if that was called for. The facilitator might then help the group put into action what they had been taught. We are finite as individuals. But as a group, we become the body of Christ himself, in all his strength and power and grace and love.²⁸⁴ Andrew Carnegie's answer to the question on the secret of success is, "Always having people around me who are smarter than I am."²⁸⁵ This is a secret that Korean pastors would do well to acknowledge.

²⁸⁴Le Peau, 1983, 120-121.

²⁸⁵LePeau, 1993, 61.

Recommendations

Korean churches are not ready to apply modern and new leadership styles that are more ideal and biblical, but they should strive to change the church environment through education and by adapting new leadership style. Improving church leadership will take time as it moves from autocratic to democratic leadership. Even if church leaders decide to change their leadership style, several preconditions exist: leaders and participants must be trained in democratic ways for a long period of time so that they become accustomed and/or familiar with coopercratic leadership and methodology. This will include much success and failure as they gain experience.

The apostle Paul always considered his colleagues first and took care of them so his coworkers accompanied him wherever he went. He had a successful gospel ministry in those days even though his work was inconvenient, difficult and scattered. A principle for the gospel ministry of working together for works in China should include sharing, delegating and cooperation with other colleagues, whom the leader loves and sacrifices in order for the ministry to be successful.

“In the contemporary church, the exercise of Christian leadership should integrate acceptable and effective leadership approaches with religious values. Leadership styles must be consistent with a personal and corporate religious identity.”²⁸⁶ Christian leaders should follow Jesus Christ’s model of sacrifice and Paul’s gospel ministry as their examples for successful, biblical ministry.

²⁸⁶Doohan, 1981, 166.

APPENDIX A

Classification of Jesus Christ's Ministerial Activities with Pastoral Care and Leadership Aspects

Leadership Aspects Related to Disciples (followers); (index)

1. Self-disciplining or Qualifying
2. Practicing humbleness
3. Teaching: Sermon style(s) or Communication style (c)
4. Demonstrating: Coaching and Supporting
 - (A) Teaching: by teaching (t) or dialogue (d)
 - (B) Healing: by word (w) or touch (t)
 - (C) Visiting
 - (D) Forgiving
 - (E) Miracle
 - (F) Humbleness
 - (G) Ministry
5. Training Disciples
6. Job Delegating
7. Visiting Sheep
8. Shepherdning (caring)
9. Commanding: Directing

Chronological Listing from Thompson Bible: New King James Version & The Nelson Study Bible and Reference from "A Harmony of the Gospels"^{287}

Chronological Listing of Jesus' Ministerial Activities with Pastoral Care and Leadership Aspects from Thompson Bible: New King James Version and The Nelson Study Bible and Reference from "A Harmony of the Gospels"²⁸⁸

Event	Matt.	Mark	Luke	John	Classification
Jesus Baptized	3:13-17	1:9-11	3:21-23	1:29-34	1 2 4(F)
Jesus Tempted	4:1-11	1:12-13	4:1-13		1 2 3
Calls First Disciples				1:35-42	3 4(G) 9

²⁸⁷A. T. Robertson. *A Harmony of the Gospels*. (New York, NY: Harper and Row Publishers, 1950)

²⁸⁸Ibid.

Philip & Nathanael				1:43-51	3(C)
The First Miracle				2:1-11	4(E)
Stay in Capernaum				2:12	4(C) 7
Cleansing the Temple				2:13-25	3 4(G)
Inquiry of Nicodemus				3:1-21	3(C)
Jesus Baptizing				3:22-36	4(G)
Leave Judea	4:12			4:1-3	4(G)
With Samaritan Woman				4:4-42	3 4(C)(G)5 6
Galilee Ministry begun	4:12-17	1:14-15	4:14-15	4:43-45	3 4(G)
Healing Nobleman's son				4:46-54	3 4(B)w
Rejected at Nazareth			4:16-30		1 2 3 4(G)
Four Disciples called	4:18-22	1:16-20	5:1-11		1 4(G) 7
Demoniac Healed		1:21-28	4:31-37		3 4(B)w
Peter's Mother-in law	8:14-15	1:29-31	4:38-39		4(B)t(C)
Many others cured	8:16-17	1:32-34	4:40-41		4(B)w
First Preaching Tour	4:23-25	1:35-39	4:42-44		4(A)t(B)w (G)
Prays in a Solitary Place		1:35			1 2 4(F)
Leper Healed	8:24	1:40-45	5:12-16		4(B)t
Paralytic Healed	9:1-8	2:1-12	5:17-26		3 4(B)w (D)
Matthew's Call	9:9-13	2:13-17	5:27-32		3 4(A)d(C)(G)9
Disciples Defended	9:14-17	2:18-32	5:33-39		3 4(A)d
Healing at Bethesda				5:1-47	3 4(B)w (C)
Plucked Grain	12:1-8	2:23-28	6:1-5		3 4(A)d
Withered Hand Healed	12:9-13	3:1-6	6:6-11		3 4(B)w
Withdrew from a place	12:14-21	3:7-12			4(G)
Twelve Apostles Called		3:13-19	6:12-16		4(G) 9
Sermon on the Mountain	5:1-7:29		6:20-49		3 4(A)t
Leper Healed	8:1-4				4(B)t
Centurion's Servant	8:5-13		7:1-10		3 4(B)w
Raises Widow's Son			7:11-17		4(B)w
John's Doubts	11:2-19		7:18-35		3 4(A)d
Jesus Anointed			7:36-50		3 4(A)d (D)
2 nd Tour in Galilee			8:1-3		4(A)t
Warning on Pharisees	12:22-48	3:20-30			3 4(A)d(B)w
Jesus' Spiritual Family	12:46-50	3:31-35	8:19-21		3 4(A)d
Famous Parables	13:1-53	4:1-34	13:4-18		3 4(A)t
Sea Made Serene	8:23-27	4:35-41	8:22-25		4(E)
Gadarene Demoniac	8:23-34	5:1-12	8:26-39		4(B)w
Jairus' Daughter Raised	9:18-26	5:21-43	8:40-56		4(B)t(C)
Bleeding woman healed	9:20-22				4(B)w(D)
Two Blind Men Cured	9:27-34				4(B)t
Nazareth's 2 nd Rejection	13:54-58	6:1-6a			3 4(G)
Twelve Sent Out	9:35, 11:1	6:6b-13	9:1-6		3 4(G) 5 9
5000 Fed	14:13-21	6:30-44	9:10-17	6:5-14	4(E)(G)
Pray at Mountainside	14:22-24	6:45-46			1 2 4(F)

Walks on the Water	14:25-33	6:47-52		6:15-21	3 4(E) 5
Healing at Genesaret	14:34-36	6:53-56			4(B)t
Bread of Life				6:22-71	3 4(A)d
Traditions attacked	15:1-20	7:1-23			3 4(A)d
Canaanite Woman	15:21-28	7:24-30			3 4(B)w
Afflicted Healed	15:29-31	7:31-37			4(B)t
4000 Fed	15:32-38	8:1-9			4(E) (G)
Pharisees Attack	15:39-6:4	8:11-12			3 4(A)d
Disciple's Carelessness	16:5-12	8:13-21			3(C)
Blind Healed		8:22-26			4(B)t
Peter's Confession	16:13-20	8:27-31	9:18-21		3(C)
Foretells His Death	16:21-26	8:31-38	9:22-25		3(C)
Kingdom Promised	16:27-28	9:1	9:26-27		3(S)
The Transfiguration	17:1-13	9:2-13	9:28-36		3(C) 4(E)
Epileptic Healed	17:14-21	9:14-29	9:37-42		3(C) 4(B)w
Again Tells of Death	17:22-23	9:30-32	9:43-45		3(S)
Taxes Paid	17:24-27				3(C) 4(E)
Loyalty & Forgiveness	18:1-35	9:33-50	9:46-62		3(C)
Reject Brother's Advice				7:2-9	3(C)
Samaritan Rejection	19:1		9:51-56	7:10	9 Coaching
Cost of Discipleship	8:18-22		9:57-62		3 4(A)d
Feast of Tabernacles				7:10-52	3 4(A)d (G)
Adulteress Forgiven				7:53-8:11	
Debate with Pharisees				8:12-59	3 4(A)d
Seventy Sent			10:1-24		3 5 6
Good Samaritan			10:25-37		3 4(A)d
Born Blind Healed				9:1-41	3 4(A)d(B)t(G)
Hospitality of Martha			10:38-42		3 4(A)d(C) 7
Lesson on Prayer			11:1-13		1 2 3(C)
Beelzebub			11:14-36		3 4(A)d (B)w
Judgment Lawyers			11:37-54		3 4(A)t(C)(G)
Teachings			12:1-59		3(S)
Repentant or Perish			13:1-5		3 4(A)d
Barren Fig Tree			13:6-9		3 4(A)t
Crippled Woman Healed			13:10-17		3 4(A)d(B)w, t
Lesson on Salvation			13:22-30		3 4(A)t(C)(G)
Good Shepherd				10:1-21	3 4(A)t
Feast of Dedication				10:22-39	3 4(A)d (G)
Evangelism at Perea				10:40-42	4(G)
Words about Herod			13:31-35		3 4(A)d
Healing on Sabbath			14:1-6		3 4(A)d 7
Parable of Wedding			14:7-24		3 4(A)t
Cost of Disciple			14:25-35		3 4(A)t
Lost Sheep, Coin, Son			15:1-32		3 4(A)t

Unjust Steward			16:1-13		3 4(A)t
Lesson on Divorce	19:3-12	10:2-12	16:14-18		3 4(A)d
Rich Man & Lazarus			16:19-31		3 4(A)t
Lazarus' Resurrection				11:1-44	3 4(A)d(B)w7 8
Withdrawal of Jesus			17:11	11:45-54	4(G)
Heals Ten Lepers			17:12-19		3 4(A)d(B)w
Lesson on Kingdom			17:20-37		3 4(A)d
Pharisee, Tax Collector			18:1-14		3 4(A)t
Children Blessed	19:13-15	10:13-16	18:15-17		3 4(A)d(G)
Rich Young Ruler	19:16-30	10:17-31	18:18-30		3 4(A)d
One Hour Labors	20:1-16				3 4(A)t
Foretells Death	20:17-19	10:32-34	18:31-34		3 4(A)t(G)
Ambition of Brothers	20:20-28	10:35-45			3(C)
Blind Bartimaeus		10:46-52	18:35-43		4(B)w(D)
Zacchaeus' Interview			19:1-10		4(D) 7 8
The Ten Minas			19:11-27		3 4(A)t
Return to Mary				11:55,12:1	4(G)
Anointed by Mary	26:6-13	14:3-9		12:2-8	3 4(A)d 7
Triumphal Entry	21:1-9	11:1-11	19:28-44	12:12-19	6 9
Greeks met Jesus				12:20-36	3 4(A)d
Return to Bethany		11:11		12:36	4(G)
Fig Tree Cursed		11:12-14			4(E)
Cleansed Temple	21:12-13	11:15-18	19:45-48		3(S) 4(G)
Many People Healed	21:14-16				3 4(A)d(B)w
Return to Bethany	21:17	11:19			4(G)
Withered Fig Tree	21:18-22	11:20-25			3(C)
Challenge to Authority	21:23-27	11:27-33	20:1-8		4(A)d(G)
Parable of Two Sons	21:28-32				3 4(A)d
Parable of Peasant	21:33-46	12:1-12	20:9-19		3 4(A)t
Marriage Feast Parable	22:1-14				3 4(A)t
Tribute to Caesar	22:15-22	12:13-17	20:20-26		3 4(A)d
Asking on Resurrection	22:23-33	12:18-27	22:27-40		3 4(A)d
Greatest Commandment	22:34-40	12:28-34			3 4(A)d
Jesus & David	22:41-46	12:35-37	20:41-44		3 4(A)t
Pharisee Cursed	23:13-39	12:38-40	20:45-47		3 4(A)t
Unfaithful Israel				12:37-50	3(S)
Widow's Mite		12:41-44	21:1-4		3 4(A)t
Foretell about Temple	24:1-2	13:1-2	21:5-6		3(S)
Sign of Advent	24:3-42	13:3-33	21:7-36		3(C)
Servant being Waken		13:34-37			3(S)
Parable: Thief, Steward	24:43-51				3(S)
Other Parables	25:1-46				3(S)
Summary of Ministry			21:37-38		4(G)
Jewish Plot	26:1-5	14:1-2	22:1-2		3(S)
Preparation Passover	26:17-19	14:12-16	22:7-13		3 4(A)t 5 6 9

Last Supper	26:20-29	14:17-23	22:14-23	13:1-38	3 4(A)t(G) 9
Feet Washed			22:24-27	13:2-17	2 4(F)(G)
Judas Revealed	26:21-25	14:18-21	22:21-23	13:18-32	3 4(A)d
Institute Lord's Supper	26:26-29	14:22-25	22:19-20		3(S) 4(A)t(G)
Peter's Betray Foretold	26:31-35	14:27-31	22:28-34	13:33-38	3(C)
Teaching on Comfort				14:1-31	3(S)
The Vine & The Branch				15:1-16	3(S)
Intercessory Prayer				17:1-26	2 3 4(A)t(F)
Prayer at Gethsemane	26:36-46	14:32-42	22:39-46	18:1	1 2 3(C) 4(F)
Jesus Arrested	26:47-56	14:43-52	22:47-54	18-2-12	2 3(A)d(F)
Examined by Annas				18:13-23	4(F)
Trial by Caiaphas	26:57-68	14:53-65	22:54	18:24	2 3 4(A)d(F)
Condemned by Council	27:1	15:1	22:66-71		3 4(A)d(F)
1st Stand Before Pilate	27:2	15:1-5	23:1-6	18:28-38	3 4(F)(G)
Before Herod			23:7-12		4(F)
2 nd Stand before Pilate	27:11-26	16:6-15	23:13-25	39~19:16	3 4(A)d(F)
Mockery by Soldiers	27:27-30	15:16-19			4(F)
Led to Golgotha	27:31-34	15:20-23	23:26-32	19:17	4(F)
1 st 3 Hours on Cross	27:35-44	15:24-32	23:33-43	19:18-27	3(S) 4(F)(G)
Last 3 Hours on Cross	27:45_50	15:33-37	23:44-46	19:28-30	3(S) 4(F)(G)
Jesus' Side Pierced				19:34-37	4(F)(G)
Burial of Jesus	27:57-60	15:42-46	23:50-54	19:31-42	4(F)(G)

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VITA

DaPaul Kim received his Master of Divinity (M.Div.) at Southern Baptist Theological Seminary in Louisville, Kentucky, in 1995. He received his Master of Business Administration (M.B.A.) in Marketing from the Graduate School of Business Administration of Yonsei University in Seoul, Korea, in 1986. He received his Bachelor of Science (B.S.) in Chemical Engineering at Inha University in Inchon, Korea, in 1974.

DaPaul has served since 1911 as the Professor of New Testament and Applied Theology at Beijing International Mission Institute where he serves as a Missionary and the founder.

He has written the following publications: Consumer Behavior Reference; Consumer Behavior on Remedy Buying; and The Principles of Marketing (textbook for Yanbian University of Science and Technology).

He is married to Hyo S.Kim, and they have a daughter, Stella B. Kim; son-in-law Inn H. Kim; and two grandsons Hansel J. Kim and Harte J. Kim.