

**LIBERTY BAPTIST THEOLOGICAL SEMINARY**

**A STUDY OF PASTORAL LEADERSHIP THAT HAS HAD GREAT  
INFLUENCE ON KOREAN CHURCH GROWTH  
FOCUSING ON JAE GUN REVIVAL DENOMINATION IN KOREA**

**A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
in partial fulfillment of the requirements  
for the degree**

**DOCTOR OF MINISTRY**

**By**

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**Lynchburg, Virginia**

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**LIBERTY BAPTIST THEOLOGICAL SEMINATY**

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## **ABSTRACT**

**A STUDY OF PASTORAL LEADERSHIP THAT HAS HAD GREAT INFLUENCE ON KOREAN CHURCH GROWTH FOCUSING ON JAE GUN REVIVAL DENOMINATION IN KOREA**

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**Liberty Baptist Theological Seminary, 2004**

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**The purpose of this thesis project is to understand what the biblical principles for Pastoral Leadership are and, to evaluate the Korean Pastoral Leadership within the Jae Gun Revival Denomination(JRD) in Korea. Based on surveys sent to the JRD pastors in Korea, the project analyzes and evaluates the actual figures of church ministry, History, church growth, and common viewpoint of pastoral leadership. This project shows that what the reason about the Korean church growth so rapidly and find out that main reason is pastoral leadership. This project wants to reveal the new future for the JRD with pastoral leadership growth.**

**Abstract length: 100 words.**

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## CHAPTER ONE

### INTRODUCTION

These days, among some of the issues discussed in the church, is the pastoral leadership topic, and due to the many books published centering on such a theme, we can easily measure the level of interests in this area. In this era where there are interests in the growth of the Korean church, the implementation of wide-range of leadership is in line with the direction that the community must move towards and its influence to the growth of the church is unquestionable. The pastoral leadership is given to us based on the foundation of Our Lord. As Christians, we begin to realize that the pastoral leadership is good in the eyes of Our Lord and since it is based on the Bible, it is better than that of secular management.<sup>1</sup> As a leader who is empowered, he should teach sound principles and through it enlighten his followers and instruct them to be devoted to Our Lord. The pastor, as a leader commissioned by Our Lord, he should not rely too much in the worldly methods, but depend mostly on the ways of Our Lord. These days, in whatever organization you may belong to, the results and the leadership are closely connected. In reality, depending on the leadership of the directors and managers, the outcome of the organization can change drastically.<sup>2</sup> It can be clearly stated that the

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<sup>1</sup>Chua Wee Hian, Modern Biblical Leadership, Korean Translated, (Seoul: IVP, 1990), pp. 10-13.

<sup>2</sup>Kyung Sub Jun, Organizational & Behavioral Theories, (Seoul: Pung Man Sa, 1986), p. 205.

astonishing growth of the Korean church can be related to its leadership. So the author wishes to point out that the pastoral leadership was behind the growth of the Korean church and in addition to elaborate on the Korean pastoral leadership.

Since Korea opened the door of the Gospel, it is obvious that Korean churches accomplished revival and growth both in qualitative and quantitative. Churches in South Korea are growing at breathtaking rate and now according to Sung Bihn Yim, an associate professor of Christianity and Culture at the Presbyterian College and Theological Seminary in Seoul. Many Christians believe that this phenomenal church growth is a “divine preparation” for Korean reunification, Yim said, since in a reunified country there would be a huge need for pastors in North Korea. As a whole, over 18 million of 44 million populations in Korea are Christians. Of these, more than 15 million are Protestants, including more than 9 million Presbyterians. As the number of Presbyterians in Korea has increased, so the number of Presbyterian denominations has increased. There are now more than 100 Presbyterian denominations in this country, as compared to 58 years ago.

According to Yim, Presbyterianism is proving so popular that other Korean churches, such as Methodist and Baptist churches, are taking on distinctive features of Presbyterian Church structure. One of the possible reasons for the Presbyterian Church growth is their missionaries from North America who brought Christianity to Korea, Yim said. But a more significant reason today might be the fact that the distinctive elements of Presbyterianism – “a democratic church structure coupled with a respect for

elders” – correspond to Korean tradition.<sup>3</sup>

Thus, Korean churches not only influence on the individual member’s internal life and reality but also challenge their atmosphere, religion, and their life style. What then made Korean churches grow? At the back of this tremendous growth, there was dedicated pastoral leadership. This leadership made churches reform, grow, and even challenge society, taking one step forward. God chose leaders according to Korea’s situation and led them spiritually to lead the churches and society for the time of difficulties and sufferings. This thesis will show a study of pastoral leadership considering one denomination that was influenced by great leadership as an example.

This research of pastoral leadership’s effect on the Korean church is from yet another new prospective as the Korean church’s evangelism passes the centennial mark and approaches its second century. Moreover, starting from a small denomination, the author wishes to present a better future for the 21<sup>st</sup> century for the Korean church in relationship with the pastoral leadership. In such a context, the opinions of the pastors from the Jae Gun(it means revival and reconstruction) Revival Denomination(the JRD hereafter) having strong interests in the growth of the Korean church are sought out in this thesis. One of the reasons behind the ability of the JRD to enlighten the Korean church when it was going through much dark times(Japan’s captivity) was its insistence on using entirely holy methods and obeying the Word of Our Lord instead of secular

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<sup>3</sup>Sung Bihn Yim, Christian Century, (Seoul: Christian Century, vol. 113, Issue 27, 1996), p. 888.

ones to overcome various obstacles.

In this new generation, the need for a new kind of leadership is needed acutely. In order to organize and present the pastoral leadership for a better 21<sup>st</sup> century from a small denomination, the author feels that some in depth research is needed for the Korean church. In line with such development, the opinions of the Jae Gun pastors who express strong interests in these areas were needed. The JRD's ability to contribute during the times of darkness of the Korean church was the fact that they did not depend on worldly methods for guidance but from only those of Our Lord.

In this new generation, a new leadership is required urgently. The author feels that a research on the Korean church's leadership is required in order to organize the new 21<sup>st</sup> century pastoral leadership. Especially, it is felt that the strong exhibition of pastoral leadership in Korean churches has resulted in contribution of explosive growth. In his book, "The Theology of Church Growth", professor Harvie Conn interprets the growth of the church from the point of Our Lord's providence and plan.<sup>4</sup>

"Some of the first reference in the growth of the church can be found in Our Lord's provision of clothing and duties to Adam (Gen. 2:3;27:27-49) "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living things that moves on the earth." (Gen. 1:28). In this passage, the reference is not only in the biological growth of the church but the

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<sup>4</sup>Harvie Conn, Theological Perspectives on Church Growth, (Nutley; Presbyterian and Reformed Publishing, 1976), pp. 1-20.

inference is much more. The responsibility of man for spiritual leadership is also included.

In the pastor, Kim Sang Bok's essay contribution to "Pastor and Theology" titled 'It depends on pastoral leadership', he makes the following remarks. "The pastoral duties does not only include hazard-free academic discussions but must encompass duties like 'Field Hospital in a Battle' where there are many patients bleeding badly. In order to save these souls, leaders with strong sense of leadership must be fostered. Therefore it is the pastoral leadership, which can play the vital role enabling the growth of the church."<sup>5</sup>

Therefore, the research on the leadership of the Korean church assists in understanding the important elements of the Korean church. In addition, the rapid growth of the Korean church is an unprecedented event in the accomplishment and the growth of the church and the various elements related to its development including pastoral leadership must be understood closely.

Especially, after overcoming the spiritual obstacles, those who have exhibited outstanding leadership have given new life to individuals and to the Korean church. This has enabled further acceleration to the church and can surely be considered a merit. It is now hoped that with the new environment and with the new generation, the Korean church can now sincerely turn back and reflect on their past. With the establishment of

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<sup>5</sup>Sang Bok Kim, It's defend on the pastoral leadership, (Seoul: Tyrannus, Pastors and Theology, October Edition, 1998), p. 65.

the church, it grows, and its spiritual influences are exhibited in its surroundings and the expansion of God Kingdom is made possible by mainly the guidance of Our Lord but one cannot just overlook what is happening in the field where the pastoral leadership is being shown. Our Lord uses the person who is prepared by Him and achieves His goals through Him.

The interest in the Korean church and its growth moves closer and closer to Our Lord as time passes by. Therefore, the title of this thesis has been made as follows.

A study of pastoral leadership that has had great influence on Korean Church Growth (focusing on JRD in Korea)

## **I. THE STATEMENT OF PROBLEM AND PURPOSE**

In order to understand the growth of the Korean church, you must comprehend the following facts. The spiritual sufferings Korean churches had been through became a great opportunity to settle the gospel down in Korea. On the other hand, it played a role that made churches change and compromise with the world. Pyung Yang, a city in North Korea, was called “a Jerusalem of East” because of the existence of theological seminary and its influence since the gospel spread out to Korea. Distinguished pastors from that seminary contributed to evangelism as the leader of light even under the reign of Japan, which gave the gloomy social circumstances. Their devotion to keep the faith still has been radiating in us until now after 58 years. The defense of their belief made Korean churches show the spiritual leadership, overcoming worldly compromise.

Pastoral leadership is supposed to influence churches and society beyond personal range.

Religious leaders under the power of Japan just had done this and had shown light of faith in spite of the time of persecution. As the result of it, JRD was established. JRD that influenced Korean churches' pride and important spiritual power can't be disregarded in the process of this article. JRD has become the root of faith that made today's Korean churches exist.

This thesis provides Biblical leadership, a process of foundation of JRD with chronicle situation, and the characteristic, direction, and the Spirit<sup>6</sup> of pastoral leadership in that time. This article will not only evaluate and adjust the 58-year-old JRD, using questionnaire to pastors, deacons, and leader of laymen of this denomination, in which the importance of pastoral leadership in the church growth process is included, but also show and illuminate new model of leader, the future of JRD, and 21 century of Korean churches in terms of pastoral leadership.

This thesis will discuss the Korean church and its pastoral leadership. In attempting to do so, the features and the elements of its growth shall be researched.

This thesis will discuss the biblical features of pastoral leadership and the practical foundation as related to the 21<sup>st</sup> century. Included in the research will be qualities of the pastor, divine nature of the pastor, sermon and the pastor, and training of the followers and the pastor among others. In addition, this thesis will also briefly

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<sup>6</sup>Bruce Milne, Know the Truth, (Downer Grove: InterVarsity, 1982), pp. 191-203.



discuss the history of JRD in the Korean church and its influences as related to the past and a presentation will be made for the 21<sup>st</sup> century pastoral leadership.

Therefore, this thesis' purpose is:

- 1) Understanding of Pastoral Leadership in Context with the Bible.
- 2) Application and Combining Pastoral Leadership with the Present Biblical Principles.
- 3) Introduction into the Features of Pastoral Leadership into the Growth of the Korean Church.
- 4) JRD in Korea, analyzing (Evaluating) Questionnaires (Problems) in Pastoral Leadership.
- 5) To Make a Practical Strategy for 21<sup>st</sup> Century Pastoral Leadership of JRD.

## **II. THE STATEMENT OF SCOPE AND LIMITATIONS**

Because the test group will be chosen among members of JRD, this thesis won't be representative of the voice of whole Korean churches. But, the power of leadership that has had great influence on church growth and its appraisals are practically the same. This thesis will discuss the various elements in the growth of the Korean church and also attempt to emphasize on the importance of the pastoral leadership. The pastoral leadership's function and purpose include the pastor's sermon, pastor's divine features, the pastor and the church growth among others. But the research cannot hope to include all of the Korean church growth. Although, we have included various examples of the

church growths in the appendix, this thesis mainly centers on the study of pastoral leadership in context with JRD pastors and its interpretation. This research, which centers on pastoral leadership, should provide to be of assistance to this thesis due to the theme of the JRD survey of Korean church's growth in the 21<sup>st</sup> century. Although JRD cannot constitute the opinions of all the Korean churches, at least it can vouch for the opinions of the JRD pastoral viewpoints. Therefore, the Korean church accomplishments of JRD can make such interpretation possible.

In general consideration of pastoral leadership, the close affinity with churches' growth can be observed. The growth of a church is related to Providence. In other words, a church of Our Lord is destined to grow.<sup>7</sup>

For the aforementioned work, the pastoral leadership is only one of the elements and not all. Even the author does not claim that the pastoral leadership only has created such growth in the Korean church. But on the same hand, we cannot ignore the strong influence of the pastoral leadership in the growth of the Korean church. Especially, if we take into consideration the Oriental mindset of elevating the status of the oldest and the most senior, the role of the pastor becomes stronger. As a consequence, this thesis will discuss the various forms of pastoral leadership and the features of Korea churches' pastoral leadership. This thesis will not only discuss the features of Korean churches, which have grown in quantity but also deal with the

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<sup>7</sup>Sang Bok Kim, Pastoral Leadership, (Seoul: Emmaus, 1985), p. 26.

spiritual effects of the pastors in other forms. For this thesis, from the perspective of the 21<sup>st</sup> century JRD pastoral leadership, it is hoped that many churches will be inspired and as a result grow in the near future.

This thesis will also discuss not only the pastoral leadership but also the practical level of the pastoral influences. But the most important concern will be the pastoral leadership. This thesis will discuss not only the JRD, but also denomination of similar nature in a similar context with emphasize in the importance of pastoral influences. In this thesis, while discussing the growth of a church, it would not only take into consideration the simple quantitative factors but also the internal or the qualitative factors might be discussed and scrutinized even in more details.

### **III. THE BIBLICAL AND THEOLOGICAL BASIS**

#### **A. Mission of the Holy Spirit**

Our interaction with each others, has a theological basis and churches too. The basis for our life with the Spirit is clearly taught in Scripture. The first reality is that God the Holy Spirit<sup>8</sup> comes to live within our personalities. At conversion He joins us to Christ and He Himself is both the bond and the testimony of our union (1 Cor. 12:12; Eph. 1:13-14). This new relationship with God the Spirit is an exciting one: He who was once with the disciples is now in each of us.

The Spirit's presence is the source of our ability to minister and to serve. He is

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<sup>8</sup>John Peck, The Holy Spirit, (Wheaton: Tyndale, 1979), p. 40.

the giver of spiritual gifts: He is the source of the power that activates the gift and enables it to function. He is also the One who leads us, speaking in us the directions of Christ our head. Romans puts it this way: “You, however, are controlled not by your sinful nature but by the Spirit, if the Spirit of God lives in you... Those who are led by the spirit of God are sons of God” (Rom. 8:9, 14). References to quenching and grieving the Spirit in the New Testament relate to this fact. The spirit is the voice of God within us. He speaks to lead and to direct. We are to be responsible to His voice.

Hebrews points out the significance of an obedient response to the daily voice of God. It was, Hebrews says:

Biblical Principles of Church Leadership

As the Holy Spirit says:

Today, if you hear his voice,

Do not harden your hearts

As you did in the rebellion... (Heb. 3:7-8)

## **B. Leadership Roles**

This point is made much more strongly by the apostle Paul who reports in Ephesians chapter 4 that leaders are Christ’s gift to His Church. Personnel gifts have a special purpose. Leaders are given to equip members of the body to make their own contribution to the organism. Paul says it was Jesus “who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith” (Eph. 4:11-13).

### **C. Spiritual Gifts**

Whenever we deal with ministry, we are challenged to ask to source of the ability of one person to build another toward maturity. This question is answered in Scripture in the affirmation that God, through His Holy Spirit<sup>9</sup>, has given each believer a “spiritual gift.” The Greek word translated “spiritual gift” is charisma and means literally a “gracious gift,” or “donation.” The basic teaching is that God has, as a gracious act, given each believer a “special, spiritual endowment for service for the life of the community.”

### **D. The Task of Leadership: A Healthy Body**

The church is the living body of the living Jesus. Since we are part of a body, not part of a institution, the task of body leaders must be distinctively different from the management tasks of institutional leaders. But first, let us note that the distinction between “body lead” and “institutional leader” is a basic distinction that separates the thesis advanced in this text from the generally accepted approaches to church leadership.

Ted Engstrom and James Draper represent different expressions of the accepted institutional view. Engstrom takes a “professional management” approach in describing

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<sup>9</sup>John Peck, “The Holy Spirit” (Wheaton: Tyndale, 1979), p. 40. The spirit is with the followers of Jesus, and in them (John 14:16-17). Paul says, ‘We are being changed into his likeness...; this comes from the Lord who is the spirit.’ (2 Cor. 3:18)

the role and the functions of leadership. The spirit of his view can be seen in this quote:

Acting in our managerial capacity, all of us – presidents, department heads, foremen, supervisors, pastors, executives – do basically the same thing. We are each and all engaged in part in getting things done with and through people. Each of us must, at one time or another, carry out all the duties characteristic of managers. Even a well-run household uses these managerial functions. Though in many cases are used intuitively. Today's effective leader gets things done because he utilizes a workable style and has the ability to motivate others highly. He also becomes successful when he is task oriented. This means he must learn the resources available to his organization and study the means to arrive at goals. He must have the ability to define policies and procedures to organize the activities of his people toward the common goal.<sup>10</sup>

A rather more authoritarian view is taken by Draper in his study of Titus for "Patterns for Church Living." He interprets the term elder as "bishop" or "pastor" and goes on to suggest: The church is a divine institution, and God planned that men of God would lead the church. This does not mean that the people in the church have no voice. But church is not a pure democracy. It is a theocracy, a government under God. The men of God whom God has placed over them lead the people. The pastor has a responsibility under God that must not be discarded. He must be the spearhead for what God is doing.... Are ordained men to be dictatorial? Not at all! However, they have a responsibility under God to lead. Without someone to lead or make binding decisions, we would spend all of our time discussing and not doing. There has to be some authority placed by God in the church. The pastorate is a sacred trust. God says in effect, "You are

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<sup>10</sup>Ted Engstrom and James T. Draper, Jr., The Making of a Christian Leader, (Grand Rapids: Zondervan, 1976), p. 138.

responsible to lead my people. If one of these little ones falls by the wayside because of your neglect, you must answer to me.”<sup>11</sup>

Spiritual leaders in the church not only have personal ministries to other believers (as do all Christians, for every believer possesses at least one spiritual gift), but they also have the ministry of tending the relationships between members of the body and themselves, and between members of the body and God.

#### IV. THE REVIEW OF SELETED LITERATURE

The literature available on this topic falls into four basic categories from the writer’s perspective.

First, Leadership category is a direct issue of this topic to now. There are many publications about the leadership that includes bible basis and features of a leader. They can tell us what the leadership is. These books are very helpful for studying this topic.

Richards, Lawrence O. & Clyde Hoeldtke. Church Leadership, Grand Rapids: Zondervan, 1980.

This book is a theology of church leadership. The writers say that the church of Jesus Christ is an organism, not an institution. And they also say about the role of the leader following the example of Jesus Christ.

Barna, George. Leaders on Leadership, Ventura: Regal, 1997.

In this book you will read about the heart, the mind and the practices of leaders.

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<sup>11</sup> <sup>7</sup>Ted Engstrom and James T. Draper, Jr., The Making of a Christian Leader, (Grand Rapids: Zondervan, 1976), p. 138.

You will discover how to know if you have been called by God to lead.

Second, Pastoral category gives a basic concept of understanding to this topic. Pastor is a spiritual leader of church in these days. As you know, also, you can find out other publications about laymen's leadership too. The laymen's leadership growing is a special key of the church growth. The writer wants to develop his laymen's leadership skills with this leadership category on his church in Korea.

Maxwell, John C. Developing The Leader Within You, Nashville: Nelson, 1993.

This book can let you know how to develop the vision, value, influence, and motivation required of successful leaders.

Hybels, Bill & Rob Wilkins. Descending into Greatness, Grand Rapids: Zondervan, 1992.

This 14-chapter book includes powerful teaching on the process of descending as well as journalistic stories of real-life people who are moving down.

Third, Disciple category has so powerful meaning to this topic. Because the writer thinks that the spiritual leaders are made by God, not born. So, this category helps to the trainer who wants to find some leaders in his church. This category is available for our topic too.

Towns, Elmer L. & Neil T. Anderson. Rivers of Revival, Ventura: Regal Books, 1997.

This book shows how God is releasing streams of living water from diverse springs of ministry-and how these streams will converge to create mighty rivers of revival that carry the gospel to the end of the earth.

Henrichsen, Walter A. Disciples are Made not Born, Colorado Springs: Victor, 1988.

"Make disciples" is the mandate of the Master (Matt. 28:19-20). "Follow Me,"



He urged His men. "Everyone, after he has been fully trained, will be like his teacher," our Lord avowed (Luke 6:40). This book invites you to take His yoke upon you and learn of Him.

Fourth, Church Growth category can give a big vision for your church and ministry. This category can help you to develop the pastor's ability and specific plans for your church growing.

Towns, Elmer L. Evangelism and Church Growth, Ventura: Regal, 1995.

This book is famous book of this category written by famous scholar in church growth area. This book is a practical encyclopedia of church growth.

Warren, Rick. The Purpose Driven Church, Grand Rapids: Zondervan, 1995.

This book deals with the church growth too. The issue is church health, not only church growth. This book is most well known book in Korea.

**CHAPTER TWO**  
**THE BIBLICAL DEFINITION OF THE PASTOR AND PASTORAL**  
**LEADERSHIP**

**I. THE BIBLICAL DEFINITION OF THE PASTOR**

**A. Pastoral Foundation in the Bible**

We can find concept of the pastor as related to the Bible in the words “Shepherd” and “Shepherding”. The word “Shepherd”, is in itself based in the Bible and has a special expression with Our Lord and the people of Israel. Our Lord is the Shepherd of Israel. In the Old Testament, Our Lord mentions many times that he guides, protects and feeds His people, the Israelites like as He was the “Shepherd”(1 Peter 5:1-3; 1 Tim. 3:1-2). Jesus also expresses His sacrifices for His sheep as the “Good Shepherd”, and after resurrection when He gives the calling to Peter for the second time, He mentions to “Feed His sheep” (John 10:1).

Especially in the Old Testament Psalm 23, as the shepherd of Israel, the relationship<sup>12</sup> between Our Lord and His people are described in a beautiful and peaceful way as if it was a drawing. Here you can see the shepherd guiding and protecting all of the sheep individually and also expresses concern to each one. The shepherd tries His best to do His best to all the sheep and the sheep becomes one with

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<sup>12</sup>Jin Ho Kim, Worship and Life, (Seoul: Tyrannus, 1994), pp. 240-241.

the shepherd. Such a scene can be taken as the Biblical model of the pastor. In reality, the word pastor comes from the Greek word (ποιμήν) meaning “Feeding and protecting the sheep flock”. After the 18<sup>th</sup> century, this word transformed itself to “Poimenics” when used in the pastoral context. The word “Pastor”, now means the creation of a position by Jesus Himself so that the church can be established and given guidance. It is still used today for this fundamental conviction.

Moreover, the word “Pastor”, cannot be found in any other religion except for Christianity. It is a unique Christian terminology which cannot be found in Judaism, Islam, and Buddhism among others.<sup>13</sup>

Thomas C. Oden defines the pastor as follows.

“The pastor is a person who has received a calling by Our Lord and the church and after been confirmed, he is to spread the Holy Word, and carry out Christian ceremonies. He is also to represent the body of Christian religion and to act entirely on His behalf. He is a member of the body of Christ with ability to guide and to foster.<sup>14</sup>

The pastor has the responsibility to guide and serve his followers, as children of Our Lord, to heaven through the church established by Jesus Christ. As a consequence, the pastor acts creating a part of the body of Christ. The Korean word “Mokhoija”, has three kinds of translation into English “Pastor, Minister, and Bishop”.<sup>15</sup>

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<sup>13</sup>Thomas C. Oden, Pastoral Theology, Korean Translated, (Seoul: Hanshin Research Center, 1991), pp. 98-99.

<sup>14</sup>Ibid., p. 89.

<sup>15</sup>Aron Park, The Biblical Pastoral Model, Yonsei University Yonhap

We know that pastor is the person God anoints choosing among the people who have God's callings.<sup>16</sup> Therefore, pastor is not supposed to take action on the basis of his own strength and rationality. He must act as the man of God. Pastor is endowed with significant missions that are responsible for the care of people's spirits. The important thing for pastor as a leader is to develop internal strength and character. Pastor as a Christian leader must be a moral example. Pastor must be the person best able to maintain open communication and have the assurance of the justice of purpose. He must build a team, encourage its growth and creativity and make a proper environment. With passion pastor is responsible for the care of the organization that can operate all procedures well. Having a productive relationship with members, pastor must encourage them with creativity and compensate them as well.

The pastor, in line with his role, can be expressed in other forms: Pastor as Comforter, Pastor as Healer, Pastor as Worshiper, Pastor as Writer, Pastor as Reconciler, Pastor as Administrator, Pastor as Overseer, Pastor as Teacher, Pastor as Friend etc.

Ideal image of the pastor in (1) The Pastor as a Biblical Preacher, (2) The Pastor Must Lead an Exemplary Home Life, (3) The Pastor Must Experience Deep Spiritual Life, (4) The Pastor Has a Good Personality, (5) The Pastor Meets the Qualifications of

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Theological Graduate School Ed., "The Bible and Modern Pastor" (Seoul: Union Publishing, 1989), pp. 336-337. Some Other Terminologies for Pastor Includes Parson, Elder, Curate, Preacher, Priest, Minister, Evangelist, Clergy, Reverend, Chaplain etc.

<sup>16</sup>Gordon MacDonald, Ordering Your Private World, (Nashville: Thomas Nelson, 1995), p. 54.

a Leader, (6) The Pastor Scarifies His Life for the Ministry (Matt. 20:25,28).

These days, pastoral activities are now centering on the community. After the reformation of religion, pastoral concerns are centered on caring for the souls of individuals. Although this theme has not changed the content has been somewhat altered with the changes in the generation. Although the timing for religious reformation and following timing for other changes centered on individualism, with the approaching of modern time, it is felt that for each individuals to become temperate, he must achieve peace with the community first. In line with this trend, the goal of pastoral activities should be to establish a living Christian community in the name of Our Lord (Luke 12:42; Titus 1:7; 1 Peter 4:10).

If the purpose of a Christian's life is to lead a life 'Extolling the Honor of Our Lord', the goal of a pastor is to enable a person to lead a Christian life by establishing a community (Titus 1:9; 2 Tim 4:5).

As a consequence, pastoral activities are to evangelize Our Lord's Grace and to save them by repenting and belief to those who are not with Our Lord and those who live in sin and curse. To these people, the Word should be taught through the Holy Spirit and to increase their belief in Our Lord and to make them become a true believer of Christ. By having them participate in the Christ's mission, the matured work should be aimed to reach Christ so that their souls can be forever blessed and peaceful (1 Cor. 4:1; 2 Cor. 3:6; Phil. 1:1).

## II. THE BIBLICAL DEFINITION OF THE PASTORAL LEADERSHIP

General feature of pastor has been emphasized as a preacher, a prophet, and a counselor. Therefore, relatively, over the general recognition that pastor who was trained strongly and highly has to play a role as a ethical guider, odd phenomenon that pastor has to be served as a symbol of charismatic servant has been coming out from the inside of modern churches. The biblical Pastoral Leadership, defined by Kenneth O. Gangel, is a power that a person or a group that has been given influence to achieve the goal and to complete their needs and to work together and to make hold their purpose.<sup>17</sup>

Church is closely related to society. Society is a product of God's good will. This shows that church is responsible for society. John 3:16 say that God still loves this world and has the will of salvation toward it. It means church is responsible for the performance of God's work under His will. With the consideration and love, church helps community widen the understanding of church, especially embracing isolated people.

First of all, pastor must apply the Truth of God to his heart. To devote himself to the Truth is the priority for all Christian ministries in his life. The truth is absolute. There is no choice. No matter what kind of circumstances they are under, it is the unchangeable truth that all congregations have to follow. Pastor in particular can sacrifice all possessions but the truth. If he obeys the Truth accepting it as ultimate and

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<sup>17</sup> Kenneth O. Gangel, Building Leaders for Church Education, (Chicago: Moody Press, 1981), p. 20. Find more biblical definitions of Engstrom and Sanders.

final goal, God's blessings surely pour out unto him. What pastor has to do is to take right attitude toward the truth with humble mind.<sup>18</sup>

Pastor, Sang Bok Kim in his contribution to "Ministry and Theology", defined leadership as "A internal quality where you can exhibit positive influence consistently". He argues that leadership is not a "Place", or a "Role", but should be something styled after the Bible. He argued that this is the best form of leadership and that the Bible should be read again from the perspective of leadership.

John Maxwell refers to leadership in a simple word, "Influence". According to his opinion, he says that "Leadership is influence". He is very firm in his opinion and the description of this is not more or not less. He likes to mention about a saying related to leadership. "Even if you think yourself as a leader, if there aren't anyone following you, that amounts to nothing but taking a walk"<sup>19</sup>

The pastoral leadership is definitely different from the secular one. The pastoral leadership is to feed and protect the sheep given to you by Christ and the work has value in such an existence. In conclusion, this is the identity of the pastors and the reason for his existence.

Dr. Richards refers to pastoral leadership as in the New Testament's headship and related interpretations. He argues that "Leadership terminology does not refer to a

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<sup>18</sup>Kyung Jik Han, True Model of Pastor, (Seoul: Kyu Jang, 1985), p. 136.

<sup>19</sup>John C. Maxwell, Developing The Leaders Around You, Korean Translated, (Seoul: Tyrannus, 1997), p. 16.

position but a relationship. It does not entail the right or authority of control or obedience”.

“The authority of Christian leaders is definitely different from that of secular ones. First, it is not the goal of a Christian leader to force someone to follow and obey him through authority but to enable communication with Jesus. Second, for the Christian leader, he should not pursue power or position through authority but rather to denounce it. The spiritual leader’s only basic authority is the fact that Christ is working within you and through your words in addressing the community. Third, this authority is based purely in supernatural elements. For the voice of the leader who has become a slave, his sheep can hear his voice. This is made possible because Christ lives within His people and it creates strong miracles. For the leaders who belong to the body of Christ, when Jesus speaks, the leaders have conviction that his people will listen carefully and the leader becomes free from all kinds of power traps and in the position of a slave, he leads a humble life by serving his brothers.”<sup>20</sup>

Sanders interprets and emphasizes pastoral leadership through the perspective of the Holy Spirit. According to him,

“For the spiritual leader, he does not influence other people through his character but through the support of the Holy Spirit. He is deeply influenced by the Holy Spirit and also have receives His abilities so he is able to influence other people.”<sup>21</sup>

Our Lord uses through people who acknowledge His Word but ignores those who do not follow His Word. The reason we concentrate in the Word coming from the pastoral leader is that Our Lord only uses those who have received His Words. Those

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<sup>20</sup>Lawrance O. Richard, Church Leader’s Theology, Korean Translated, (Seoul: Jung Kyung Sa, 1983), pp. 159-160.

<sup>21</sup>Oswald J. Sanders, Spiritual Leadership, (Chicago: Moody Press, 1979), p. 22.



who have been selected to preach Our Lord's Word have all followed the Word without fail. The pastoral leadership is based in the Bible and leadership, which deviates from the Word, cannot become pastoral leadership. Pastoral leadership in itself cannot be secular and must be understood from the vantage point of the Bible and theology. To put it in another way, pastoral leadership has a close affinity with the Bible.

The founder of the Presbyterian Church, John Calvin sees leadership as a rallying point for the church members. According to him, it is important and holds the key to many church issues. If living in the present world entails the need for the sun, light, heat, food and things to drink, we need apostles and pastors to preserve the identity of the church.<sup>22</sup>

Then where can we learn the principles of leadership? The answer lies in the Bible. The principle of leadership can be found easily in Jesus Christ who is at the same time servant to Our Lord and to his followers. It is in his life we can observe leadership.

If pastoral leadership can be described as management then it is like learning the trade to be called a skillful carpenter. Similarly, in order to become an outstanding leader, you have to learn the management skills, techniques to manage the company and others. But the principle of outstanding leadership lies in Our Lord's Word. The Bible does not lay down a strict definition of leadership but rather gives a description of it. Therefore, we must have a strong foundation in the Bible.

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<sup>22</sup>John Calvin, Elements of Christianity, Korean Translated, (Seoul: Se Jong Publishing, 1980), p. 10.

Especially, pastoral leadership basic is in embracing rather than in exclusivity, exemplary rather than elitism. In Matthew 9:33-34, references are made to the serving leaders. In the secular world, leaders rule over other people but the Christian leader must follow Jesus (Matt. 23:8-10). And the centerpiece of leadership should be service to others. Such leadership has been shown to Jesus (Mark 10:44, Luke 22:27, John 13:15). With overflowing love towards Christ, leaders who serve the people, are the most effective Christian leaders.

Eight kinds of key leaderships that we can learn from the Bible are as follows.

- (1) The purpose is to give guidelines for evangelical work as seen in the New Testament.
- (2) Fostering of Christians
- (3) For creating a religion that has a family-centered environment.
- (4) To develop a strong missionary functions within the church.
- (5) To improve and develop the regional society.
- (6) Nation-wide evangelizing through local missionary activities.
- (7) An establishment of brotherly love to all humanity world-wide.
- (8) Worldwide evangelizing through overseas missionary activities.

Pastoral leadership has roots in Our Lord's sovereignty and the Holy Spirit's leadership. Therefore, the leader can be considered the tool of Our Lord and his goal is not his but that of Our Lord. Therefore, the calling of the leader can be considered achieving the goals of Our Lord. In line with this fact, pastoral leadership is separate from secular one and if necessary, he must also be willing to carry out works that leaders and followers do not wish for.

### III. THE BIBLICAL DEFINITION OF THE LEADERSHIP

#### A. General Definition of Leadership

In the Oxford English Dictionary, the word “Leader” appears around A.D.1300 but the word “Leadership”, does not appear even by 1800. This means that the word leadership appeared after the 19 century and the definition is different for each person attempting to describe it. The wide variety of definition of leadership began to be introduced around 1950 and 60s. In any case, leadership means a source of influence for members of not only a large group or organization but also that of a family. The changes in its function are also described. In general, leadership means the ability of a person to exert influence on another person. A person who influences another person and motivates that person can be referred to be with leadership abilities. In addition, after creating goal with similar background, motivating a group of people to achieve them can be called as a leader. To further elaborate on leadership, it can also be defined as to the process of achieving a goal for an organization or a group in which he influences a individual or a group. In assessing the various definition of leadership, we can see two distinct qualities, abilities and activities.

Leadership<sup>23</sup> can be divided into (leader)<sup>24</sup> and (ship). Therefore leadership can

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<sup>23</sup>Leadership has the meaning of servant as shown, (L : Listening, E : Establishing, A : Achieving, D : Decision making, E : Exemplifying, R : Responsibility, H : Humbleness, I : Integrity, P : Pioneer).

<sup>24</sup>L : Learning, E : Example, A : Ability, D : Devotion, E : Endurance, R :

be called an ability to steer a ship to its destination. In order to steer the ship well, it needs a captain and sailors. To overcome the various difficulties can to safely reach its destination, the leader and the followers must united in harmony.

Let us now give yet another definition to leadership.

(1) Leadership is influencing - Influencing is something that you can learn. (2) Priority - For the leader, except for the final responsibility, he can forgo anything. (3) Integrity - This character indicates what kind of person we are rather than what kind of work we do. For the leader to receive trust, he must first become a trustworthy individual. (4) Attempts for Change - In order to become a leader, he must be willing to take on a task or idea for his entire life. When the leader changes, then the organization also changes. (5) Resolving Problems - We all have our problems. Outstanding individuals have overcome many problems. Positive mindset does not always guarantee changes in our environment but positive mindsets always changes us. (6) Attitude<sup>25</sup> - Our attitude is one of most important assets. Leadership has more affinity with character rather than position. We always have to take responsibility for our actions. If Our Lord decides what kind of predicaments we are to face, then it depends on us how we resolve the obstacles.

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Responsibility

<sup>25</sup>Mary, The mother of Jesus who said, “Whatever He[Jesus] says to you, do it”. “Ability is what you’re capable of doing. Attitude determines how well you do it”. Lou Holtz: Notre Dame Football coach, In the book of “The winning Attitude” John C. Maxwell(Thomas Nelson Pub.: Nashville, 1993), Forward. cit.

## **B. Meaning of Biblical Leadership**

### **1. Old Testament usage**

In old testaments, the word of “Rosh” was used as the meaning of “head”.

What it meant is that the practical authority was given to the “head”, such as king, chief, governor, and minister. Authority like this must be given to a leader and the leader will have to get members’ support. Leaders should play the role of representative. We are able to know this fact through the Moses’ case.

Moses was the highest leader and delegated his authority and power to a substructure according to rank. Moses taught them the decrees and laws, and showed them the way to live and duties they are to perform (Ex. 18:20-22). Leaders of each tribe were appointed as officials over thousands, hundreds, fifties, and tens according to their abilities. An authority and power were given unto each one of them in accordance with their ranks. Therefore, Moses let them serve as judges for the people at all times. They decided themselves for the simple cases. The leader of each tribe performed such function as this. This is what old testaments taught the concept of “head” as a teaching<sup>26</sup> leader and a senior of all people. To grasp the role Jesus plays in the church and to avoid overstepping our function as human leaders in Christ’s body, it is important to understand what it means for anyone to be “head.” In the Old Testament we see many

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<sup>26</sup>Kenneth O. Gangel, The Christian Educator’s Handbook on Teaching, (Colorado Springs: Chariot Victor, 1988), p. 357.

different usages of “head”(r’osh). Individuals could be “heads of their families”(Exodus 6:14) and stand either as progenitors or elders(cf. Num. 7:2). Headship also speaks in the Old Testament of authority and leadership. Moses made some “to have authority over them (Judg. 11:11). The heads of tribes were chiefs(2 Chron. 5:2), even as the “head” cities in a region were chief cities. There is no question that in the Old Testament the term head(r’osh) was applied to human leaders. Their headship involved an authority that was judicial and/or authoritative. It is also clear that leaders were organized into hierarchies. Institutions were set up by procedures like that of Moses, who followed the advice of Jethro to “select capable men from all the people-men who fear God, trustworthy men who hate dishonest gain-and appoint them as officials over thousands, hundreds, fifties and tens”(Exodus 18:21). In this leadership system, Moses, the responsible leader, delegated authority on a graduated scale; only difficult cases worked their way up through the system to come to his attention. As for the rest, the leaders were taught “the decrees and laws,” and Moses as trainer showed “them the way to live and the duties they [were] to perform”(v. 20). “Heads” of institutions were this kind of leader.

## **2. New Testament usage**

The New Testament usage of the Greek word translated “head,”(kephalē) is not the same. There are only about seventy-five occurrences of kephalē. Examining these occurrences, we make a number of striking observations. In the Gospels, thirty-one of

the thirty-three usages speak of a person's physical head. The other two refer to the "head of the corner" (i.e., cornerstone). In Acts, one of the five occurrences also refers to the cornerstone; the other four refer to someone's physical head. There are twelve occurrences in the Epistles, most referring to Jesus as head over the church, or obliquely to a similar relationship between husbands and wives. Neither in any of these nor in Revelation's eighteen uses of "head" is there any indication that "headship" refers to leaders in the body of Christ! The hierarchical "headship" pattern of leadership, demonstrated so clearly in the institutions of Old Testament Israel, does not find expression in the New Testament. In several New Testament passages concerning Jesus' relationship to the church are 1 Corinthians 11:1- ; Ephesians 1:22; Ephesians 4:15; Ephesians 5:21-30; Colossians 1:18; Colossians 2:10; Colossians 2:19.

#### **IV. THE BIBLICAL DEFINITION OF THE CHURCH GROWTH**

The science that investigates the nature, function and health of Churches as they relate specifically to the effective implementation of God's Commission to "make disciples of all nations [peoples]"(Matt. 28:19). Church growth is simultaneously a theological conviction and an applied science, striving to combine the eternal principles of God's Word with the best insights of contemporary social and behavioral sciences, employing as its initial frame of reference the foundational work done by Donald McGavran and his colleagues.

In time, church growth has evolved into three definitions. First, many people see

church growth as growth in numbers (i.e., the growth of the church). The second meaning to the term is that church growth is church planting. The Church of Jesus Christ would grow by planting new churches. The third aspect of church growth is seen in its scientific base of research (i.e., church growth is a discipline that takes its place under systematic theology). We can find these principles (1) Importance of Numerical Growth, (2) Focus on Receptive Groups, (3) People Movements, (4) Science, a Valid Tool, (5) Right Method Guarantees Large Response.

The New Testament speaks that the church as the body of Christ. “Growth” is a repeated theme. Paul’s words sum up this theme well. Gifted men are placed by Christ in the body “to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature”(Eph. 4:12-13).

When we take seriously the church is an organism, this theme isn’t surprising. Every living being must grow. Development of the organism, from birth to maturity, is part of the universal process God has designed for all life. In Ephesians the Process of growth in the body has this as the end in view: we are to “become mature...attaining the full measure of perfection found in Christ”(4:13).

Dr. Elmer Towns elaborates on the growth of the church in relation to leadership in spiritual and natural versions as follows:

1. Spiritual Factors of Leadership (1) Growing churches have a leader “called” of God, (2) Growing churches have effective leaders who display biblical



spirituality, (3) Growing churches see the power of God work through their leaders, (4) Growing churches share the vision of their leaders, (5) Growing church gave leaders who have several spiritual gifts, (6) Growing churches have leaders who aggressively obey the commands of Christian service, (6) Growing churches are the result of the faith of their leaders, (7) Growing churches have leaders who are mature, (8) Growing churches are built by leaders who have resolute determination.

2. Natural Factors of Leadership (1) Growing churches employ gifts workers to accomplish the most for God, (2) Growing churches realize that effective leadership produces a multiplication of their ministries, (3) Growing churches spawn leadership abilities through “hot poker” approaches, (4) Growing churches improve leadership abilities through formal training sessions, (5) Growing churches effectively use leadership by providing a consistent, constant interaction between workers, (6) Growing churches give direction to Sunday Schools through written standards, (7) Growing churches have leaders who know and apply the laws of leadership.<sup>27</sup>

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<sup>27</sup>Elmer towns, The complete Book of Church Growth, (Wheaton: Tyndale, 1981); Elmer Towns, The Successful Sunday School and Teacher’s Guidebook, (Carol Stream: Creation House, 1975), pp. 198-213.

## CHAPTER THREE

### THE BIBLICAL FACTORS CONCERNING THE PASTORAL LEADERSHIP

#### I. THE BIBLICAL PRINCIPLES OF LEADERSHIP

##### A. Servant

Jesus Christ came to this world as a servant (Matt. 10:43-44). He came to serve us and to be redeemed on our behalf by carrying of the Cross. The leadership of Jesus Christ has given yet another model for leadership in the church, the house of the people of Our Lord. In particular, the meaning of servant is an indication of service or in practice volunteering or missionary works. The Biblical image of the leader is that of a servant. The Bible hardly ever mentions leader or instructor. Instead of “Instructor”, the phrase “God’s Servant” is used often. Therefore, the position of the servant is one of the most important model in Christian leadership.

Jesus interpreted leadership as “Serving”(Matt. 10:43-44). Jesus even today appeals to all leaders or the church and all Christians to follow the leadership of this servant(Matt.:23:11; John 13:1-17).

Lenski expresses this as follow,

“A servant is a person wanting to serve others. So in the Kingdom of God, you are recognized by how much you have been prepared and how much you have served Christ’s people (1 Cor. 4:1; 2 Cor. 3:6; Phil. 1:1).<sup>28</sup>

Andrew Murray mentions this theme again.

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<sup>28</sup> R.H. Lenski, The Interpretation of Matthew, Korean Translated, (Seoul : Kyo Moon Sa, 1986), p. 712.

“As a child receiving love of Our Lord, I wish to be elevated even higher with Christ and furthermore, I wish to serve even more the people around me which will make me even more humble. The servant is always concerned about the work of the master, and always seeks to improve the master’s situation. The servant is always ready to find happy or useful things for his master”.<sup>29</sup>

The church’s leadership character is based upon the Bible’s basic leadership model. Therefore, even if you are a pastor or even only a layman, all Christians are called to be servant of Our Lord. If you go to the lower places like Jesus has and you are the first to be served, you will experience clearly what it means to be a leader from the Biblical context.

## **B. Steward**

Steward means “A person managing the affairs of the house”. Although the steward concept appears in the Old Testament as related to Moses (Num. 12:7) or in reference to Abraham’s servant Eliezer (Gen. 24:2-6), the concept becomes more profound and detailed in the New Testament (Luke 12:42-49). The steward is entrusted with the secrets of Our Lord and serves to guard and protect the owner’s belongings. He must also abide by the evangelical truth and believe in the faith of the apostles. (2 Tim. 1:14) The steward is also responsible for spreading the teachings of the apostles (2 Tim. 2:2) and to manage the household affairs by planning and organizing with wisdom and when needed, he responsible in the management of passing out the food (Luke 12:42-

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<sup>29</sup>Andrew Murray, Like Christ, (Old Tappan: Revell, 1902), p. 27.

43; Titus 1:7; 1 Peter 4:10).

### **C. Pastor**

In Psalm 23, David confesses that Jehovah is my shepherd. In John 10, Christ is modeled as the gentle shepherd. In Psalm 80, the author is seen as praying towards Our Lord with his people described as flock of sheep guided by Our Lord, the shepherd. In Psalm 40, Isaiah delights in the fact that the Sovereign Lord knows the heart of the shepherd. For the gentle shepherd, the life of Our Lord always comes first. The reason is that he is a worker of Our Lord.

In Isaiah, the prophet as related to the Messiah, we can see six kinds of leadership principles (Isaiah 42:1-5).

(1)Dependence: “Behold, My Servant, Whom I uphold” (Verse 1) Jesus ignored his privileges and his rights and on his own volition “Emptied himself” (Philippians 2:7).

Despite the fact that he had right to all powers and sacred privileges, he volunteered to entrust himself to Our Lord. (2)Approval: “Look at the person whom I have chosen and with whom I am happy with” (Verse 1). Within the ideal servant of Jehovah, lies the happiness of Jehovah, which is based strongly on the recognition of Our Lord.

(3)Modesty: “He does not shout nor raise His voice nor let His voice be heard in the streets” (Verse 2). The work of Our Lord should not be a cacophony to the ears nor must it be spectacular but it must be humble and it must not extensively express himself. This servant of Our Lord worked too willingly and humbly that many people did not even know of his presence. “Our Lord is one who gives from sincerity and inconspicuously”

(Isaiah 45:15). (4)Empathy: “One who does not break a withered reed or extinguish a lamp that is going out” (Verse 3). The servant of Our Lord is compassionate and understands those who are weak and to those who make mistakes. The worker of Christ must not show off his authority but sympathize and encourage those who are scorned by society. (5)Optimism: “He will not be disheartened or crushed, until He has established justice in the earth” (Verse 4). The servant of Our Lord did not become discouraged. Hope and optimism were essential for the servant of God to fight against authority of darkness for the souls. The servant of Our Lord should be optimistic until the goals of Our Lord are completely realized. (6)Anointing: “ I have put my Spirit upon Him”(Verse 1). In going on to the next step, the leader must come into contact with the Supernatural and for that the Holy Spirit must anoint him. “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil: For God was with Him” (Acts 10:38).

The features of Jesus’ leadership is described into seven parts by Ritter Ford.

(1) The reason of Jesus’ uniqueness comes from His leadership. To put it in other words, Jesus was a complete God and also a complete person. Although he lived a life of a simple person, he also lived the life when he was made before man sinned. (2) Jesus indicated directly that He was the model to be followed. As Jesus was about to conclude his mission, he cleansed the dirty feet of his followers and said, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.” Although He transcends that of a model, nonetheless, he can be considered a model. (3) The Kingdom described and

proclaimed by Our Lord is to be unfolded in the future, but it is also in existence now. Jesus said the Kingdom of Our Lord is approaching. (Mark 1:15) and He indicates that the Kingdom of Our Lord is already within us. (Luke 17:20-21). (4) Jesus clearly exhibited leadership in a very practical way so it was very effective. (5) Jesus' leadership was not only appropriate for the culture of His generation but also fit for areas beyond that culture. (6) If the values of Jesus' leadership were not impartial, it cannot be a tool for any use or cause. Therefore, His leadership is that of Our Lord's Kingdom which is driven by values. (7) Jesus gives missions to those who follow Him and it is given continually through the guidance of the Holy Spirit and it gives leadership talents to people selected to carry out the purposes of Our Lord. Jesus' leadership is even now continually gives us strength and power. "For all who are being led by the Spirit of God, these are the sons of God" (Rom. 8:14).<sup>30</sup>

As aforementioned, the pastoral leadership mentioned in the Bible should most of all have deep roots with Jesus Christ. His life itself should be the mold for the pastoral leadership. The leaders have faith so their leadership strengths are realized and the church grows. Belief can be defined as setting desired goals but it can also mean setting goals that we can not define. In the society or in the church, those who achieve great goals in humanity have great faiths and great convictions. Therefore, in all your endeavors, "You can achieve great goals only if you interpret the situation from the "Faith of the eye". This fact has been experience by missionary William Carry who did extensive work in missions. He emphasized that "For Our Lord, expect great things, a try great things". When the pastor has faith, Our Lord makes the church members trust

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<sup>30</sup> Ritter Ford, Leadership that Creates Change, Korean Translated, (Seoul :Word of Life, 1994), pp. 30-34.

him. Therefore, leadership is realized. Also, since there is faith and purpose in the growth of the church, if that is realized, the leadership receives a sense of great achievements.

## **II. THE VIEWS OF PASTORAL LEADERSHIP**

The word pastor, which is used in the church, derives from the New Testament. The word Pastor from Ephesians has three meanings. (1) A person who raises sheep, (2) A gentle shepherd, Jesus Christ, (3) a leader of a church. To put it in other words, the pastor is a person who feeds and looks after the sheep, or takes on the responsibility of Jesus Christ, the ideal shepherd, or a religious leader who undertakes the spiritual and emotional elements of the church.

Among the duties of the pastor is (1) to moreover to teach the evangelization of the grace of Our Lord in order to create faith in the hearts of the church members. By increasing and advancing that faith, realization of imminent salvation and everlasting redemption are hoped to be achieved. (2) The pastor guides the church members to receive the Holy Spirit through religious ceremonies and to receive confirmation on the meaning of flesh and blood with the goal of communion within Christ. (3) The pastor carries out the mission of Our Lord within the community through volunteering and he is to make sure that the church members possess a strong sense of calling.

The pastor should guide the believer of evangelism to become followers of Christ, and for them to personally evangelize the nonbelievers. In a short summary, pastor is somebody who looks after an individual soul. In other words, by

accommodating the light and salt calling of one person through his spiritual or physical elements, he is to enable that person to live a life of a sound Christian. In addition, we, being the sinners, should be reconciled with Our Lord through changes in our relationship with Him. This role cannot be overly emphasized.

### **A. The Pastor and the Vision**

Effective leadership always has a systematic relationship with the vision. A talented pastor pleases Our Lord and by creating a union for all the church members by defining a vision and to find people agreeing to those visions, it is his duty to make them work by training them.

Professor Wagner states that

“A church that has no visions is a church that is asleep and it has no loyalty with Our Lord. Definition of a vision is engine to do the work of Our Lord and a shortcut for the growth of the church. But this vision must not be made by people but must always be shown by Our Lord.”<sup>31</sup>

In discussing the five characteristics of vision they are as follow:

(1) A vision is a statement of faith. The Bible defines faith as “Now faith is the assurance of things hoped for, the conviction of things not seen”. (Heb. 11:1) The leader is always a person who carries out a task by implementing detailed directions and he never does without establishing them. (2) Part of the vision is for the leader to set

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<sup>31</sup>Peter Wagner, Leading Your church to Growth, (Ventura: Regal, 1984), pp. 18-38



priorities. Among the many tasks, the leader decides which one to do first so the tasks can be done in a shortest period of time and in the most effective manner. (3) A vision is a kind of a target for achieving a task. If a vision is set, then a definite “Yes”, or “No”, response can be derived. If there is a direct relation to the vision, an active response is taken and if not, activities cease. (4) A vision is a test case or place for devotion. If there is a vision, then the leader can measure where he is at the present. A vision offers a definite practical advice during a process of undertaking a certain task. (5) A vision must be based on detailed and prepared surveys. A vision that is not based on objective information or is unrelated to actual facts is but a sand castle.

### **B. Calling and Vision**

For a church that is growing<sup>32</sup>, the pastor has a definite pastoral philosophy that is common between them. They possess a definite conscious on their calling from Our Lord and as a consequence they hold a vision that Our Lord wishes to achieve evangelical missions through them. In addition, they possess a clear and firm pastoral philosophy. It is such pastoral philosophies that they have instilled for the growth of churches. The pastors from growing churches have established a clear vision for themselves and created a yearning for revivalism among the church members with evangelical work done through faith. If the pastor wishes his church to grow, he must

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<sup>32</sup>Howard G. Hendricks, Teaching to Change Lives, (Potland: Multhomah, 1987), p. 27. If you stop growing today, you stop guiding tomorrow.

first set a vision for the growth of the church and present it to the church members and he must then concentrate of the vision. Many churches and pastors express their vision for growth but the reason for lack of progress lies in the fact that there is no clear-cut vision. In name of the vision, many kinds of activities are attempted without prudence. This can be cited as one of the key reasons for failure. But for the pastors wanting to achieve great things, they do not turn even momentarily towards non-biblical methods but with their clear pastoral philosophies, they advance towards their targeted vision.

A leader is a person possessing a vision. Does vision make a leader? Or does a leader make a vision? The vision comes first. The leader sees a vision and follows it and assist in helping other people see the similar vision. The person seeing the vision is the one who achieves it.

### **C. A Leadership from Biblical Character**

**1. Reformer or Teacher-type:** A healthy reform-minded leader has a strong sense of morals and emphasizes strongly between what is right or wrong besides having a high-level of ethics. Among reform-minded Biblical figures are prophets from the Old testament (Representative Figure: Elijah ) and in the New Testament, Paul fit this description. “Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus”. so said the reform-minded leader. Despite the fact that he acknowledges the he is weak, his attitude to others is like, “As I have taken on the likeness of Christ, it is my

wish that you taken on the likeness of me.” This indicates the leader has a high degree of character and ethics.

**2. Helper-type:** The healthy help-type leader is not only altruistic but has the ability to love anyone who follows him. He also can share similar experiences and is warm towards others and shows concerns towards the life of others. A representative example from the Bible is John and Martha. John, who have received the love from Jesus, was very effeminate male. When all the male followers had forsaken Jesus, he was the only male who followed the cross with other females. For First John which is had written, the representative theme was “Love”.

**3. Status Seeker or Motivator-type:** The healthy status seeker-type leader has confidence and adjusts well and also gives a pleasant feeling to people . He exhibits a admirable character to others. A representative person from the Bible is Jacob. He was always competing with his brother even from birth, and it is said that he was born while grabbing the ankles of his brother. In order to receive the rights of the eldest, he was deceptive and through such methods, he was able to obtain his goals. For the status seeking-type leadership, one of the advantages that the pastor can learn is clearly the vision, effective mission work, and it is from such strengths that the vision can be disseminated to others.

**4. Artist-type:** The healthy artist-type leader has inspiration with creative and intuitive powers. He is also conscientious about his identity. In addition, he is open-minded, sensitive, straightforward, sentimental and serious. He is able to beautifully

express his emotions through the artistic medium. In the Bible, some of the artistic-type characters are Joseph, Isaiah and Jeremiah and Joseph, even from when he was very young, he received special attention among his 12 brothers and sisters and he was distinguished by wearing color clothing. Even the dreams he had were unique. In addition, for prophets like Isaiah and Jeremiah, they were able to express the future through poems. When they saw the corruption that the people of Israel would go through, they became very sad and the internal misfortunes were made sublime through prayers and poems.

**5. Thinking-type:** This type is pensive towards the world and possesses a sense of leadership. They also have knowledge and wisdom, and exhibit creative ideas with an ability to discover and invent new things. They are also analytical and incline to conduct researches and are loves of books. The outside reality must be practically ascertained and logically explainable if a situation is to be accepted. For Thomas, who has a rational and analytical outlook, he states that, “If I see the nail in his hands, my fingers must be placed next to the scar of the nail and only than will I believe the situation” (John 20:25).

**6. Loyalist-type:** The healthy loyalist-type leader has the ability to trust himself and others despite being independent, he is able to cooperate with other through reciprocal dependence and for those who are similar, he shows devotion and loyalty. He emphasizes the relationship with his friends through trust and responsibility. Some representative characters are Peter and Timothy. Through complete devotion to Paul and by readily accepting his advice, Timothy carried out the work of the Christian servant

loyally. The healthy Christian leader must exhibit such an image.

**7. Generalist-type:** This type possesses the seven kinds of healthy features by readily accommodating the diversities of life. He has many desires and shows interests in various activities. Not only is he active, but also exhibits at least a certain degree of versatility. He is very sociable and well off so that he can enjoy the pleasures of life. The representative figure from the Bible is Solomon. He was a man of wisdom and had interests and concerns in many walks of life.

**8. Leader-type:** The nine types of features may represent the various kinds of leaderships but normally the leader we know of today possesses eight types of features. The healthy leader-type has confidence, and has the ability to clearly express what he wants and needs. These can be referred to as born leaders with the ability to constructively use their strengths, protect and guide people and are brave and heroic characters. Saul, on the other hand showed paranoiac personality towards David who rescued him from a crisis thinking that David's real motive was to challenge his throne. His actions of trying to murder him represented a fragile form of leadership. Jiphtah, on the other hand, rose from being struck down, and this created a positive influence on many of his followers. Jiphtah was very healthy leader who could control himself quite well and had the ability to impress others with his firm decisions and patience with a sense of knowing when the appropriate opportunity was his.

**9. Peacemaker-type:** The healthy peacemaker-type leader has a strong influential personality and he is open-minded and emotionally very secure by pursuing the

convenient elements in his life. He is patient and gentle and basically a very good human being. He is not only positive and gracious but can also make others at ease and through his therapeutic influence he can bring about peace in an individual or in a group. A representative character from the Bible can be Isaac. He can be considered the “Between generation”, of his father, Abraham and son Jacob. Unlike the two, he does not stick out or make problems. A Biblical leader, who possesses the various advantages from the abovementioned, is Nehemiah. In his book, Robert Dale describes Nehemiah as a catalyst-type leader.<sup>33</sup> He can also be characterized as a leader of the masses because when the walls of Jerusalem were being reconstructed, he challenged the people of Israel to reestablish their sense of identity. By starting a revivalist movement, he encouraged people to repent and to search for their identity. This represented a faithful leader with all-around features.

#### **D. Comprehensive-type of Leadership**

**1. Autocratic-type Leadership:** The autocratic-type leader ignores the opinion of his followers and independently decides goals or directives of the group. He emphasizes obedience and commanding and directing characterize his leadership.

**2. Laissez-faire Type Leadership:** The laissez faire-type leader accentuates freedom from his followers and provides a low-profile approach as a leader. He lays back and

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<sup>33</sup>Robert Dale, Pastoral Leadership, (Nashville: Abingdon, 1986), pp. 66-69.

lets others do most of the work. Unless an important decision is needed, he prefers to remain in the backlines.

**3. Democratic-type Leadership:** As to the advantages, the group members participate in the decision-making process, which creates a sense of responsibility and robust enthusiasm. Through unrestricted circulation of vertical and horizontal information, teamwork is encouraged and by respecting autonomous and independent actions, a sense of achievement and satisfaction is created. Furthermore, because the leadership centers around the group and respect for the character, much freedom and achievement is given to the followers. On the other hand, for disadvantages, because of insufficient communication or education, narrow-minded and procrastinated responses from the group member can be seen. Not only does this create delay in decision-making but it also is difficult for adjustments in opinions. Furthermore, some side-effects like passing the buck and avoiding responsibility can be created.

**4. Fatherhood-type Leadership:** This leadership refers to one like a father. Like the mind of a father, the leader thinks himself like a father for every individual. For this type of leadership, he identifies himself as one with the group and strongly emphasizes fellowship<sup>34</sup> as a virtuous goal. He emphasizes the concept of the family and creates the mood of the entire group. But for this kind of leadership, once he leaves, the group is left without direction and gets confused.

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<sup>34</sup>Roger E. Hedlund, The Mission of the Church in the World, (Grands Rapids: Baker, 1991), p. 258.

**5. Motherhood-type Leadership:** This leadership is based on softly encouraging the group. It is warm and full of love. By establishing a close and inseparable relationship with his followers, he can evangelize and preach with joy and tears. But for disadvantages, if the situation gets out of hand, the opinions of the followers are given too much consideration and the group floats without directions and without order.

**6. Partisan-type Leadership:** The partisan-type leadership creates a strong sense of identity or relationship to a group. Because of the inability to assess the group in an objective manner, he is liable to interpret the whole group from his perspective. Since he is strongly devoted to his partisan causes, he is liable to fail in the larger picture and also be liable to fall behind the group.

**7. Expert-type Leadership:** The modern society is a specialized one. Also, we live in a pluralistic society. An outstanding leader knows that he does not need to be a specialized in many areas. But if he does his best in his given areas, he develops abilities to control and lead. When that happens, he becomes a competent manager.

**8. Manager-type Leadership:** Upon establishment of a overall goal for the organization, this type of leader is a mid-level manager who can enhances and expands on those outlines. Activities related with management can be considered as an acquired skill and through the results arising from contact with people, the level of the skill or science can be measured.

**9. Coordinator-type Leadership:** Based on the guidance from the Holy Spirit, this type of leader possesses the ability to command, speech, policy-making, adjustment



against changes and accommodate various differences among others. The coordinator-type leader can readily take on his role.

**10. Pastor-type Leadership:** The pastor-type leadership has a different background from that of secular one from the roots. The former has his calling from Our Lord, with the intention of evangelizing Our Lord's mission around us. Therefore, he is called the "Spiritual Leader." He is responsible to realizing Our Lord's Kingdom on earth. The pastoral leadership can be considered the vision of God and to this end he is a tool of Our Lord. Due to such reasons, the pastoral leadership should always entail the introduction of the Holy Spirit. He can be considered a leader who works through God-given wisdom and capacity. Therefore, the pastoral leadership is based on the pledge with Our Lord for his people. Through love, the pledge which offers all the principle of living is given to the people and similarly, the pastor-type is seen to have the ability to expand the Kingdom of God and to carry out his mission which includes the relationship with His Shalom.

Based on the abovementioned, we can observe several principles of leadership.

(1) Strengthen your personal life<sup>35</sup> through divinity and purity. (2) Always ascertain if your vision is from Our Lord. (3) Put people before and put Our Lord before people. (4) Draw the entire picture first and then act from only a part of it. (5) Learn to deal with crises and use it in a correct way. (6) Learn to work with people with

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<sup>35</sup>W. A. Criswell, Criswell's Guide Book For Pastors, (Nashville: Broadman, 1980), p. 341.

problems. (7) Learn your talents are and follow through with them. (8) Welcome difficulties and recognize troubles as blessing. (9) Even if you can do a certain work alone, do it with others. (10) Acknowledge other leaders and become a leader fostering other leaders. (11) Always be happy, pray without stopping, and be thankful for everything. Check always if these three elements are in your life. (12) Bundle your waist with humility. And always be full with the Holy Spirit.

Such principles allow us to clearly understand leadership. Let us now discuss Dr.

Elmer Towns' eight principles:

(1) The Law of Vision / Dream: People follow a leader who directs them to a desirable objective. (2) The Law of Reward: People follow a leader who provides them rewards from their chosen goals. (3) The Law of Credibility: People follow a leader when they have confidence in his plans. (4) The Law of Communication: People follow a leader who effectively communicates his plans to reach the objective. (5) The Law of Accountability: People follow a leader who involves them in reaching a goal. (6) The Law of Motivation: People follow a leader who gives compelling reasons to reach the objective. (7) The Law of Problem Solving: People follow a leader who gives solutions to problems that hinder them from reaching the objective. (8) The Law of Decision Making: People follow a leader who gives answers to the decisions involving the objective.<sup>36</sup>

Successful leaders have a variety of personality however they usually<sup>37</sup> have the following characteristics:

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<sup>36</sup>Elmer L. Towns, *The 8 Laws of Leadership*, (Lynchburg: Church Growth Institute, 1992), pp. 10 – 150.

<sup>37</sup>Elmer L. Towns, *A Practical Encyclopedia Evangelism and Church Growth*, (Ventura: Regal, 1995), pp. 285 – 288.

(1) Vision: A leader projects into the future, seeing ahead. (2) Commitment: Leaders who have found the purpose of God in Christ should be able to express their convictions in commitment. (3) Involvement: Leaders must have a willingness to help solve society's problems. (4) Positive concept: Leaders are realistic about their self-image. (5) Acceptance: Leaders believe others are of worth and are supportive, encouraging, helpful and empathetic. (6) Perception: Leaders are aware of people, circumstances, ideas, attitudes and the world outside themselves. (7) Tolerance: Leaders tolerate ambiguities and uncertainties. (8) Creativity: Leaders must be creative for the outworking of their unique selves. (9) Interdependence: Leaders relate to others and recognize dependence upon them. (10) Communication: Leaders are open; they do not wear masks. They listen to others and do not dismiss an idea simply because of its source.<sup>38</sup>

A general perspective of pastoral leadership has been surveyed as abovementioned. A pastor with vision has the ability to reform him and the church. Among the many types of leaderships, taking on an appropriate one is in your agenda and also to be a successful one.

### **III. THE BARRIES OF PASTORAL LEADERSHIP**

#### **A. Pastoral Self-Denial**

The leadership of a pastor must always be self-denial and that of carrying the cross. For the pastor, if he does not rely on his relationship with Our Lord and his experience of self-denial, in the context of righteous directions, his character will surely be unstable day by day. The plan for the leader's self-denial includes sacrifice of his material possession and physical energy. The pastor's disinterests towards his

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<sup>38</sup>Ibid., p. 286.

advantages and sacrifices of all his energy can be clearly seen in Korean churches. As an example, the pastor lacks sufficient sleep, pouring of hard work, day in and day out. One of the examples behind the more rapid growth of Korean churches as compared with American ones is the lack of sleep for Korean pastors due to morning prayers. A true servant of Our Lord does not wish for the realization of his or people's goals. All pastors are well advised to follow the self-denial leadership of Jesus. The real leadership of the pastor can be derived from hanging of Christ on the cross. Although a growth of a church without the sacrifices of the cross can constitute a growth of a religious group, it cannot represent a growth of a church with the presence of the body of Christ.

There are three kinds of leadership temptation. Although it can be profitable, it can also bring about harm. In other words, position, power and privilege can bring about harm as well as profit. (1) Position can enlarge a leadership of a leader. (2) Power can make a leader achieve even more missions. (3) Privilege can make a leader obtain even more goals. Such are the legal privileges of a leader, but by simply working harder, you could receive such benefits anyhow. One must remember that tremendous temptations follow such privileges. If the leader misuses these privileges, much harm can come to him. Let us now discuss the seven critical symptoms related with the abovementioned.

(1) Unrestrained spreading of words that you cannot keep, (2) Always busy without any goals, (3) Busy schedule which do not even give you enough time for reflections, (4) Human relationship with no meanings, (5) Unilateral mindset which does not take account of self-appraisals, (6) Bewildering talents without any spiritual base, (7) Knowledge without close relationship with the spirit.<sup>39</sup>

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## B. Incorrect Leadership

Pastor, Eui Young Hwang presents five kinds of incorrect leadership in his book,

“Study of the Pastor”:

(1) Ruling by Brute Force: In First Kings 11:42-12:7, you can observe King Rehoboam disregard the opinions of his elder subjects who possessed ample experience through political efforts but only the ones from his childhood friends who are only full of youthful spirits. (2) Displaying of Political Power: Political power-play, in any means, can be considered leadership. If you try to influence others through artificial means, this is not in line with the spirit of pastoral leadership. (3) Authoritative and Arrogant Attitude: Authoritative attitude cannot be considered as leadership. The Bible emphasized to the church leadership that “Nor yet as lording it those allotted to your charge, but proving to be examples to the flock” (1 Pet. 5:3). (4) Strict Commanding: Commanding like an officer to his troops cannot be considered the right kind of leadership. A leadership, which entails no backtalk and unquestionable obedience, cannot be the righteous leadership. (5) Manipulation by Deceit: Cunning manipulation can have temporary effects. But that cannot be defined as leadership. That kind of leadership deviates strongly from the gentleman-type and can only be labeled as cunning “Hypocrites.” (6) Passive-type of Leader: This leadership includes shifting of responsibilities, narrow-minded attitude, lacking in sense of duty and insufficient progress. The passive leader does not like to take responsibilities in the various areas of church activities and in all areas; he does not like to shoulder responsibilities.<sup>40</sup>

One of the most difficult obstacles for the pastor is the fact that he might not be a suitable model for the church members. A pastor who loses the trust of his church members cannot be successful. His misuse of his position and abuse of power along

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<sup>39</sup>Gordon MacDonald, The Seven Deadly Siphons, (Carol Stream: Christianity Today, “Leadership”, winter, 1998), p. 31.

<sup>40</sup>Eui Young Hwang, Study of the Pastor, (Seoul: Sung Kwang , 1979), p. 156.

with pursuit of profits can be a test for the leadership and eventually act to protect us.

#### **IV. THE CHURCH GROWTH FACTORS**

##### **A. Pastoral Leadership and Preaching**

Pastors from a growing church all have a common denominator, which can be described as their continually studying and researching. Pastoral work requires professional knowledge. The reason behind that is the modern pastor teaches people from all walks of life. Therefore, the present day pastor must always endeavor towards self-development. If the pastor rests on his laurels and ignores self-development and studies, he not only will cause harm to his church but also to himself. One of the representative cases is his sermon. Most scholars and pastors emphasize greatly the role of the sermon in pastoral mission.

Pastor, Sung Hoon Myung said that “The sermon is the mission of Christianity, and the most important element of it. It is not only the center of all church activities but it is also its flower.”<sup>41</sup> One of history’s great preacher, Martin Lloyd Jones described sermon as “Historically, there has not been anything greater or more glorious than the calling and delivering of the sermon.”<sup>42</sup>

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<sup>41</sup>Sung Hoon Myung, The Essence of the Church, (Seoul: Credo, 1999), pp. 6-27.

<sup>42</sup>Martin Lloyd Jones, Pastor and Preaching, Korean Translated, (Seoul: Christian Mun Seo Missionary Group, 1991), p. 12.

Sermon, in relationship to the mission of the pastor, having such an important role can be explained by it being two-sided. Sermon can give strengths to people by transforming his soul but at the same time, it can tempt the person and can mislead him into the wrong direction.

Pastor, Sung Hoon Myung explained the two-sidedness of the sermon.

“The first reason why people come to church is because of the sermon and similarly, the first reason non-believers do not come to church is because of the sermon. When people listen to the sermon and find elements which they find profitable, they come to the church and conversely, when they find it of no use, they stop attending the service. It can than be stated that the modern people lack the convictions of the Biblical sermon.”<sup>43</sup>

If the pastor lacks in preparing for the sermon, his thoughts and biases appears strongly in the sermon. But in a similar context, deliverer of the sermon should not be conveying his thoughts and ideas but that of Our Lord. Therefore, the pastor should spend much time in studying the Word and building much scholarship. The preacher should initially prepare himself through prayers and Bible readings and exert more efforts for continuous and devoted readings.

The sermon builds on the idea, “God’s gifts are worth waiting for,” and it makes three easily discernible parallel points.

- (1) If we wait we can know God’s purpose.
- (2) If we wait, we can realize God’s promise.
- (3) If we wait, we can experience God’s power.<sup>44</sup>

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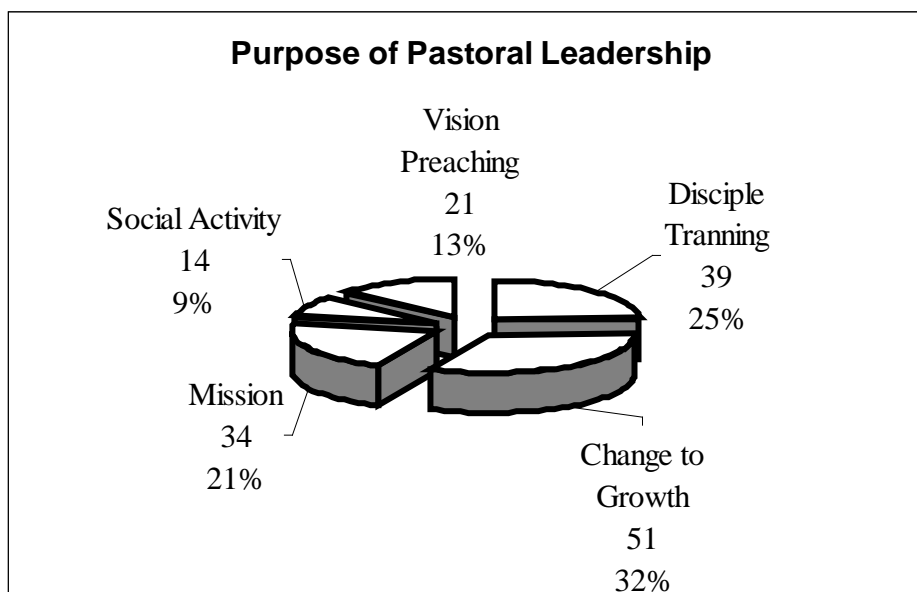
<sup>43</sup>Sung Hoon Myung, *Ibid.*, pp. 30-42.

<sup>44</sup>Haddon W. Robinson, Sermons, (Grand Rapids: Baker, 1989), p. 145.

In conclusion, the preacher is responsible for leading the service and to exhibit leadership by flexibility and openness in his sermon. This should result in the growth of the church. For the pastor who recognizes the importance of the sermon, he always should ask these questions when he prepares his sermon; He must ask himself for what reasons is he preparing the sermon. He must prepare a theme and to center the sermon in a detailed style.

The purpose of the sermon is to elaborate on the truth and to urgently express the nature of the missions. As a consequence, it should enrich the mind and to move the souls and the hearts through the message. A sound sermon should always elicit a “Yes” or “No” answer from the congregation and for them to make a firm decision. The result of the sermon should always be connected and evaluated with that sermon. The sermon entails enhanced understandings and firm decisions along with purity of the heart and change in the life style. A sermon role is not to advertise certain opinions or stances but to proclaim Our Lord’s heavenly achievements.

32% of the pastors of the Korean church wishes for the growth and change of his church because of his leadership. This is an indication of the expression of longing of the pastors for the growth of their church (see figure 1).





## Figure 1

### A. Pastoral Leadership and Disciple Training

Our present day society is formed around rapid urbanization and industrializing trends, which creates a society of various backgrounds. In such a society, the duties of the church cannot only be dependent on the pastor since he alone cannot accommodate all the complicated issues. If the pastor did indeed take in charge of all the duties, it would be difficult for the church to grow. In Matthews, Our Lord is seen to be giving certain talents to his followers and these talents should not be turned down (Matt. 25:14-30). Also, Our Lord gives the gift of the Holy Spirit to all church members who confesses to be in mind and body with Christ (Rom. 12:6-8; 1 Cor. 12:8-10; Eph.4:11).

Pastor, Ok Ki Kim said,

“For the purpose of the growth of the church, if the laymen all discover the talents of the Holy Spirit and to learn how to use them through volunteering activities, than it can be an impetus to the growth of the church. Therefore, in order for the church to grow continuously, you have to be able be discover and foster the talents in the various areas of the church and through the laymen’s devoted trainings, the talents should be used to expand the Kingdom of Our Lord. The fact that the growth of the church depends on the role of the laymen cannot be overstated. If the church is to realize all the purposes in the world,

they cannot be achieved without the assistance of the laymen. All the laymen in the church are 100% church members and at the same time 100% member of the society. The church's responsibilities to the society can only be realized through them. A church that has strong evangelical movements to attract laymen can also realize rapid growth of that church. If the church can muster and encourage the laymen so that they can concentrate on evangelical activities, than surely the church will constantly, newly and greatly be revived and grow."<sup>45</sup>

### **1. Nursing of Dynamic Followers**

The reason why the pastor must take on the leadership and to preach is because evangelizing has its foundations in the commandments of Christ. "Make followers of Christ from all kinds of people"(Matt. 28:18-20). The foundation of this commandment has its roots from the authority given by Christ. In Philippians 2:6-11, the empowerment of Jesus in the sky and earth and the promise of salvation given through the cross of Jesus are the premises for those authorities. A more clear witness to these commandments can be seen in Acts 1:8 where the witnesses to Christ should disseminated and proclaim His Words to the ends of this earth. Christ goes on to say that, including not only the people of Israel, He promises Our Lord's blessed present, the salvation to all people. For the pastor to train his followers, he should use the commandments and authority received from Jesus. This training is not to make people elite but it a response to the calling of Our Lord's identical promise of salvation to all

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<sup>45</sup>Ok Ki Kim, Raise the General Christians, Doctoral degree Study on Pastor, (Seoul : Asia Associated Theology Institute, 1984), p. 38

people.

## **2. The Purpose of Making Followers.**

The purpose for the pastor to train the laymen<sup>46</sup> is not based on evangelical skill, technique or persistence but based on the concept of “New People”. Leadership should not only entail concentrated dissemination of influences but from the perspective of creating followers by evangelizing, and additional goals of creating a new human model based on Jesus. Therefore, a leadership that pursues a new human being model is needed along with related commandments. New commandments which encourage love (John 13:34) should be the training goals for the new followers who love each other.

In order to preach the gospel, love is needed. Evangelism and guidance towards Christ should not be destructive or judgmental. In other words, spreading such love can be considered as the witness role (Matt. 5:43-48).

Pastor, Young Sun Park said,

“The reason that the image of the servants created by pastoral leadership is they are based on such love. Our Lord has sent His son for our salvation and now we must reach towards all the people and all the souls and take on the attitude of the servant. If the pastor does not follow the model of a servant, than creating followers would be difficult. Pastoral leadership, in essence, should present a model in regard to the foundation of their character; their internal structure and the soul in a fashion that would make the followers obey readily.”<sup>47</sup>

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<sup>46</sup>Donald A. McGavran, Understanding Church Growth, (Grand Rapids: Eerdmans, 1990), p. 110. Lay Christians furnish a valuable source of information. They are realistic.

## **B. Pastoral Leadership and Small Group**

### **1. Group Organization by Stages**

The church community consists of people who belong to a group where the mindset is similar the upper-level associates themselves with each other and the lower-level also in a similar fashion. If this happens, than the group becomes very efficient. In other words, if people are alienated, then there is little growth or cooperation. Such circumstances in the church developmental studies are called, “Identical Group Unit Principle.”

McGravran, a noted scholar in church growth stated in his book that, “On the premise that the people do not deviate from their national identity, languages or structures, than they would like to be Christians.”<sup>48</sup> Similarly, the same unit refers to people whose thoughts are comparable and form groups around those thoughts.

For example, when people from related occupation, age and life style gather together and enjoy fellowship without any obstacles, they would then experience happiness. (Examples: Male, Female Evangelical Committee, Youth Committee, Junior Student, Senior Student, Teacher Committee etc...) “Similar unit conform around one format and based on researches and surveys of various nations’ cultures over the last 15 years, if identical group units are easily formed, than the church can experience

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<sup>47</sup>Young Sun Park, Discipleship, (Seoul: Emmaus, 1994), pp. 7-34.

<sup>48</sup>Donald A. McGavran, Understanding Church Growth, Korean Translated, (Seoul: Voice, 1974), pp. 47-49.

growth.”

## **2. Cell Group Expansion**

A growing church should expand its various get-togethers and social organization. Also, through careful expansion of these get-togethers, many instances of considerable contribution to the church can be observed. There are two kinds of such distribution.

(1) The church grows when the cell group, the most basic form of pastoral organization, becomes active. For example, a flexible district organization and effective district management can lead towards detailed district activities.

(2) In line with the various church situation and form, management of various types of Bible research groups is encouraged. In other words, more authorities should be given to the smaller groups.

If for instance, in line with the church’s growth plans, if the number of social organizations increase, than that church, without fail, will see a more rapid rate of growth. Within the church, if a pastoral form is created where the small groups,<sup>49</sup> obstacles are removed corrected sound pastoral activities can occur.

## **D. Laymen Leadership and Outreach**

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<sup>49</sup>Warren S. Benson & Mark H. Senter III, The Complete Book of Youth Ministry, (Chicago: Moody Press, 1987), pp. 452-453.

The laymen leaders constitute the witnesses among the laymen and it is their responsibility to evangelize the non-believers through the influence of the Holy Spirit and volunteering. These members have received inspirational salvation and major changes in their souls through Our Lord. Their experience has been so strong that they are full of emotions and joy. And as a consequence, they are not at ease unless evangelical activities are carried out. In order to proclaim evangelism, they are willing to use their talents and material goods as much as possible. Therefore as a messenger of evangelism, they are devoted and faithful laymen. In order for such members to effectively carry out their duties, training in proselytizing must take place before hand.

The basic mission for the laymen of the church is to evangelize. It is the bidding of Our Lord, the ultimate empowerment, and commandment on the earth and there is no other greater mission than this. It is then important that evangelizing can be accommodated wherever it may be needed.

As Paul said, “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage - with great patience and careful instruction” (NIV. 2 Tim. 4:2).

### **1. Bible Study**

For the laymen leaders, they must be taught that the Bible is the Word of Our Lord and that it would take roots for the believers. Furthermore, the Bible should be interpreted as everlasting salvation which is full of inspiration and joy. The laymen leaders should be taught to be responsible as followers of Christ. The church should

have its roots on the Bible and when it stands on the principles of the Bible, that church and the church members become full of the Holy Spirit and receives the power to inspirationally disseminate salvation. As a consequence, the church will grow in leaps and bounds. Therefore, for the entire congregation, Bible studies are crucial for the training of the laymen as related to the growth of the church.

## **2. Spiritual Growth**

For the laymen to become a devoted and faithful leader, ceaseless spiritual training must take place. Without the presence of spiritual training, those spiritual powers will not grow but rather becomes moody and also cannot create the model life for the devoted and loyal church member. Spiritual training includes prayers with the Word, proselytizing training and volunteering among others. But among these elements, it is most urgent for the laymen to continuously receive trainings in prayers. For the church members who pray, they will keep on growing continuously and for the church that prays, it will grow righteously inside and the church would be able to easily accommodate its missionary activities. By managing the concentrated resources of the laymen alone or by only few church workers or individuals, this cannot be considered as a wise action. In the church, if the laymen offer his services out of his own will, than from the perspective of the pastor, it is a very effective and important development.

## **E. Pastoral Leadership and Pastoral Mind**

The Foundation of all true knowledge of God must be a clear mental

apprehension of His perfections as revealed in Holy Scripture. An unknown God can neither be trusted and served nor worshipped. If the Bible reader is to truly profit from his perusal of the pages that follow, he needs to definitely and earnestly beseech God to bless them to him, to apply His Truth to the conscience and heart, So that his life will be transformed thereby.

“Then shall we know, if we follow on (in the path of obedience) to know the Lord” (Hosea 6:3). “If any man will do His will, he shall know” (John 7:17), “The people that do know their God shall be strong” (Dan. 11:32).<sup>50</sup>

Jay. E. Adams, professor of Theological Seminary in Westminster who teaches practical theology identifies five kinds of pastoral qualities.

(1) Personal relationship with Our Lord. Especially a wide-ranged and devoted relationship with Our Lord must come beforehand. (2) Evangelical message. By embracing the Word of Our Lord, and by taking the Word as it is, the pastor should be an evangelist who lives by disseminating Our Lord’s message. (3) Prayers. For the pastor, praying along with the spreading of the Word are some of the most important activities. (4) Fostering the Mind. It is always important for the pastor to be well-read and to study. He does not only need to pray but put aside a certain period for quiet meditations and along with a planned schedule for studying, he must conduct researches. (5) He must always exhibit composure and humility. For the many people he comes in contact with daily, he must show positive attitude and his manner should always be calm and natural.<sup>51</sup>

The identity of the pastor cannot be overstated. It is only natural that as the most senior leader, his position and role greatly influences the ins and outs of the church. In

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<sup>50</sup> Arthur W. Pink, The Attributes of God, (Grand Rapids: Baker, 1984), p. 7.

<sup>51</sup> Jay. E. Adams, The Pastoral Life, (Grand Rapids: Baker, 1975), pp. 22-30.



other words, it can clearly be seen that his influence moves the church.

Paul, as indicated in Timothy, the pastor must possess three kinds of features.

(1) Character: In his encouragement to Timothy by Paul, his initial remarks are not based on mission techniques or abilities to implement his work. Instead they were centered on personal features or characters. “Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity and show yourself an example of those who believe (1 Tim. 4:12).

(2) Proclamation of the Word: Paul states this to Timothy. Until I come, give attention to the public reading of Scripture, to exhortation and teaching (1 Tim. 4:13). For all followers, reading and understanding of the Bible is a prerequisite. Through the truth of the Bible, they should manage their life accordingly.

(3) Application of the Gift: When Paul told Timothy not to ignore him in that, “Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hand by the presbytery” (1 Tim. 4:14). Our Lord has given the gift to the leaders whom he has chosen. It is Our Lord’s wish for us to use this gift when taking care of others. The individual pastors, all possess a gift given by Our Lord so that they can carry out certain types of missions.

## **V. SPIRITUAL LEADERSHIP FACTORS**

### **A. Biblical Foundation for Spiritual Leadership**

Spiritual leadership, as defined in the Bible, should emphasize the role of the

servant, steward, and the pastor. Among them, for the servant and the steward, they are relevant to all Christians. As a consequence, spiritual leadership cannot be considered as exclusive but embracing and the elementary basics cannot be considered as elitism but exemplary. As such, pastoral leadership cannot be considered and a special group. Rather, its role is to unify all the elements and to serve the relevant members. Therefore, to be a leader means to be a servant and to be a servant means to serve others and to work for others and to obey others. In a relational aspect, it is being a servant and in behavioral aspect, it is to serve. In other words, if He exists as a worker, than it can be said that He is a model of a leader. Pastoral leadership should also mean having the conviction of Our Lord's presence in the wilderness and strongly believing the same promise given to Joshua.

The Word of Our Lord should be prayed during the day and night and when all of them are practiced and followed, the spiritual leadership is realized (Joshua 1:5-9; Rom. 12:8; 2 Tim. 1:7). Discarding arrogance can be considered a true form of leadership. It should center on serving rather than mastering (Mark 10:1-4). The leader should not reign over others because they are responsible for their followers and not necessarily better than others (Matt. 23:8-10-12).

The correct form of pastoral leadership reaches its zenith when they serve. As Jesus came to serve, His followers took after His model and served others. By washing the feet, a true model of a leader's attitude was exhibited. The pastors, who love this Jesus Christ, should consider it natural to follow His model.

## B. Pastor and Spiritual Leadership

Oswald Sanders distinguished Natural and Spiritual leadership in this way.<sup>52</sup>

Spiritual leadership constitutes the work of the Holy Spirit and can be given only by Our Lord. It cannot be given through meetings, promotions, and elections or by individuals. Furthermore, even if you are confirmed, it does not mean that you can

General Leadership	Spiritual Leadership
-Has self-confidence	- Has confidence in God
- “People know.”	- “God knows.”
- Makes decision by himself	- Follows the will of God
- Ambitious	- Does not insist on his own self
- Creates method by himself	- Follows God’s way
- Controls other people	- Obeys God and serves people
- Has personal motivation	-Has motivation of love toward God and people
-Independent	-Dependant on God

**Figure 2**

exhibit spiritual leadership. The church expects supernatural works and if it is lead by leaders who have received such talents, than indeed the church can prosper (1 Sam. 13:14; Is. 6:8; Jer. 4:25; Jer. 5:1; Ezek. 22:30).

The pastoral leader, called on by Our Lord, should endeavor for change through

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<sup>52</sup>Oswald J. Sanders, Spiritual Leadership, Korean translated, (Seoul: Yodan, 1993), p. 38.

His purposes and intentions. The pastoral leader must exhibit spiritual leadership.

We can find 18 kinds of spiritual leadership as follow:

(1) Divine dissatisfaction: The leader must pursue change and possess desire on a new dimension in order to attract the crowds (Phil. 3:13-14). (2) Optimism: If the leader is not optimistic, than he is liable to lead the divine dissatisfaction into despair (Heb. 6:9). In Romans 8:28, Paul refers to a situation where everything comes together in a cooperative fashion. (3) Enthusiasm: For the pastor who possesses leadership (Rom. 12:11), he achieves his goals through enthusiasm (Rom. 12:8). (4) Self-restrain: Restrain can be considered the fruit from the Holy Spirit (Gal. 5:23). In order to live, it is extremely important that the conduct of the body is restrained by the spirit (Rom. 8:13). (5) Positive Countenance: Accept criticism but it should be turned into productive advise (Gal. 1:10). (6) Hard-working: A diligent person would receive the acknowledgement from Our Lord (1 Cor. 15:58). (7) Intensive Mindset: A leader with composed mindset who concentrates deeply into the mindset of Our Lord (2 Tim. 2:7) will receive His providence and grow into a mature person (1 Cor. 14:20). (8) Coherent and Clear Thoughts and Expressions: The leader's mindset should be expressed clearly and strongly. This does not mean it should be forceful but rather persuasive (2 Cor. 5:11). Sermon and communication through precise language is a mark of a talented leader. (9) Talented Teaching: For those who wish to be a supervisor, he must be talented in teaching (1 Tim. 3:2). As far as teaching was concerned, Jesus possessed some outstanding qualities. He was able to read the minds of others and teach

accordingly. (10) Be a Good Judge of Character: A leader must know well the minds of others (John 2:17) and also possess high degree of sensibilities (Until Matt. 7:15). (11) Wisdom: The leader should speak of appropriate subjects (Prov. 25:11) and act with wisdom (Col. 4:5,6). (12) Theologically-oriented : The holy leader possesses the mind of Christ (1 Cor. 2:16) and whatever he does, it must be in the name of Jesus (Col. 3:17). (13) A Dreamer: For us, who live in a degenerate era (Joel 2:28), we must be a people who dream about the future. (14) Organizational Efficiency: A leader must use his time efficiently and not waste it. (15) Decisiveness: The leader must not hesitate (1 King 18:21) and decide firmly through prayers. (16) Patience: The leader should be patient until the end (Matt. 24:13). A vision without patience will surely be unfruitful. (17) Love Your Spouse: For the spiritual leader, this element is extremely important. For the leader who does not love his wife, all his successes might collapse in his house. (18) Sabbatical: For Jehovah, sabbatical was possible only after building of the home. (Ps. 127:1,2). For the holy leader, he is a good steward for his life and health.

For the true leadership, it starts by the leader recognizing the fact that there is a need for a great Savior. Upon this acknowledgement, he listens carefully to His Words, and beseeches His help and leadership through prayers. He also trusts Our Lord and puts his hopes into His great and precious promises.

### **C. Feature of Spiritual Leadership**

In discussing several features of the spiritual leader, they are as follow:

**1. The pastor must be an ethically transparent character.**

The pastor, above all, must be clean and honest. He must not accept avarice or corruption. “.....not under compulsion, but voluntarily, according to the will of God: and not for sordid gain, but with eagerness” (1 Peter 5:2-3).

**2. The pastor must possess a gentle disposition.**

Jesus described his character as being “Gentle”. “Take my yoke upon you, and learn from Me, for I am gentle and humble in heart.....”(Matt. 11:29) so proclaimed Jesus. Moses, the great leader from Israel, was also said to possess a gentle disposition. Gideon, despite the criticism and opposition from Abraham, chose rather to praise them. We can also observe that St. Paul had a kind character. Especially, while encouraging Timothy, he told him to be gentle. When the pastor practices the gentle leadership of Our Lord, he can become persuasive and influential.

**3. The Pastor Must be a Worker who Serves.**

The pastoral mission of Jesus was “To Serve” (Mark 10:45). These days, the kind of pastor that the church desires is not a heroic or grandiose one or even a pastor who is well versed in the management skills of large corporations but a one who is willing to cherish a nameless person or do some tedious or simple duties. A pastor who is a faithful and a sacrificial volunteer can be described as a model pastor.

**4. A Pastor Must be a Sincere One.**

It is indeed truth, which is based on real meaning of knowledge and wisdom. If a church worker receives respect it is because of sincerity and the opposite is also true.

The pastor's words must be sincere and responsible.

#### **5. The Pastor Must Build his Public Confidence on his Reputation.**

The ability to lead is based on his trust. Besides the leadership gift given by Our Lord, the pastor must base his leadership on trust. Not only did St. Paul receive the trust from Our Lord but also the trust of the people. Furthermore, he even received the trust from the demons (Acts. 19:11-16).

#### **D. Spiritual Authority**

The present society's features are characterized by information-orientation and centers on the individual. Therefore, the relationship between the teacher, the parents and the elders are eroding with the vertical concept diminishing in strength. As such, just by the position or rank, authority cannot be guaranteed. But spiritual leadership is based on the Bible and so it is recognized and established by Our Lord.

The spiritual authority of the leader is within Our Lord and also conveys His character. Initially, the spiritual authority is something that is given by the supreme powers of Our Lord. But the issue of preserving and strengthening it lies with the human leaders themselves. Spiritual authority is something that can be obtained through numerous prayers and fasting and shedding of tears. Through endless clashes within and giving and obeying of themselves to Our Lord, the steward of authority, the spiritual authority can be obtained. A person who achieves his goal by using human authority

cannot be considered a leader. A person who uses Our Lord's authority for the purpose of His goals can exhibit effective leadership and can also be considered a sound leader.

The basic difference between secular leadership and pastoral leadership lies in its spiritual elements. In the secular world, the divine nature of leadership is not emphasized. For its image form, the leadership might exhibit similar features but the church's leadership is based on the divine and spiritual natures. The pastoral leadership is not a one that is materially based or on pursuit of profits but in a very non-profit nature. But at the same time, it acts to restore, foster and save human beings. The Bible indicates that some of the most important elements in a leader are divinity and morality (1 Tim. 3). Spirituality is a grace given by Our Lord and morality is something created by us. Therefore, the people used by Our Lord are intrinsically pure. And as a result, spiritual self-denial can be considered one of the fundamental aspects of spiritual leadership.<sup>53</sup> Therefore, the spiritual leader is made with the combination of inborn leadership qualities and postnatal qualities. Even inborn qualities, are not made by itself, but by God. Therefore, when used for serving God and His glory, the highest effectiveness results in.

## **VI. ORGANIZATIONAL FACTORS OF PASTORAL LEADERSHIP**

### **A. Pastor and Church**

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<sup>53</sup>Sung Hee Lee, "Pastoral Leadership is the very spiritual leadership" in the book of Ministry and Theology, (Seoul: Tyrannus, February Edition, 2002), pp. 50-59.



From the viewpoint of organizational theory, since the church is a normative organization formed through voluntary association, it emphasizes the voluntary participation as opposed to forcible one. In this aspect, it is different from other organization in that the participation is voluntary. The church is a “Community of faith and evangelism” and leadership is needed to complete its evangelical mission.<sup>54</sup>

From the Biblical point of view, the church leaders are not appointed by the secular society nor through their own volition but by Our Lord and the church acknowledge this fact.<sup>55</sup>

The church can be considered Christ as the head and the rest as a living organic body. In order to lead this form, leaders are needed. If there are no leaders, the structure cannot exist. Initially, the church’s leader is the pastor.<sup>56</sup>

The pastor, who leads the modern church, must be cognitive of the theoretical backgrounds and basics of an organizational structure. In order to lead the living organic form, the church, the pastor must have sufficient experience and knowledge.

### **1. Growth of the Church and Pastoral Leadership**

For the church to grow, the pastor must shoulder much burden and take the

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<sup>54</sup>Woong Sup Chung, Church Education, (Seoul: Ki Dok Kyo Seo), p. 23.

<sup>55</sup>In Tak Oh, Christianity Education, (Seoul: Korea Christianity Education Association, 1985), p. 408.

<sup>56</sup>Howard J. Clinebell, Pastor and Parish : The Pastoral Counselor in Social Action, (Philadelphia : Fortress Press, 1981), p. 45.

initiative. Without the efforts of the church, it cannot grow. When the laymen unite with the pastor with the purpose of church growth, the church will then grow.

(1) The Responsibility of the Pastor: Much of the church's growth starts with the leadership of the pastor. In other words, the key to the church's growth is leadership. Such tasks involve heavy responsibilities because they have to take into consideration of failures and criticism. One of the reasons that the pastor might feel frustrated is that he might not be willing to take on the responsibilities or lack the consciousness of them.

(2) The Hardworking Pastor: For the pastor who dreams of growth, he should seek the guidance of Our Lord and pursue the goals through various researches and meetings.

For the pastor who pours all his energies and efforts towards realization of Our Lord's dreams, the manifestation of leadership would be possible. The laymen of Korean

churches are inclined to desire and like a pastor who works diligently. Through the hardworking pastor, the laymen can learn to love, sacrifice, volunteer and serve the

church and also be willing to participate in those activities. In whatever the situation, a hardworking person can readily accommodate the position of a leader. (3) Cooperation:

The pastor should not work diligently alone. He must be able to work with his laymen and other church workers. In other words, he must be able to delegate certain works that

requires specializations. Recently, some of the reasons that the leaders fail in delegating the duties are that he might not trust the delegated person or fear that certain individual

might do the job better. Therefore, a real leader should be somebody who can share the authorities of leadership. This, in itself, is not a disadvantage. The Korean church lacks

maturity in these areas. (4) Caring of the laymen: In the Korean church, the laymen wish that the pastor intervenes directly with their faith and lives. But when such circumstances arise, the pastor lacks sufficient response to those demands. Such development happens when the shepherd form expands into that of the rancher. Through active fellowship between the congregations, the pastor should express strong authority and when this happens, the church starts to grow. In addition, when the life cycle of the pastor is long, the church also tends to grow. In other words, one of the most important aspects of church growth is the pastor himself. Therefore, the type of the pastor, his character, talents, gifts, his goals, his faith and his theological trends among others cannot be overly emphasized.

## **2. Exhibition of Pastoral Leadership**

The pastor's leadership is vital for the growth of the church. These days, the majority of church developmental scholars do not hesitate to remark that one of the first requisites of the sound growth of a church is dependent on the dynamic leadership of the pastor.<sup>57</sup>

In other words, the pastor's leadership represents a positive motivation for the growth of the church.

Peter Wagner stated "One of the leading signs of a healthy growing church is

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<sup>57</sup>Donald A. McGavran, Ten Steps for Church Growth, (New York: Harper & Row, 1977), p. 32.

that the pastor has a positive mindset and through his outstanding leadership, he influences the whole church so that their actions act as a catalysis to the growth of the church.”<sup>58</sup>

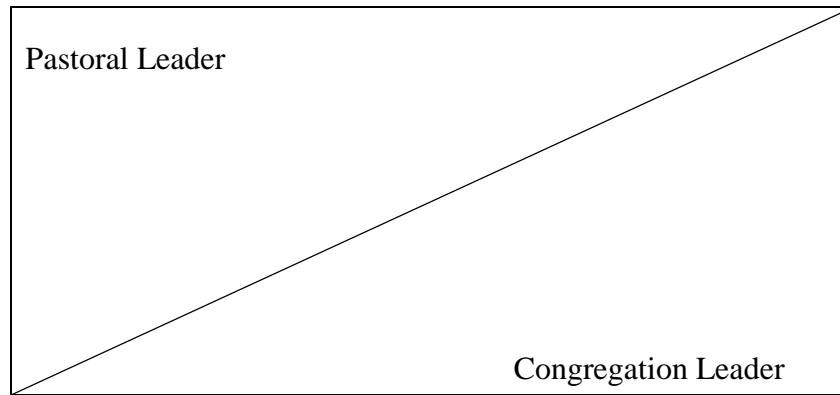
One of the features of a growing church is that the authority of the pastor is extremely strong and it is derived from exchange of dynamic and living fellowship with his congregation. In other words, such authority is not come from conform, nor scholarly and effectively carry out his duties but through real and genuine contact with his followers. As a consequence, a strong church has the loyal following of the church members.

### **3. The role of pastoral leadership from the church growth perspective**

In relation to the church growth, the role of the pastor can be interpreted as being absolute. Whether the church grows or not can be applied directly to the responsibility and the capability of the pastor. As the pastor grows and becomes mature, so does the church. The church grows in relation to the spiritual maturity of the pastor. Peter Wagner explains such relationship based on the following diagram.

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<sup>58</sup>Peter C. Wagner, Your Church Can Grow, (Ventura: Regal Books, 1976), p. 78.



**Figure 3**

In the abovementioned diagram, as you move towards the left, the authority of the pastor becomes stronger and similarly, as you move towards the right, the power of the congregation becomes stronger. Logically, if the power of the pastor becomes stronger, then the church growth becomes faster. Through this diagram by Peter Wagner, we can observe the followings:

First, when the pastor holds the position of a leader rather than a hands-on administrator or manager, the potential for the church to grow increases. Second, the pastor who enables the church to grow must provide goals. Third, if the pastor is a manager-type person rather than on-line supervisor, the potential for the church to grow rises. Fourth, the pastor who enables the church to grow should possess both leadership and hands-on qualities in an optimum mix.<sup>59</sup>

In his work on principles of church growth, Peter Wagner defined seven principles and the first one was, "In line with the whole church members and catalyst for church growth, if there is a pastor with a positive mindset and capable leadership,

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<sup>59</sup>Peter C. Wagner, *Ibid.*, p. 64.

than indeed, that church can grow”. In this fashion, he emphasized the highest priority in the growth of a church. As Saul played a vital role in the development of the early church, the core of the growth of the modern church is dependent on the pastor’s leadership and his spiritual strengths. A church that grows always has an effective leadership. A healthy church entails leaders with effective leadership who can implement effective missionary works. Similarly, Our Lord did not appoint many leaders in Exodus when there were more than two million people but rather He appointed only one, Moses. Even today, Our Lord desires to appoint a person who is more capable as the pastor. Naturally, this does not mean that other less capable pastors have no role to play. But it is Our Lord’s desire to select the best pastor possible from every church.

Elmer Towns said that, “In some 10 growing churches, he additionally explained one more simple organizational fact. He observed that all the projects were clearly undertaken by pastors with outstanding leader or under his influence.”<sup>60</sup>

The pastor is the most basic and positive catalyst for church growth. The pastor’s leadership is vital to the growth of the church. The pastor’s leadership is a very important cornerstone for the growth of the church and it can be said that the first principle for the church growth is the strong leadership of the pastor. According to Dr. Callahan, “Strong leadership is not really dictator-type or authoritative, pressuring, or

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<sup>60</sup>Elmer Towns, Ten of Today’s Most Innovative Churches, (Ventura: Regal, 1990), p. 203.

even controlling. Rather, a strong leadership is based on special and detailed evangelical purposes, active religious visitations between the pastor and the laymen, a dynamic but unified service and fellowship grouping with meaning among others. The leadership should be able to realize these goals in an effective manner.”<sup>61</sup>

## **B. Principles of Pastor’s Leadership**

### **1. Example**

The leader must have the people want to depend on him. For certain people, making others follow him because of his spirituality is a devoted life style in itself. The leader must always obey the Word of Our Lord and have Jesus as his model. The leader must walk together with Our Lord, pray together and obey Him.<sup>62</sup>

### **2. Communication**

The leader must make others understand him. He must be able to communicate with everyone (Prov. 15:22). A leader, who is not careful with communication, might harm his leadership capabilities. Leadership does not constitute achievement of something great by yourself, but it is an ability of achieving something by making others wanting to assist you. Before making a very important decision, it is not only

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<sup>61</sup>Kennon L. Callahan, 12 Keys for Effective Church, Korean Translated, (Seoul: Poong Man Sa, 1987), p. 120.

<sup>62</sup>David Hawking, 7 Principles of Christian Leadership, Korean Translated, (Seoul: Word of Life, 1996), p. 20.

wise to confer with people around you, but it is essential as a part of capable leadership.

### **3. Ability**

The leader must be able to have the ability to lead others. But that ability comes from Our Lord. Gift is a result of grace. We are not in a position to receive or do something so that we can receive them. Christ gave leaders with these gifts to the church and through His authority and ability, He has made them gentle so that they can serve us.

### **4. Motivation**

Leaders should carry out their work based on righteous foundations and possess feasible and Biblical motivations. When some problems occur, they must confront them head-on. Leaders cannot run away from problems. When the hearts of the leaders are righteous, they will eventually improve.

### **5. Authority**

The leader should make others follow him. For spiritual authority, one of the most important elements is the desire to voluntarily serve others. A leader must not suppress the growth of others because of selfish reasons and always give opportunities and challenges for people below him to grow.

### **6. Strategy**

The leader must know where he is going. Capable leaders always have strategies. They are essential elements and not optional ones. Similarly, whether it is for good or for bad, we all have strategies. One of the most important things in Our Lord's church



for the spiritual leaders' life is to develop a strategy for growing with full consideration of the secular worlds around us. It is our duty not to miss the opportunity given by Our Lord for a great mission and with vision and devotion, we must influence our community.

### **7. Love**

The leader must show concerns towards people around him. Like other people, the leaders have difficulties loving people. In a human relationship, it is easy to lose the value of love. In Song of Solomon 8:6-7, love is compared to as strong as death. A lot of water cannot extinguish it, not even a flood. All the talents and skills of the world cannot be a substitute for love. With only love can you overcome the pressures of life and overcome all the problems of people.

Pastor, Sung Jong Shin analyzed all the elements of the 10 most fastest growing church in the United States and 11 Korean churches. By evaluating their growth methods, he had these opinions to make:

“What really is the method for the growth of a church? If such a direct question is posed to the writer, I can reply simply. The church does not grow beyond the vision of the pastor. For all churches that grew, they were the results of the pastors' tears, prayers, sacrifices and sweats.”<sup>63</sup>

Peter Wagner made the following remarks for the relationship between the growth of the church and the pastor.

“One of the first living sign of a healthy church is a pastor with a positive mindset. Based on his capable leadership, his qualities are disseminated

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<sup>63</sup>Sung Jong Shin, This kind of church grows, (Seoul: Ha Na, 1994), p. 74.

throughout the church so that they can be catalysts for growth. For the church that grows, one of the features is a pastor with strong authority which has been fostered through living relationship with the church members. We must acknowledge the positive attitude of the pastor's leadership and his evangelical faith in relationship with the church."<sup>64</sup>

As we know that we can define some of the elements of church growth.

First element is a pastor with growth-oriented philosophy. Second element is a growth-oriented philosophy centering on enthusiastic soul winning mindset. Third element is a strong leadership and authority from the pastor which would make realizing these goals possible.

### **C. Leadership Features of a Growing Church**

#### **1. Strong Authority**

As mentioned, one of the most important strong leadership features of a pastor from a growth-type church is his spiritual leadership.

According to Robert Clinton,

“In order to lead the people in the direction desired by Our Lord, the leader must receive trainings in the guidance of Our Lord. Initially, the leader must be able to learn how to listen and to discern his messages sent by Our Lord. Thereafter, the leader receives the guidance for the mission and the group

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<sup>64</sup>Peter C. Wagner, Your Church Can Grow, Korean Translated, (Seoul: Word of Life, 1980), p. 81.

based on his pastoral situation.”<sup>65</sup>

Because of its spiritual attributes, the church needs a leadership which is beyond humans. The element needed most in the church is a leadership which is firm in its spiritual authority. Even in an impossible situation, the spiritual leadership has the power for creating new things. A firm leadership like this spiritual authority can be defined as “Apostolic Leadership”.

“We are in need of a leader who is freed from the administrative duties and managements. If the leader is always tied down with work, he might be liable to loss a better and brighter visions and plans for us.”<sup>66</sup>

The spiritual authority might start from Our Lord but preserving and strengthening that authority is the responsibility of the people. For the spiritual authority to be preserved and to develop, endless prayers and shedding of blood is required. The experience of Our Lord’s presence through prayer and meditation of the word is essential for the spiritual leader.

## **2. Vision and Dream**

Pastor Sung Hoon Myung stated in his thesis that the leadership with “Vision and Dream” should be defined as follows:

“The source of sound vision and dream is based in the Holy Spirit of

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<sup>65</sup>J. Robert Clinton, The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development, (Colorado Springs: Nav. Press, 1988), p. 147.

<sup>66</sup>Eddie Gibbs, I Believe in Church Growth, (Grand Rapids: Eerdmans, 1981), p. 247.

the Bible. Visions and dreams are great presents given by Our Lord which gives us the power of imagination. For the growth-type pastor, the vision and the dream are not fruits of his development but given by Our Lord. The greatest vision given to the church leader is the mission of evangelizing to the ends of this earth. A leader with faith does not become discouraged even in despair. Faith acts as to compensate despair. A pessimistic person can never become an inspirational leader. A hopeful and optimistic person fights against the dark forces that cloud the soul and it is an essential element of a growth-type leader. Faith should be the most important concern for the spiritual leader and it should be developed as a major leadership resource. Faith always challenges the modern interpretation and galvanizes toward the future.”<sup>67</sup>

The growth-type pastor leadership must have visions and dreams. In order to become a successful pastor, he must first change his attitude. The mind and the attitude of the leader, is closely related to his plan for vision.

### **3. Brokenness and Surrender**

Larry Lea had this to comment on Our Lord’s interpretation of absolute obedience and self-denial.

“The person that Our Lord desires is a person who obeys. It can be said that ‘A God you desire is what I desire’. To such a person, Our Lord shows His goals. No one can control the person who holds Our Lord’s purpose. Even the demon would knee before the person with God’s power and authority. By confessing to have Jesus Christ as its master and being armed with prayers and obedience, it is natural for such a church to grow and it is not vulnerable to any attacks by the demon.”<sup>68</sup>

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<sup>67</sup> Sung Hoon Myung, The Characteristics of Growth-Type Church’s Pastoral Leadership, Soon Shin College Theses Vol. 3, (Kun Po: Soon Shin College Publishing, 1992), p. 61.

<sup>68</sup> Larry Lea, The Weapons of Your Warfare, (Altamonte Springs: Creation House, 1989), pp. 36-37.

If the leader does not forsake himself and does not change his self-centered mind then He will never use him a strong leader. The leadership's real training ground is in the hearts of the people. It is from the minds of the people that Our Lord's tests start. Like a person who does not have the mind of a pastor, cannot be a pastor, a person without the mind of a leader, cannot be a leader.

#### **4. Delegation**

Delegation is a process where work is given to other person so that they can be responsible in completing the task and feel a sense of achievement. According to Oswald Sanders,

“Leading is equivalent to delegating. Leadership means more in having others work for you instead of working by yourself. Work that is achieved by others working for you is the best kind of leadership.”<sup>69</sup>

One of the first purposes of delegating is in developing and equipping the people. But it does not mean simply dividing the work. Basically, the church can be called the participatory body. So it is not sufficient to only make them teachers. An organization must be made so that people can be optimally led through missions. The robust district system of the Korean church can be a representation of this system. This kind of pastoral philosophy described by Wagner's leadership principle. Church growth pastor=Leader + Equipper. The leadership of the growing church maximizes both the

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<sup>69</sup>Oswald J. Sanders, *Ibid.*, p. 22.

role of the pastor and the laymen simultaneously. Therefore, the growth-type church pastor cannot be called a manager but a leader who not only does his work well but also trains others so that the people next to him also do a good job.

## **5. Situational Leadership**

An effective leader is somebody who has the leadership style so that he can accommodate various circumstances. For the glory of Our Lord, he must be able to apply the various basic principles for the many situations in wise ways.

According to Carl George, leadership should be as follow:

“For the church that is growing, the members must have a clear picture of what Our Lord desires. In order to achieve the goals of Our Lord, they do not persist with their programs. They do not act so that the goals fit into themselves but they move so that they fit into the goals. So, the members move boldly to eliminate all elements not useful to the church and restructure all missions so that they are effectively implemented.”<sup>70</sup>

## **6. Servant Leadership**

The leader of a healthy church conveys his leadership not only through authority but also by example and service. In the Biblical sense, authority and humility always comes hand in hand. Similarly, leadership and the degree of service are linked together like twins. In conclusion, the growth-type pastor must be a humble servant. If the pastor

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<sup>70</sup>Carl George & Robert Rogan, Leading and Managing Your Church, (Old Tappan: Revell, 1987), p. 56.

shows greater humility, than Our Lord will response by providing even greater authority and leadership. Strong leadership and humble service are some of the essential elements in sound Christian missions.<sup>71</sup>

The basic mission of the pastor is to correctly interpret and disseminate the Christian evangelism by taking over the duties from Our Lord . This can be done by gathering the wandering souls in this sinful world who have left Our Lord and to achieve salvation by repenting and expressing their faiths. And through spreading and teaching of evangelism, the growth of their faith should be made possible within the context of truth and “Elements like healing, persistence, patience and reconciliation should be implemented”<sup>72</sup> All this should take place until they mature to the level of Christ. Receiving the delegations Our Lord’s salvation missions are the work of the pastors and the work of implementing them in a serving attitude belongs to that of the preachers.

In relating the growth of the church to the pastor, we can know several elements which are essential: (1)A preacher with growth-oriented philosophy. (2) A growth-oriented philosophy centering on enthusiastic soul winning mindset. (3) A strong leadership and authority from the preacher which would make realizing these goals possible.

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<sup>71</sup>Peter C. Wagner, On the Crest of the Wave: Becoming a World Christian, (Ventura: Regal Books, 1983), pp. 80-87.

<sup>72</sup>Neil Braun, Laity Mobilized: Reflection on Church Growth in Japan and Other Lands, (Grand Rapids: Eerdmans, 1971), p. 105.

Rick Warren mentions several factors for the leader to maintain his completeness.

“(1) Accentuate the awe of Our Lord: He has given the position that you hold now. Serve it with humility. The leader is held responsible before the eyes of Our Lord. A deep awe for Our Lord must be present. (2) Development of love towards people: A capable leader should show compassion and consideration. If the leader has no love towards his people, than it would do more harm than good. (3) Advancement towards eternal upper-level: A leader who merely wishes to accumulate wealth can only be considered as a person who uses his position to that end. This can be interpreted as lack of personal training.”<sup>73</sup>

Paul readily limited his freedom. The reason was that he was a leader. A leader expresses more concern over their responsibilities than their rights. A leader who strives eternally upward while disciplining himself will receive “A kind and loyal servant” compliments from Our Lord.

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<sup>73</sup>Rick Warren, The Temptation of Leadership, (2002 by Pastors.com)



## CHAPTER FOUR

### EVALUATION OF THE DATA OF PASTORAL LEADERSHIP SURVEY

#### I. THE BRIEF HISTORY OF JRD

##### A. Start of Jae Gun Revival Denomination(JRD)

###### 1. The Time Circumstances (1910 – 1945)

Korea had been occupied compulsorily by Japan (1910) and had united to Japan. Korean had lost their own country and mother language and sovereignty had taken away.

(1) Christianity Persecution Under The Imperialism Time of Japan: The Korea Christianity's spiritual suffering started from that point Japan occupied Korea by force. Until then, Korean churches didn't participate in political issues because of the affection from American missionaries. It was because they were afraid of national object to missionary work. To make things worse, Japan ordered all religions in Korea to worship Japanese emperor as a living God after occupying uncivilized Korean people by force of arms. As the fact shows that Japanese called an emperor by means of God, they really worshiped him and even pushed Korean to do the same. As the result of it, Christian schools operated by missionaries were closed. State Shinto or nationalistic Shinto ideology was used to facilitate the so-called peaceful offense of Japanese military expansion. The international and domestic situation in Japan after the outbreak of the Manchurian Incident demanded an intensification of the policy of "make one in Japan" in Korea. The establishment of the puppet state of Man Chu Kuk in 1932 by Japan's

expansionist authorities placed Korea in a significantly new position in the areas of communication, economy, and the strategic position of the Korean peninsula but also the “native manpower” for conscription. Thus, the need for the loyalty and devotion of the Korean people to the empire became, from the Japanese viewpoint, more urgent than ever before. But the cultural assimilation failed, mainly because of the widespread and institutionalized practice of racial discrimination. The Shrine Worship order and many others like it precipitated a crisis for Christianity in Korea that resulted in the closing of hundreds of mission schools and withdrawal from the country of many foreign representatives of Christian organizations. The stand of the Presbyterian mission against this measure was particularly strong, and this led to the closing of its mission schools by 1939. In contrast, the Methodist and Catholic missions accepted Japanese pressure quietly; therefore, their schools were allowed to remain open. It is generally accepted that the shrine issue has substantially influenced both the character and direction of the Christian movement in post-liberation times.

(2) Shrine Worship: Japan demanded Korean churches to worship Shrine in which deified their gods. Forced worship at the Shinto Shrines or daily bows in an eastern direction – to Tokyo – (Tongbang Yobae) annoyed rather than converted Koreans. Presbyterian churches represented by individual missionaries and “Sinsa Pulch’ Ambae Undong” (the Non-Shrine Worship Movement), chose the way of radical challenge and withdrawal. According to Mission Statistics, in 1939 there were 141,243 Roman Catholics, 246,779 Protestants, 179,843 Presbyterians, 28,439 Methodists, and

38,857 others) in Korea.<sup>74</sup>

(3) Tongbang Yobae: It was to bow down in an eastern direction where the emperor lived. This matter was a heavy burden for Christians to follow because such ritual was regarded as idolatry. Faithful Christians couldn't obey this order. Also, it was not easy for Koreans to obey it. Furthermore, for Christians to praise the emperor as a living God was impossible when based on the conscience of the faith.

(4) Approval of the General Meeting: The general meeting of Korean churches gave up their assertion by the coercive power of Japan insisted that Tongbang Yobae was not the worship service, but the national ceremony. But it was a big mistake.

(5) Rejection of Shrine Worship and Incarceration: According to the decision of the general meeting, most Christians in Korea did the shrine worship and Tongbang Yobae. It was against the conscience of the faith. On the other hand, a few awakening Christians resisted the order at the risk of their lives. The faith was incompatible with the command of Japan because the Ten Commandments have spoken to us "You shall have no other gods before me". They opposed the approval of the general meeting as well. It because was a spiritual adultery. Therefore, Japan started incarcerating the Christians who rejected shrine worship, using police force. They were put in jail by reason of believing Jesus and rejecting the bow. The faithful pioneers were willing to suffer all kinds of tortures in jail and even in there, the flames of their faith did not

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<sup>74</sup>Mission Statistics 1939, The Korean Mission Field 37, (Seoul: Korean Mission, 1940), p. 15.

extinguish. There were many martyrs due to severe tortures. Many Christians were also dead because of suffering or pain after released. Those were the true leaders and men of God who protected their faith from oppression. During World War II, the resisters suffered severe persecution and even martyrdom, while others who cooperated with Japanese suffered comparatively little by 1945, deep schisms developed all across the Christian community that reflected the strains of nationalism, religion, collaboration. In the emotions of the period just following the War, even questions of atonement and forgiveness became controversial charges bred counter-charges, further complicated in later years by new pressure on the church imposed by communist rule in North Korea.

(6) Spiritual Leaders Suffering: While many spiritual leaders resisted shrine worship in order to keep their faith, there were also many Korean church leaders who kneeled down to the power ruled over with guns and swords, in spite of very decisive time to show their sincere faith. At any rate, to find spiritual leader in that time was difficult. It was because spiritual leaders who had fought with Japanese government at the risk of their lives were under confinement. Avoiding religious oppression of Japan, some leaders went to Manchuria. Manchuria was a refuge filled with political and religious leaders who wanted Korea's independence. They, as exiles, exerted themselves on behalf of liberation of their country in the foreign land.

## **2. Liberation and Release (1945- )**

Due to atomic bomb dropped by America, the emperor of Japan declared an unconditional surrender and the World War II ended in failure. As the result of the

declaration, Korea recovered the freedom of faith as well as lost country.

(1) An Unconditional Surrender of Japan: August 15<sup>th</sup> in 1945, at last Japan signed on an instrument of surrender. The World War II came to an end. The imperialism of Japan saw the great impact of atomic bomb. Japan gave up all rights about Korea. Finally Korea gained lost freedom back.

(2) The Recovery of The Freedom of Faith: With Japan's surrender Koreans freed them from 36-year-suppressive reign and recovered the freedom of faith. They didn't need to suffer the shrine worship any more. Christianity Institute gave thanks to God, considering the liberation as the gift of God. JRD still has worshiped specially in commemoration of the day of liberation. Not that there has been no troubles left over in regard of shrine issue as a side effect.

(3) Church Revival Movement: When Pacific War ended, churches all over Korea erupted in bitter disputes between those who had collaborated with the Japanese and those who had resisted. To this day, the shrine issue has contributed to greater institutional cleavage within the Presbyterian community than has been the case with other Christian groups<sup>75</sup>, because members of this denomination were generally more active than others in resisting the Japanese on religious grounds. Korean churches started from their big scratch. They had an opportunity to set up churches again, repenting all mistakes or faults happened in the past in order to recover the purity of

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<sup>75</sup>Eddie Gibbs, I Believe in Church Growth, (London: Hodder and Stoughton, 1985), pp.164-174.

churches. With spiritual leaders who released from Japanese' oppression, Korean churches acted up to overall reformation. Without any limits, the church revival movement expanded into overall social renewal movement with the needs of new system and a new civilized politic.

(4) The Leadership of the Spiritual Leaders in this time: a. Sang Dong Han, b. Ki Cheol Joo, c. Chang In Kim, d. Duck Ji Choi, e. Hoon Choi.

### **3. Revival Movement (1945-Present)**

God breathed into Korea's Christianity destroyed spiritually, the breath of new strength and helped to reconstruct churches. This was just the revival movement.

(1) Motto and Idea of the Revival Movement: The motto of this movement was to recover the faith as it was used to be. A purpose of this movement was to recover the faith collapsed under the power of Japan. This movement urged people to confess all sins committed in past years and to keep themselves away from idolatry. To worship any graven image is what God hates. The Scripture has described God as the One who punished Israelites who worshiped idols. Through the turning point of this movement, Korean churches experienced to stand still spiritually. First of all, this movement was to help dishonored churches stand up straight and reform. Such a self-examination movement became new turning point to Korean churches.

(2) A Scale of the Revival Movement: The message of repentance made people's heart change. The work of Holy Spirit took place through their confession. The crucial preaching was to recover clean and pure faith under the liberation. This

movement spread out wherever Korean churches existed and the impact of it had revival assembly open everywhere. As the result of it, uncountable numbers of congregation came back to God.

(3) Repentance and Recovery of Worship: Since liberation, Korean Christians have confessed and repented their sins to restore faith and despaired churches that were under the force of shrine worship and Tongbang Yobae. Through spiritual leaders' sermon, a spiritual awakening movement sprang up. With confession the movement built up the spiritual altar. This was the revival movement. This was the spiritual restoration movement and the great awakening movement. Wherever the spiritual awakening and confession existed was accompanied by church growth. To regain genuine worship was to serve only God with all their hearts. Korean churches faced the needs of restoration; the restoration of the Holiness and chastity of worship service. Prayer movement took place as well. On account of repentance and salvation that came through prayer meetings, daybreak prayer meeting was started and settled down as a new tradition. This prayer meeting started from 1905 centering pastor Sun Joo Kil. After the World War II, the number of prayer meetings has increased and the majority of reformed churches have begun to put it in operation. The prayer meetings became a cause of church revival as another significant factor. Church members prayed for what they had done under the power of Japan before the Korean War, but, after, for family

members who were left in North Korea.<sup>76</sup>

#### **4. Formation and Growth of Jae Gun Revival Denomination (1945: Establish)**

In fact, the revival movement was the one as the word itself said, not for the purpose of establishment of a new denomination. Nevertheless, the new denomination was established as the result of powerful revival. It was because this movement was standing out with the problem of the existence of the denomination in terms of the importance of faith restoration and recovery of the spiritual self-respect. The spiritual leaders finally made a decision to establish JRD in order to maintain the durability of the revival movement. Following the original ideas, they exerted themselves to educate members what the ideas were. Their conservative theology and tradition have emphasized the importance of faith on the basis of the Bible. Their axiom is that the denominations and churches that have focused on education could be grown. What then is the primary principle of church growth? It is to make Jesus Christ best. Korean churches have believed in the Scripture according to the early missionaries' teaching and have preached enough the God's messages that Jesus Christ has forgiven our sins. The Jae Gun leaders preached the Gospel with their heart in their tradition.

(1) The Vision of JRD: Churches grow through the work of the Holy Spirit. We know that the preservation of faith based on the work of the Holy Spirit completes in

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<sup>76</sup>Kyung Bae Min, The History of Korean Churches, (Seoul: Dae Han Christian Association Press, 1972), p. 252.



God's way. During vigorous preaching of the Gospel, the power of the Holy Spirit affected pastors and members in Jae Gun. The gift of the Holy Spirit came to rest on each of them, and it was recorded as a sample of unparalleled growth in the world mission. The vision and dream shown by Jae Gun was the great gift given by God. Once again, it was by God, not by self-development. This was the Holy ambition. Pastors must believe that God exists and that He rewards those who earnestly seek Him (Heb. 11:6). Faithful leaders are not to be disappointed even though situation seems hopeless. Faithfulness rejects desperation. Spiritual leaders who are not pessimistic have a vision and can view further. Spiritual leaders are the people who can fight with the power of darkness.

(2) The Present Address of JRD: The Shinto shrine issue can be taken as a starting point for the fractious study that is so evident in the Korean church today.

### **B. Their Influence**

A leader is someone with a vision changes the world. The pastor who bases his leadership in the Words of Our Lord, exhibits his influence not by the secular principles and methods of the world but by Our Lord's methods. The leaders from the Jae Gun church were imprisoned in order to maintain their faith but they also predicted the defeat of the Japanese. They received a new dream from Our Lord and after liberation, those dreams were realized. The spiritual repentance movement and spiritual enlightenment were as strong as those of Luther, Calvin, George Whitefield, Jonathan

Edwards, Johan Wesley and Moody among others. They participated in encouraging movements for the Korean churches that were corrupted and also lead the reforms. After their liberation, they established the JRD which stood for revival and repentance and expressed their intentions to reconstruct the collapsed Korean church. Korean church wished for such pastors. To awaken the souls who were filled with materialism and to recover their faiths in order to return them to Our Lord and to make them repent and revive were some of the goals. Leaders who could make these goals possible were needed direly. In other words, pastors with visions were in need. Vision can make a person spiritual. Even the simple people of Galilee became great when they met Jesus and became key factors in the establishment of the early church and their faith was so strong that many became martyrs.

A leader with a vision begins to see a new world. They begin to have a new perspective for various circumstances; such as having compassion for the non-believers and reprimanding those who yield when faced with sins and make them repent. A people who receive the vision from Our Lord, begin to see the resurrection and unification of their people, understand the soul of the nonbelievers and observe the new sky and land. We do need some new leaders for this generation. The leaders who have the divine dream of Our Lord been needed. Leaders are made rather than born. For the leader, vision is more important than the environment.

## **II. THE ANALYSIS OF DATA**

This questionnaire was sent to 254 pastors and presbyters associated with the JRD. Among them, 159 replied and some of the contents were not clear. The content of the questionnaire centered on pastoral leadership, leadership and church growth, leadership form, sound leadership, laymen leadership, leadership obstacle and leadership influence among others. Such questionnaire format accurately reflects not only the opinions within JRD but by in large, that of the Korean church also. The leadership role in the Korean church has yet to be researched in depth and there can be many opinions on it. The main engine in church growth, pastoral leadership, can be seen in general outline through this questionnaire.

### **CRITERIA**

#### **A. Statistical Survey**

1. The length of preaching?
2. Age?

#### **B. Pastor Leadership**

1. The relationship between pastoral leadership and church growth?
2. The model pastor desired, leadership form?
3. The kinds of leadership needed in Korean churches?
4. The kinds of leadership training implemented in Korean churches?
5. The reason for precariousness in pastoral Leadership?

6. In general, the areas of influence of pastoral leadership?
7. The goal and direction of pastoral leadership in your church?
8. The work done by your pastor to develop leadership?
9. Type that work directly or by training and delegating work to others?
10. The channels to measure the laymen's need?
11. Points given as a leader? Satisfactory?
12. If there are some major leadership qualities of Jesus Christ, what would they be?
13. The advantages of pastoral leadership of Korean churches?

### **C. Lay Leadership Survey**

1. The areas participated by laymen leaders?
2. Does your church foster laymen's talents and conduct volunteering activities around them?
3. The level of participation by laymen in the service?
4. Do all of the workers have their own task description?
5. How would you evaluate your laymen leaders from your church?
6. What would you desire from your laymen leaders?
7. What do you think about the role of a leader?

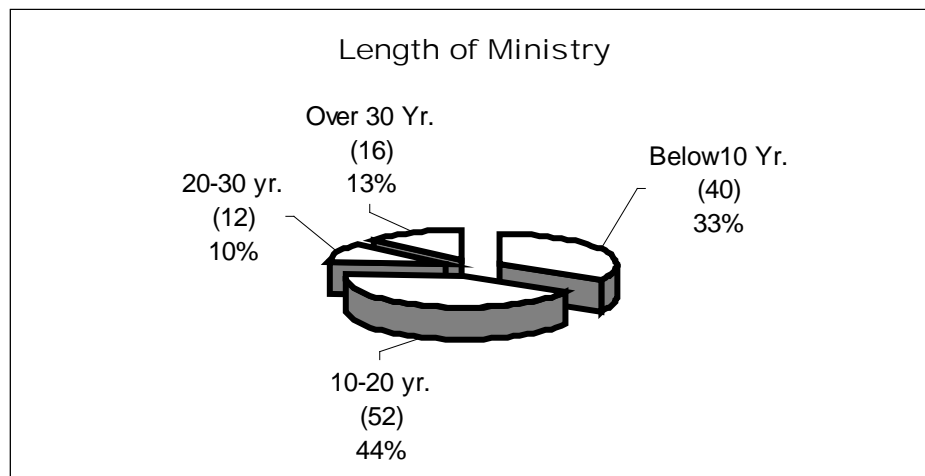
### **D. Church Growth Survey**

1. Does your church grow through pastoral leadership?
2. Is there a need for laymen leadership?

3. The advantages of JRD?
4. Your attachment and love for the denomination and the church?
5. Does your church present goals and visions annually and share them with all?
6. What kind of “Church vision” do you have?
7. Your evaluation of the pastor’s sermon?
8. For a better sermon, does your sermon undergo “Monitoring”?
9. What kind of spiritual leadership do you possess in your position as a pastor?
10. Does the pastor receive the respect from the laymen?
11. If there are some ways to make your church grow, indicate some of them please.

## A. Analysis of Statistical Answers

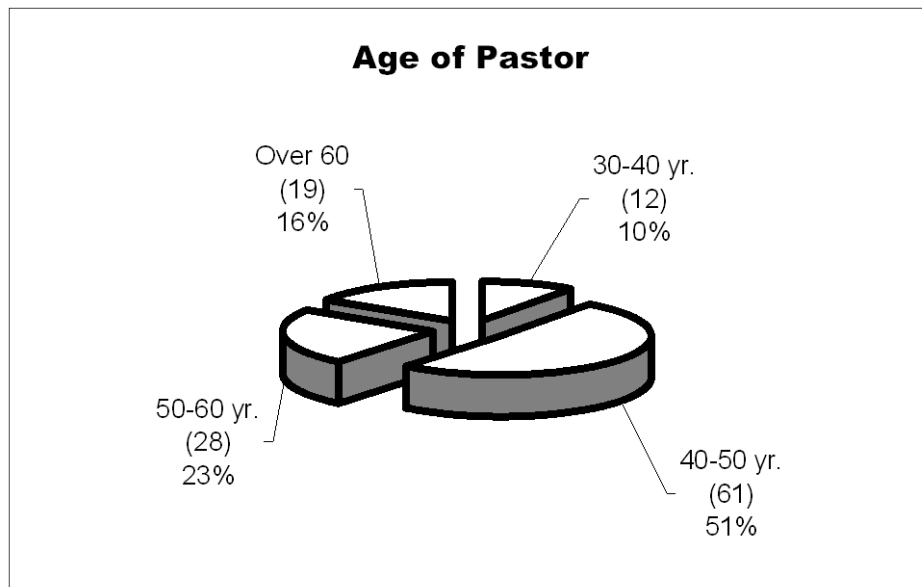
### 1. The Length of Ministry.



**Figure 4**

As seen in the above diagram, the experience for the pastors with less than 10 years of service is 33%. With 10 to 20 years 44% of the pastors belong to this category. For a total of 20 years among all the pastors, the tally comes to more than 70%. Therefore, we can readily observe that the pastors have been accumulating much experience. For the period of more than 10 years, it can be described as a period when the pastor can actively and maturely carry out their duties. And if they can do so in the same church, it would be most productive but this questionnaire does not indicate this fact.

## 2. Age?



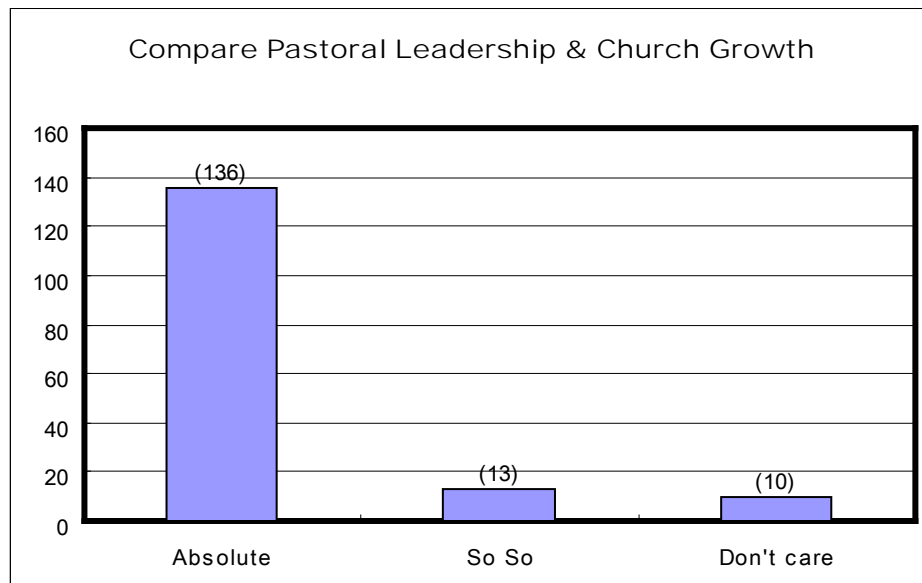
**Figure 5**

We can observe that 51% of the pastors are in their 40s when they can be most productive. If the pastor in their 30s are added, the figure passes 60% and the pastors in their 60s amount to only 16%. Thereby, it can be seen that the change in generation has

more or less taken place. Taken the fact much of Jae Gun's pastors are in their prime, this indicates the bright future for the denomination.

## B. Pastor Leadership

### 1. The relationship between pastoral leadership and church growth?

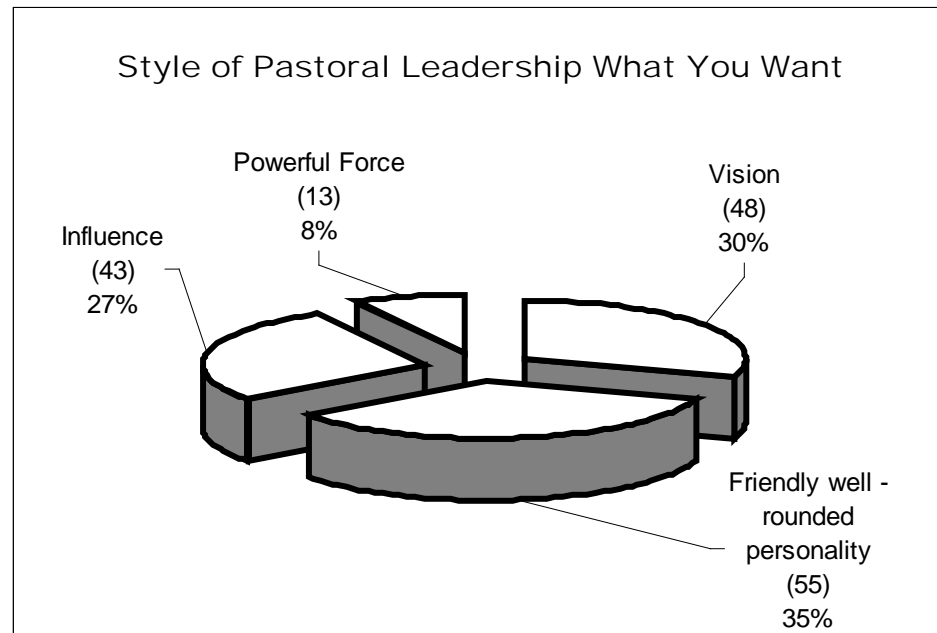


**Figure 6**

The pastoral leadership is one of the most important aspect of church growth.

The important role played by the pastor in the church growth is something that everyone acknowledges. The perspective of pastoral leadership in Jae Gun denomination shows a similar level of interpretation with that of common sense. In other words, in the Jae Gun denomination, the role of pastoral leadership is acknowledged as a growth engine. An 86% "Absolute" response by the people indicates the close affinity of pastoral leadership with church growth.

## 2. The kind of pastor model you desire, leadership model?



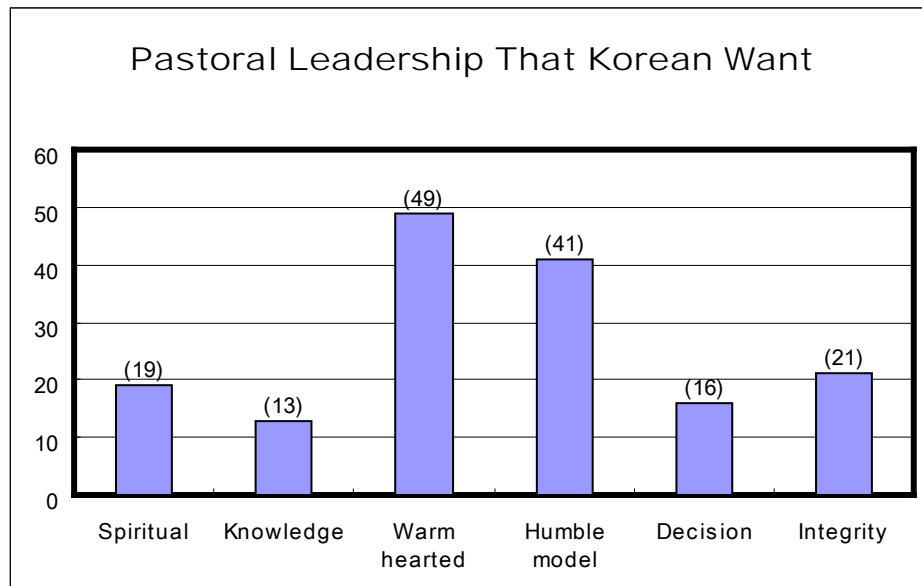
**Figure 7**

The question is presented to the Jae Gun denomination as an indicator for the entire Korean church in the context of sound leadership form. In analyzing the responses from the Jae Gun church pastors, 35% indicated a friendly interpersonal relationship as being important which reflects the importance of human relationship in the Korean people. The Korean church members desire for a warm and gentle personality from their pastors. Therefore, it is a goal of pastors to cultivate a leadership based on a well-rounded personality and to form positive human relationships. In addition, 32% of the respondent seeks a vision for the future. The reason behind this is that the church members wish for some sort of certainty in face of an uncertain future by having an unswerving pastor. Therefore the right kind of leadership-type is a one who plans for the future, presents a vision and be a compassionate pastor. In defining



leadership, we can generally state that it is the influence given to others. For the Korean church pastors, 27% agree to such definition.

### 3. What kind of leadership does the Korean church need?

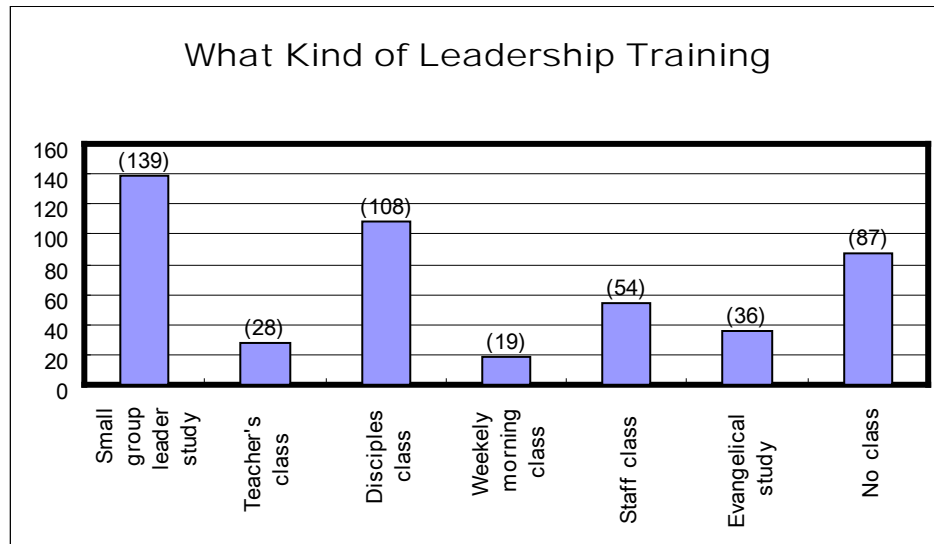


**Figure 8**

In the Korean church, it is a trend to prefer Pastors with gentle heart. The reason behind this is that for the entire Korean society in general, it is composed of compassionate people. Another reason can be that people might want to see the gentle image of our father through the pastor. Therefore, 26% of the respondent replied the leader should be humble and a model to others like the leadership features of Christ. This responded is a proof that besides being well versed in the Bible, the actual actions of the leaders should be given more weight. Especially in regard to practicing what you preach leadership, 13% of the people chose the failure to implement what you say as some reasons for the failure of the Korean church leadership. In other words, some of

the reasons why people chose divine natured people less were the negative opinions based on the Pentecostal Holy Spirit movement. But the author does not wish to pass over the importance of leadership with divine nature.

#### 4. What kinds of trainings are being implemented at Church?

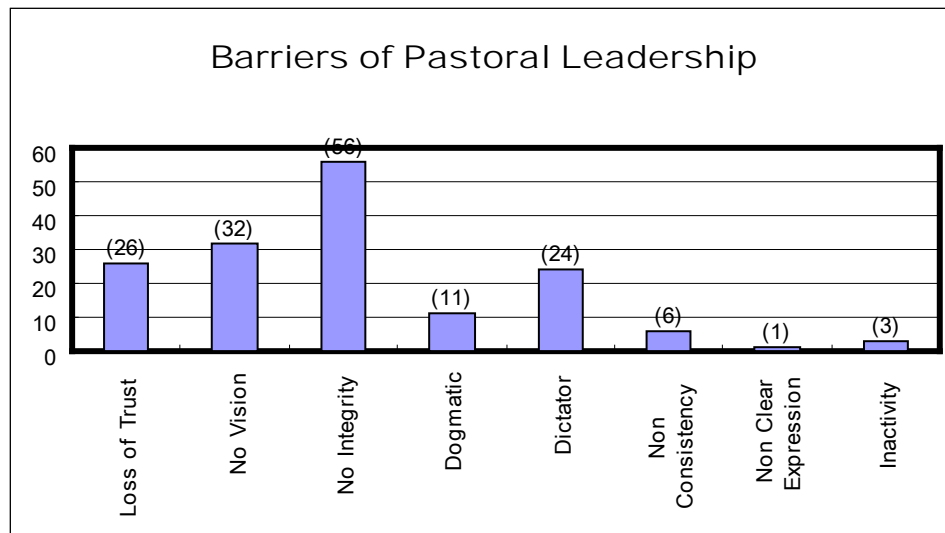


**Figure 9**

In general, district small group activities are held frequently in Korean churches. The district meeting which is held weekly has become a strong foundation for the growth of the Korean church. The leadership training that is held for these groups take on an extremely important meaning. Some 87% of the respondent replied positive for training the small group leaders (Multiple answers permitted) but such training is one of the most representative ones in the church. In large churches, not only is the group leader trained but also course for the assistant leaders are in place. For laymen training courses, some 67% of the churches responded positive to whether they have such a

system and after three or four years of training, they are appointed as small group leaders. 33% replied that they have a system where leadership training based on the Bible is provided to followers with responsibilities especially to the elders. Some other training is extreme-evangelizing training for those churches wishing for rapid growth. They are used for leadership training and are part of system brought in from the outside. Sunday school teacher's education class is a unique form of specialized church worker's education program. On the other hand 55% replied there were no training programs (Multiple answer possible) or only one.

#### 5. What are some of the reasons for affecting the pastoral leadership?

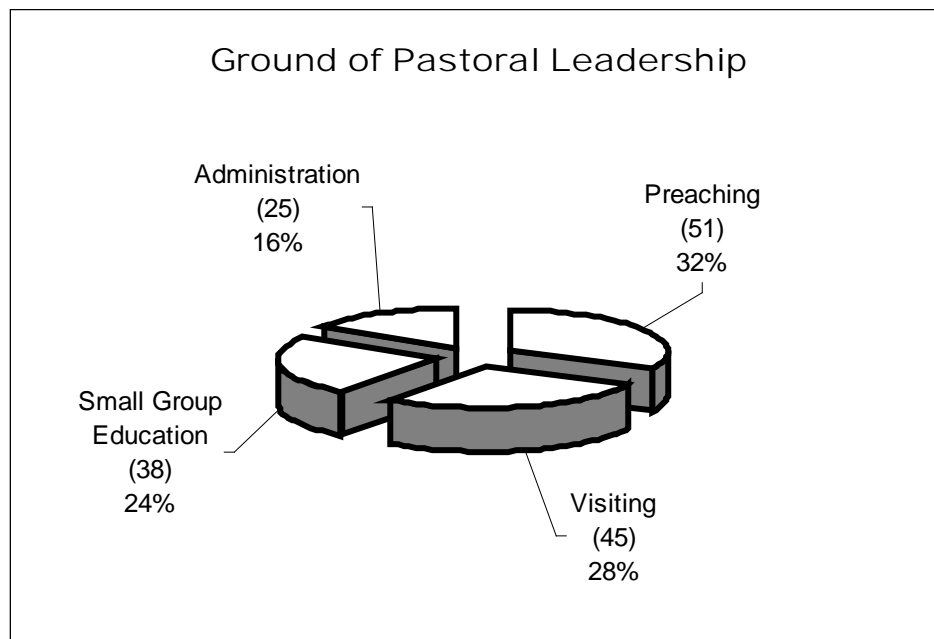


**Figure 10**

When the laymen of the Korean church evaluate their pastors, it is a tendency to judge them based on whether they practice what they preach. In other words, if the pastor who delivers the sermon does not live by his words, than it would be difficult for

him to earn the trust of his followers. For a capable pastoral leadership, serving more is considered better than talking extensively. The obstacle for the pastor becomes greater when there is no vision or faith collapses. This is directly related to the quality of the pastor. If the pastor does not present a vision for the future, his preaching becomes meaningless. Also, the leadership weakens when he shows extensive authority or single-mindedness. Therefore, the laymen in the Korean church have a tendency to emphasize the personal features of the pastor. This takes precedence over the numerical growth of the church.

**6. In general, what kinds of areas does the pastoral leadership influence?**

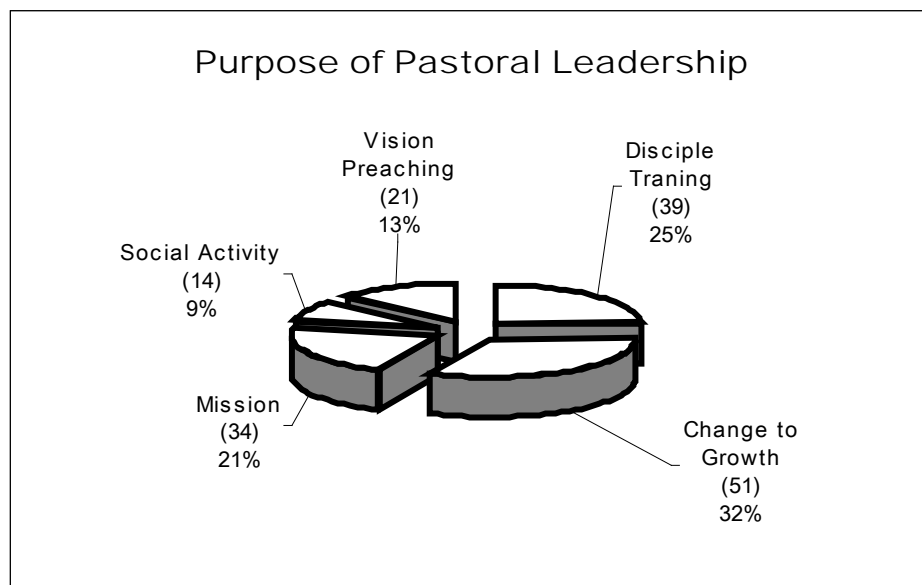


**Figure 11**

32% of the respondent replied that the most important area for pastoral leadership was the sermon. This is the best method of practically influencing the laymen

through pastoral leadership. Through the sermon, the pastor's vision and character can be seen. Therefore, the sermon is singled out as one of the most important factors in the growth of the Korean church. In observing the growth of Korean churches, you can see that the pastor is capable and persuasive. Religious visitation and proselytizing can be considered a commonplace activity for the Korean pastor. Most of the pastor puts in two or three days a week for religious visitation. The laymen of the Korean church mostly welcome such visitation. This is an indication of the close ties that exist between the pastor and his followers. 24% of the respondent replied that the small group training was effective. This has been made possible through the pastors' detailed knowledge of the Bible. Through training, the laymen get to know the Bible and to adjust to the church life. Recently, the administrative areas of the church have received much interest in the Korean church.

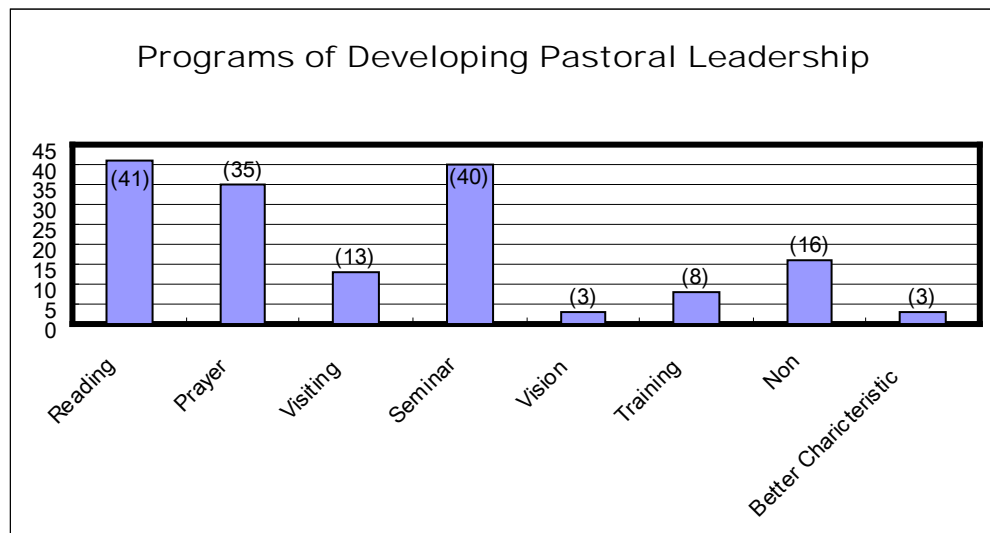
### 7. What is the direction of pastoral leadership of your church desired by you?



**Figure 12**

32% of the pastors of the Korean church wishes for the growth and change of his church because of his leadership. This is an indication of the expression of longing of the pastors for the growth of their church. The laymen grow in line with the pastor. Therefore, according to what the goals of the pastors are, the church can either grow or break down. While the pastor of Korean churches wish for the growth of their church, they also recognize the importance of the education for the laymen in order to make them more mature. 25% of the respondents replied that the laymen education was part of the pastoral leadership which indicates the concerns for such education. Moreover, only 9% replied that social volunteering was important which indicates that such activities need to be seriously reinforced.

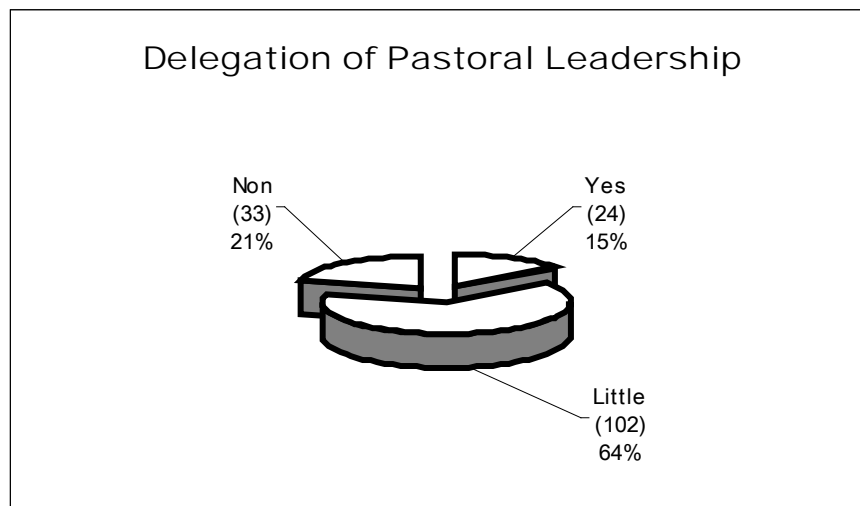
**8. In order to develop your pastoral leadership, what kinds of activities do you implement?**



**Figure 13**

The pastors of Korean churches show a high degree of interests in expanding the pastoral leadership. Recently, many books with similar contents have been published and 26% of the pastors indicate that by studying such books, they hope to strengthen their leadership. Especially with participation in leadership seminars on the increase, this is an indication that the pastors wish to improve their leaderships. Recently, many seminars with this topic are being held in Korean churches. One of the most effective methods for leadership training is to have the followers have close contacts with churches which have been successful or pastors whose talents are acknowledged. For divine natures such as prayers and meditation, 22% of the respondents replied they improve the leadership, but since such elements are basic factors for the pastor and they do not need to be mentioned. For the 10% who replied that training was not necessary, it was based on the opinion that leadership was not really closely link to the Bible but rather to social issues.

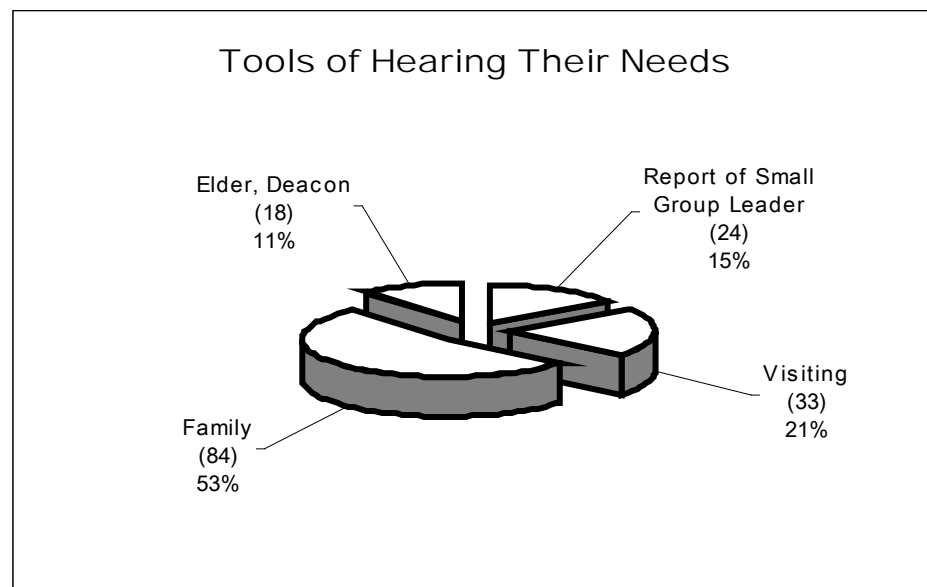
**9. Do you delegate work to others through training rather than do it yourself?**



**Figure 14**

Taking in account the patriarchal nature of Korean churches, Christians prefer not to delegate the duties of the pastor to outside person. But this can be a major obstacle in the growth of the church. Only recently have the Korean churches pastors recognize the need for laymen workers and presently, they are delegating work to them. In this questionnaire, over 64% replied only slight delegation. This means actually hardly any delegation occur. Even to this date, the Presbyterian church, the opinion of the pastor is absolute. Such fact can be observed through differences with the presbyters.

**10. What kind of channel does the church implement to measure their needs?**

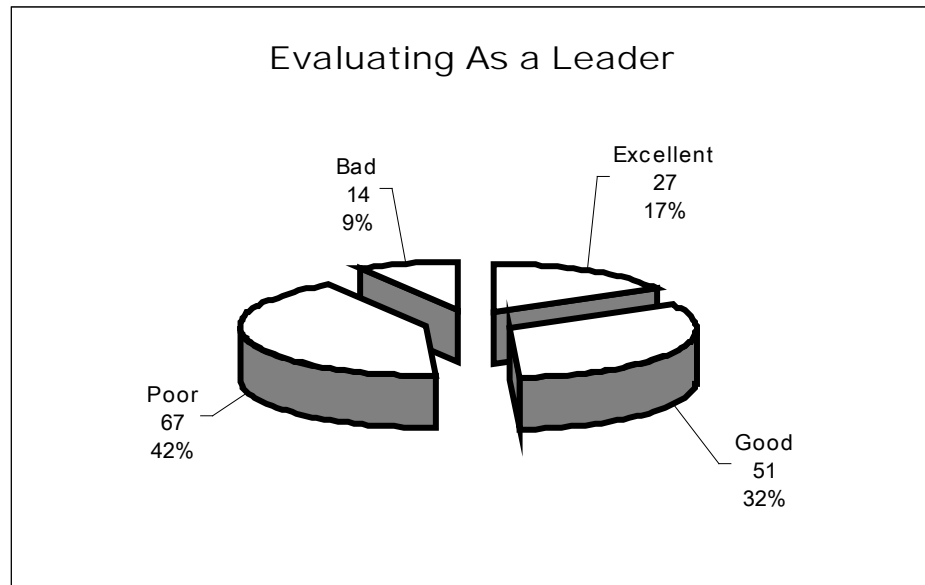
**Figure 15**

In Korean churches, the needs of the laymen are mostly evaluated through their



close family. Especially, the wife of the pastor acts to gauge the needs of the congregation in detail. 21% indicated that the expression of the laymen's opinion take place during church visitation or other meetings. This is an indicator that most Koreans do not expression their feeling in a group but rather individually. They express their feeling in a more quieter and friendlier atmosphere. In most part, the report from the small group leaders is presented to the pastor in an assigned form.

### 11. Evaluating as a Leader

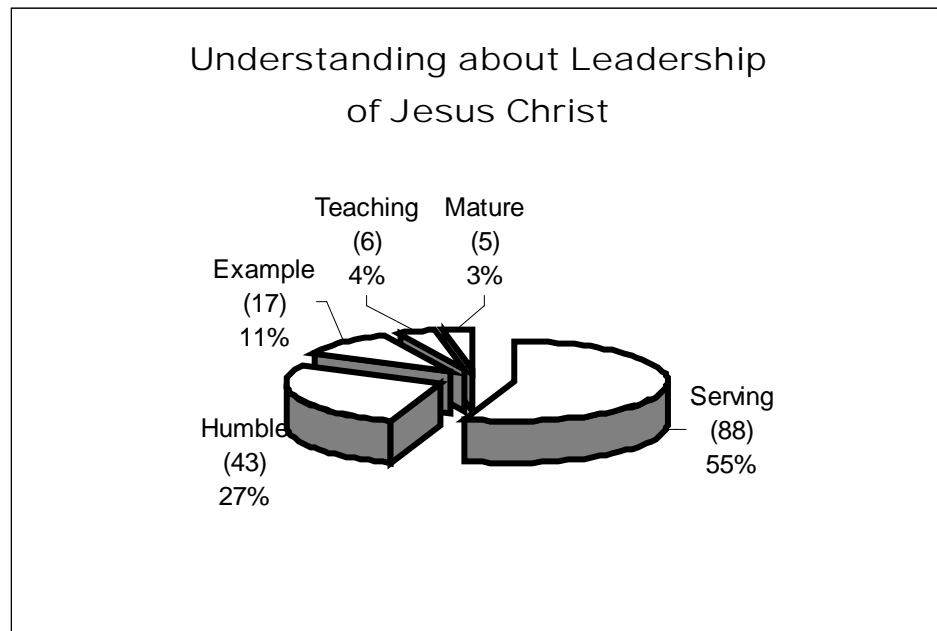


**Figure 16**

These days, the trend is for the pastors to be extremely satisfied with themselves. Especially, the pastors are no longer satisfied with a “Good” ranking. If a certain church reached a respectable growth-level, than the pastor evaluates himself very highly. But among these pastors, they indicated 42% as being poor in leadership. This does not

mean that the pastors had no confidence in themselves but they were expressing their humility.

**12. If there are elements in major leadership to learn from Jesus Christ, what are they?**

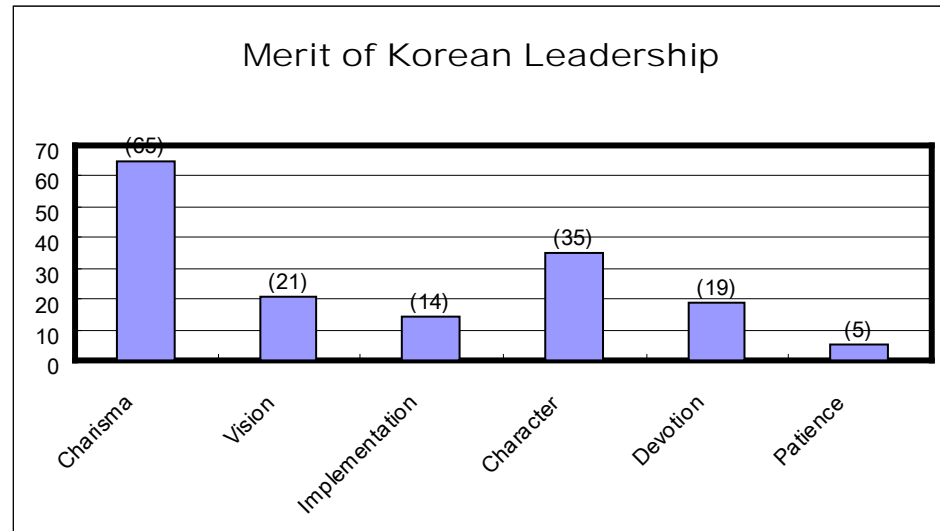


**Figure 17**

Probably, one of the main leadership traits that we can learn from Jesus Christ is his willingness to serve. This is one of the most important content in teaching His followers. The author already mentioned about the importance of leadership in relationship with serving as a servant. By serving the laymen, the pastors must exhibit leadership, and through such leadership, the laymen must acquire a model from the pastors. 27% of the respondent replied that humble leadership constitutes following the model of Christ. Even the laymen from the Korean churches were observed to prefer humble pastoral leadership. In another perspective, the lack of models for leadership

reflects the fragile state of the pastor and also the limitations of human beings.

### 13. The advantages of pastoral leadership in the Korean church?



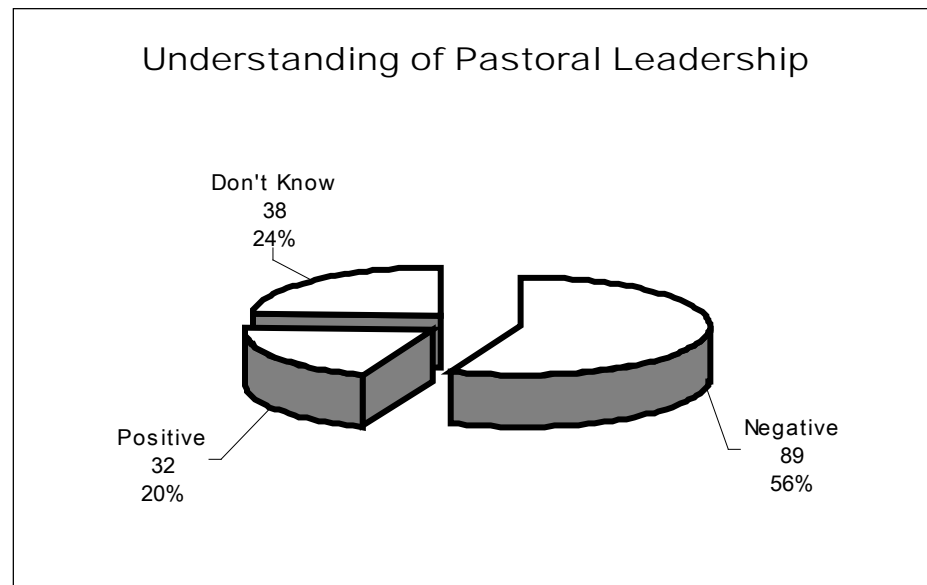
**Figure 18**

On passing the centennial mark of the Korean church history, an unique leadership identity of it started to form. In essence, it was a leadership based on strong charisma. Of the 41% who replied to this spiritual leadership issue, it could not be ignored as probable one of most genuine problems for Koreans who lived in a very difficult time. Especially for the Korean church which has the largest church in the world, the strong influence in creating spiritual leaders could not be ignored. 24% replied a leadership based on moral character is important of which the author agrees. The leadership based on upright character is suitable for the Korean church and also it is its advantage. This fact can be supported by examples from large churches where most pastors possess sound and moral characters. For leaders with moral leadership, they

tend to inspire and persuade people who follow him. This leadership has close relationship to the leadership of love found in Jesus. A deep-seated vision is also another factor where 13% of the respondent replied to its importance. It is a thorny social issue characterized in Korean society where strong differences in ideology co-exist along with the gaps between the have and the have-nots. This has been a cause for much instability in Korea. In addition, the abovementioned trends reflect some stabilizing winds which is acting to intercede for an unstable society.

### C. Analysis Laymen Leadership Answers.

#### 1. Is the understanding sufficient for the laymen to understand the pastoral leadership?

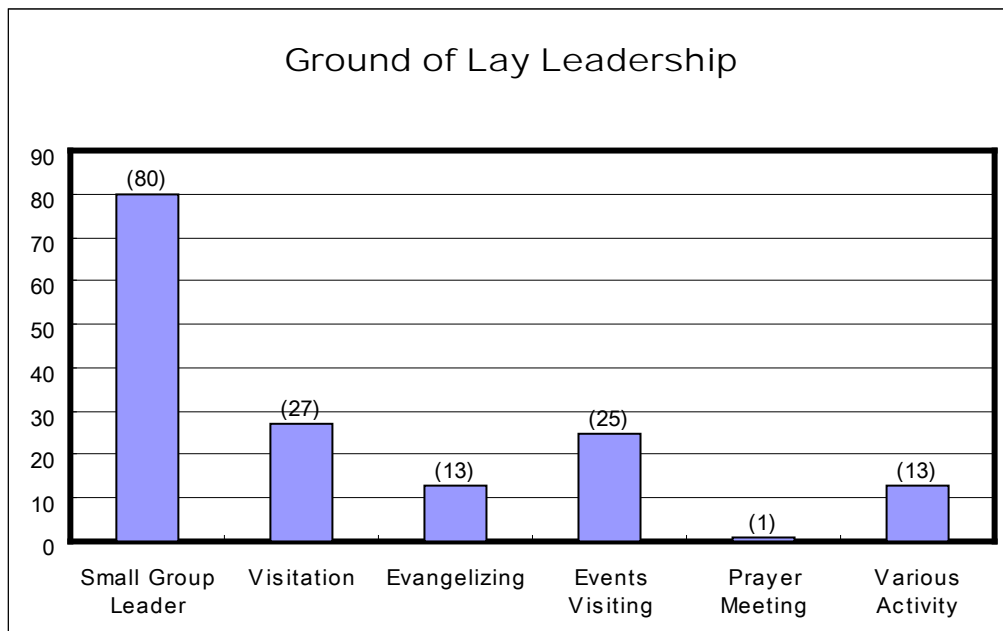


**Figure 19**

Not only do the Korean pastors put emphasize on the pastoral leadership of

Korean churches but also the laymen. The importance of pastoral leadership is not only important for the individual pastors but to the church as well. The church which exhibits pastoral leadership results in change and growth. Since 56% of the respondent reply positive to the abovementioned, it reflects this fact. But while acknowledging the importance of pastoral leadership, implementing it is another issue. It is because to improve the leadership, much investments and efforts are needed. Especially, for the laymen, their participations in leadership are still limited.

## 2. What areas do the laymen leaders participate in?



**Figure 20**

The methodology for the participation of laymen leaders in the modern church remains to be a goal to be accomplished. The laymen can serve the church by contributing some talents that the pastors do not have. If the church gets more laymen

leaders to participate in various activities, the participation of the laymen increases and so does the vitality of the church. In evaluating the growing features of a church, the participations of the laymen are normally high. Among the respondent, 50% replied that the laymen leader of the small group was important. This is an indication of the interests in the laymen. In the modern church where the importance of the small group is rising, it is important to provide various missions and projects for the laymen. Some opportunity areas are religious visitation and congratulatory & condolence ceremonies.

**3. Does your church develop the gifts of the laymen and apply them through volunteering?**



**Figure 21**

In most parts, the Korean church is not too active in developing the talents of its laymen. Therefore, for the laymen, it is difficult to recognize their gifts and apply them

appropriately. The opportunities to volunteer their gifts are limited. The 42% selection by the respondent reflects this view. Most recently, for the growing church, they themselves have established an in-house system where the gifts are screened and the laymen categorized accordingly with related volunteering activities carried out.

#### 4. What is the participation level of the laymen for the service?

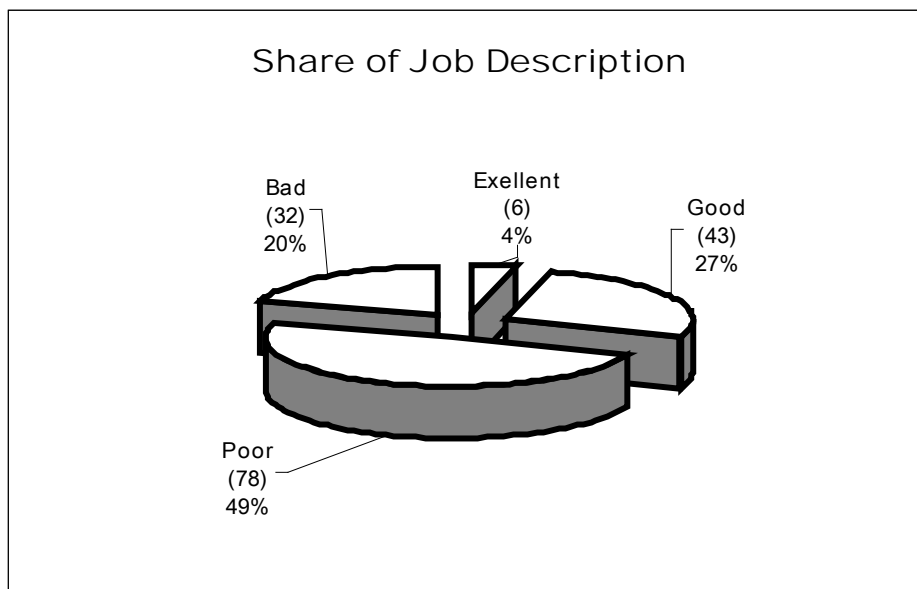


**Figure 22**

Traditionally, for the Korean Presbyterian church, the participation of the laymen in the service is limited. It is felt that the participation of the laymen for offering collections, guiding, prayers and teachers among others are recommended. As the respondent for levels from good to above is around 49%, it indicates that the present situation is satisfactory. But on the other hand, the author hopes for a higher degree of participation.

### 5. Do all the workers have they own job descriptions?

In many cases, it has been observed that many volunteers do not know about the nature of their role. The reason behind that is the job description in question has not been presented. In most cases, the work is done through experience but additional support could provide to be very useful. If the role is to be implemented effectively,



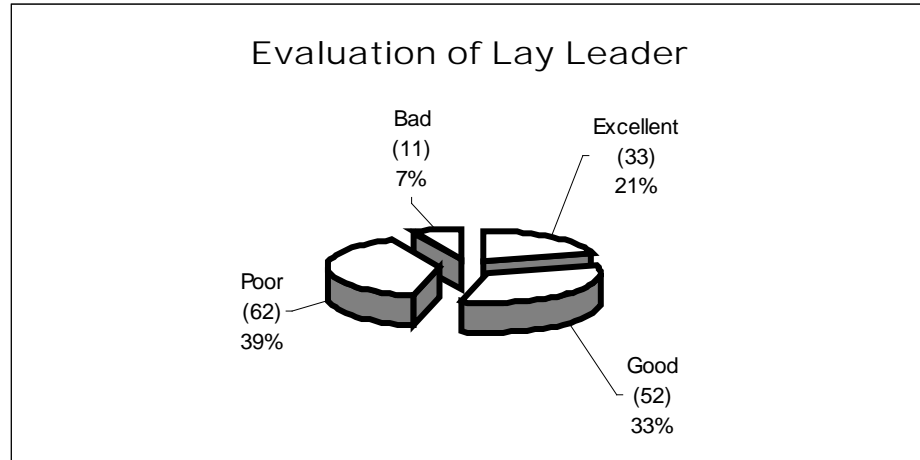
**Figure 23**

than the size and the responsibility should be outlined in detail. For the group or the individual with a job description, more effective results can be expected. The 20% bad opinion still reflects the prevalent lack of division of work.

### 6. In evaluating your church's laymen leadership work?



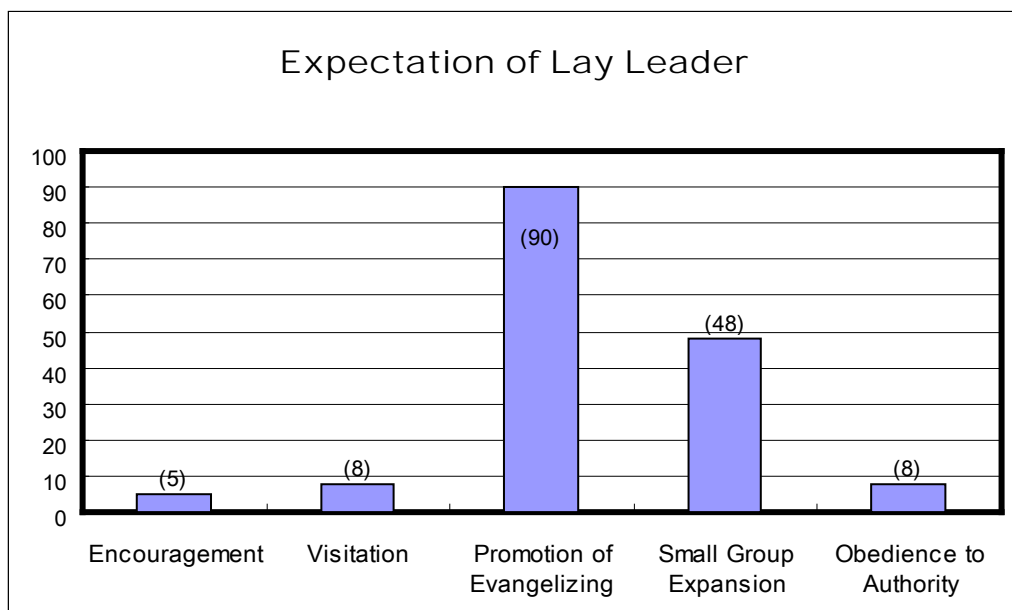
Most of the laymen participate in small group activities with 33% of the respondent giving a positive response. 21% gave an excellent response. This is an



**Figure 24**

indication that the level of laymen leadership is satisfactory. But the author considers that poor 39% to be a more realistic result. It is felt that the more satisfied the leader is, the more positive his opinions might tend to be.

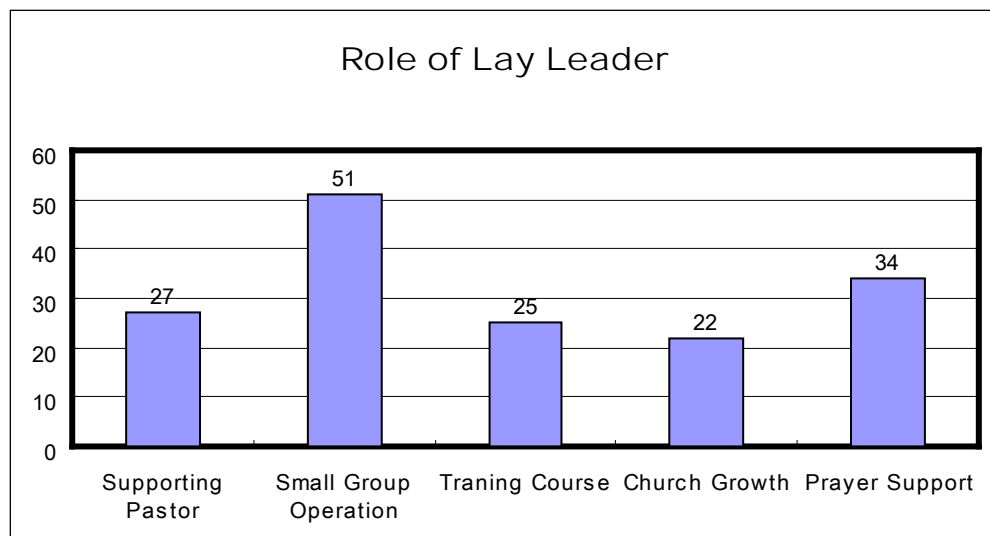
**7. What is expected from the laymen leader?**



**Figure 25**

The Korean church pastors tend to depend on the laymen leaders for evangelizing and for increasing the members of the church. Some 57% of the respondent replied positive to this question. The growth of the church has a very close affinity to the laymen leadership. Therefore, the devoted work of the laymen leader is additionally important to the growth of the district and the small group.

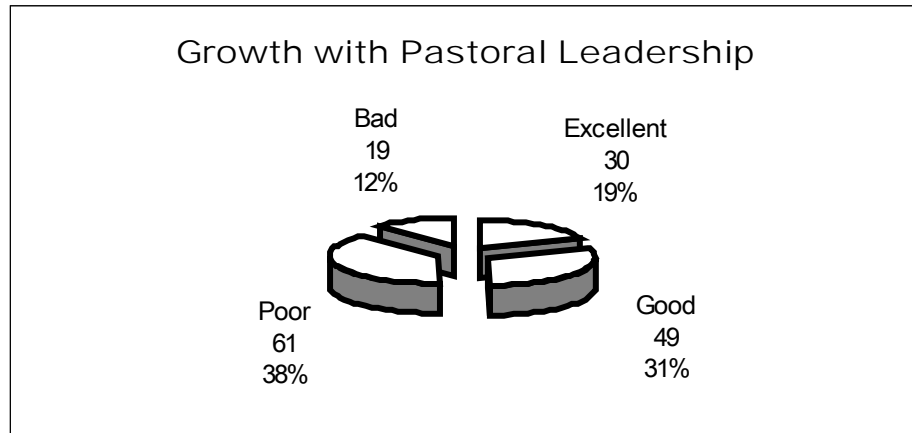
### 8. What do you think is the role of the leader?

**Figure 26**

For the laymen leader to carry out his duties as a small group leader, much more devotion is expected from him. Assisting the pastors and supporting them with their prayers are some clear indications that the pastoral leadership is recognized. When the pastors and the laymen become united, than the church's growth becomes active.

## C. Analysis Church Growth Answers

### 1. Does your church grow due to pastoral leadership?



**Figure 27**

In most part, in the Korean church, pastoral leadership is acknowledged. When the pastoral leadership is exhibited well, than church also grows well. A 31% good and 19% excellent reflects the positive opinion for this evaluation. On the other hand, when the pastoral leadership is not exhibited, than the church does not grow. Such negative development is indeed frustrating.

### 2. The need for laymen leadership?

Laymen leadership is something that all pastors have to select as a group and a very important element of church's growth. The reason is that the pastors alone cannot realize the growth of the church. Because of the 92% positive response, it is a

straightforward expression of the importance of the laymen. Due to the modern trend of family becoming smaller, the church's laymen leadership and the small group act as to supplement this trend. (see below)

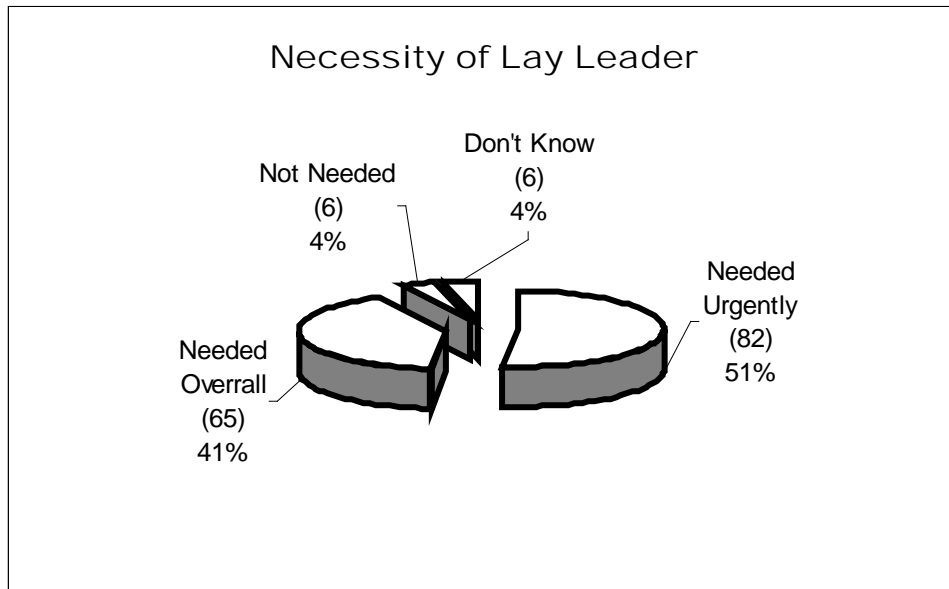
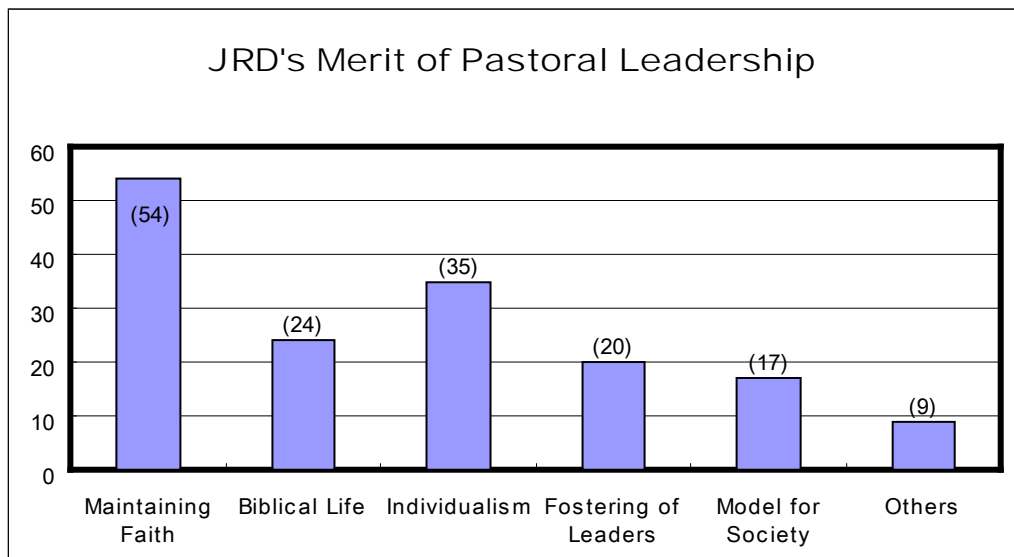


Figure 28

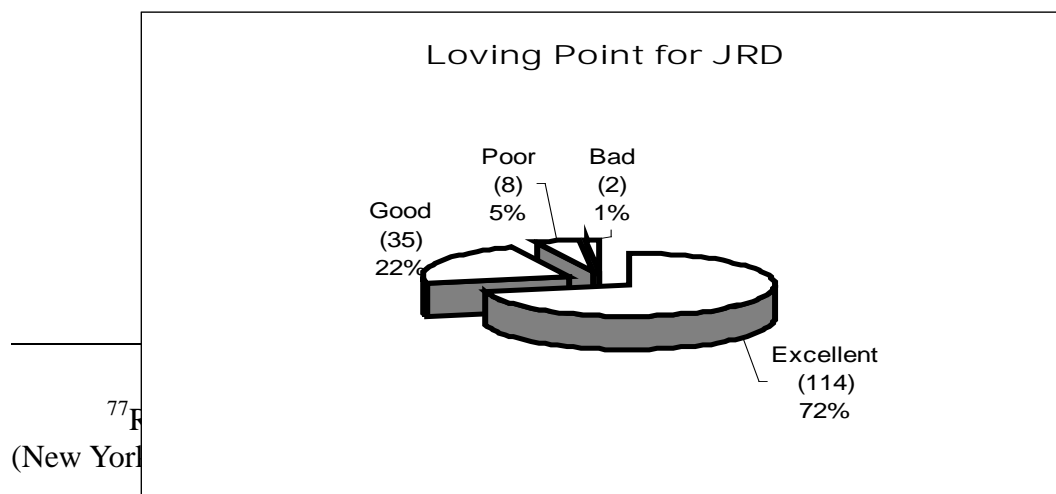
### 3. The advantages of leadership in the Jae Gun church?



**Figure 29**

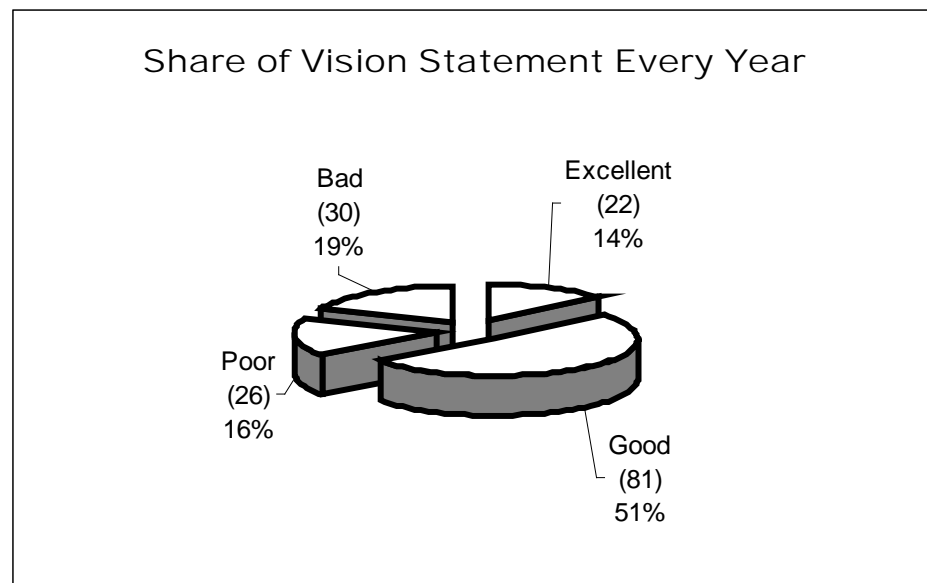
The advantage of Jae Gun denomination can be described in one word as keeper of faith. Compromising with reality can be misinterpreted as distortion of the evangelical truth. Keeping faith can be defined as with a singular heart, not conceding to the present situation but to believe in Our Lord’s Word and to obey Him. 34% of the respondent replied favorable to this definition. Another advantage of Jae Gun church’s leadership is that they foster leaders with upright and faithful characters. After prosecution, the Jae Gun denomination message of reviving the faith in the Korean church has been appropriately reflected. The Jae Gun denomination’s active attitude in social participation can be reflected in its efforts to suppress idol worship<sup>77</sup> through devoted faith. It is felt that such attitude is also relevant for today’s reality. The leadership which changes the society is indeed the reflection of the church in its role as the light and the salt of the world.

**4. Your affection and love for the denomination and the church?**



**Figure 30**

The love for their denomination is very strong in the Jae Gun denomination as it might also be in other denominations. This can be an expression of general similarity to the question, “As a preacher of the Jae Gun denomination, are you satisfied with your work?” This question can be considered as measuring the level of pride for the pastor in that denomination. By recognizing the mission of their denomination and to love it can be a starting point for a brighter future and an expression of confidence. If the pastor has love for his work, it is also an indication of its importance. The Jae Gun church pastor, like other denomination, recognizes the fact that their task is divine and holy and they are joyful for this fact.

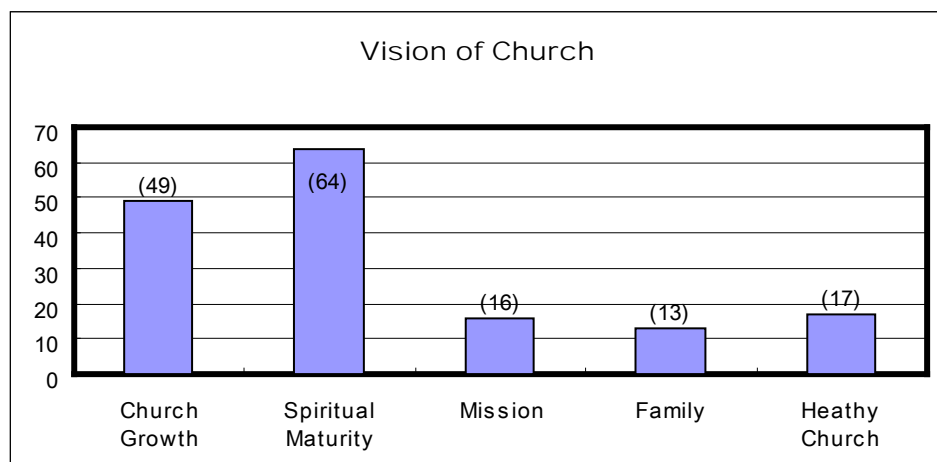
**5. Does your church present and share goals and visions annually?**

**Figure 31**

For the pastor to present a vision yearly and to share those goals with the church members does much to unite the church. For all the laymen, it is important to share similar goals and to move forward based on those purposes. Presenting of vision is a clear act of creating goals which entails detailed purposes and practical methods. For the church, it is an important strategy for the growth of the church. For people without vision, it would be difficult for them to succeed.

### 6. The kinds of church vision

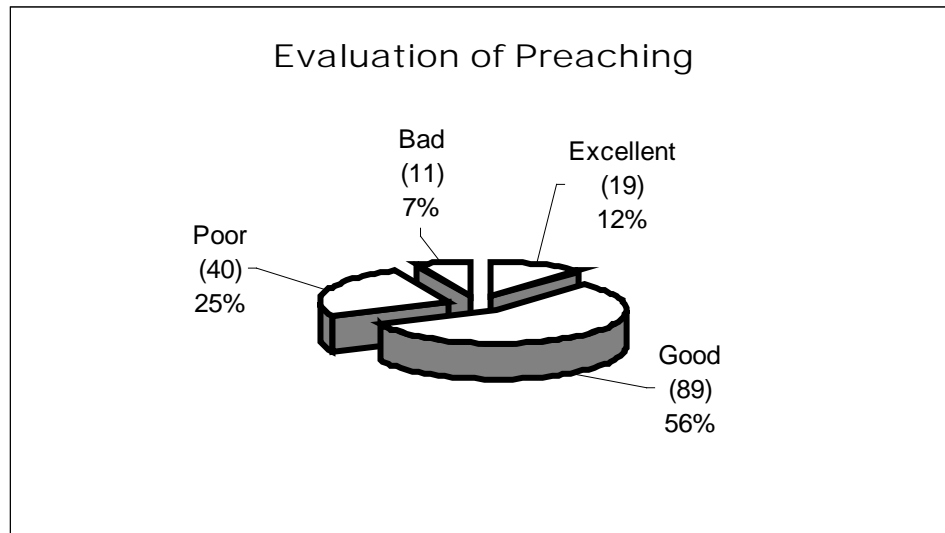
Depending on the quality of the pastor, various church visions can be found. Various churches have spiritual maturity or laymen education as their vision. 40% of the respondent agrees with such visions. Naturally, many churches have more priority in their growth or evangelizing. 31% concurred with this status. As abovementioned, it can



**Figure 32**

be easily observed that the common vision for the Korean church is the growth of the individual and the church. The growth of Our Lord's church can be compared to the baking of the yeast. To put the growth of the church in other words, it is the expansion of Kingdom of God and spiritual salvation of the individuals. As mentioned by Jesus, naturally, this vision entails spreading the Words till the ends of the world.

### 7. Your evaluation on the pastor's sermon?

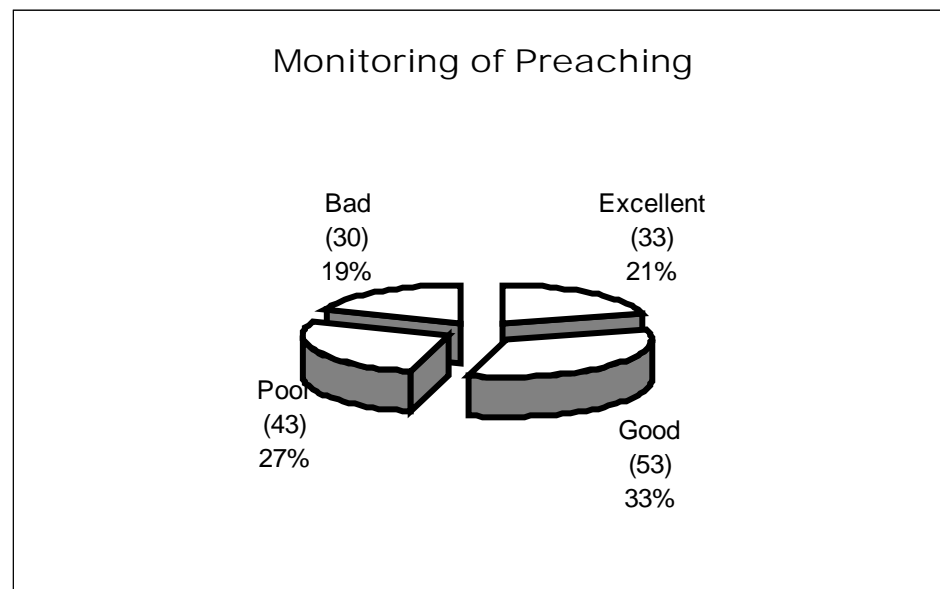
**Figure 33**

The effects of the pastor's sermon on the church growth are very high. The laymen get to know Our Lord and to experience Him. In most part, the pastors of the Korean church are satisfied with their sermon. A good sermon from the pastor can cure the scars of the laymen and makes the church grow. It cannot be said all the pastors



deliver sound sermons but if they do so with the gifts given to them, than naturally, the church is bound to grow. Similarly, the promise that Jesus referred to in staying with us till the ends of the world would also be kept.

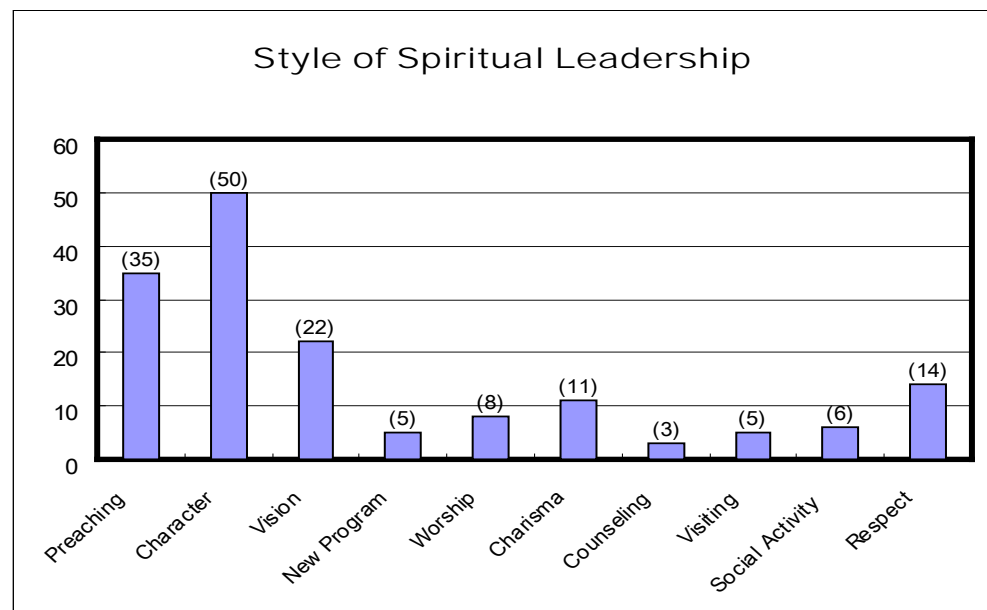
### 8. For a better sermon, is your sermon “Monitored”?



**Figure 34**

For the pastor having his sermon monitored, the reason behind this is to improve his evangelical missions. Upon monitoring his sermon, he can reflect on his work. The results 21% for excellent and 33% for good are the bases for sermon monitoring. A capable preacher studies the responses from his laymen. And the surveys have found needs for the pastor to change himself to meet the demands from his followers. By having the audience understand the sermon of the pastors better can be some answers to these demands.

### 9. What kinds of spiritual leadership do you have as a pastor?

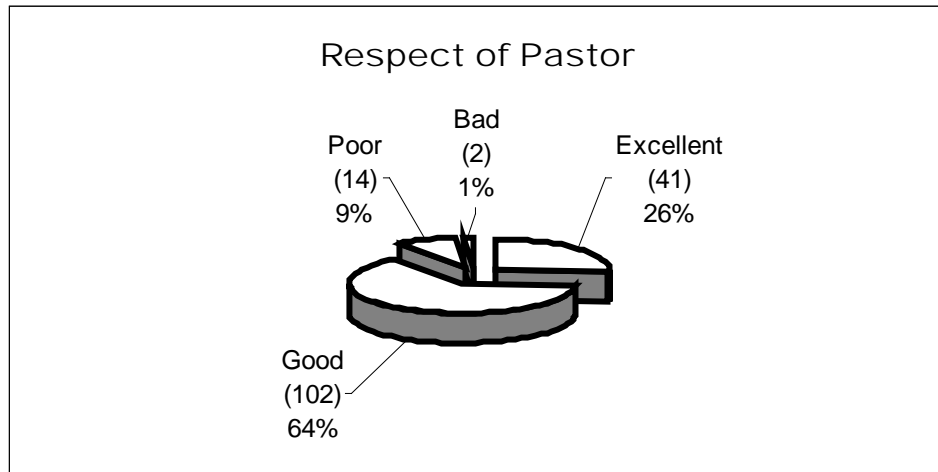


**Figure 35**

Some of the features of spiritual leadership are to elicit gentle transformation from the subject. 37% of the respondent chose character influence as the major factor for spiritual leadership in changing a person. Spiritual leadership is not the dissemination of the words of the pastor but the Words of Our Lord Himself. 19% of the respondent concurred with this remark. The role of the pastor as the head of the church entails the pastor to have spiritual leadership. But of course, they must follow the example of our Shepherd, Jesus. Another area where spiritual leadership is exhibited is

for the future vision. Although the view might be obstructed in the present, the future commands a complete view of the brush.

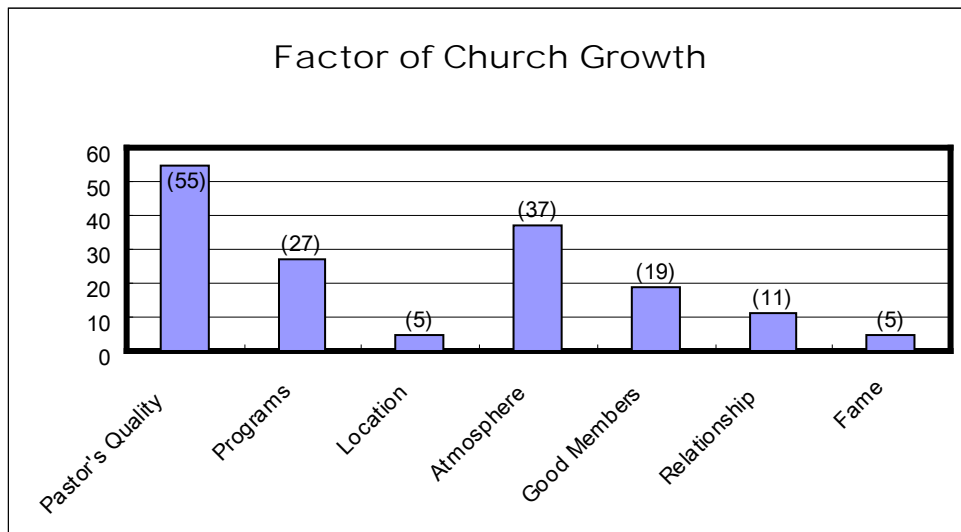
**10. Do the laymen respect the pastors?**



**Figure 36**

The survey indicates that the Korean church pastors receive the respect of their laymen. As seen by the 64% good and 26% excellent scores, it can be said that the respect for the pastors are quite high.

**11. If there are some aspects in church growth, mention one of them?**



### **Figure 37**

In the Korean church, there is a close relationship with the speed of its growth to its pastor. Taking in account that one in every four Korean are Christians, in most church of considerable size, the reputation of the pastors tend to be an influence on its growth. From another perspective, finding pastors of good character can be a difficult task. 23% of the respondents replied that the atmosphere of the service has an important relationship to the growth of the church. Through the service, the laymen reaches to

Our Lord and receives His grace. Besides that, sound programs, quality of the members and strong interpersonal relationship among others can be attributed not only to the growth of the Korean church but also to churches anywhere else in the world.

### **III. EVALUATION OF DATA**

In analyzing the results of the questionnaire, the Korean church laymen demand pastors with strong divine natures.

Although secular and church leadership might be similar in that they entail leading people, the church leadership does it through divine nature so the authority

cannot be compared to the secular one. The pastoral leadership which we refer to might have all the prerequisites of a general leadership but if the divine nature is not included, than all is for naught. As a consequence, we can observe the importance of passive influence like grace which is received from Our Lord to pastoral leadership. There is nobody who lacks leadership. But the issue is whether it is suitable for the present generation and for the present church. The laymen from Korean churches desire their pastors to exhibit their leadership spiritually. Also, the laymen from Korean churches require that their pastors conduct themselves correctly and to have the issue of revived relationship with Our Lord always in the forefronts of their minds.

For example, in regard to the leadership of Moses, he only starts to exhibit leadership by chapter 18. It cannot be overstated that Moses who possessed spiritual charisma, poured much energy and time to resolve the many issues brought forth by his people. Following the advice of his father-in-law Jethro, Moses readjusted his priorities and delegated the leadership to others. Doing much work is not good because you might lose the opportunity to do greater work which creates a bigger problem. In other words, for Moses changing maintaining a closer relationship with Our Lord was more important than dealing with issues at hand. Therefore in Exodus 18, he appointed leading men who would represent him. The qualifications for these people were that they must fear God, be loyal and not envy unrighteousness.

The Korean laymen demand high degree of morality from their pastors. Even if he has divine nature, if his morality does meet expectations, his leadership would surely

be affected. If the pastor shows weakness in front of money and the opposite sex, it is difficult for him to receive the trust of others. Morality is something that he himself must preserve closely. In the Bible, it is said that for those who are pure, Our Lord would see it appropriate to use him. Therefore, the pastor should maintain a high level of morality and practice restraint in his physical life. The Korean church requires that the laymen manage time accurately. If the pastor does not keep priority, time is being wasted. If so, then preaching becomes difficult and concentration decreases. Therefore, effective time management and prioritizing act will be help to make the pastor a capable one. In the political circles, when leaders are being selected, open hearing take place to measure his leadership and morality. Similarly, it is only very natural that the pastor also has a high level of morality.

As Christian A. Schwarz mentioned, leadership is not an hiatus in ability but a lack of character.

#### **IV. DEVELOPMENT OF PASTORAL LEADERSHIP**

##### **A. The need for change in the consciousness of the leaders.**

For improvements in the pastoral leadership, it is necessary to change yourself first. Thereafter, you need to expand those influences to your home and to your church. Especially, the change in the consciousness not only changes the pastor but the church in its entirety in a positive way. For such a starting point, such change is essential.

##### **1. The leaders must reform their structure.**

The leaders must first change their conscious. Adjustment in the structure and change in the conscious must both change simultaneously. Recognizing the change in the evangelical field and appropriate change in the form of evangelical presentation must take place.

**2. The feature of the church is not its place but having God present.**

The church itself is not the divine place but it is so when God is with us. Therefore the leaders should put more emphasize in the laymen and the meeting rather than the buildings.

**3. Even if there is no building, a church within the home is needed.**

If there is a Feeder, the family church can start. The family church's model is based on the early Christian main form. The vision of church growth is realized when the Holy Spirit gathers and the church becomes established and grows. Such phenomenon happens when the living Word<sup>78</sup> of God is realized and it can truly be considered a resurrection.

**4. Church growth through small groups.**

The church must start from the small family church and grow in health. In the small group, you must challenge yourself spiritually and create a close affinity with the church. Meeting in a large group once a week does not guarantee church growth.

**5. The role of the leader is essential in the growth of the church.**

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<sup>78</sup>Stephen R. Covey, Principle-Centered Leadership, (New York: Franklin Covey, 1997), pp. 104-106.

In the Biblical leadership (Eph. 4:11-16), references are made so that with a new identity as Christians, we can lead a life through spiritual influence. Therefore, the leaders must serve the church with their given gifts.

**6. To be a teacher means to teach your own children.**

Teachers are to be disseminators of elevated education. It is to make the other understand and to make them follow you. The bible study must not end right there. That teaching must spread to others from the students. The task of the pastor is to make the laymen complete, and have them volunteer. This act can be compared to creating the body of Christ. Here, the work of the pastor and the laymen can be distinguished.

**7. The laymen must be enlightened to live the life of the bible.**

The matured laymen duties are to heal the sick person, change him and move him towards being a complete person. This is the description of the laymen leaders and their participation. All the laymen must be raised to be a full time Christians. The pastor's job is make them having a full time Christian anywhere they lives.

**8. The leaders are not one who commands.**

The leaders are athletes and at the same time coaches and when that happens, they begin to become influential. If the leaders do not provide a model, the laymen will not change. This is the reason behind the need of the leader to be awake. The leader is not the one who orders.

**9. 80% of the churches have less than 100 members.**

Churches with members over 1000 constitute only 1%. Although a large church



should be a model to follow, there are so many small and various types of churches and it is recommended that each church have its own features. By establishing the Feeder or the small group leader, the small churches can exert its influence throughout the church.

### **B. Improvement of Pastoral Leadership.**

This would be something that the pastors always would desire. But this is not always very easy. For the leader himself, he needs to show sacrificial efforts and love in order to establish a reciprocal sense of trust. When that happens, he starts to receive the trust from his church members and his authority starts to become prevalent. In face of sacrificial love from the pastor, all the laymen see this as an example and it becomes roots for devoted loyalty. At this point, his leadership becomes effective. For certain, these are the feature required from the laymen to the church leaders. Even if other people lead a well-off life, the pastors are expected to live frugally. This might be a difficult request and a sacrificial authority might arise in such a case.

The growth of the church is not something that arises without pain and the church pastor must establish a detailed plan and ask himself coldly, “Will I willingly suffer the consequences of it?” Also, if there is a pastor who is not willing to expand his church, he would be open to the accusation that he does not want to sacrifice himself.

### **C. Motivation for a New Leader**

For effective leadership, it is important to assess the leader. That capability

entails the quality of the leader and internal ambitions and appropriate position.

### **1. Appropriate person for suitable position.**

In order to maximize leadership, the leader must be matched with the potentials of that organization in mind. In other words, it is important to evaluate the talents within that person and to make a connection for a suitable work after close studies. Also those skills and qualities must be considered in context with the organization and its suitability to the needs. When elements like people and work, people and organization, people and position are appropriately mixed; we can expect dynamic and effective leadership to take place.<sup>79</sup>

### **2. Recognize and have faith.**

Faith can be considered a kind of adhesive between leaders and followers. When the suitable person is placed in a appropriate position, than his skills is recognized and acknowledged. For a leader to believe in the followers, encourage him, share with him, and trust him are some elements that are extremely encouraging and a source of stability.

### **3. Devotion in developing people around you.**

It is the duty of the pastor to maximize the potential position for the laymen.

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<sup>79</sup>John C. Maxwell, Developing the Leaders Around You, Korean Translated, (Seoul: Tyrannus, 1997), p. 88.

When this happens, the pastor himself is given the chance to reflect on his efforts and to apply himself continuously. This is not only productive for himself but through sufficient communication with the existing mature leaders, his leadership can be exhibited extensively.

#### **4. Be Straightforward**

Any leaders can make mistakes. Making mistakes is a part of life. The successful leader admits to his mistakes and learns from them with the purpose of not repeating them. People tend to follow leaders who take responsibility for their actions, and act honest and straightforward before them.

#### **5. Provide value to the work.**

All people desire to do important things and to feel a sense of achievement. This can be possible when he feels that his work is worthwhile. For the leader, it is also his duty to instill a sense of worth in his life. Especially for the pastor, he should create a worth of higher value. The reason behind this is that the work of the church is different from the world. As a consequence, spiritual and biblical values must be planted and much time and passion must be poured into these areas.

A new motivation for the leader can be created through self-development. Although external actions are important, his internal qualities are more important as a leader and he must exert efforts to be more honest and straightforward.

## CHAPTER FIVE

### PASTORAL LEADERSHIP OF KOREAN CHURCHES

#### I. THE CHARACTERISTICS OF KOREAN PASTORAL LEADERSHIP

God has chosen leaders and have had them plant churches according to situations.

##### A. The Korean Pastoral Leadership Characteristics

Many pastors in Korean churches show off their despotic strength and absolute assertion over all church-related matters, with charismatic and sanguine feature and authority. They show themselves not as the servant, but as the divine authoritarian, ruling and dominating over people, which is easy to see in churches.

Originally, charismatic authority meant the revelation authority specially given by God. Therefore, it didn't mean the absolute authority. Problems can come out when they try to use their authority externally without internal authority. Authority pastor can be the best if he preaches the Gospel in the right way and influences on laypersons' obedience, having respect from members after preparation of knowledge, qualification, and character that pastor, of course, must possess as a leader. But, if pastor has just authority by simply the name of pastor, it is called authoritarianism. Ironically, members follow the pastor in the style of authoritarianism. Because there are many members who want to rely on pastor. It is easy to unify an order. While voluntary cooperation is a little,

a degree of work achievement is quite high.

According to Korean church history, the leadership style with the democratic and faithful authority had influenced on members the most. Pastors without authority can't help difficulties coming out. Recently, under a tendency toward the joint system of service, democratic leadership has been demanding more and more.

### **B. Korean Pastoral Leader's Role**

God's will is revealed to the people through spiritually discerning leaders. The leader is never to be taken as the unquestioned voice of God. He should never demand strict obedience. He should be a catalyst in moving the people to find the will of God. When spiritual leaders claim their speak for God and can't be argued or debated with, they cut off outward conflict, but the conflict still rages under the surface, and may erupt in unexpected and unmanageable ways. The wise leader will create the arena for open struggle. Hebrews 13:17 is often quoted to contradict the position above. However, here "obey" means to rely upon and have confidence in those placed in leadership. To obey does not indicate blind obedience to a dictator. Nor does it look upon one person who has the final word and judgment on all matters.

### **C. The Shape of Leadership**

The fact that authority depends on character should keep in mind. The key to decide whether the authority is good or bad is related to personality in general. If a

person has cultivated righteous character and life style, his leadership is right. God might call a person with special leadership or authority for the particular occasion, but he fails in immoral character in the long run if he doesn't have a right one. The Bible and history are filled with the stories of people who have capability, but a lack of leadership.

#### **D. The Value of Leadership**

It is right to say that churches must be mostly people-oriented organization in the world. Leadership must put all values on people. In the joint system of Christianity, focusing on personal-native-immanent value and human relationship as not only a means to an end, but also an end itself, leadership is the most important. Pastors' basic goal is to provide people the knowledge of Jesus Christ. This goal leads members to be mature spiritually. Therefore, pastors will have to do their best on teaching. Through the teaching, pastors can give members powerful influences. The pastoral leadership depends on how well he teaches to make another leader. Influential leadership changes people and has each one of them to prepare spiritual armor. This leadership helps people keep their faith in the way of what they have learned without shaking even under crisis. It changes not only people but also their life itself. It gives them motivations to live as Christians and leads them set up their real lives toward Jesus Christ. Accordingly, leadership with God's vision focuses on education that directs members to do the right things. Leadership involves into the church goal and influences congregation to be new

leaders.

### **E. The Influential Leadership**

Korean churches have continued to grow with great revival, as much as they were paid the world's attention. Specialists diagnose such a revival history of Korean churches as a worldly and historical event. Until now the main stream of pasturing has focused on growth. But it is time to shift the main stream from growth to maturity. Greeting 21 century, the social approach leadership that draws to modern mass intimately is more demanded than the inner problems or the issues of church disruption. Like JRD that has had respectful convention led Korean churches in the time of crisis, the movement that led people to go back to the Bible will have to be arisen again. When leaders go back to the Bible, the righteous leadership can be expected. Meditating the message of God, we have to learn the techniques and biblical leadership. We have to be willing to give ourselves to God in order to lead people to the right way God wants. There is one thing pastors ought to be more afraid than failure of ministry. It is the success with wrong method. God's work can influence on community when following God's principle. Not with my way, but with God's way.

### **F. The Social Action**

Social action of the evangelicals takes many forms, such as: the war on poverty, feeding the poor, voter registration, and drives for racial equity. The

fundamentalist is not anti-social action, but feels deeply that the transformed individual will ultimately make an impact against social and civil ills. The fundamentalist, however, will not give primary consideration to social action but soul winning. Dr. Jack Hyles has often said, “We do more social action on our way to win souls than the average liberal church does on purpose.”<sup>80</sup>

### **G. Pastor as a Leader**

Dr. Deuk Yong Kim pointed out that pastor is a leader who teaches members to grow spiritual lives, a guider who leads them to God’s message through visits, and a preacher who preaches the Gospel through educations.<sup>81</sup> Therefore, pastor’s position is to make church renew and use his leadership in correct way because the church growth and development depends on pastoral leadership. Leadership growth is the essential key for better community as well as efficient future of church. If a blind man leads a blind man, both will fall into a pit (Mt. 15:14). Faithful pastor leads members to the way God wants them to go. This is influence with active faith.

The strong responsibility toward souls originates from active faith. We can learn this through Moses’ mediate prayer. Pastor must be a leader of decision. Due to the pressure from outside, faith can’t be broken off. Whenever faith is out of track,

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<sup>80</sup>Elmer L. Towns, The Complete Book of Church Growth, (Wheaton: Tyndale, 1983), p. 23.

<sup>81</sup>Deuk Yong Kim, The Modern Theology, (Seoul: Chong Shin University Press, 1986), pp. 97-98.



without hesitation, we will have to make a decision to be back to Jesus Christ.<sup>82</sup>

## **II. HOW THE KOREAN CHURCHES GROW**

### **A. Reason for Korean Church Growth**

#### **1. Growth of Korean Church**

The Korean church grew in an unprecedented speed in the history of world evangelism. Taking in consideration of the number of churches, church members or its pastors, it can be called a miracle of 20<sup>th</sup> century. From April 5, 1885 when Henry G. Appenzeller, a Presbyterian missionary arrived in 'In Chon' in the morning of the resurrection day, it expanded rapidly from the Western parts of Seoul. In 1906, there were 4 Presbyterian churches in Pyongyang with 1567 members and 260 baptized Christians. In 1920, among the 20 million Koreans, 300,000 were Christians. For Pyongyang, the figure was 10% and for Shin Chun city, it was 8%.<sup>83</sup>

The features behind the Korean church growth (1) Pastor's effective evangelizing strategy, (2) Spiritual enlightenment movement, (3) Diligent evangelizing and proselytizing, (4) Operation of small groups, (5) Outstanding pastoral leadership.

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<sup>82</sup>Ted W. Engstrom, The Making of Christian Leader, (Grand Rapids: Zondervan, 1976), p. 57.

<sup>83</sup>Marlin L. Nelson, Principle of Church Growth, Korean Translated, (Seoul: Seoul Bible School, 1990), p. 24.

**Growth Speed of Korean Churches**<sup>84</sup> (Average A.N. Increase %)

	No. of Churches	No. of Members
1960s	15.7 %	41.2%
1970s	7.5%	12.5%
1980s	6.9%	4.4%
1990s	5% under	3% under

**Figure 38**

Such pronounced growth cannot only be attributed to proselytizing principles or strategies but rather to united faith between the pastors and the laymen and the result of hardworking relationship. These are exactly the features of Korean church leadership.

The followings are some of the outline of the features: (1) Passionate Proselytizing: The early leaders of Korean churches, put prioritizes into spreading the Gospel and around untested grounds, they established many churches. (2) Passionate Religious Visitation: Since religious visitation is considered the most effective form of evangelizing, many pastors have chosen to select this method. The church workers have evangelized through sincere visitations and fostered laymen accordingly. (3) Letter Evangelizing: Due to the fact there were many who could read Korean, related bibles were distributed and letter evangelizing became popular. For evangelizing in the streets, flyers or evangelizing newsletters were use. (4) Prayer Movement: The Korean spiritual resurrection movement has its origin in prayer revivals. Repentance and born again

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<sup>84</sup>Jong Yun Lee, Principles in Church Growth, (Seoul: Emmaus, 1986), p. 281.

Pentecostal Holy Spirit experiences were based on prayer movements. Especially, Korea is the only country that has a Morning Prayer program. (5) Bible study: For the follower, by studying the bible, they have been able to enhance their religious life. (6) District Service: Its origin is with the Methodist church. This district service encompasses almost all church members and is divided by various factors and its meetings are held weekly. Through such meetings, detailed activities in service, prayers, bible study, fellowship, and evangelizing among others are implemented. Yoido's Full Gospel Church, the world's largest church, owes its rapid growth to this district organization and services.<sup>85</sup> (7) Late-night Service: For the passionate church members, they participate in daily or weekly late-night service. Korean Christians are characterized by devoted praying. In 1906, at 'Chang Dae Hyun Church' led by Pastor Kil Sun Ju, it is said the more than 100 people prayer late into the night after a resurrection service.<sup>86</sup> (8) Localization of the Church: In the end of 1907, for the growth of Korean church, a localized version started to take root in Korea. Its origin started around 1870 when seven young missionaries introduced the missionary strategies of China's John L. Nevius. This strategy emphasized, "Self-management, independence, self-evangelizing" and it was centered on bible study groups and bible teaching meetings. Such localization contributed much to the growth of the Korean church. (9)

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<sup>85</sup>Jong Yun Lee, Church Growth, (Seoul: Emmaus, 1986), p. 271.

<sup>86</sup>Jin Keong Kil, Young Ke, Sun Joo Kil, (Seoul: Jong Ro, 1980), pp. 121-122.

Social Volunteering: The Korean early missionaries acknowledged the importance of medical, educational, and social services and this became some cornerstones for Korean missions. Especially, many schools were established which enabled fostering of many Christians and other talents. (10) The Work of the Holy Spirit: The Korean church grew because of the Holy Spirit (Zech. 4:6). However much human wisdom and method may you gather, without the strength of the Holy Spirit, nothing can be accomplished. The gifts of the Holy Spirit strongly spread the Word of God and its gifts are present in all religious workers and believers. This has created an unprecedented growth in world missionary.

## **2. Analysis of the Missionaries on the Growth of Korean Church.**

(1) The Korean situation brought about the church growth: In Korea, there is no unique Korean church or in other words, it is because of much oppression by foreign nations. Throughout its history, it was scarred by war. Most recently, the Japanese annexation, and the Korean War experience made Christianity one of the few existing consolations which in turn galvanized its growth. Especially due to the many churches from America, Korea received much assistance and it was an impetus for growth in a single bound. In addition, many Christian workers were fostered. Some other reasons were the high level of education in Koreans. Through the various theological seminaries, many pastors were educated and through their participation, the Korean churches were revived in great numbers.

(2) Through Biblical Translation, an Easy-to-read Version was Prepared:

Koreans are a people sharing one language. Since there were no cultural barriers, it acted in contributing to its rapid growth. For the Korean church, regardless of the age or sex, approach to the bible was relatively easy.

### **3. Pastor Leadership's Contribution to the Growth of Korean Church**

John Lee argues that leaders who contributed to church growth in Korea lived the eschatological lives in all of their activities in and out of the church:

“Even their wives and children lived like that. Their congregation members who learned the Bible from the pastors also lived such so. They devoted their money, sweat, and their lives to the expansion of the Kingdom of God. The reason why they could was not that they lived in economical affluence or in political security. God saved them from their historical sufferings and they managed to live the eschatological lives to fulfill their commitments from God. They did not have any institutional knowledge such as socio-psychology or cultural-anthropology to make their church grow. They did not even have indirect experience from their senior pastors due to respectively short history of Christianity in Korea. They sometimes experienced much problem due to of the challenges from traditional religions with long history. Thoughts that suffocated Christianity, also acted to make them bleed. In front of many barriers of other religions and thoughts described above, Christians put their eyes on the cross on the Golgotha and endured their agonies. Due to belief in Christ, they accepted their sufferings like their destinies. As a result, Korean Christians became one of the finest models of church growths in the world.”<sup>87</sup>

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<sup>87</sup>John Lee, Why do Their Church Grow? (In Chon: Bible Research Center, 1989), pp. 3-4.

#### **4. The Evaluation of Church Growth in Korea**

One of the factors of church growth in Korea, the first is belief based on the Bible. When Korean Christians started to love the Bible, found God in it, and became eager to live as mentioned, they started to make the church growth like wildfire. In a church, people learned, memorized, meditated the Bible, and they were taught to cherish its truth. They were even warned not to overestimate the Bible. On Sundays, they did not study any other books except the Bible. They tried their best to live the life in the Bible. God moved people's mind, who were supposed to obey the Bible, not any politics or methods of the world. God did not give us institutional Christianity in the early stage of Christian life, but God gave us the pure Gospel. Once we believed, we read and learned the Bible more than before. This provided an impetus for church growth. In the churches in Korea, many devoted Christians read the Bible more than twice in a year.

The second factor of church growth was prayer and evangelism. With these, Christians extended their spirituality and realized the truth of the Bible. They became humble Christians beyond their gospel knowledge. Koreans are spiritual ethnic group, and pastors need to cultivate its deep spirituality. One cannot find Early Morning Prayer meeting any other place except Korea. Many Korean Christians believed that the revival of Early Morning Prayer meeting is connected to the revival of the church.

The third factor, there was the assurance through the Word and prayer. Energetic Christians who wanted to deliver their joy of salvation, proclaimed the gospel and this

energy of faith brought about church revival in Korea.

The fourth factor, there was the pastors' leadership. Pastors were respected not only by Christians but also by people of the society. Congregations were gathered together around the pastors, and they called them "Lord's Workers." Pastors' devotion, their urgent calling message, and their teaching created the background for church growth in Korea.

Now Korean churches should respond to the challenges from 21<sup>st</sup> Century aloof from the past. They should now try to listen to what Our Lord is saying to them and prevail upward with humility. Korean churches ought to grow not only in terms of quantity but also in quality, that is, mature spirituality. If Korean pastors misunderstand the reality of Korean churches, they would not see church growth anymore.

### **III. KOREAN PASTORAL LEADERSHIP**

#### **A. Analysis of Korean Spiritual Leaders**

By experiencing spiritual crises, Korean churches began to produce outstanding spiritual leaders who helped the churches get into the path of growth. First, during those days, the spiritual leaders were faithful pioneers with passion, devoting at the risk of their lives. Second, they also had the spiritual charismatic personality. The gifts of healings and prophecies shown by them can be said as the feature of the Korean churches' future.

### **1. The Necessity of a Leader**

God has chosen unique leaders in the time of greatest need and let them feed flock of sheep. The existence of the leader is asked absolutely when the crisis flood in after the freedom of faith is taken away. To break human's sin nature, to reform it, and to build up a new history which can overcome resistance, a capable and reformative leader is needed. In such reformation, the role of leadership becomes an essential factor. The leadership must be influence in order to develop the idea about reformation, to create it actively, to ignite it, and to maintain whole idea well.

### **2. The Leader's Role in the Time of Crisis**

The leadership is to perform during the certain period of time given by God to easy breeding human beings. When we go toward the 21st century, somebody must stand up and show the direction to people. The leader as the bride of Jesus Christ must lead the right way to stand, passing over the evil powers that entraps the whole world in darkness and despair. The leader must play the role that can give light and blessing from global crisis when churches are dropped into the shadow of darkness.

### **3. Korean Pastors' Dedication**

Korean church has the shortest history than any other western Christian churches. The churches in the U.S. or Great Britain needed 500-600 years to grow into its present



forms. Few Korean churches are more than 100 years old, but many have the energy and heat of such churches. Growing churches in Korea have their merits. Up to now, there have been a lot of examples of pastors' dedication that churches should follow. Korean pastors believed that prayers are the only key to solve the problems in a church. Korean pastors fostered their churches naturally while they were overcoming hardship with faith and endurance, serving the congregation with love, and earning their respect with their characters. Pastors, who did not believe churches were secular, were able to develop churches. At the center of church growth there was the patriarchal leadership. In Korean churches, there were many spiritual leaders trying to follow Jesus. If a type of leadership is needed at the uncertain present, it must be classical style of leadership focusing upon meditation and prayer.

#### **IV. JRD'S INFLUENCE TO THE KOREAN CHURCH GROWTH**

##### **A. JRD's Spiritual Purity**

It is time for us to avert our eyes to the existence of Jae Gun as a survivor and as a pure faith keeper of darkness in terms of Korean churches that have focused on size and the great church doctrine. Today, the existence of Jae Gun is a not but treasure of Korean churches. The most basic and simple motto to go back to the Bible will be a common goal that all Korean churches must aim. Churches will be sick in future unless churches change themselves from negligence about sins and compromise with the world. The foundation that produces clear water can't be rotten. It is time to

awake spiritually. Under the spiritual battle Korean churches will have to pursue Jae Gun's spiritual leadership. The recovery of spiritual authority will have to be. Numberless prayers, tears, and sweats are asked to preserve and develop the spiritual authority. The existence of God's presence through prayer and message, meditation is very important to spiritual leader.

### **B. JRD's Leadership**

In the period of Japanese empire, Korean churches accomplished much important work; enlightening people and leading them to Christian faith. Socially, Independence Movement leaders during the Japanese period came from churches. Many Korean churches, however, gave up their purity of faith under the severe persecution from the Japanese. Some Christians moved to Manchuria, and others accepted the worship of Shinto. This was the most blasphemous sin against God. In this desperate moment, God gave Korea liberation from Japan. When the Christian faith-keepers with strong beliefs were set free from the jails, they tried to rebuild the spiritual altar of Korean churches.

Korean history shows that churches cannot have the proper power of influence without right faith. When Korean churches needed to convert from their past sin, leaders of the JRD started conversion movement. It was one of spiritual enlightenments. Conversion movements of trying to rebuild spiritual altars were considered as revival movement and resulted in the birth of JRD. Through JRD, the spiritual pride of Korean

churches was resurrected.

### **C. JRD and Korean Churches**

JRD was founded by senior believers who kept their faith while facing martyrdom, and has lasted for 58 years with the motto of “Pietistic Puritanism”. Up to now, JRD kept the beautiful tradition of memorizing the Bible, converting them, and fasting, and it became an model for the entire Korean church. While most of Korean churches have mainly emphasized mega-church and numerical growth, JRD looked like refreshment for present churches as “remainders” despite its respective small size. The simple and basic catchphrase of JRD, “Let’s go back to the Bible,” is the intended goal for all Korean churches. Leaders’ of the JRD were afraid of committing even the slightest sin, while dedicating their lives to keeping the faith. They tried to realize the truth of the Bible and they even worshipped and recite God who was imprisoned. If they were afraid of tortures by the Japanese, they could not have done so. Compromising with the world and negligence of sin in the present churches would make Korean churches unhealthy. The well would not deteriorate while its water is springing up. It is the proper time for us to receive spiritual power and awakening provided by God. During the period of this hard spiritual war, Korean churches should remember JRD’s spiritual leadership and pursue it.

### **D. JRD’s Theology**

JRD's theology was based on biblical faith and life. Their Biblicism, belief that the Bible is altogether God's words, made them resist Japanese Shinto worship. Remembering God's word, 'Do not worship other gods or idols,' they obeyed it. Such belief is not only rooted in legalistic and obedience to commandment consciousness but a thorough obedience to God's Word and view of faith. The members of JRD movement armed themselves with sovereign ideologies of God so they were able to carry out resistances to Shinto worship of the Japanese. Their belief in the powers of God, "Jehovah" who was the Creator and rulers of all things was absolute. Therefore, God has created the Japanese people and the rule of the Japanese emperor was also given by Him. Eventually, the abovementioned was based on the strong belief of the second coming of Christ, the Kingdom of thousand years, the last judgment, the ruling of New heaven and earth made possible by God's sovereignty.

The JRD members believed strongly in the belief and life of the end of the world theories. They were literal believers in the words of the bible. As referred in the bible, they prepared themselves for the catastrophes described from time to time by faithfully following the "Always being awake" counsel given by God. Since they understood the sufferings that holy people would experience during the end of the world, they were able to overcome the Japanese oppressions. When the second coming of Christ is realized, he will judge and rule and when that happens, it will enable us to wipe away our tears and rest forever. With the aforementioned expectations, they were able to overcome the catastrophes in strides.

The JRD members had a church hall as the bride of Christ. The bride must maintain her purity and chastity for her husband and through this, she must be able to love her bridegroom completely. As a consequence, the church was considered the bride of Christ. With such thoughts in mind, the cohesions of the Japanese for Shinto worship was accepted albeit reluctantly and worshipping was considered not only as betrayal against the bridegroom but also against Christ.

The JRD members were also firm in the concept of “Christ’s disciples”. Since Christ gave His life for us, it is only natural for us to bear the cross and follow Him. Even if there are many obstacles in being a Christian, it is thought that a believer who is truly enlightened should bravely follow the path of the cross. Such acts are natural obligations and along that path you will meet Christ and have the honor of being a king and experience true happiness. Because of this, choosing the life of bearing the cross should be made without hesitation.

The JRD members, like the prophets of the Old Testament had the “Authority of Predicting” so they were able to confront lies and injustice. Like the prophets of the Old Testament, they were well aware to their historical situation. They considered their calling to disseminate God’s Word to everyone and to shout the gospel in whatever kinds of repressions. Therefore, they were able to serenely proclaim God’s Word in whatever the situation. In their eyes, there was only one God, and by not leaning to the right or to the left, they were able to warn against the sins of that generation through the gift of predicting the future.

One of the areas of great interest to JRD members was repentance of faith. Their insistence in fasting, holiness of Sunday and propagation of repentance movement acted as strong boosters for the growth of Korean church and its resurrection. And through this, the Korean church was able to experience the recovery of faith and service. Such development created leaders for JRD and the recovery of faith movement from the JRD denomination acted largely to recovery the lost confidence of the Korean church due to its suppressions from Shinto worship. In these areas, JRD can be seen as having played leading roles. The pure faith and active evangelism of the JRD denomination can be interpreted as having contributed much to the spiritual background of the growth of the modern Korean church. As mentioned above, the staggering growth of the Korean church had the vital role of spiritual leadership behind it. For God who so loved the Korean church, He gave His gospel and sent His giants of faith to make this nation anew. For the church which experienced crisis in faith, it grew in leaps and bounds. Although spiritual bitterness can provide to be an impetus for gospel to take root, it can also mean distortion and compromising with the secular world.

Therefore, the start of recovery of faith through repentance can be credited to spiritual leaders within the Korean church. For the spiritual recovery of the Korean church, the eager devotion of the leaders have set shining examples to others.

#### **E. Historical Significance of JRD for Repentance Movement**

When the Korean church knelt before the Japanese and the JRD members made

their desperate defense, it was considered an excellent example. In the same line, the JRD members attached much importance to repentance. Next, for the righteous life of laymen, such willpower is supposed to be shown. The JRD denomination takes great pride in that such developments are rooted in their actual genealogy. These are the passionate movements of JRD. This was the spiritual purification movement of the Korean church. God cannot use a spiritually corrupt church nor can it be returned for the glory of God. Therefore for the righteous believer, he must cleanse himself from all untruthfulness. From that aspect, JRD church drew a fine line for the Korean church which collapsed before the corrupted faith of Shinto worship but for JRD, it was expected for them to resist until their last breathe. In addition, they strived to purify the sinned Korean church. Such attitude is expected from all believers regardless of their generation.

### **1. Repentance movement to heal the corruption of the Korean church.**

How does the pastor report a believer who adheres to his belief? For the Korean church to agree and lead the Shinto worship and act as informants for the Japanese amounts to not only selling out his faith but that of the country. For the country to prosper, the faith must be righteous. JRD was the shouting voice in the wilderness which called for creating repentance for the Korean church which was spiritually affected.

**2. Spiritual enlightenment movement of disposing of all human efforts and returning to the Word.**

If we do not base our life on the Words of God, we are liable to walk the path of corruption and become sinners. Therefore, the base for righteous faith is the Word of God. Obedience to the Word, following the Word and discarding all human means is the shortcut for the believer and the way he should live his life. JRD always endeavored to follow and live as mentioned in the Word.

**3. This movement entails dynamic change in lives for the laymen, by arming them with the right kind of faith and by applying to the field in detail.**

If the Word of God is meaningless to the believers, it cannot take root. Obeying the Word means to live like it says. Therefore, the meaning of faith is to follow the Words of God even if you are confronted with any catastrophes or disasters. Living the Word of God entails having the energy to offer your life without hesitation and to experience unchanging dynamics. This is exactly the JDR tradition. By inheriting this tradition, the modern JRD must be fully prepared to live the present life with light and salt. The present dark generation made the believers even thirstier in seeking the model of righteous faith. Although the present is not the same as the past with its emphasis on Shinto worship, it is still full of materialism and individualism and finding a real example of a model is difficult to find. For this generation, the pure Word, spirit of love and devotion of JRD can be a light for this new generation. The requirements of JRD in



this generation are spiritual enlightenment and obeying the Word which would create and example in faith and active repentance.

## **F. JRD's Religion Features**

### **1. Continuing purity of faith**

JRD entails more of practical enthusiasm rather than logical systems. It is as if they lived the lives of the Puritans. Traditionally, the JDR pastor's sermons include major emphasize on repentance and guilt, sin and judgment and Puritan life. Also, their strong belief of holy Sunday required deeply rooted faith. On this day, the believers must do their best in refraining from entertainments, sports and shopping and must try their best to only listen to the Word, pray and sing the hymn. For the present time when the regression of faith is definite, we must try our best to follow only Jehovah and to maintain the purity of JRD.

### **2. Social contribution of faith**

The living faith includes (1) Witness for Christ (2) Volunteering for Christ (3) Fellowship. These can be considered the roots of religious life. Therefore, these three elements of the church can all be considered having social meanings or witnessing for implementing Christian ethics. These days the JRD must start to pay attention to the district society. Marturia, Koinonia, and Diakonia. These three factors are the calling in the church which should be simultaneously applied to the society and even if only one is

missing, the other two becomes invalid. The JRD faith in a gospel is contagious.

### **3. Divisions in historical faith.**

In the bible, it is taught so that the historical teachings are the goals of God working in the history of human and that they must be distinguished. This means that humans do not make their history but God makes it.

### **4. Modern application of faith.**

Without exception, the formation and growth of Christian community is related to that society's cultural change and inevitable indivisibility. The gospel received from the past missionaries might have been received literally but such era has now past. For spreading the gospel, the formation of the community is essential and through the gospel, the growth and internal spiritual maturity of the community takes place. Such positive and creative attitude should be implement to confront any problems. Therefore, in order to adjust to the trends of modern society, the church should not follow those trends but rely on the guidance of God.

“”And do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect”.(Rom. 12:2) This passage should be interpreted within this context.

## V. KOREAN'S SPECIAL FEATURES / KOREAN'S WAY OF THINKING

### A. The Features of Korean Consciousness and Structure

#### 1. Consciousness of Order

Mr. Kyu Tae Lee explains the Korean unique consciousness structure like this. While the westerners have a horizontal mindset, the Koreans have a vertical one. Koreans tend to see an object vertically and in rank. Even with the lathe operator with the same qualifications, he is categorized according to his year of starting, period of obtaining certificates. Also, it was not possible to proceed faster than your senior with higher ranks, age and other factors. Similarly, during meals, elderly were given priority. Due to such cultural reasons, during discussions and seminars, since they also are influenced by the hierarchy consciousness of Koreans, there is limited resistance to the opinions from seniors or teachers. The Korean order consciousness is stronger than any other Western country and this can be easily observed in the emphasis of the person's grade over individual scores or capabilities. Such consciousness is also prevalent in the Korean church where the pastors, deacons and elder members receive more authority. This fact can be behind the important role of leadership in the Korean church.<sup>88</sup>

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<sup>88</sup>Kyu Tae Lee, Consciousness Structure of Koreans,(Seoul: Shin Won, 1993), p. 30-49.

## **2. Group Consciousness**

In reference to their properties, Koreans use the phrase, “Our goods” rather than “My goods”. Thus, the singular concepts for Koreans are rare so for the family, brothers and sisters, house, school, neighborhood, company, people, nation and church among others, the unique phrase, “Our goods”. is used. This is the unique start of Korean’s collective consciousness. For example reference to the Korean eating habit of Bibimbap can be made where (Rice and side dishes are all mixed) are eaten from a brass bowl.<sup>89</sup>

The pronounced emotions of collective consciousness show up strongly in the church. In any other groups, the manifestation of collective consciousness shows up the strongest in the church. Therefore, for the members associated with a church, he is not likely to move to another one. For the individuals, their church represents a sense of pride and through that association of collective consciousness; the Korean church was able to grow rapidly. The family consciousness and family-centered became the foundations for the growth of Korean church.

## **3. Dignity consciousness**

Among the features of Koreans, this dignity consciousness can be described as one of its most unique characteristics. For Koreans, they consider dignity or their face

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<sup>89</sup>Ibid., pp. 84-113.

as more important than their lives. In other words, they attach more importance to the emotional aspect of dignity and saving face as compared to materialistic ones. When confronted with embarrassing situations, Koreans often say, “I cannot hold up my face” or “I have no face.” This indicates higher importance to emotional elements. Although that emotionally face cannot be held in a hand or be seen by the eye, it is present in front of the crowd so its existence is very acute. Koreans feel this is more important than their properties. So sometimes, they willing give their life, disintegrate the government cabinet and sometimes go to war. But this dignity should not be compared to the Western honor. Because of dignity, they do not eat despite being hungry, eat even if they are full, do not wear cloths even in the cold, and do not take of their cloths even in the heat. Due to dignity, they cannot cry or laugh, like or dislike.<sup>90</sup>

Such dignity finds itself a negative place in the church. They might be liable to offer extensive offerings beyond their limits or stop attending the church due to loss of face. In addition, this can result in difference between the outer and inner self. Although they might say amen, they might not agree totally to the church situation which results in immature Christians. Such mass creation of this kind of Christians remains to be a major problem. The Korean propensity for importance in their name or title often results in over competition and over heated volunteering actions.

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<sup>90</sup>Ibid., pp. 250-261.

## **B. Korean Leadership, Loyal, Filial Piety and Courtesy Leadership**

For the Korean emotions, it is centered on family filial piety, social manners, and loyalty to the country among others. Therefore, it can be said that these elements are some of the major factors in Korean leadership.

In order to rule effectively over the society and the nation, you must be able to manage your family well. In other words, for the various families and the society, it means to act righteously with a sound mind and to exert influence through leadership skills. Leadership, which is based on loyalty, entails exerting influence by always asking the members to look upon the leaders as their parents. Loyalty in essence, can be extended to the society and nation through volunteering. Leadership, which is based on manners, entails dignity and care from the members and by considering the perspective of others and it acts to exert influence. Leadership based on loyalty entails always to think about their country and for each to do their best in their respective position and to exert influence respectively. Leadership, based on such attitude, would be acknowledged in the society as well as in the church. If a household problem is ignored and neglected, then it can only be an obstacle to the society and the nation.

Thus, Korean leadership can be described as a “Relational-centered leadership”. Korean scholars thought that for traditional influence, it is important to be loyal to the nation from the perspective of personal ethics. Therefore, it is the duty of the leader to foster himself, control his family and as a consequence to rule over the nation which would eventually lead to peace under heaven. This can be thought as the personal ethic

and moreover the social ethic of the leaders.

For the leader who will be responsible for doing great works, he must reflect upon his inner self, and control his family so that he can go outside and control the nation and all that is beneath the heaven.

In other words, the aforementioned elements are thought to be all related in a singular flow. This is all based on the importance of relationship attached by Koreans and their unique social views. Having such elements as model is the most important starting point.

## CHAPTER SIX

### CONCLUSION

Faithful pioneers who gave their lives to keep faith built JRD. It has been sustained for 58 years, with the decree of pious and frugal puritanical life. Even in today, according to those pioneers, members keep the faith as it was used to, memorizing Bible verses, fasting, and confessing.

JRD that has preserved the wonderful tradition of Korean church as it was previews strongly to whole Korean churches. Such a faithful self-respect becomes the foundation of tremendous growth to Korean churches. The reason of such a great growth is because of the fruit that results from the price of blood and prayer our faithful pioneers paid.

Given up lives, Jae Gun's pioneers were afraid of even a trivial matter. They tried to approach to God's message closer and closer. They worshiped even in jail and praised the Lord under tortures. If they were afraid of tortures, could they do such a thing? They were like Daniel and his three friends shown their sincere faith. This is for leaders to do today. If you don't show the role model, you can't lead the flocks of sheep.

The ability of resolution made them as leaders. Consider the Moses' prayer for Israelites (Exodus 32:32). Being an example is the spirit that motives action. When you preserve your faith with resolution as a martyr, you can surely experience God's



incredible hands.

Today's Korean church faces spiritual crisis that secular culture value tries to make churches secularize rather than tries to change world with Christian value. The role of church and expectation toward church as the function of leader or helper to the world are forfeiting. Churches no more can give hopes and trusts about the value of faith to community. Churches have been secularized and have been put under the control of materialism. The reason that churches' spiritual sense becomes dull is probably because they experienced the tremendous economic growth with church growth. Churches so concerned about the quantitative church growth extremely that they missed the social responsibility that church should have taken. Today's feature of church is as like as the churches that lost the freedom of faith 58 years ago. It is spiritual crisis. The true face of church is asked heartily.

Henri Nouwen pointed some problems in 'Making of the Pastor' in his book "Creative Ministry."<sup>91</sup> Although the pastor needs some specialized knowledge, he is in more need of spiritual leadership which transcends technical prescription.

For the modern pastor or the 21<sup>st</sup> century pastor, this is also true and if we are to discuss the roots of becoming a pastor, it is not based on individual pastors but it is an extension of Jesus' activities. Therefore, what is desired for the 21<sup>st</sup> Korean church is leadership activities based on devoted elements of God. That is possible through divine

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<sup>91</sup>Henri Nouwen, Creative Ministry, Korean Translated, (Seoul: Saint Paul, 1984), pp. 80-81.

nature and prayers. Only leaderships having combination of such qualities, can they transform various technical leaderships into true ones.

The Korean church, during the past century, experienced incredible pain and suffering. And from such background, through God's grace and blessing, it has been able to grow rapidly and resurrect in dimensions not seen in any other nations. The fact that from 50 largest churches in the world, 23 are located in Korea is a testimony to explosive of Korean churches. But whether the Korean church can sustain such development into the 21<sup>st</sup> century cannot be ascertained. For the prepared church, they might be able to weather any rapid changes of the 21<sup>st</sup> century but for those not prepared; their futures are in doubt. Church history has shown us that those who cannot adjust to the changes of the era are likely to wither away. In order for the Korean church to continue to prosper into the 21<sup>st</sup> century, they must be able to flexibly accommodate the tasks and missions of the generation. Such results would entail renewal of faith and self-reformation from the church.

In discussing the formation and resurrection of the Korean early church, before the Gospel was introduced into Korea, there were various contacts with Christianity through other countries (Manchuria, Japan) and already a Korean translation of the bible was completed. When the super powers started to invade Korea continually, the three prevalent religions, Independent Faith, Buddhism and Confucianism all disintegrated in their roles as emotional base and a hiatus of religion in Korea ensued. During such period, conservative and devoted missionaries started to enter Korea and through

simultaneous educational, medical, publication and missionary activities, they established beachheads and centers for missionary works and expanded the Gospel. Thereafter, the spiritual enlightenment and revival movement of the JRD started to spread. Now, needs for spiritual awakening of the Korean church leaders began to be felt. The foundation for growth until now was based on their initial awakening and warning of the end of the world theories and hope for live in heaven. This was supported by their devoted self-denial and repenting actions and also the model created by their spiritual and intensive enlightenment. It is hoped that such spiritual actions would continue into this generation through the repentance of the leaders.

**APPENDIX A.****A PRACTICAL METHOD FOR JRD'S LEADERSHIP TRAINING TO 21<sup>ST</sup>  
CENTURY****I. PRAYER MEETING**

One of the biggest features of the Korean church is the early Morning Prayer. This is one of the prides of the Korean church and one of the engines for its growth. In addition, Overnight prayers are also included. In most Korean churches, Early in the morning prayers and weekly Overnight prayers exist.

For the JRD, almost 100% of the church provides early Morning prayers and on the average some 10% of the laymen attend them. Moreover, by prescribing a short-term period of concentrated prayers, special prayer sessions are conducted. Indeed, Korean churches can be considered to pray extensively. The reasons behind this are the frequent prosecution, pain arising from ideological controversy and division, and economic hardship experienced by the Korean church laymen. This has result them to only look upon God for salvation and it can be considered a natural attitude in faith. Everything should be asked from God because we know that His grace is involved in every aspect of our lives.

The 21<sup>st</sup> century Korean church had to take on the role of the Early church with their customs in praying. The darkness of the period made the church members pray even more. We must pray so that we can be guided towards the great Words of God for

us, the family, the Korean church and the world. We must pray intensively and also organize and expand the prayer groups. By organizing the intercessory prayer team, we must ask God for our complete needs. For the individuals, the pastors must emphasize and teach them to meditate and pray with the Words of God. The praying individual, the praying church and the praying people would become the glories of God.

With the demand for new leadership in the Korean church, it is now time for prayer leadership to take its roots. We must experience and live with the answers from our prayers. We must establish a new kind of groups and prayer leaders. If we are to concentrate on our prayers with a mood of crisis consciousness, then indeed, the Korean church can be reborn.

## **II. POWERFUL PREACHING**

The Korean church is now only in its second century of evangelizing and can be considered relatively young. In line with this development, many outstanding preachers have started to appear and through various mediums, their sermons are being disseminated. This indeed is a fortunate development. The start of the church's revival and growth should be based on the laymen's enlightenment from the sermon. That sermon should be first, come from a respected pastor. The reason being that sermon from such pastor effect and change more people. Some of the common points for growing church and its leadership are that the sermons are sound and authoritative. If the Words of God are rightly disseminated, then many laymen can become freed from

their sins and learn to love and be inspired by God. This means to change the laymen with the powers of the sermon of which pastors represent. The 21<sup>st</sup> century Korean church should be responsible for the related growth of spiritual and external elements through propagation of authoritative Words and related applications should be made. These are the manifestations of the pastors' leadership duties. Pastors who emphasized repentance, passion and obedience also led the JRD. Through their sermons, many people repented and experienced the power of the Holy Spirit and returned to God. In those resurrections, the passion of truthful sermon was included. If the Holy Spirit acts, even now, the passion of repentance and resurrection will be ignited. If the Words of God are delivered well by the pastors, then the Korean church's future will be used yet again.

Second, by listening to the God's Word through the pastor, the laymen should have an open mind and try to live a different life and an honest response should ensue. For the laymen who listened to God's Words, if there are no changes in his life and no repentance, there will be no growth and no powers. If there is a major and urgent challenge for the Korean church laymen, it is to obey the Words and change their lives divinely. For these reasons, the leadership should awaken the sleeping laymen through spreading the Words

### **III. SMALL GROUP MOVEMENT**

From the perspective of the church, it is pointed out that the quality growth of

church is a sounder development. For a better spiritual development of the individual, meeting in small group is considered better than in large ones. The small group entails meeting of several members around a leader where service is delivered while exchanging their daily life and where the bible is also studied. The categories of the small church should be diverse and the meeting should be continuous while being centered on leader.

The small group activities entail fulfilling the individual needs while meeting in a small group. For the church where the small group is well managed, the gradual growth of the church can readily be seen. For an active small group, not only does the leader grow spiritually but so does the members. Included in the various small group activities are bible studies and spiritual sharing. Through the small group, the members learn to love each other and to experience concrete training. By learning the Word of God in more detail and by praying more, the members become like the same family. Also through the Words of God, they start to encourage each other to act kindly. In a healthy small group, it entails spiritual treatment and recovery of the individual. The scarred souls of the modern society can receive forgiveness through the small group. Therefore, the healthy small group leads toward a healthy church.

The Korean church also emphasizes the concept of a family church. But in actuality, the church was divided into district a long time ago and met weekly (The names are various but the functions remain the same, Attic, small group, district, ranch, small church etc...). By sharing each other's thoughts of the laymen living nearby,

meeting weekly and encouraging each other needs to be ever more strengthened in the 21<sup>st</sup> century. The reason being, in this era of nuclear families and cold realities, sharing love like a single family through district meeting is possible.

#### **IV. TEAM LEADERSHIP**

The leader exists because of the community. These days, in the church, the emphasis is on “Health”, rather than “Growth” and this can only be achieved through teamwork. The most important element for a healthy and productive organization is vision. Such vision makes a church a church and invigorates the community. For a leader with such dreams, one of the most important elements for the future of the community lies in the type of teamwork he creates.

Jesus himself was a person who could do all kinds of work but he called upon his followers and created a team and through them, and accomplished the work of God. In the first verse of Mark 9:35-10, without waiting for God’s love or help, he saw among his people, “The need for harvesting the workers”. So he started to pray so that team leadership could be established. From prayers, a vision was formed and teamwork leadership completed.

The Philippians churches were not large ones. But Paul made reference to the supervisors and deacons. In other words, in the New Testament church, not only were there only leaders but team leaders and through teamwork, they were able to effectively carry out their work. In the 21<sup>st</sup> century Korean church, it is expressed clearly that the



leaders cannot be responsible to do all the work. So, one of the most important factors in the 21<sup>st</sup> Korean church is to motivate others and to make them participate as leaders. This kind of leadership can be described as a galvanizing one. It is not an overstatement to say that the success or the failure of a church depends on discovering and using the potentials of its laymen.

In his book, “Way to Become a Christian Leader” (pp. 245-248), Ted W.

Engstrom indicates:

“To motivate the group or the individual, you need goals, stability, loyalty sense of achievement and relationship between the senior and the junior and income creation among other. How much these factors are achieved closely related to the strengths of the influence”.

As John Maxwell emphasized, leadership entails plurality and not singularity.

The reason behind this is the leader cannot do all the work. Leadership entails division of labor. It also entails delegating work to others. Sharing the workload is not only convenient but also profitable. In order to effectively carry out the activities of various groups, there must be an existence of clear leadership and responsibility. Minor leaderships based on sharing of workload must take place. It is for these reasons that instilling laymen leadership is so important in the modern church. When the laymen start to accommodate leadership and transforms from a low-profiled position to an active one, he becomes more effective. If the church has more of such leaders, it is likely to grow faster.

## V. LAYMEN LEADERSHIP

For the present, it is more advisable not to ignore the large assets of the laymen and to carry out activities only through the church workers. The activities must now center on the active participation of the laymen. The laymen in the church surely possess their unique talents or gifts. If the laymen are used appropriately and suitably the results of the church will surely increase many folds. The laymen can now obtain confidence in working for God and thereafter the doors of unlimited possibilities would open.

For the 21<sup>st</sup> century, many laymen leader should be fostered in the church. The churches must now uplift and train the laymen leaders through much resource and time so that they can become devoted leaders. Such devoted laymen should lead the small groups and foster laymen to be followers of Christ.

The laymen leaders' role in the 21<sup>st</sup> century church has increased significantly. For various social volunteering and serving, the need for the laymen leadership has become stronger than ever before. The mature laymen leader will surely influence and change the people around him. The specialized talents and knowledge of the laymen leaders could be used for the well-being of the church. Therefore, the devoted laymen can be described as the most value asset of the church. It is the duty of the various churches to uncover the strengths and the talents of the laymen and to maximize them through voluntary participation and activities. The church also has the responsibility to train them in order for their faith to become more mature. In addition, these laymen

should be armed with the Gospel such that they would willingly devote themselves to the Kingdom of God.

The Christian gospel is strongly contagious. In order to maximize this contagiousness, there must be a model of laymen leadership. If there are laymen leaders with their respective teams capable of fulfilling their roles and responsibilities, the social district and the nation where that church belongs to would surely shine as an excellent model. It is strongly possible that yet another resurrection in Korean churches would arise by centering itself on spiritual laymen leaders. The Jae Gun church must accommodate such roles and become the spiritual light for this generation and this nation.

**APPENDIX B.****FOR THE 21<sup>ST</sup> CENTURY OF THE KOREAN CHURCH****I. FOR THE 21<sup>ST</sup> KOREAN PASTORS**

Pastoral leadership is essential component in the church growth process. Most church growth scholars today, with one voice, emphasize on the dynamic pastoral leadership as the first signal of church growth. In the case of America or Korea, the primary catalytic factor for growth in a local church is the pastor. In every growing church strong pastoral leadership is found. Pastor urges the confession of sin through sermon, and the Holy Spirit works in it. Pastor preaches Jesus Christ who has saves us, and the work of the Holy Spirit changes people and churches. Their changes come to have certainly practical features. This is the God's work that spiritual leaders pursuit.

The transmission of the Gospel to those who get ill not only has a birth of new life and the renewal history happen. To display social-prophetic leadership for pastor is not the matter of choice, but the essential matter. The Bible tells us to love our neighbors. It is because our history ruins it. When the Gospel stands straight, our community becomes healthy and firm. Now our consideration will have to go further even to the problems of poverty, unemployment, nuclear war, environment, and crimes. When we set up our human nature in right way, society will be changed. Faithful pioneers concerned to give the light to nations. Their concern is to establish society and nation. If we don't take any action and make any movement, it means we give up the

role of light and salt.

### **A. Divinity Training**

The pastors, who are the leaders of the church, must have the spiritual capabilities to suppress the challenges of Satan with the roots of those strengths coming from the Holy Spirit. Therefore, for the 21<sup>st</sup> century leader, in order to receive the spiritual powers, he must continually research Our Lord's Words and pray wholeheartedly. In pastoral work, the reason that divinity training is important is that the pastor's work entails working with the soul. If the pastor is not sensitive to the spiritual world or do not comprehend the elements of this world, he will surely fail in his duties. St. Paul mentions that, "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world of this darkness, against the spiritual forces of wickedness in the heavenly places (Eph. 6:12)" Since it is the duty of the pastor to move and resurrect the dead soul of a person and to lead the power of the Satan to God, he must diligently and systematically obtain such powers through divine training and to accommodate the completion of his tasks. According to Richard Foster, "Divine development is the act of scattering seeds for Holy Spirit, and to make people so that they can be capable to serve God" ("Developments in Spiritual Training", p.22).

Besides divine training for spiritual power to the pastor, it also brings about changes in his character. Due to the fact character changes do not always take place, we can see instances of many pastors having difficulties in carrying out their duties. We are

likely to see more serious cases of such conditions in the future.

### **B. Specialized Knowledge**

The 21<sup>st</sup> century will bring about rapid changes. Through pace-setting development in scientific civilization, new cultures and systems would be created and human set of values or even their emotions would change. At a time of such change, a new paradigm would be needed. We can often see cases of corporations or nations breaking down in face of competition due to the inability to adapt to changes. The environment of the church in the 21<sup>st</sup> century has also changed considerably. Therefore, it is necessary for the pastor to adjust himself for the changes and also to accumulate much professional knowledge for his work. The academic world is changing rapidly day by day and similarly, the church members must change themselves considerably. Such phenomena will become more pronounced in the future. In addition, the 21<sup>st</sup> century is an intensive knowledge-based society. Therefore, for the 21<sup>st</sup> century pastor, not only does he need extensive knowledge of the bible but also all related professional knowledge must be obtained so that he can flexibly and dynamically assimilate himself to the onrush of changes.

### **C. Presentation of the Vision**

The 21<sup>st</sup> century will be a very confusing one. Therefore, for the 21<sup>st</sup> century pastor, he must be able to assess where he is and what he has to do. In other words, in

whatever situation he might be in, he must be able to analysis that circumstance and he must have foresight to know where to go.

Even if the society becomes confused and changes rapidly, the leaders must be able to forecast the future and lead his followers who have lost their insights and directions. The reason Moses has received the recognition as a great leader of Israel is because he was able to lead his people to the promised land of Canaanite with vision and leadership. The Sinai wilderness, which the people of Israel had to pass, was an unknown land for the Israelites. This place gave much fear and concern to them. But Moses, by presenting God's Words of promise and vision, he was able to guide them.

## **II. 21<sup>st</sup> CENTURY'S NEED OF KOREAN LEADERSHIP**

### **A. Bible-centered Leadership**

The personalities in the bible that God used were entirely ones who took after His Words. God gave the message of the Word to people he thought highly. Those who followed God's Words were also those who took after Jesus. If our concentration on Jesus' calling us to be leaders fades, then problems start to arise. In an era of many religions, such trends become more salient. According to Peter, he stated that, "And there is no salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved." (Acts 4:12)

## **B. Leadership with Vision**

Vision and leadership are inseparable. Vision can be compared to as fuel for the leader when he runs. Vision can be described as lighting the fireworks for the followers when they need to act or sacrifice themselves. Additionally, vision can act as maintaining the loyalty of the followers even with passage of time in regard to great and sacrificial work for God. George Barna defined vision as follows: “Vision is something shown by God to his selected servants they promises a future that is better than the present by clearly drawing a picture in the heart. God does it through concrete understanding between you and the situation.”

Bill Hybels defines vision as follows: “Vision entails creating ardor in your heart for the drawing of your future. This ardor appears differently to each person. For some, it is helping the needy and for some, it is pursuing the arts. The pictures that invigorate the heart are very diverse.” For the biblical leader, he forsakes his secular plans and pursues the vision shown by God through reading and researching many books. This must be also shared with other people and not only kept by oneself. The vision must be proclaimed. Because it is special gift that from God.

## **C. Leadership for fostering the next generation**

Jesus always prepared a difficult situation for his followers. He gave His all to his twelve followers. For Jesus who left no texts or systems, one of the few signs of His presence was the twelve apostles. It was as if lived His life for them and through them



Christianity developed and expanded. In less than 300 years, it shook the very foundation of the mighty Roman Empire. And now, after the passage of 2000 years, the churches that He has erected are standing and expanding on solid grounds throughout the world. The highlight of the leadership is to give strength to the next generation. Being prepared for shifting of responsibilities and creating an environment so that responsibility can be received are some other attributes of capable leadership.

Jesus said the following important facts:

“Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater work than these shall he do; because I go to the Father”(John 14:12)

### **III. DELEGATION OF THE PASTORAL LEADERSHIP**

#### **A. The duties of Pastoral Leadership**

##### **1. Accentuation of Salvation**

For the pastor, one of the most urgent and important task is saving the soul. This is the center of the pastor's duties and it is something that gives him his identity. It is the warm compassion and love of the soul which represents the ultimate destination and zenith of the pastor's work. For the person who is to learn about the vision, the elements which the leader thinks are important must be shown.

##### **2. God has to form your character.**

The meaning of this is that, you should take His Words as guidance for your life

and your day by day actions should follow the teachings of His Words. Repentance is the starting point of getting to know His character and through humble worship Him, you can continue to have fellowship with Him. But to learn from a leader whose relationship with God is distorted, it is meaningless.

**3. Forward the direction of new mission, you must show loyalty to the basic principles.**

The leader must foster a vivid imagination. Through the work of the Holy Spirit, you must be creative and must only think about things that God wants. The leader himself cannot do everything he wants. Before implementing new methods, the leadership must already been formed. For the commandment on earth of Jesus, you must always be ready to reply, “Yes” and do your utmost to make your church and building open for your region. You must also make your followers recognize and encourage them to open their hearts to the works of the Holy Spirit.

**4. You must have a vision.**

The bishop of Oxford in his book, “Enthusiasm” noted the followings:

“Human beings cannot live without a vision. If we are simple-minded and insignificant with a tendency to shift responsibilities to each other, ultimately, we will not be forgiven”(Ronald A. Knox, Enthusiasm, Oxford University Press, 1950, p.591).

In general, vision is a combination of insights and talent to look into the future.

It can be understood as an act of looking into something or having an imagination of

some object. But, especially, it is presentation of association of a deeper dissatisfaction of “What is”, and clear understanding of “What Could be”.

John Maxwell referred to the vision as,

“For the leaders who have succeeded in organizations, they have instilled visions in their followers. The presence of the vision and the sharing of it is something that moves the organization and much more. It also provides directions for each individual and contributes to the far-reaching goals of the organization. Through such process, the direction of the follower’s life becomes clear and they begin to live more meaningful lives.”(John Maxwell, Developing The Leaders Around You, Korean Translated, Seoul: Tyrannus, 1998, pp. 248-249).

##### **5. What you say and what you do must be in line.**

If your words and actions are not in line, then you are liable to move towards the wrong direction and miss your goals. For those who practice what they preach, they do not work superficially or like a hypocrite. What Jesus meant to be in line with what you say and do was that your inner side is completely mature. He must be a person who follows only one master and his emotions are pure in front of God. This indeed is one of the most important issues of pastoral leadership. By having your emotions pure, your leadership directions can be adjusted more spiritually and soundly and it is such new leadership from the 21<sup>st</sup> century pastors that the church has high expectation.

## **APPENDIX C.**

### **TWO GROWING KOREAN CHURCHES WITH PASTORAL LEADERSHIP**

#### **I. THE CHURCH OF LOVE DISCIPLE TRAINING MODEL**

When there is a mentioning of Pastor Han Hum Ok, the images of pastoral disciple training come to our mind and indeed he is a towering figure in this area. He is an authority who implemented the philosophies of disciple training and pioneered the church of love into a large church. The ultimate goal of Pastor Ok's follower's training was, "By following the character and life of Jesus Christ, the goal is to establish yourself through those elements"(Han Hum Ok, Awakening the Laymen, Seoul: Tyrannus, 1991, p.143). Pastor Ok's reason for having disciple training as the pastoral goal was to introduce the right kind of understandings and roles for the laymen who accounted for the majority of members. His efforts resulted in providing a new identity to the laymen from the Korean church. In most part, for the Korean church, the roles of the pastors and laymen are acknowledged to be divided and it is a reality that we cannot ignore. As a consequence, the laymen are considered as only passive objects and even if there are laymen with special talents and gifts, they are only given insignificant volunteering duties from the church organization. Even for the handful of directly participate in major missions, their positions are almost always to support the pastors. To make the matter worse, such role from the laymen are monopolized by few people and the rest of the laymen consider this as inevitable. Pastor Ok changed this isolated

passive group of laymen through disciple training into active and main part of Gospel missions.

He described the difficulty in awakening the laymen in the Korean church.

“The rediscovery of the laymen is a difficult issue to confront and also a cause of much burden. The reason being, this entails considerable change in the pastoral path and its emphasis. Although many pastors show much concern for the laymen, such reasons are behind the fears and frustrations in dealing with the laymen. Such changes entail changing some very delicate part of the pastors. To be straightforward, it is very difficult to handle the laymen cases by applying the traditional pastor principles and as a consequence, many pastors hesitate to change. To put it into another perspective, the pastors dislike rather than hesitate in changing. The reason behind that is by simply selecting a certain methodology and applying it does not provide a solution. That problem entails committing yourself to a deep-seated wound that nobody wants to deal with and to operate on it. From this dimension, enlightenment of the laymen can be considered as reformation in nature.”(Han Hum Ok, *Ibid.*, p.6)

Pastor Ok emphasized reformation in the Korean church. He argued that although the Korean church might have growth externally, it is still extremely fragile internally. He also pointed out that, “The expansionism of the Korean church has brought about dogmatic confusion and if the resurrection activities were at stake, the rash actions of the pragmatic pastors brought about confusing and servile results” Such reasons are behind the internal loyalty problems of the church and is a testimony that consolidation of the qualities are not taking place properly.

He compared the Korean church with, “An axe that is placed at the root of the tree.” In order to rectify this, he emphasized that the only solution was to teach and train the laymen, the main body and the face of the church to be followers of Jesus. The

popularity behind Pastor Ok's leadership is that he does not hesitate in boldly carrying out works that others think difficult. Through his foresights and exemplary attitudes, he implemented the disciple training pastoral strategy which was a relatively new concept in Korean churches with much success.

## **II. THE SAM IL CHURCH SERMON AND YOUTH MISSION-CENTERED MODEL**

Pastor Byung Uk Chun an authority in youth missions, was a pastor who lived to sermon the youths." I have committed myself for the sermon." This statement clearly expresses Pastor Chun's emphasize on the sermon and his practical attitude toward preaching. It is rumored that he spends more than 20 hours a week in preparation for his sermon asides from reading more than five books on holy topics and various sermon notes. In addition, he offers more than one hour of prayers for the sermon daily. He strongly believed and experienced that only a sound sermon could move the heart. According to him:

"God does His work through the sermon. I have witness on many occasions that God changes the mind of petulant people through the sermon. Therefore, I believe in the strength of the sermon." Through such convictions, he concentrated unswervingly in delivering the sermon. The sermons of Pastor Chun are characterized by being succinct but persuasive. He expresses through short structures. Many of the youths registering with the Sam Il church are said to be doing so because of his sermons. This is an

indication that the abilities of his sermons are changing them.

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