

Guillermin Library
Liberty University
Lynchburg, VA 24502

REFERENCE
DO NOT CIRCULATE

LIBERTY BAPTIST THEOLOGICAL SEMINARY

LEADERSHIP CHARACTERISTICS OF THE APOSTLE PAUL THAT CAN
PROVIDE MODEL TO TODAY'S BBFK PASTORS

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in Partial Fulfillment of the Requirements
for the Degree

DOCTOR OF MINISTRY

By

Jae Kee Lee

Lynchburg Virginia
August, 2003

LIBERTY BAPTIST THEOLOGICAL SEMINARY

DOCTOR OF MINISTRY

THESIS PROJECT APPROVAL SHEET

A

GRADE

Frank Schmitt

MENTOR

C. R. P. Jones

READER

ABSTRACT

LEADERSHIP CHARACTERISTICS OF THE APOSTLE PAUL THAT CAN PROVIDE MODEL TO TODAY'S BBFK PASTORS

Jae Kee Lee

Liberty Baptist Theological Seminary

Mentor: Dr. Frank Schmitt

The purpose of this project is to understand Paul's leadership characteristics and to apply those characteristics to today's Korean Baptist Bible Fellowship pastors. The project carefully examines Paul's twelve characteristics pertaining to self, interpersonal aspect, spiritual aspect, and functional competency from his writings and his acts reported by Luke. It also analyzes and evaluates current situation of the BBFK pastors' leadership based on surveys and interviews. Five practical strategies for the development of the leadership quality of the BBFK pastors are offered. Those strategies will help the pastors demonstrate such leadership characteristics more fully which were found in the apostle Paul.

Abstract length: 101 words.

To My Pastor
and the Leader
of the Korean Baptist Bible Fellowship
Dr. Daniel Wooseang Kim

TABLE OF CONTENTS

ABSTRACT.....	iii
LIST OF FIGURES.....	viii
CHAPTER ONE: INTRODUCTION.....	1
Statement of Problem and Purpose.....	3
Statement of Scope and Limitation.....	5
Biblical and Theological Basis.....	6
Method of Procedure.....	12
CHAPTER TWO: CHARACTERISTICS PERTAINING TO SELF-LEADERSHIP.....	17
Self-Discipline.....	18
Importance of Self-Discipline.....	18
Paul’s Self-Discipline.....	19
Personal Growth.....	23
Leadership and Growth.....	23
Personal Growth in Paul’s Life.....	24
Character.....	26
Character, the Foundation of Leadership.....	26
Paul, A Man of Character.....	28
Paul’s Secret for Strong Character.....	32
Summary and Conclusion.....	34
CHAPTER THREE: CHARACTERISTICS PERTAINING TO INTERPERSONAL LEADERSHIP.....	36
Grace.....	38
Believing in God’s Grace.....	38
Living God’s Grace.....	41
Final Thoughts on Grace.....	46

Servant Attitude.....	48
Servanthood: The Essence of Biblical Leadership.....	48
Paul the Servant.....	51
Shepherd’s Heart.....	53
The Importance of Shepherding.....	53
The Shepherd’s Heart in Paul.....	56
Team Building.....	60
Importance of Team Concept in Leadership.....	63
Paul’s Team Building.....	68
Summary and Conclusion.....	
CHAPTER FOUR: CHARACTERISTICS PERTAINING TO SPIRITUAL LEADERSHIP.....	70
Spirituality.....	72
Spirituality and Leadership.....	72
Paul’s Spirituality.....	75
Spirit Empowerment.....	81
The Need for Spirit Empowered Leader.....	81
Spirit Empowerment in Paul.....	85
Summary and Conclusion.....	94
CHAPTER FIVE: CHARACTERISTICS PERTAINING TO FUNCTIONAL COMPETENCY.....	96
Cultural Relevance.....	98
Theology of Culture.....	98
Becoming Culturally Relevant Leader.....	104
Culturally Relevant Ministry of Paul.....	108
Vision.....	113
The Power of Vision.....	113
Visionary Leadership of Paul.....	118
Strategic Approach.....	122
The Need for Strategic Leader.....	122
Strategic Approach of Paul.....	128
Summary and Conclusion.....	133

CHAPTER SIX: APPLICATION OF PAUL’S LEADERSHIP MODEL TO TODAY’S BBFK PASTORS.....	135
Brief History of Baptist Bible Fellowship.....	135
Baptist Bible Fellowship International.....	135
Korean Baptist Bible Fellowship.....	138
Evaluation of the BBFK Pastor’s Leadership.....	141
Questionnaire.....	141
Analysis of Personal Questions.....	143
Analysis of Self-Evaluation of Leadership Characteristics.....	150
Analysis of Interviews and Another survey.....	157
Practical Suggestions for Leadership Development of the BBFK Pastors.....	163
Invest Yourself in Leadership Development.....	163
Be a Part of Unified Vision.....	164
Enhance Your Understanding of Culture.....	167
Support Leadership Training Organizations.....	170
Maintain Balance.....	172
Summary and Conclusion.....	176
CHAPTER SEVEN: CONCLUSION.....	178
APPENDIX: LEADERSHIP SURVEY CONTENT.....	182
BIBLIOGRAPHY.....	186

LIST OF FIGURES

1. The Length of Pastorate.....	144
2. Average Attendance on Sunday Morning Worship.....	144
3. Key Elements that Attract People to Your Church.....	145
4. Level of Theological Education.....	147
5. Most Helpful Discipline for Your Leadership Development.....	148
6. Strengths and Weaknesses of the Pastors.....	153
7. Rating of Overall Leadership Quality.....	154
8. Strengths and Weaknesses of BBFK Pastors in General.....	155
9. Comparison of Different Responses.....	162

CHAPTER ONE

INTRODUCTION

A second-century apocryphal writer described the apostle Paul this way: "A man with small stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting and nose somewhat hooked."¹ If this description is correct, Paul did not have a very impressive outward appearance. In fact, one finds an allusion that seems to support the above description in one of Paul's own writings.²

Although Paul was "a man with small stature", he was no small Christian. Although Paul was unimpressive outwardly, his inner being was very impressive. No one except the Lord Jesus Christ has had more profound influence on his world and ours than Paul. He wrote at least 13 New Testament epistles out of the 20.³ He played a decisive role in expanding Christianity beyond the boundary of the Palestinian region. He established the uniqueness of Christian theology by writing and preaching the gospel of free grace.

¹John W. Drane, *Paul: An Illustrated Documentary* (New York: Harper & Row, 1976), 14.

²In 2 Corinthians 10:10, Paul quotes his opponents' criticism about his appearance and speech: "For some say, 'His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing.'"

³Most conservative scholars, if not all, accept Pauline authorship of 13 New Testament epistles from the Romans to the Philemon. A few scholars even attribute the epistle to the Hebrews to Paul but their theory has many problems. See, Donald Guthrie, *New Testament Introduction* (Downers Grove, Ill.: InterVarsity Press, 1970), 688-90.

It is true that Paul was a primary New Testament letter-writer, a pioneer missionary, and a preacher of free grace. But it is also true that he was an outstanding leader. If J. Oswald Sanders' definition of leadership which equates leadership with influence is right,⁴ Paul was one of the greatest leaders of all time because he exerted incomparable influence on the lives of countless people.

However, influence is not all that qualifies Paul to be a leader. The book of Acts and his epistles reveal that Paul possessed many outstanding characteristics of Christian leadership. This writer believes that today's Christian leaders have much to learn from Paul. As a matter of fact, Paul himself invites others to take the lead from him. In his first letter to Corinthians, Paul boldly exhorts them: "Follow my example, as I follow the example of Christ" (1 Cor. 11:1).

This writer believes that one of the best ways to learn leadership lessons is to carefully study great leaders. And there is no greater Christian leader than Paul.⁵ That is why this writer decided to study Paul's leadership characteristics. There is no doubt that these characteristics of Paul can serve as a model to today's Christian leaders, especially to the pastors of the Korean Baptist Bible Fellowship (BBFK hereafter).

Considering Dr. Lee Robertson's statement that "everything rises or falls on leadership,"⁶ the importance of this study cannot be overlooked. It is hoped that this study

⁴Sanders defines leadership this way: "Leadership is influence, the ability of one person to influence others." See, J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1980), 35.

⁵Although Paul certainly ranks behind Jesus as a leader, his example can serve us better simply because he was imperfect human being just like us.

⁶This statement was popularized through the lips of John Maxwell. But Dr. Elmer Towns gives Dr. Lee Robertson credit for it. See, Elmer Towns, *The 8 Laws of Leadership: Making Extraordinary Leaders out of Ordinary Believers* (Lynchburg VA: Church Growth Institute, 1992), 10.

will result in healthy growth and spiritual revival of many BBFK churches through the renewal of their leadership.

THE STATEMENT OF PROBLEM AND PURPOSE

These days the nation of Korea is undergoing a leadership crisis. For the past 20 years Korean people have witnessed former presidents or members of the first family being cast into prison due to their involvement in various corruption cases. A series of these tragic events surrounding the nation's most powerful men bred widespread skepticism among its people toward those in a leadership position.⁷

Sadly, leadership problems do not dwell only in the political world. Christian churches have suffered from it as well. The illegitimate hereditary succession of the office of senior pastor that has happened in some Korean churches recently has been widely criticized by both Christians and non-Christians alike.⁸ The media has exposed various scandals of famous Christian leaders. A best-selling Christian author Man Jae Lee asked a group of young people to give reasons why they disliked the Christian Church. He grouped their responses into 77 categories and published a book titled *77 Reasons That Young People Want to Avoid Church*.⁹ Out of the seventy-seven, 21 reasons are related to

⁷After a long period of military regime, Koreans had two champions for democracy as their 14th and 15th presidents. Before being sworn into the office, these two men Kim, Young Sam and Kim, Deajung were highly respected because of their passionate commitment to freedom and human rights. But in spite of people's high expectation of them, they deeply disappointed the Korean people. The people found out that the fighter for democracy does not necessarily make a good president. Throughout their tenure, the nation suffered because of their pride, youthful idealism and poor management skills. But that was not the main thing that let the people down. The main thing was the credibility problem caused by their character flaws and the dirty political trickery.

⁸This has become a social issue in Korea when the senior pastors of some mega-churches picked their sons as their successor

⁹Man Jae Lee, *77 Reasons that Young People Want to Avoid Church* (Seoul: Kyujang Press, 1997).

the problem of leadership either directly or indirectly. It is no wonder that the Korean church has stopped growing.¹⁰

After carefully researching representative samples of large numbers of American churches for a long period of time, George Barna has reached this central conclusion:

The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership.¹¹

What Barna has said about the American church can also be said about Korean churches. They are losing influence because of poor leadership.

The BBFK churches are no exception. They too feel the need for strong leadership. In fact, lack of effective leadership topped the list when the BBFK pastors were asked what the common hindrances of church growth were in a survey done by Taek Soo Kim a few years ago.¹²

Recently, a series of church conflicts within the BBFK churches have clearly indicated a leadership problem. The most severe cases involved the group's second and third largest churches. In both cases, the problem was basically a feud between the new, inexperienced pastor and existing lay leadership. The result was tragic: One church ended up with at least one major separation, and the other lost almost two thirds of the membership and the pastor resigned. Some may say these incidents are just isolated

¹⁰Since 1990, Korean church has shown minus growth rate. See, Sung Choon Oh, *The Stagnation of Korean Church Growth and Solution* (Seoul: Solomon Press, 1996), 83.

¹¹George Barna, "Nothing is more important than leadership" in *Leaders on Leadership*, ed. George Barna (Ventura, CA: Regal, 1997), 18.

¹²Taek Soo Kim, *A Practical Strategy for the 21st Century Church Growth of Baptist Bible Fellowship Korea* (Lynchburg VA: Liberty Baptist Theological Seminary: Unpublished D. Min Thesis Project, 1998), 147-51.

accidents. But considering prevalent problems caused by ineffective leadership in other BBFK churches, they should be taken more seriously.

The pastors of the BBFK churches need to have a fresh look into true biblical leadership. Many pastors do not seem to have a good leadership model. Some confuse a worldly model of leadership with the biblical one. In fact, the students of Korea Baptist Bible College included authoritarianism and close-mindedness of the pastors in the list when asked about the weaknesses of the BBFK churches.¹³ Undeniably, there is a leadership problem in the BBFK.

Realizing such a problem, this writer attempts to find true characteristics of Christian leadership in the apostle Paul. By carefully studying Paul's leadership characteristics, he attempts to offer a biblical model of leadership to the pastors of the BBFK. Thus, the specific purposes of this dissertation are:

- 1) to understand Paul's leadership characteristics pertaining to self, interpersonal aspect, spiritual aspect and functional competency,
- 2) to apply those characteristics to the BBFK pastors, and
- 3) to suggest a practical strategy to develop biblical leadership characteristics.

THE STATEMENT OF SCOPE AND LIMITATIONS

This dissertation will investigate some of the leadership characteristics of the apostle Paul that appear in the Book of Acts and Paul's thirteen epistles.¹⁴ Therefore those 14 New Testament books will be used as its main source. This does not mean that

¹³Min Yong Song, *A Biblical Study on the Balanced Ministry* (Icheon Korea: Bible Baptist Theological Seminary: Unpublished M.Div Thesis Project, 1995), 9.

¹⁴This writer does not accept Pauline authorship of the epistle to the Hebrews.

other parts of the Bible or extra-biblical sources are not employed or are treated lightly. It simply means its main arguments must be grounded in those books.

This dissertation will not intend to function as a handbook on leadership. It will not cover all the aspects of Christian leadership that can be learned from Paul. Its focus will be on certain leadership characteristics that are necessary for leading today's Christian church. Specifically it will study those characteristics that can help grow both the pastors and churches of the BBFK.

In applying those characteristics, this dissertation will be concerned mainly about the churches and pastors of the BBFK. It will trace some historical backgrounds of the BBFK. It will also look at the present situations of the group's churches and the pastors. In describing Paul's leadership characteristics, it will freely interact with data drawn from the BBFK pastors. Although it will refer to the leadership situation of other denominations when necessary, its purpose is to enhance leadership quality of the BBFK pastors. Therefore, this study will limit itself to Paul the leader and the BBFK pastors. This writer hopes that the pastors will find a biblical model of effective leadership in Paul and thereby experience both the growth of their leadership skills and their churches.

THE BIBLICAL AND THEOLOGICAL BASIS

God is not an anarchist. Throughout human history, God's rule has been manifested through the governing authorities that He has established. In Romans 13:1, the apostle Paul declares "there is no authority except that which God has established." Then he says in verse 4 that even a secular ruler is "God's servant to do you good." This does not mean that secular authority always does good. The rulers of the Roman Empire

did many evil things. But in governing the nation, they generally advocated justice and toleration. Here Paul is simply articulating a general principle.¹⁵ Whatever the meaning of Romans 13:1-7 is, one thing is certain: God administers His providence in human history through divinely appointed secular leaders.

That God accomplishes His will through leaders is also true in the community of His people. In the Old Testament times, God raised leaders like kings, priests, and prophets in order to guide His chosen people. He placed upon those leaders the responsibility to care for His people as a shepherd does for his flock.¹⁶ If they fulfilled this responsibility, the people would enjoy prosperity; but if they did not, the people would suffer. It would not be an overstatement that the quality of people's lives depends on the quality of its leadership. It is evident that God takes leadership very seriously.

The importance of leadership in God's program is no more clearly seen than in what Jesus did with His disciples. Before the church of Jesus Christ ever started, our Lord had prepared its leadership. In fact, Jesus committed the incredible mission of world evangelization to those future leaders of the church before He ascended to heaven (Matt. 28:16-20). Because there were well prepared, strong leaders like Peter, James, and other apostles in the Jerusalem church, the church was able to experience an explosive growth.¹⁷ The same can be said with the Antioch church.¹⁸

¹⁵Craig S. Keener, *The IVP Bible Background Commentary New Testament* (Downers Grove: InterVarsity Press, 1993), 441.

¹⁶In the Old Testament, the imagery of shepherd was frequently employed in referring to the leadership of Israel (e.g., Num. 27:17; Jer. 25: 34-38; Eze. 34:1-12; Zec. 10:2-3). In fact the Lord himself is compared to a shepherd. See, Ps. 23:1; 80:1; Isa. 40:10-11 etc.

¹⁷Luke carefully records the important role of the apostles in the explosive growth of the church. See, Acts. 2:41-47; 3:1-10; 4:33; 5:12-16, 40-42 etc.

¹⁸Clearly, this church was led by multiple leadership, Acts 13:1.

It is certain that leaders are God's instruments for bringing about the numerical growth of the church. The Book of Acts and church history demonstrate that. But God also uses them for maintaining and stimulating the health of the church. According to Ephesians 4:7-16, God gave leaders like apostles, prophets, evangelists, and pastors/teachers to the church for her health and maturity. Without such leaders, the church could not function properly.

Since leadership occupies such an important place in God's program, it is understandable why the Bible is filled with leadership principles. It would not be inappropriate to use the Bible as a textbook on leadership. A world renowned leadership expert and *New York Times* bestselling author John Maxwell even describes the Bible as "the greatest leadership book ever written."¹⁹ Therefore those who desire to develop their leadership skill must study the Bible. It has been proven very useful to use the Bible for leadership lessons and it will continue to be so.

What makes the Bible even more useful for learning leadership lessons is that it conveys those principles largely through the real life stories of real people. People usually learn more easily from specific examples than from abstract propositions. J. Oswald Sanders puts it this way: "Sometimes we can see spiritual principles more clearly when they are exemplified in personality than when they are stated in the abstract."²⁰ Perhaps it is God's kind consideration for the students of leadership to record the stories of so many leaders in the Bible.

¹⁹John C. Maxwell, *The 21 Most Powerful Minutes in a Leader's Day: Revitalize Your Spirit and Empower Your Leadership* (Nashville, TN: Thomas Nelson Publishers, 2000), xi.

²⁰Sanders, *Spiritual Leadership*, 49.

For the students, there are many ways to reap benefits from such a kindness of God. One effective way is to choose a great leader and examine the leadership of that person in detail. This thesis project intends to do just that. It will study one of the greatest leaders of all time who occupies many pages of the Bible. His name is the apostle Paul.

Some would question the wisdom of the selection: ‘Why Paul? We have our Lord Jesus in whom we see the ideal of leadership. Isn’t He the Leader *par excellence*?’ Certainly Jesus Christ is the ideal Leader.²¹ And He is our perfect example. However, there are some who find His perfection too overwhelming. They wonder how He, the God-man, can be our model of leadership in a true sense of the word. His divinity is too large a barrier for them to hurdle.

While the apostle Paul was by no means the ideal leader, in a sense his model serves us better just because he was not the ideal. We feel homogeneity with him without much difficulty; he belongs to the same imperfect humanity as we do. Sanders explains it well:

In the apostle Paul God has provided the example of “a man just like us”(James 5:17), True, he was a man of towering spiritual stature, but he was also a man who knew failure along with his success. Even as he cried out in his despair, “What a wretched man I am! Who will rescue me from this body of death?” he exulted, “Thanks be to God-through Jesus Christ our Lord!”(Romans 7:24-25).

These and similar outpourings of his heart bring him into our street, where we can more easily identify with his experiences. He was not “an impossible, lofty saint,” but a frail, fallible man just like us-someone who can speak to our need.²²

²¹ Recently many books on Jesus’ leadership have been published. The following is the list of some notable examples: Laurie Beth Johns, *Jesus, CEO: Using Ancient Wisdom for Visionary Leadership* (New York: Hyperion, 1995); C. Gene Wilkes, *Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ* (Wheaton: Tyndale, 1998); John W. Frye, *Jesus the Pastor: Leading Others in the Character & Power of Christ* (Grand Rapids: Zondervan, 2000).

²² Sanders, *Dynamic Spiritual Leadership: Leading Like Paul* (Grand Rapids: Discovery House, 1999), 11-12.

Others object to the selection of Paul by reasoning that Paul did not hold any official position of leadership as Moses or David or Nehemiah did. It is true that he did not lead any formal organization as an official leader. He had never been the senior pastor of a local church. Nor had he been the president of a denomination. Although he assumed the title of apostle, it is not the title of organizational position. It simply tells his relationship with God and therefore implies his spiritual authority.²³ Because of that, Paul is not immediately conceived as a leader by some. It is easier to mention Moses or David or Nehemiah than Paul when the subject of biblical leadership is brought up.

Nevertheless Paul was an outstanding leader. As J. Oswald Sanders points out, he never lacked followers.²⁴ From a fugitive slave to the officials in Caesar's Court, people from diverse backgrounds and social classes followed him. As a matter of fact, no one in the history of the church can be compared to him except our Lord Jesus in terms of influence. Although he wore many hats, he was a leader above all. John Maxwell speaks highly of Paul's leadership as the following:

The apostle Paul had a lot of things going for him. He was an adroit apologist, able to reason with the best contemporary philosophers of Athens (Acts 17:18-34). He was a bold preacher of the gospel, helping spread the Word of God to all of Asia (Acts 19:10). And he was an incredible instrument of healing, miracles occurred even when people touched an apron he had worn (Acts 19:11-12). But none of these things can compare to his contribution as a leader. . . . Without the leadership of Paul, the world would have been a very different place during the first century.²⁵

²³The word apostle comes from the Greek *ἀπόστολος*. In the Bible, it has a sense of one commissioned by Christ. See, A. F. Walls, "Apostle" in *New Bible Dictionary 3rd Edition*, ed. I Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman (Downers Grove: IVP, 1996), 58.

²⁴Sanders, *Dynamic Spiritual Leadership*, 46.

²⁵Maxwell, *The 21 Most Powerful Minutes in a Leader's Day*, 338.

Paul was a leader not because he held a position but because he possessed the qualities of a leader. God never recognizes a person as a leader just because he/she occupies a leadership position. In fact, true spiritual leadership can never be attained by position. According to Maxwell, position is the most basic level of leadership.²⁶ One can have “control” but never earn the respect of people with the position alone.

People respected and followed Paul because they saw in him all-around leadership characteristics pertaining to self, interpersonal relationship, spiritual aspect, and functional competency. Those characteristics naturally set him apart from the multitude and made him a leader. He was able to influence his followers by demonstrating those characteristics. This is the essence of true spiritual leadership. And this is so lacking in today’s pastoral leadership.

God is seeking a leader like Paul in order to move His church forward. Such a leader can become a great instrument in God’s hand to fulfill the Great Commission. As in all other denominations, the BBFK desperately needs many spiritual leaders who can have great influence on God’s people not by holding an office but by living like a spiritual leader.²⁷

Today the BBFK churches are facing fearful threats and at the same time unprecedented opportunities. Depending on the quality of the leadership, the churches can experience either exciting growth or tragic death. Yes, the church of Jesus Christ is indeed the most powerful institution on earth and the gates of Hell will not overcome it (Matt.16:18). In a very real way the future of the world rests in the hands of all the local

²⁶Maxwell, *Developing Leaders within You* (Nashville: Thomas Nelson, 1993), 5.

²⁷Although the BBFK is a fellowship of pastors not a denomination in a strict sense, it is still perceived by other church groups or even outsiders a denomination.

manifestations of the church. However, it needs truly strong leadership like Paul's to effectively utilize its power for God's glory in the world. Bill Hybels beautifully expresses the potential of the church and its leadership: "The local church is the hope of the world and its future rests primarily in the hands of its leaders."²⁸

THE METHOD OF PROCEDURE

Chapter One is the introduction. Chapter Two will examine Paul's self-leadership. His leadership characteristics pertaining to self such as self-discipline, personal growth, and character development will be reviewed. This self-leadership is extremely important and is like the foundation of a building.

Chapter Three will look at the relational aspects of Paul's leadership. A leader needs to not only manage himself/herself, but also relate well with others. He/she must be a people person. Characteristics pertaining to interpersonal leadership such as grace, shepherd's heart, servant attitude, and team building will be analyzed.

Chapter Four will study spiritual aspects of Paul's leadership. This aspect will essentially distinguish Christian leadership from all the rest. One can describe Paul in many ways but Paul is a spiritual leader above all else. Characteristics pertaining to spiritual leadership such as spirituality and empowerment of the Holy Spirit will be covered.

Chapter Five will deal with Paul's leadership characteristics pertaining to functional competency. Characteristics such as cultural relevance, vision, and strategic approach will be evaluated.

²⁸Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 27.

Chapter Six will apply Paul's leadership model to today's BBFK pastors. In order to evaluate the current leadership situation of the BBFK churches, a leadership survey was conducted. There are two main sections to the survey. The first section asks personal questions to the pastors. It asks questions like the size of church, the level of pastor's education, and so on. The second section allows them to evaluate their leadership according to each of Paul's characteristics covered before. The survey was sent to 197 BBFK pastors.

Once an analysis of BBFK leadership is made, some practical suggestions to improve leadership quality of the BBFK pastors will be proposed.

THE REVIEW OF SELECTED LITERATURE

Anderson, Leith. *Leadership that Works: Hope and Direction for Church and Parachurch Leaders in Today's Complex World*. Minneapolis: Bethany, 1999.

Drawing upon his own experience of leading Wooddale church through a process of change and growth, Anderson shows how to lead the church effectively in today's changing culture without compromising biblically.

George Barna, ed. *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*. Ventura: Regal, 1997.

As the title of the book indicates, this book is a compilation of 15 articles by 15 well known leaders including Barna himself. The obvious strength of this book is that each article is written by an expert in its field. According to Barna, "each of the participants is 'playing his own position'—that is, writing about the topic or subject he has studied, experienced, mastered and mentored about for years."

Blackaby, Henry & Richard. *Spiritual Leadership: Moving People on to God's Agenda*. Nashville: Broadman & Holman, 2001.

The authors of this book are very concerned about the subtle infiltration of secular leadership ideas into the world of Christian leadership. They believe many Christian leaders will not rise to the higher level of leadership possible because those leaders uncritically follow secular methods. Out of this concern, this book attempts to help leaders find true spiritual leadership principles.

Covey, Stephen. *The Seven Habits of Highly Effective People*. New York: Simon & Schuster, 1991.

Effective leaders must manage themselves well. This best-selling book presents 7 principles that can help leaders lead their own course successfully in life. An excellent resource for personal and interpersonal leadership.

Frye, John W. *Jesus the Pastor: Leading Others in the Character & Power of Christ*. Grand Rapids: Zondervan, 2000.

In this book, John Frye presents Jesus as the pastor's Pastor. Using the story of his own journey, the author encourages his fellow shepherds to return to the Lord Jesus as their number one pastoral mentor. The main idea of this book is that pastors (Jesus' under-shepherds) are to be like their Senior Pastor (Chief Shepherd) both in character and in ministry.

Getz, Gene A. *The Measure of a Man*. Ventura: Regal, 1974.

This book is an in-depth study of 20 characteristics or qualities that mark an effective leader in the church as outlined in 1 and 2 Timothy and Titus. Each chapter contains "A Personal Project" that is designed to apply those characteristics to one's life.

_____. *Paul: Living for the Call of Christ*. Nashville: Broadman & Holman, 2000.

This book examines the life and ministry of the apostle Paul. Chapter 7 "A Unique Destiny," chapter 10 "A Shepherd's Heart," and chapter 12 "Finishing the Race with Grace" are particularly helpful to understand Paul as a leader.

Hybels, Bill, *Who Are You When No One Is Looking: Choosing Consistency, Resisting Compromise*. Downers Grove: IVP, 1987.

The title of this book is a penetrating definition on character. A strong leader must be consistent even when no one is looking. In this book, the author deals with five character qualities such as courage, discipline, vision, endurance, and love.

_____. *Courageous Leadership*. Grand Rapids: Zondervan, 2002.

This is the latest book by Bill Hybels who has pastored America's most exciting church for nearly 30 years. In this important book, the author shares what he has learned about Christian leadership from his own experience as the top leader of Willow Creek. As the author says, "this is not a book on leadership theories, but rather on proven leadership practice."

London, H. B. and Neil B. Wiseman. *The Heart of a Great Pastor: How to Grow Strong and Thrive Wherever God Has Planted You*. Ventura: Regal, 1994.

This book helps pastors refocus on the ultimate purpose for their ministry. According to the authors, the greatness of a pastor is not measured by the size of his congregation but by the willingness of his heart. This book is like a "back to the basic" guide. It encourages pastors to recapture their calling and dream new dreams.

MacDonald, Gordon. *Ordering Your Private World*. Nashville: Thomas Nelson, 1985.

This is a classical work on self-management. It was translated into Korean long ago. In this book, MacDonald divides one's personal life into five sectors: motivations, use of time, wisdom and knowledge, spiritual strength, and restoration. And he urges the readers to invite Christ to each sector and let Him take control of it.

Malphurs, Aubrey. *The Dynamics of Church Leadership*. Grand Rapids: Baker, 1999.

This book is a part of "Ministry Dynamics for a New Century" series. Using the fictional story of a successful, older pastor mentoring a young, struggling peer, the author helps readers to understand various issues of church leadership such as personal character development, core values formation, and relationship building with staff and board. The last two chapters "Developing a Theology of Change," and "Developing a Theology of Culture" are especially helpful.

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

In this enduring work, leadership expert and bestselling author John Maxwell shares secrets of realizing the leadership potential within each person. The author firmly believes that leadership can be developed through discipleship and self-discipline.

_____. *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*. Nashville: Nelson, 1999.

In this book, the author maintains the key to activate and empower one's leadership ability is his/her character qualities. In his typical style, Maxwell gently guides readers through the process of learning the 21 leadership qualities with many interesting anecdotes and illustrations.

_____. *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team*. Nashville: Nelson, 2001.

In order to grow a church, a pastor must understand the concept of teamwork and utilize team players. This book helps the pastor develop strong teamwork by sharing the vital principles of team building. Very practical and easy to read.

Peterson, Eugene. *Working the Angles: The Shape of Pastoral Integrity*. Grand Rapids: Eerdmans, 1987.

Eugene Peterson is known as "the pastor's pastor." In this provocative book, Peterson challenges contemporary pastors to refuse the superficial, managerial and essentially secular styles of ministry and return to the basics such as prayer, scripture and spiritual direction that he calls "the angles". According to him, pastor's primary responsibility is to get the angles right rather than to work the lines (teaching, management, administration).

Sanders, J. Oswald. *Spiritual Leadership*. Chicago: Moody Press, 1980.

This is probably the most important book on the subject of Christian leadership. It emphasizes character, passion, and godliness, instead of functional skills and methods.

_____. *Dynamic Spiritual Leadership: Leading Like Paul*. Grand Rapids: Discovery House, 1999.

In this book, J. Oswald Sanders traces the life and ministry of the apostle Paul and draws leadership principles from it. According to him, Paul was a great leader who possessed the qualities such as a pioneering spirit, powerful communication skills, fervent prayer life, and wholehearted devotion to the Lord Jesus. However, Paul was not the ideal leader. Rather he was a leader with weaknesses just like ours. Because of that, Sanders argues, we find in Paul an inspiring and at the same time encouraging example of leadership.

Swindoll, Charles R. *Paul: A Man of Grace and Grit*. Nashville: Word, 2002.

This book is the sixth of a multi-volume series called “Great Lives from God’s Word.” In it, Swindoll explores Paul’s qualities that made the man great. Chapter 15 (“Leading as Paul Led”) and chapter 18 (“Dealing with the Critics as Paul Did”) have particular relevance to this thesis project.

CHAPTER TWO

CHARACTERISTICS PERTAINING TO SELF-LEADERSHIP

Self-leadership is an essential part of leadership. It can be compared to the foundation of a building. Just as the height of building depends on the firmness of its foundation, the height of leadership depends on the firmness of self-leadership. It is not difficult to imagine that any leader whose inner self is disordered would not be able to have wide and lasting influence on people. Not many will follow a leader whose inner spirit is sagging or whose character is flawed. Therefore, it should be the top priority of a leader to learn to lead himself/herself. As John Maxwell states, “the first person you lead is you.”¹ According to leadership expert Dee Hock, leaders should invest 50 percent of their time and ability in self-leadership: “It is management of self that should occupy 50 percent of our time and the best of our ability. And when we do that the ethical, moral, and spiritual elements of management are inescapable.”²

If a business leader is recommended to invest that much resource to self-leadership, how much more does a spiritual leader need to do? Every pastor who wants to

¹Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow* (Nashville: Nelson, 1999), 125.

²Dee Hock, “The Art of Chaordic Leadership,” *Leader to Leader* (Winter 2000), 22.

lead his church effectively should first pay full attention to it. Yet, as Bill Hybels points out, it is the most overlooked leadership challenge.³¹

The apostle Paul understood its importance. He knew it is a prerequisite to effective leadership (1 Cor. 11:25). So, he dealt with himself severely before he led others (1 Cor. 11:27). This writer believes it is one of Paul's strengths that made him great. In him, we see a leader whose inner self is strongly constituted. To use MacDonald's expression, Paul's private world was well ordered.³² One can clearly observe from the Bible that he demonstrated characteristics pertaining to self-leadership such as spiritual discipline, personal growth, and character development.

SELF-DISCIPLINE

Importance of Self-Discipline

There is an old Chinese saying that emphasizes the importance of self-discipline: "First and foremost, discipline yourself. Then manage your family properly. Only after that you will be able to rule the nation and even the world." Anyone who aspires to be a leader must take heed to this wise counsel.

Of course self-discipline is not easy. Hebrews 12:11 says, "No discipline seems pleasant at the time, but painful." Although the verse talks about divine discipline for God's sinning children, it can be applied to self-discipline. There are differences between the two but pain is inevitable in both cases. Since self-discipline involves "controlling of

³¹Hybels, *Courageous Leadership*, 182.

³²According to MacDonald, the private world is "where self-esteem is forged, where basic decisions about motives, values, and commitments are made, where we commune with our God." See, Gordon MacDonald, *Ordering Your Private World* (Nashville: Oliver Nelson, 1985), 7-8.

oneself, one's desires, actions, habits,"³³ oftentimes it is more difficult than the disciplines from without for it demands that one impose rigorous regulations on himself/herself.

However difficult it may be, an aspiring leader must subject himself/herself to the rigor of self-discipline. Through the process, he/she reaches to the level of personal maturity that is required of an effective leader. J. Oswald Sanders emphasizes the role of self-discipline as the following:

A leader is able to lead others only because he disciplined himself. The person does not know how to bow to discipline imposed from without, who does not know how to obey, will not make a good leader—nor will the one who has not learned to impose discipline within his own life. Those who scorn scripturally or legally constituted authority, or rebel against it, rarely qualify for high leadership positions.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.³⁴

Paul's Self-Discipline

Discipline of the Body

In order to discipline himself, the apostle Paul dealt with his bodily desires. In 1 Corinthians 9:25-27 Paul says;

Everyone who competes in the games goes into strict training. They do it to get the crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, *I beat my body and make it my slave* so that after I have preached to others, I myself will not be disqualified for the prize. (Italics this writer's)

³³David B. Guralnik, ed., *Webster's New World Dictionary of the American Language: Second College Edition* (New York: Prentice Hall Press, 1986), 1292.

³⁴Sanders, *Dynamic Spiritual Leadership*, 73.

Here Paul is not promoting asceticism. He does not regard the body as inherently evil. The fact that he uses the word “body”(σῶμα) instead of “flesh”(σάρξ) indicates his attitude here is not altogether negative.³⁵ Instead of viewing the body as his hostile opponent, Paul views it as “something which becomes a bad master, if it is not made to be a good servant.”³⁶ So he makes a great effort to subdue it.

The intensity with which Paul engaged in this battle is well expressed in his use of the verb “beat” in verse 27. The Greek word for “beat”(ὕπωπιάζω) literally means to strike under the eye.³⁷ In fighting with his bodily desires, Paul would give his body a black eye. His blows would give real “bruises.”

The purpose of this battle is to put his body into subjection (v. 27a). Instead of being mastered by his body, Paul wanted to master it. Instead of following his bodily appetites, he intended to lead them. He desired to make it serve his mission in the gospel. For that purpose he exercised rigorous self-restraint.

The final clause of verse 27 reveals Paul’s motivation for self-discipline. Paul feared he would be “disqualified for the prize” after he has preached to others. Disqualified for the prize does not mean losing one’s salvation or heavenly status. Considering his firm conviction in God’s unconditional love in Christ, it is certain that Paul is not talking about the issue of salvation here. What Paul worried about is the

³⁵According to James D.G.Dunn, Paul made a clear distinction between the words “body” and “flesh.” He states that “the spectrum of meaning for soma is for the most part morally neutral, whereas the spectrum of meaning for sarx is for the most part morally negative.” See Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 70-73.

³⁶Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (Edinburgh: T & T Clark, 1986), 197.

³⁷Gordon D. Fee, *The First Epistle to the Corinthians*. The New International Commentary on the New Testament (NICNT hereafter) (Grand Rapids: Eerdmans, 1987), 439.

possibility that he would be disqualified for the race, much less for the prize, because he has failed to meet the training requirements. David Lowery articulates its meaning:

Paul was competing well himself and had called many to join him (the word preached is *keryxas*, the noun form of which signified a herald who summoned contestants to a race), but that did not guarantee him a victorious finish. He held out the possibility that even he could be disqualified for the prize. The single Greek word translated by that phrase (*adokimos*) literally means “unapproved.” In other contexts it was applied to the unsaved. . . . Here Paul was not addressing the issue of salvation, nor for that matter was even the prize specifically in mind. Rather, he seemed concerned with continuance in the race. Like the brother who had indulged in immorality (1 Cor. 5:1-5), Paul’s life could be cut short by the disciplinary disapproval of God...Paul was concerned that some might not be able to say with him one day, “I have fought the good fight, I have finished the race” (2 Tim. 4:7), but would find themselves cut off in the midst of the contest by the disciplinary action of God.³⁸

In summary, Paul refused to give in to his bodily desires. Instead, he tried to lead them in order not to forfeit his leadership role in the gospel ministry. Because he has exercised a rigorous self-discipline of his body throughout his life, he was able to stay in the race as a leader.

Discipline of the Mind

Paul disciplined not only his body but also his mind. In 2 Corinthians 10:4-5, Paul writes about another battle that he is involved in.

The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

As the text clearly shows, this battle takes place in the thought life of man. Using military metaphor Paul suggests that it is every Christian’s mission to make worldly philosophy

³⁸David K. Lowery, “1 Corinthians,” in *The Bible Knowledge Commentary New Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1983), 525.

and human reasoning submissive to the lordship of Christ. As Philip E. Hughes points out, what Paul says in the text must have come with special force to the Corinthians who “breathed the Greek atmosphere of pride in human wisdom and philosophy.”³⁹ While the thinking of the redeemed ought to be entirely subjected to the obedience of Christ, it is not, unfortunately, entirely so in reality. One can imagine that some of the Corinthian believers wandered away from the truth and fell into sin through failure to make their every thought submissive to the lordship of Christ.

Although Paul’s statement in the text primarily describes his spiritual struggle with unregenerate intellectual system of this world, we can be certain that Paul wages similar battle against the same enemy in his own thought life. The enemy he confronts in the world often might sneak into his mind without notice. As Hughes describes lucidly, “the philosophies and sophistries of the ‘natural man’ frequently permitted to usurp a position of influence in the redeemed intellect.”⁴⁰

Paul understands the importance of the mind. He does not advocate a mindless emotionalism. He is convinced that the believer’s mind should be renewed in order for him/her to be transformed (Rom. 12:2). He exhorts the Philippian believers to keep their minds on “whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable” (Phil. 4:8), for he knows well that our thoughts produce conduct. Whether it is righteousness or sin, our conduct begins in the thought life. So he endeavors constantly to bring his thoughts under the control of Christ.

³⁹Philip E. Hughes, *The Second Epistle to the Corinthians: NICNT* (Grand Rapids: Eerdmans, 1962), 352.

⁴⁰*Ibid.*, 353.

PERSONAL GROWTH

Leadership and Growth

God expects growth of every Christian. The apostle Peter exhorts us to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18). In the Greek Testament the verse begins with the verb *αὐξάνετε* which is in the present tense imperative. It can be rendered as “keep on growing.” This means constant growth in the believer’s spiritual life is not an option but an imperative.

If God is concerned about the growth of ordinary believers, how much more is He concerned about that of leaders who should set an example for their followers. As a matter of fact we find direct exhortation for a leader in the Bible that they should continually grow. In 1 Timothy 4:14-15, Paul exhorted his spiritual son Timothy who was overseeing the church of Ephesus:

Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.

Timothy needed to develop his gift. He should devote himself to spiritual discipline (vv.7-8), exemplary lifestyle (v. 12), and teaching and preaching of the Word (v. 13). As a leader he should demonstrate his progress to everyone in the church.

However, giving an exhortation is not the only thing that God can do for the growth of a leader. Rather, He actively intervenes in the lives of great leaders for their growth. We can see it on many occasions from the Bible. Joseph’s life beautifully illustrates that. Before making him the Prime Minister of Egypt, God had put Joseph through a growth process. He allowed difficult people and awful situations in order to mature a young potential leader. Joseph had to undergo betrayal of his brothers, slavery

in a foreign country, sexual temptation, and a lonely prison experience. Even after his success, he had many things to learn such as forgiveness, humility, and simple trust in God's sovereign purpose.

Constant growth is a hallmark of leaders. It is true for both Christian and non-Christian leaders. After studying ninety top leaders from a variety of fields, leadership experts Warren Bennis and Burt Nanus share their discovery concerning the relationship between growth and leadership: "It is the capacity to develop and improve their skills that distinguishes leaders from their followers."⁴¹ Leaders should be lifetime learners. Christian leaders are not exceptions. They should strive for constant growth in cooperation with God's leading in order to maintain effective leadership.

Personal Growth in Paul's Life

Although the Bible does not explicitly describe the apostle Paul's growth, it is not difficult to notice. For example, we see Paul grew in his attitude toward life's difficult situations. In Philippians 4:12, Paul reveals what he learned over time: "I know what it is to be in need and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether in living in plenty or in want." Paul learned to be content whatever the material circumstances. The fact that Paul has learned something indicates he has experienced growth.

Another example of growth can be found in his dealing with John Mark. At an earlier day Paul refused to give Mark a second chance. Mark had bailed out during some rough going on their previous missionary journey. Paul's decision incurred a sharp

⁴¹Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge* (New York: Harper and Row, 1985), 59.

disagreement with Barnabas. As a result, Paul and Barnabas parted company (Acts 15:36-41); but later Paul accepted Mark as his coworker (Col. 4:10; Philem. 24). In his final letter Paul even asked Timothy to bring Mark to him: “Get Mark and bring him with you, because he is helpful to my ministry” (2 Timothy 4:11). Perhaps the reason for Paul’s change was because Mark had proven his usefulness to Paul after his initial failure. But there must be more to it. It seems that not just Mark but Paul had changed. As Gordon Fee points out, the change in his dealing with John Mark is a result of Paul’s largeness of character.⁴² It would not be improper to say that Paul has grown in his relational life.

Paul’s growth can also be found in his leadership ability. When he is first introduced as a teacher of the Antioch church, his name follows Barnabas (Acts 11:25-30). In fact his name appears last in the list of the church’s multiple leadership, while the name Barnabas appears first. In the Bible, the order of names is not without significance.⁴³ As Howard Marshall suggested, the reason Barnabas comes first is because he may have been regarded as the most important of the group.⁴⁴ However, during the first missionary journey, things changed. Luke puts Paul’s name before Barnabas (Acts 13:46). It implies that Paul became the key leader instead of Barnabas.

Perhaps the most important statement concerning Paul’s personal growth appears in his letter to the Philippians. In verses 12 through 14 of the third chapter, Paul declared his determination for continual progress:

⁴²Gordon Fee, *1 and 2 Timothy, Titus: New International Biblical Commentary* (Peabody, Mass: Hendrickson, 1988), 294.

⁴³We can see it when the Gospel writers list the names of 12 disciples: Of the twelve, Peter always comes first and Judas Iscariot always last.

⁴⁴I. Howard Marshall, *Acts: Tyndale New Testament Commentaries* (Grand Rapids: Eerdmans, 1980), 214.

Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

When Paul wrote this letter to the Philippians, he had been a Christian for about 30 years. He had won many spiritual battles and achieved much for Christ in that time. No doubt, he had grown much in those years, but he honestly confessed he had not “obtained all this,” nor was he yet “made perfect.” Even though he was already regarded as a spiritual giant by many, Paul made clear that he had not yet attained the goals stated in the previous verse. He could not be satisfied with his lustrous past, nor could he accept the status quo. For him there were always more heights to climb and more tracks to run. With holy discontent and amnesia, Paul actively pressed on toward the goals. With the enthusiasm and persistence of a runner, Paul pursued continuous spiritual growth. It is this passionate devotion to unceasing growth that makes him a great leader.

CHARACTER

Character, the Foundation of Leadership

The world we are living is an image-driven world. It tries to persuade people to believe that “image is everything.” Its plan seems to succeed. A great number of people are doing everything they can to enhance their outward appearance. The industries that promise to upgrade people’s image are booming. This world is doing incredibly well at turning people’s attention to the outer self, instead of the inner being. Chuck Swindoll bemoans today’s tendency of promoting the outer self, while totally neglecting our inner being:

As I wade through the success propaganda written today, again and again the focus of attention is on one's outer self—how smart I can appear, what a good impression I can make, how much I can own or how totally I can control or how fast I can be promoted or...or...or. Nothing I read—and I mean *nothing*—places emphasis on the heart, the inner being, the seed plot of our thoughts, motives, decisions.⁴⁵

However, God's focus of attention penetrates much deeper. As 1 Samuel 16:7 says, "Man looks at the outward appearance, but the Lord looks at the heart." From God's perspective nothing is more important than the heart because it is "where hope is born, where decisions are made, where commitment is strengthened, where truth is stored, mainly where *character* (the stuff that gives us depth and makes us wise) is formed."⁴⁶ No wonder the wise man of old challenges his readers: "Above all else, guard your heart, for it is the wellspring of life" (Prov. 4:23).

It is interesting that the above-mentioned statement in 1 Samuel 16:7 appears in the context of choosing Israel's future king. God rejected David's brother Eliab even though he was very impressive outwardly. The reason was simple. God must have seen something undesirable in his heart. Eventually David, the youngest of Jesse's sons who was the least likely candidate according to the world's standard was chosen. We can conclude from this incident that the heart is the criteria by which God chooses the leader. It in turn shows how important is the matter of character for leadership.

Character matters. It is your inner substance. It is who you are when no one is looking. It is much more important than one's talent or technical competence. It can generate genuine respect for leadership from the followers. Warren Bennis shares his insights on the importance of leaders' character:

⁴⁵Charles R. Swindoll, *The Quest For Character* (Portland, OR: Multnomah Press, 1988), 27.

⁴⁶*Ibid.*, 19.

In the leadership arena, character counts. I am not saying this casually. My convictions about character-based leadership come from years of studies, observations, and interviews with leaders and with the people near them. . . .I've never seen a person derailed from [leadership] positions for lack of technical competence. But I've seen lots of people derailed for lack of judgment and character.⁴⁷

Character is like bedrock that sustains leaders in times of crisis and stress. It will determine the lengths, widths, depths and heights of their influence. According to the survey done by Korea Research Institute of Church Growth, strong character and integrity is what Korean Christians want most from their pastors.⁴⁸ A leader with strong character will provide people with a concrete model that can shape their values, core beliefs, and morals. Without doubt character will motivate people to follow their leader. George Barna explains how crucial character is for effective leadership:

Character makes or breaks a leader, because it either does or does not provide people with a compelling reason to follow. Vision gets people's attention, makes them think, and gets them excited. But unless the leader has the character to support the vision, people will remain skeptical and seek alternatives. We have all learned—often through painful experiences—that if you want to figure out where a leader is likely take us, it is wiser to investigate his character than his public statements about future plans.⁴⁹

Paul, A Man of Character

The apostle Paul did not seem to have so called “leadership charisma.” Nor did he have any impressive credentials to speak of. But he had admirable Christian character. People were attracted to him because of the sheer force of his character. As J. Oswald

⁴⁷Warren Bennis, “The Character of Leadership,” in Michael Josephson and Wes Hanson, eds., *The Power of Character* (San Francisco: Jossey-Bass, 1988), 143-44.

⁴⁸Yong Jo Hah ed., *News and Current Issues for Christian Ministry*, April 2003 (Seoul: Tyrannus Publishing), 4.

⁴⁹Barna, *A Fish Out of Water: 9 Strategies to Maximize Your God-Given Leadership Potential* (Nashville: Integrity Publishers, 2002), 97.

Sanders says, “his qualities of character irresistibly lifted him above his colleagues and associates.”⁵⁰

What especially set Paul off as a man of character was his integrity? Just as in our days, there were leaders who had misled their followers with tricks and smooth talking in Paul’s day. But Paul was not like them. He did not allow his lips to betray his heart.

“Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God” (2 Cor. 2:17). As it is clear from his final charge to the elders of the Ephesian church, his life was transparent to all:

“You know how I lived the whole time I was with you, from the first day I came into the province of Aisa” (Acts 20:18). It is as though John Maxwell has Paul in mind when he describes a person with integrity.

A person with integrity does not have divided loyalties (that’s duplicity), nor is he or she merely pretending (that’s hypocrisy). People with integrity are “whole people”; they can be identified by their single-mindedness. People with integrity have nothing to hide and nothing to fear. Their lives are open books.⁵¹

The life of integrity was not automatic to Paul though. As a matter of fact Paul worked very hard at maintaining his own integrity. In his testimony to Felix the governor of Caesarea, Paul testified as the following: “So I strive always to keep my conscience clear before God and man” (Acts 24:16). To the apostle, the standard was so high that the earthly judgment did not matter. “I care very little if I am judged by you or by any human court; indeed, I do not even judge myself. My conscience is clear, but that does not make me innocent. It is the Lord who judged me” (1 Cor. 4:3-4). The apostle lived his life before God. That is why he was so bold when he appealed to God to testify of his moral

⁵⁰Sanders, *Dynamic Spiritual Leadership*, 46-7.

⁵¹Maxwell, *Developing the Leader Within You*, 36.

purity. “You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed” (1 Thess. 2:10).

One more thing that is worth mentioning about Paul’s character qualities is his courage. As Bill Hybels states, “courage is foundational to being a Christian.”⁵² His statement is certainly true. It takes courage to follow Christ in a hostile world. But courage is required not only for followership but also for leadership. Leading people for the sake of Christ demands great courage. Indeed courage is an indispensable quality of a leader. There would be numerous occasions for a leader to take a stand. Time and again, leaders are asked to make a courageous decision. Of course, pastors are not exceptions. A display of courage by a leader in times of challenge and controversy stiffens the spines of people. And it creates in them a desire to follow their leader.

The apostle Paul was such a courageous leader. His bravery is clearly seen in the incident where he attempted to confront the raging mob in Ephesus:

Soon the whole city was in uproar. The people seized Gaius and Aristarchus, Paul’s traveling companions from Macedonia, and rushed as one man into the theater. Paul wanted to appear before the crowd, but the disciples would not let him. Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater (Acts 19:29-31).

As it is evident from the above account, Paul had extraordinary physical courage. But behind his physical courage there was a moral impetus. The apostle wanted to do what was right in the eyes of God no matter what the cost was. Particularly in carrying out his sacred duty he was deterred neither by prospective suffering nor by present danger. Virtually nothing could stop him from accomplishing his God-given responsibility. Paul’s own statement in Acts 20:22-23 shows his inspiring moral courage.

⁵²Hybels, *Who You Are When No One's Looking: Choosing Consistency, Resisting Compromise* (Downers Grove: IVP, 1987), 21.

And now compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me (Acts 20:22-23).

That Paul wanted to do what was right in the eyes of God regardless of its cost is well illustrated in another episode where he confronted the apostle Peter. According to Galatians 2:11-14, Peter withdrew from the table fellowship with Gentile Christians when certain Jews “who belonged to the circumcision group” arrived because he was afraid of them. Paul could have allowed things to go by if he wanted to preserve his own comfort. But he couldn’t because the gospel of grace was at stake. So he opposed Peter “to his face.” It took tremendous courage for Paul who was still a newcomer to rebuke the great apostle Peter. Paul’s moral courage could overcome human intimidation.

However, Paul was no present day macho man who never admitted his weakness. To the contrary Paul was open and vulnerable. He did not try to hide his weaknesses. In his letters, we can find a great deal of openness and vulnerability in him. He freely shared his emotions such as grief, worry, and disappointment. And he even revealed that he had a so-called “thorn in the flesh” (2 Cor. 12:7). It may sound paradoxical but vulnerability is a sign of true courage. Only truly courageous people like Paul could be vulnerable.

Certainly Paul’s courage was not a reckless one. He was aware of danger and took precautions against it. Sometimes he was fearful and did not hide it. “I came to you in weakness and fear, and with much trembling” (1 Cor. 2:3). Paul was courageous not because he knew no fear but because he overcame it with the power of the Holy Spirit. J. Oswald Sanders’ explanation is very helpful:

A stolid indifference to danger is not a sign of true courage. The man who does not know fear cannot know courage. Paul knew fear, but he also knew that God had not given him a spirit of fear, but “a spirit of power” (2 Timothy 1:7).⁵³

⁵³Sanders, *Dynamic Spiritual Leadership*, 53.

Paul's Secret for Strong Character

It would be helpful to discover some factors that had contributed to the building of Paul's character. First, Paul took character very seriously. To him, the formation of Christian character was the first priority. He realized that it was God's ultimate purpose of our salvation. Romans 8:29-30 clearly reveals such realization of Paul:

For those God foreknew he also predestined *to be conformed to the likeness of his Son*, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

According to the above passage, God does not save us in order that we might go to heaven. Rather, He saves us in order that we might be more like Jesus. Since Paul understood this, he made it his goal to know Christ more intimately (Philippians 3:7-14). Above anything else, he wanted to reflect Christ's character in his life.

Second, Paul pursued the time of solitude where real depth of the inner man can be developed. In Galatians 1:16-17, Paul writes of his experience in solitude after his dramatic encounter with the risen Lord:

When God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man, nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

This autobiographical report informs us that Paul did not seek any human influence after his conversion. Nor did he rush immediately into his ministry unlike many of today's big-name converts. But rather he wisely sought the time to be alone and meditate. It was there that his inner self was transformed. Chuck Swindoll describes it.

Do the math and you come up with well over one thousand days unaccounted for in Saul's life. A thousand plus days he most likely spent alone. All alone. Thinking. Praying. Wrestling within. Listening to the Lord. If he had ever been addicted to popularity, he lost the urge to pursue it during those years in the desert.

If at one time he had become enamored with his own spiritual significance, that self-inflated pride melted away in the warmth of God's presence.⁵⁴

Third, Paul responded positively to sufferings. Although he was chosen by God as the primary apostle to the Gentiles, he did not live a trouble-free life. In fact, the magnitude of sufferings he had to endure was incredible. The pressure and pain he lived with was almost unbearable. Few leaders today would compare to Paul in their experience of sufferings. In 2 Corinthians 11:23-27, Paul lists what he has gone through:

I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles, in danger in the city, in danger in the country, in danger at sea, and in danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.

The variety and severity of the sufferings were truly remarkable. But even more remarkable was Paul's response to them. As Chuck Swindoll points out, Paul never once blamed God for his affliction.⁵⁵ He never complained or was angry about it. He never became bitter because of it. Instead, he received it as a part of his commitment to Christ and confidently trusted God to help him handle it. To him, suffering was not just an uninvited harmful intruder to his life. But rather it was like a drill sergeant who teaches him a hard lesson. Though it did not look good at the first sight, Paul was able to see its good side. He viewed it as an instrument that will achieve "an eternal glory" (2 Cor. 4:17).

⁵⁴Swindoll, *Paul; A Man of Grace and Grit* (Nashville: W Publishing Group, 2002), 52.

⁵⁵*Ibid.*, 237.

Because of his perspective, he was able to say; “Though outwardly we are wasting away, yet inwardly we are being renewed day by day” (2 Cor. 4:16).

Suffering cannot automatically achieve strong character. It can either make or break a person. The key is one’s response to it. If the response is positive, it results in building of one’s character. That is why James exhorts his readers to receive it joyfully:

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything (James 1:2-4).

A right response to suffering will make a right person. Since Paul consistently responded to it positively, he was able to develop a strong character.

SUMMARY AND CONCLUSION

In this chapter, some characteristics of the apostle Paul pertaining to his self-leadership are analyzed. We have looked at the areas of self-discipline, personal growth, and character. From our study, we have discovered that Paul was indeed a leader to himself. To borrow once again from MacDonald’s expression, Paul was a man whose private world was well organized. He was a great leader because his inner-self was in a great condition. He was able to lead from the inside out.

In a world where many people’s attention is paid to the outer-self, it becomes increasingly difficult for a leader to take a good care of his/her inner-self. However, we must not forget that God’s focus of attention is on our inner man not outward appearance. As we learn from the story of David, God can use a small country boy to slay the giant if his heart is right.

The BBFK is not a large Christian group, compared to other denominations or church groups. Many of its churches are struggling right now. Sometimes the pastors of the BBFK feel that they are up against the giant. But before feeling desperate, they need to refocus their attention to the most important part of them, the inner-self. If the pastors can properly organize their private world as the apostle Paul did, God will be able to use them. Therefore a great care must be taken to develop our inner-self. We all need to remember that one would become a true leader only if he/she can lead himself/herself.

CHAPTER THREE

CHARACTERISTICS PERTAINING TO INTERPERSONAL LEADERSHIP

Interpersonal relationship is one of the most important aspects of human life. It would not be an overstatement that the quality of our life depends upon the quality of our relationship with other people. Even if we succeed in all the other areas of life but fail in our relational life, we would never experience happiness because we are created as a relational being.⁵⁶ John Maxwell describes the importance of interpersonal relationship as follows: “The basis of life is people and how they relate to each other. Our success, fulfillment, and happiness depend upon our ability to relate effectively.”⁵⁷

The ability to relate effectively determines not only the effectiveness of our life but also the effectiveness of our leadership. The effective leader is the one who loves people and relates well with them. He/she never treats people as means but rather values them highly. Take Jesus Christ for example. He was definitely a relational leader. To borrow from Maxwell’s description, He was truly “a people person.” The reason He came to this earth was because of people. He lived with and died for people. He cared for

⁵⁶According to the creation account in Genesis 1 and 2, God created human beings as male and female. In fact, He felt incomplete after He created the first man, He actually said “it is not good for the man to be alone” (Gen. 2:18). This statement implies that interpersonal relationship is a vital part of good life from the beginning. As Karl Barth describes, “there is a radical rejection of the picture of man in isolation” in this saying. See Karl Barth, *Church Dogmatics: The Doctrine of Creation, Vol. III/2*. Translated by Harold Knight et. al. (Edinburgh: T & T Clark, 1960), 291.

⁵⁷Maxwell, *Be a People Person: Effective Leadership Through Effective Relationships* (Colorado Springs: Victor Books, 1994), 9.

people enough that He even touched a leper, which was a clear violation of Jewish ceremonial law. He was not the kind of leader who spends most of his time, sitting on the desk doing paper work. The following epigram, which reminds every paper-loving leader of the essence of Christian leadership, is certainly true: “Christ died for people not paper.” Because of people, Christ came to this earth and gave His life for ransom. The reason Christ became the greatest leader was because his love for people was the greatest. Like Christ, every Christian leader ought to live and give his life for people. People are the reason that the leader exists. Without people, there would be no need for leaders.

Interpersonal leadership is not just one aspect of leadership. It is in a sense the essence of leadership. According to Walter C. Wright, leadership is simply the relationship between the leader and his/her followers.⁵⁸ To him, it is interpersonal relationship that brings about change. John C. Bowling articulates this in the same vein. “Leadership is personal. It is relational, collective, and purposeful. Leadership has to do more with people than techniques and procedures. Getting along with and caring for others is at the heart of grace-full leadership.”⁵⁹ Therefore it is crucial that every Christian leader develops his/her people skill. In order to be effective as a leader, he/she should make a great effort to learn the art of interpersonal leadership.

In this chapter, this writer intends to look at four characteristics pertaining to interpersonal leadership found in the apostle Paul. Those four characteristics are grace, servant attitude, shepherd’s heart, and team building. In the opinion of this writer, this

⁵⁸Walter C. Wright Jr. *Relational Leadership: Servant Leadership That Can Bring About Growth Through Various Relationships* (Carlisle, Cumbria: Paternoster Press, 2000), 12.

⁵⁹John C. Bowling, *Grace-Full Leadership: Understanding the Heart of a Christian Leader* (Kansas City: Beacon Hill Press, 2000), 25.

interpersonal leadership skill is something that is especially needed among the BBFK pastors. Dr. Daniel W. Kim, who has served as pastor of the largest Bible Baptist church in Korea for over 40 years, basically agrees with this thought.⁶⁰

GRACE

Believing in God's Grace

The Meaning of the Word "Grace"

In English speaking areas, it is not hard to hear of people saying the word "grace." One can hear it from the lips of TV sports analysts as well as from various preachers on Sunday morning. Like many other English words, the meaning of the word is not unified. One would have to figure it out from the context because the word could mean different things in different situations. Webster's dictionary gives 11 definitions for the term.⁶¹ Here are some of the definitions listed under the term "grace"; 1. beauty or charm of form, composition, movement or expression; 2. an attractive quality, feature, manner, etc.; 3. any of the Graces; 4. a) a sense of what is right and proper, decency b) thoughtfulness toward others.

Theologically, however, it means "undeserved blessing freely bestowed on man by God."⁶² The Hebrew word *hen* and the Greek *χάρις* are two main biblical words

⁶⁰In my interview with him, Dr. Kim points out that many BBF pastors are unskillful in their interpersonal relationship. While they are very firm in their conviction of truth, he says, they tend to have difficulty in demonstrating the truth in love. Detailed analysis of the interview will be presented in Chapter 6 of this dissertation.

⁶¹Victoria Neufeldt and David B. Guralnik, ed., *Webster's New World College Dictionary*, 3rd Edition (New York: Simon Schuster, 1997), 584.

⁶²P. E. Hughes, "Grace," in *Evangelical Dictionary of Theology*. ed., Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 479.

translated to “grace.” Though the word can describe the whole of God’s activity toward man, it is most often associated with the idea of salvation in the New Testament.

Without doubt, Grace is the cardinal doctrine of Christianity. It distinguishes Christianity from all the other religions of the world. While every other religion offers a way to earn divine approval, Christianity dares to make God’s love unconditional. As Charles Ryrie states, “without grace Christianity is nothing.”⁶³

Paul, a Champion for Grace

The apostle Paul can rightly be called a champion for grace. No one has ever articulated the doctrine of grace better than Paul. It would not be an overstatement that he actually formulated the New Testament doctrine of grace, although the Lord Jesus Christ had often taught the concept of unmerited favor of God before him. Generally New Testament scholars agree that the idea of grace is largely a Pauline one. Even the popular author Philip Yancey expresses his indebtedness to Paul in the acknowledgement for his excellent treatise on grace.⁶⁴

Therefore, it is not surprising that nearly two-thirds (100 of 154) of the NT occurrences of *χάρις* are found in the Pauline letters.⁶⁵ The term is found in all thirteen of the Pauline letters and is heavily clustered in Romans (twenty-three times) and the

⁶³Charles C. Ryrie, *The Grace of God* (Chicago: Moody Press, 1963), 9.

⁶⁴Yancey states that he should thank the apostle Paul who “taught me everything I know about grace and gave me the outline to this book as well.” See, Philip Yancey, *What’s So Amazing About Grace?* (Grand Rapids: Zondervan, 1997), 7.

⁶⁵A. B. Luter Jr., “Grace,” in *Dictionary of Paul and His Letters* ed., Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid (Downers Grove: InterVarsity Press, 1993), 372.

Corinthian letters (eighteen times in 2 Cor.; ten times in 1 Cor.).⁶⁶ A. B. Luter Jr. well summarizes Paul's idea on the grace of God:

For Paul the grace of God encompasses a broad arena, reaching back to the grace of God's pretemporal electing purpose (Eph. 1:3-6) including his choice of a Jewish remnant (Rom 11:5-6). It embraces the actual offer of the gospel message which Paul can refer to as *charis* in place of (2 Cor. 4:15), or interchangeably with (Col 1:5-6), the term *euangelion* ("gospel"). But fundamentally, grace refers to a pivotal event, God's *eschatological deed* in Jesus Christ (so Bultmann, 289), as it is experienced in the present gift (*dorea/dorean*) of eschatological justification, which comes by divine grace and is appropriated by faith (Rom. 3:24; 4:4-5, 16). Believers continue to experience this grace in the ongoing work of sanctification in their lives (Rom. 5:2, 21; 6:1, 14, 15).⁶⁷

As a champion for grace, the apostle Paul stood for it. Whenever the doctrine of grace was threatened, he courageously faced the threat and fought for it. An excellent example can be found in the book of Galatians. When the group of legalists from Jerusalem came to the Galatian churches and pressured the people there to be circumcised for divine favor, Paul said he "did not give in to them for a moment, so that the truth of gospel might remain" with them (Gal. 2:5).

One of the reasons he so emphasized God's wonderful grace was because he had experienced it first hand. His unique personal experience of divine grace began from the moment of his dramatic conversion. Before he became a Christian, he had persecuted the church. He hated Christians so much that he "began ravaging the church; entering house after house and dragging off men and women, he would put them in prison" (Acts 8:3 NASB). According to his own description, he was "formerly blasphemer and a persecutor and a violent aggressor" (1 Tim. 1:12-13, NASB). Yet God showed him great mercy and

⁶⁶Ibid.

⁶⁷Ibid., 313.

revealed Himself to him in the risen Christ. To his amazement Paul was called to carry the name of Jesus “before the Gentiles and their kings and before the people of Israel” (Acts 9:15). He could not believe that he was chosen as God’s special instrument for the furtherance of the gospel. God’s grace was so wonderful that it literally laid hold of him. From the moment he encountered the risen Lord on the road to Damascus to his last hour in a dark Roman prison cell, he could neither forget nor ignore God’s incredible grace. Swindoll puts it in this way.

His message and his style . . . were also marked by grace. This one, himself claimed to be the least of all saints and the chief of all sinners, understood and explained grace better than any of his contemporaries. It isn’t difficult to understand why. He never got over his own gratitude as a recipient of it. God’s unmerited favor, his super-abounding grace, reached down to him in all his self-righteous zeal. Crushed his pride, drove him to his knees, softened his heart, and transformed this once-violent aggressor into a powerful spokesman for Christ. A man with that much grit needed that much grace. Not surprisingly, grace dominated Paul’s message and ministry to the final moment of his life.⁶⁸

Living God’s Grace

In His Life

Believing in grace is one thing, but living it is another. It is often observed that those who most strongly profess their belief in God’s grace actually deny it in a real life situation through rigidity and judgmental spirit. They may receive God’s grace but rarely express it. In other words, they have a hard time translating the vertical dimension of grace to the horizontal. To them grace is often an abstract concept that remains only in their head. However, grace must not be just a subject of theological debate, but rather it

⁶⁸Swindoll, *Paul; A Man of Grace and Grit*, XII-XIII.

ought to be lived out fully because, as Chuck Swindoll puts it, “grace received but unexpressed is dead grace.”⁶⁹

In the apostle Paul we see grace not only was received, but lived out to the fullest. As already mentioned, Paul beautifully articulated and courageously championed the doctrine of grace. But he did not stop there. Grace that enlightened his head warmed his heart as well. To him it was never an empty theory. But rather it was a transforming power that could revolutionize his life. The grace of God not only brought salvation but also taught him “to say ‘No’ to ungodliness and worldly passions and to live self-controlled, upright and godly life in this present age” (Titus 2:12). But that was not all. It encouraged him to live not only a morally upright life, but a joyful life as well. Because of God’s perfecting grace, he was able to rejoice even in the midst of a painful situation (2 Cor. 12:7-10). It seemed that he truly believed the transforming power of grace. That was why he greeted people with the following formula: “Grace and peace to you from God our Father.”⁷⁰ He wished other Christians might enjoy it in their lives too.

In His Leadership

Freedom

Grace that permeated Paul’s personal life also characterized his leadership. The fact that Paul led his followers with grace was evident in his commitment to guide them to freedom. As a spiritual leader he wanted his people to enjoy freedom which was in Christ. In his letter to Galatians, Paul exhorted them: “It is for freedom that Christ has set

⁶⁹Swindoll, *The Grace Awakening* (Dallas, TX: Word Publishing, 1990), 4.

⁷⁰This unique greeting appears in all thirteen of his epistles.

us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” (Gal. 5:1). He had no desire to harass or control them. He did not like to see them being burdened with a set of so-called “standards”.⁷¹ He never promoted legalism, hypocrisy, and joyless religion. To the contrary he proclaimed the gospel of grace that can liberate people.

It is very easy for Christian leaders to restrain others’ freedom by adding to their guilt. Rather than encouraging others to become what God made them to be, those leaders manipulate and/or intimidate their followers to conform to the image they themselves have made. In the name of religion, they dictate the lives of their followers. But Paul refused to do that. He wanted to help them find joy. Instead of controlling, Paul allowed the Lord freedom to direct their lives. Every Christian leader who is being tempted to become the lord of their followers should listen to the following exhortation of Paul:

For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living. You then why do you judge your brother? Or why do you look down on your brother? For we will all stand before God’s judgment seat. It is written: “As surely as I live,’ says the Lord, ‘every knee will bow before me; every tongue will confess to God.’” So then, each of us will give an account of himself to God (Rom. 14:9-12).

Tolerance

Tolerance was another mark of grace that one finds in Paul’s leadership. Of course, Paul did not tolerate everything. To the contrary he was very firm when the gospel of grace was at stake. He never tolerated the teaching of Judaisers or any other legalists for that matter. He even pronounced a curse on those who were preaching an “other gospel”:

⁷¹ Although there are not many BBFK churches that have written standards, some churches still pressure their members to conform to a set of external rules.

But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!” (Gal. 1:8-9)

Yet in nonessential matters of faith Paul was tolerant. He did not attempt to pronounce his verdict on every issue. Nor did he try to legalize every little thing. On matters such as keeping certain days and eating certain foods, Paul allowed each of his followers to decide for himself/herself (Rom. 14:5-6).

Paul would certainly be grieved if he saw “militant fundamentalists” fighting against one another for trivial things. He would not be pleased with evangelical Christians condemning one another because of their disagreement on so-called “boundary marker” issues.⁷² He would appeal for tolerance and peaceful resolution. In fact Paul exhorted Christians in Rome that they should “live at peace with everyone” if indeed it is possible, as far as it depends on them (Rom. 12:18).

Forgiveness

Forgiveness is an ultimate expression of grace. It shares many of the characteristics with grace. As Yancey beautifully states, forgiveness, like grace, has about it “the maddening quality of being undeserved, unmerited, unfair.”⁷³ One cannot think of God’s grace apart from His incredible forgiveness in Christ because “the gospel of grace

⁷²According to John Ortburg, evangelical Christians have some standards by which they can judge whether a person is in or outside of the camp. See Ortburg, *The Life You’ve Always Wanted* (Grand Rapids: Zondervan, 1997), 36-38.

⁷³Yancey, *What’s So Amazing About Grace?*, 88.

begins and ends with forgiveness.”⁷⁴ That is why Yancey allows five chapters for writing about forgiveness in his book on grace.

The apostle Paul was a forgiver. He did not hold grudges against those who had wronged him. Even if he was deserted by his followers just when they were really needed, Paul did not get bitter because of it: “At my first defense, no one came to my support, but everyone deserted me. May it not be held against them” (2 Tim. 4:16).

Again and again he exhorted his followers to forgive one another (2 Cor. 2:6-7; Eph. 4:32; Col. 3:13; etc.). The motivation for mutual forgiveness was their receiving of divine forgiveness in Christ. For Paul, it is an inevitable duty of Christians to extend forgiveness horizontally because of the vertical forgiveness they have already received. It is interesting that Paul uses the verb *χαρίζομαι* in the sense of “forgive.” As William Klassen suggests, Paul chose the verb because of its resonance with *χάρις*, “grace,” and its personal reference to people rather than to sin.⁷⁵ At any rate, it is extremely important for a Christian leader to emphasize mutual forgiveness in order to build the kind of loving community that can make an impact on the world.

One more thing that is worth mentioning about Paul’s forgiving leadership is his desire for restoration. Paul did not stop at simply forgiving someone’s wrong. He wanted to go further and restore him/her. As already mentioned, he gave a second chance to John Mark who had bailed out during some difficult time in his first missionary journey (Acts 13:13; 2 Tim. 4:11). He received a runaway slave Onesimus with Christian love and then encouraged Philemon, the slave’s former master, do the same (Philemon 8-22). He

⁷⁴Ibid., 90.

⁷⁵William Klassen, *The Forgiving Community* (Philadelphia: Westminster Press, 1966), 136-37.

instructed Galatians that they should gently restore someone who was caught in a sin (Gal. 6:1). He gave basically the same instruction to Thessalonians and his spiritual son Timothy (2 Thess. 3:14-15; 2 Tim. 2:25). As John Ortburg describes, our God is “the Lord of the second chance.” Since he has granted sinners like us second chance to live as God’s children, we must do the same to all who have failed.

Final Thoughts On Grace

Yancey in his book *What’s So Amazing About Grace?* introduces Gordon MacDonald’s insightful remarks:

The world can do almost anything as well as or better than the church. . . . You need not be a Christian to build houses, feed the hungry, or heal the sick. There is only one thing the world cannot do. It cannot offer grace.⁷⁶

MacDonald’s words can certainly be applied to Christian leadership. If there is only one thing that worldly leadership cannot do, it can not offer grace.

It is sad that many pastors become graceless pastors in their desire for control, power, and quick success. They are losing unique quality of Christian leadership without even knowing it. They are forfeiting an opportunity to excel their counterfeit in the world by not ministering grace. Being afraid of risks accompany to grace-full leadership, they play safe. Thereby they are diminishing their effectiveness as spiritual leaders.

Spurgeon’s warning is very relevant to them: “When a preacher is poor in grace, any lasting good which may be the result of his ministry, will usually be feeble and utterly out of proportion with what might have been expected.”⁷⁷

⁷⁶Yancey, *What’s So Amazing About Grace?*, 15.

⁷⁷Charles Haddon Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan Publishing House, 1954), 8.

The BBFK pastors are not exceptions to this. As a matter of fact, grace is one ingredient where they are most vulnerable. Mike Ivey, who has been a missionary to Korea for about 15 years, suggests that grace is conspicuously lacking in the BBFK pastors' leadership.⁷⁸ In his opinion, this is probably the weakest area of their leadership. The students of Bible Baptist Theological Seminary (BBTS hereafter) would agree with that.⁷⁹

In this graceless society, people are desperately looking for grace. They are looking for someone who accepts their unique individuality, forgives their wrongs, and liberates their enslaved mind and heart. More than ever, it is time for Christian leaders to minister grace to the people.

Now, before moving to the next section, it is fitting to consider some practical guidelines that can help one become a leader of grace. The following guidelines are from the outline of this writer's lecture notes:⁸⁰

1. Be sensitive to God's daily grace and enjoy every bit of it.
2. Never forget that you, just like your people, are a forgiven sinner.
3. Pursue godliness ahead of rightness.
4. Focus your attention to people's inner condition rather than their external.
5. Distinguish the nonessential from the essential and be generous in nonessential matters.
6. View diversity not as a threat but as God's gift to your church.
7. Give up the role of the lord and allow the true Lord freedom to guide each individual according to his/her unique personality.
8. Do not think in terms of "black and white" logic.
9. Be careful with your words: Restrain yourself from using provocative and/or extreme languages.
10. Forgive quickly and repeatedly: Ask the Lord to deal with your bitterness.

⁷⁸Michael Ivey: From a private interview held in June 22, 2003.

⁷⁹Twenty-eight seminary students responded to this survey.

⁸⁰Jae K. Lee, *Grace; A Quiet Revolution* (unpublished lecture notes, 2000). This writer was invited to give a lecture on the subject of grace to a group of BBFK Pastors on April 22, 2001. The lecture was very well received.

SERVANT ATTITUDE

Servanthood: The Essence of Biblical Leadership

Living in a Selfish Age

These days, the English word “servant” has become a forgotten word. It disappears from daily conversations of modern people. It conjures up the image of mistreated and ignorant African slaves. Chuck Swindoll vividly describes the mental image of many people when they hear this word:

Washing around in my head was a caricature of a pathetic creature virtually without will or purpose in life . . . bent over, crushed in spirit, lacking self-esteem, soiled, wrinkled, and weary. You know, sort of human mule who, with a sigh, shuffles and trudges down the long rows of life.⁸¹

The servant described above does not exist today, at least in America and in many civilized countries including Korea. We should thank the Lord for it. We must not allow this kind of mistreatment and violation of human dignity.

While we rejoice in the disappearance of servant slaves, we ought to be concerned with the disappearance of men and women who have a heart of servant. Living in an age of unprecedented selfishness, more and more people are losing a genuine interest in the welfare of others. Without even knowing it, people are losing the art of unselfish living. They have little idea on how to serve others.

Sadly, Christians do not differ very much in this regard. Influenced by consumer mentality, many Christians seek a place where they can be served well.⁸² They replace wholesale commitment to the cause of Christ with superficial ritualism. What they want

⁸¹Swindoll, *Improving Your Serve: The Art of Unselfish Living* (Waco, TX: Word Publishing, 1981), 15.

⁸²This is why many big churches in Korea are getting bigger. It is well known that such churches are growing mainly by transfer, not by conversion.

is “decaffeinated Christianity.” They want to keep the taste and smell of Christianity but they do not want their religion awaking them in the middle of night. The following sarcastic remarks of Wilbur Rees acutely capture their spirit:

I would like to buy \$3 worth of God, please, not enough to explode my soul or disturb my sleep, but just enough to equal a cup of warm milk or a snooze in the sunshine. I don't want enough of Him to make me love a black man or pick beets with a migrant. I want ecstasy, not transformation; I want the warmth of the womb, not a new birth. I want a pound of the Eternal in a paper sack. I would like to buy \$3 worth of God, please.⁸³

Leader, According to Jesus

Being a servant leader is certainly a challenge in this selfish age. However, serving is the only way to become a leader according to Jesus. As it has already been pointed out, Jesus is the greatest leader that has ever lived on this earth. Numerous books have been written to understand His leadership principles. Yet Jesus did not say much about leadership. In fact we find in the Bible only one simple statement of Jesus about the definition of leadership. And it has to do with being a servant:

You know that those who are regarded as rulers of the Gentiles lord it over them and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Mk. 10:42-45).

Notice that service is the only criteria by which biblical leadership is distinguished from secular one: The latter is characterized by power, but the former is characterized by service. According to Jesus, you are not a true Christian leader if you do not serve. As

⁸³Wilbur Rees, “\$3.00 Worth of God,” in *When I Relax I Feel Guilty* by Tim Hansel (Elgin, IL: David C. Cook Publishing Co., 1979), 49.

Laurie Beth Jones puts, “the principle of service is what separates true leaders from glory seekers.”⁸⁴

Another thing that can be gleaned from this statement is that the size of service determines the size of influence. Jesus says that “whoever wants to be *first* must be *slave of all*.” The greatness of leader is to be measured not by the number of people who serve him/her but by the number of people whom he/she serves.

It is significant that Jesus takes Himself as an example in describing true leadership. The secret of His leadership lies in the kind of service He gave to His followers. He became the greatest leader not by demonstrating His terrifying power but by humbly serving with love (cf. Jn. 13:1-20). Becoming a Servant of all was the mission of the Almighty. And when this mission was completed, God made Him the greatest leader of all time. Every Christian leader ought to meditate on it: Service, not display of power was the mission of the greatest leader. Laurie Jones beautifully describes how Jesus served people:

Some people are shocked at the inference that God serves us. Yet this man who represented God—who was imbued all the power of God—walked up to people and asked, “How can I help you?” If they wanted to see, he opened their eyes. If they wanted to walk, he let them walk. If they wanted a daughter brought back to life, he brought their daughter back to life. If they wanted wine, he gave them wine. If they wanted bread, he gave them bread. Even when they wanted him dead, he died. He did all of these things without fight, all because he was coming from one power: love. To love is to serve. And God is love.⁸⁵

⁸⁴Laurie Beth Jones, *Jesus CEO*, 250.

⁸⁵*Ibid.*, 250-51.

Paul's Secret for Strong Character

It would be helpful to discover some factors that had contributed to the building of Paul's character. First, Paul took character very seriously. To him, the formation of Christian character was the first priority. He realized that it was God's ultimate purpose of our salvation. Romans 8:29-30 clearly reveals such realization of Paul:

For those God foreknew he also predestined *to be conformed to the likeness of his Son*, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

According to the above passage, God does not save us in order that we might go to heaven. Rather, He saves us in order that we might be more like Jesus. Since Paul understood this, he made it his goal to know Christ more intimately (Philippians 3:7-14). Above anything else, he wanted to reflect Christ's character in his life.

Second, Paul pursued the time of solitude where real depth of the inner man can be developed. In Galatians 1:16-17, Paul writes of his experience in solitude after his dramatic encounter with the risen Lord:

When God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man, nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

This autobiographical report informs us that Paul did not seek any human influence after his conversion. Nor did he rush immediately into his ministry unlike many of today's big-name converts. But rather he wisely sought the time to be alone and meditate. It was there that his inner self was transformed. Chuck Swindoll describes it.

Do the math and you come up with well over one thousand days unaccounted for in Saul's life. A thousand plus days he most likely spent alone. All alone. Thinking. Praying. Wrestling within. Listening to the Lord. If he had ever been addicted to popularity, he lost the urge to pursue it during those years in the desert.

If at one time he had become enamored with his own spiritual significance, that self-inflated pride melted away in the warmth of God's presence.⁵⁴

Third, Paul responded positively to sufferings. Although he was chosen by God as the primary apostle to the Gentiles, he did not live a trouble-free life. In fact, the magnitude of sufferings he had to endure was incredible. The pressure and pain he lived with was almost unbearable. Few leaders today would compare to Paul in their experience of sufferings. In 2 Corinthians 11:23-27, Paul lists what he has gone through:

I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles, in danger in the city, in danger in the country, in danger at sea, and in danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.

The variety and severity of the sufferings were truly remarkable. But even more remarkable was Paul's response to them. As Chuck Swindoll points out, Paul never once blamed God for his affliction.⁵⁵ He never complained or was angry about it. He never became bitter because of it. Instead, he received it as a part of his commitment to Christ and confidently trusted God to help him handle it. To him, suffering was not just an uninvited harmful intruder to his life. But rather it was like a drill sergeant who teaches him a hard lesson. Though it did not look good at the first sight, Paul was able to see its good side. He viewed it as an instrument that will achieve "an eternal glory" (2 Cor. 4:17).

⁵⁴Swindoll, *Paul; A Man of Grace and Grit* (Nashville: W Publishing Group, 2002), 52.

⁵⁵*Ibid.*, 237.

Because of his perspective, he was able to say; “Though outwardly we are wasting away, yet inwardly we are being renewed day by day” (2 Cor. 4:16).

Suffering cannot automatically achieve strong character. It can either make or break a person. The key is one’s response to it. If the response is positive, it results in building of one’s character. That is why James exhorts his readers to receive it joyfully:

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything (James 1:2-4).

A right response to suffering will make a right person. Since Paul consistently responded to it positively, he was able to develop a strong character.

SUMMARY AND CONCLUSION

In this chapter, some characteristics of the apostle Paul pertaining to his self-leadership are analyzed. We have looked at the areas of self-discipline, personal growth, and character. From our study, we have discovered that Paul was indeed a leader to himself. To borrow once again from MacDonald’s expression, Paul was a man whose private world was well organized. He was a great leader because his inner-self was in a great condition. He was able to lead from the inside out.

In a world where many people’s attention is paid to the outer-self, it becomes increasingly difficult for a leader to take a good care of his/her inner-self. However, we must not forget that God’s focus of attention is on our inner man not outward appearance. As we learn from the story of David, God can use a small country boy to slay the giant if his heart is right.

The BBFK is not a large Christian group, compared to other denominations or church groups. Many of its churches are struggling right now. Sometimes the pastors of the BBFK feel that they are up against the giant. But before feeling desperate, they need to refocus their attention to the most important part of them, the inner-self. If the pastors can properly organize their private world as the apostle Paul did, God will be able to use them. Therefore a great care must be taken to develop our inner-self. We all need to remember that one would become a true leader only if he/she can lead himself/herself.

CHAPTER THREE

CHARACTERISTICS PERTAINING TO INTERPERSONAL LEADERSHIP

Interpersonal relationship is one of the most important aspects of human life. It would not be an overstatement that the quality of our life depends upon the quality of our relationship with other people. Even if we succeed in all the other areas of life but fail in our relational life, we would never experience happiness because we are created as a relational being.⁵⁶ John Maxwell describes the importance of interpersonal relationship as follows: “The basis of life is people and how they relate to each other. Our success, fulfillment, and happiness depend upon our ability to relate effectively.”⁵⁷

The ability to relate effectively determines not only the effectiveness of our life but also the effectiveness of our leadership. The effective leader is the one who loves people and relates well with them. He/she never treats people as means but rather values them highly. Take Jesus Christ for example. He was definitely a relational leader. To borrow from Maxwell’s description, He was truly “a people person.” The reason He came to this earth was because of people. He lived with and died for people. He cared for

⁵⁶According to the creation account in Genesis 1 and 2, God created human beings as male and female. In fact, He felt incomplete after He created the first man, He actually said “it is not good for the man to be alone” (Gen. 2:18). This statement implies that interpersonal relationship is a vital part of good life from the beginning. As Karl Barth describes, “there is a radical rejection of the picture of man in isolation” in this saying. See Karl Barth, *Church Dogmatics: The Doctrine of Creation, Vol. III/2*. Translated by Harold Knight et. al. (Edinburgh: T & T Clark, 1960), 291.

⁵⁷Maxwell, *Be a People Person: Effective Leadership Through Effective Relationships* (Colorado Springs: Victor Books, 1994), 9.

people enough that He even touched a leper, which was a clear violation of Jewish ceremonial law. He was not the kind of leader who spends most of his time, sitting on the desk doing paper work. The following epigram, which reminds every paper-loving leader of the essence of Christian leadership, is certainly true: “Christ died for people not paper.” Because of people, Christ came to this earth and gave His life for ransom. The reason Christ became the greatest leader was because his love for people was the greatest. Like Christ, every Christian leader ought to live and give his life for people. People are the reason that the leader exists. Without people, there would be no need for leaders.

Interpersonal leadership is not just one aspect of leadership. It is in a sense the essence of leadership. According to Walter C. Wright, leadership is simply the relationship between the leader and his/her followers.⁵⁸ To him, it is interpersonal relationship that brings about change. John C. Bowling articulates this in the same vein. “Leadership is personal. It is relational, collective, and purposeful. Leadership has to do more with people than techniques and procedures. Getting along with and caring for others is at the heart of grace-full leadership.”⁵⁹ Therefore it is crucial that every Christian leader develops his/her people skill. In order to be effective as a leader, he/she should make a great effort to learn the art of interpersonal leadership.

In this chapter, this writer intends to look at four characteristics pertaining to interpersonal leadership found in the apostle Paul. Those four characteristics are grace, servant attitude, shepherd’s heart, and team building. In the opinion of this writer, this

⁵⁸Walter C. Wright Jr. *Relational Leadership: Servant Leadership That Can Bring About Growth Through Various Relationship* (Carlisle, Cumbria: Paternoster Press, 2000), 12.

⁵⁹John C. Bowling, *Grace-Full Leadership: Understanding the Heart of a Christian Leader* (Kansas City: Beacon Hill Press, 2000), 25.

interpersonal leadership skill is something that is especially needed among the BBFK pastors. Dr. Daniel W. Kim, who has served as pastor of the largest Bible Baptist church in Korea for over 40 years, basically agrees with this thought.⁶⁰

GRACE

Believing in God's Grace

The Meaning of the Word "Grace"

In English speaking areas, it is not hard to hear of people saying the word "grace." One can hear it from the lips of TV sports analysts as well as from various preachers on Sunday morning. Like many other English words, the meaning of the word is not unified. One would have to figure it out from the context because the word could mean different things in different situations. Webster's dictionary gives 11 definitions for the term.⁶¹ Here are some of the definitions listed under the term "grace"; 1. beauty or charm of form, composition, movement or expression; 2. an attractive quality, feature, manner, etc.; 3. any of the Graces; 4. a) a sense of what is right and proper, decency b) thoughtfulness toward others.

Theologically, however, it means "undeserved blessing freely bestowed on man by God."⁶² The Hebrew word *hen* and the Greek *χάρις* are two main biblical words

⁶⁰In my interview with him, Dr. Kim points out that many BBF pastors are unskillful in their interpersonal relationship. While they are very firm in their conviction of truth, he says, they tend to have difficulty in demonstrating the truth in love. Detailed analysis of the interview will be presented in Chapter 6 of this dissertation.

⁶¹Victoria Neufeldt and David B. Guralnik, ed., *Webster's New World College Dictionary*, 3rd Edition (New York: Simon Schuster, 1997), 584.

⁶²P. E. Hughes, "Grace," in *Evangelical Dictionary of Theology*. ed., Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 479.

translated to “grace.” Though the word can describe the whole of God’s activity toward man, it is most often associated with the idea of salvation in the New Testament.

Without doubt, Grace is the cardinal doctrine of Christianity. It distinguishes Christianity from all the other religions of the world. While every other religion offers a way to earn divine approval, Christianity dares to make God’s love unconditional. As Charles Ryrie states, “without grace Christianity is nothing.”⁶³

Paul, a Champion for Grace

The apostle Paul can rightly be called a champion for grace. No one has ever articulated the doctrine of grace better than Paul. It would not be an overstatement that he actually formulated the New Testament doctrine of grace, although the Lord Jesus Christ had often taught the concept of unmerited favor of God before him. Generally New Testament scholars agree that the idea of grace is largely a Pauline one. Even the popular author Philip Yancey expresses his indebtedness to Paul in the acknowledgement for his excellent treatise on grace.⁶⁴

Therefore, it is not surprising that nearly two-thirds (100 of 154) of the NT occurrences of *χάρις* are found in the Pauline letters.⁶⁵ The term is found in all thirteen of the Pauline letters and is heavily clustered in Romans (twenty-three times) and the

⁶³Charles C. Ryrie, *The Grace of God* (Chicago: Moody Press, 1963), 9.

⁶⁴Yancey states that he should thank the apostle Paul who “taught me everything I know about grace and gave me the outline to this book as well.” See, Philip Yancey, *What’s So Amazing About Grace?* (Grand Rapids: Zondervan, 1997), 7.

⁶⁵A. B. Luter Jr., “Grace,” in *Dictionary of Paul and His Letters* ed., Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid (Downers Grove: InterVarsity Press, 1993), 372.

Corinthian letters (eighteen times in 2 Cor.; ten times in 1 Cor.).⁶⁶ A. B. Luter Jr. well summarizes Paul's idea on the grace of God:

For Paul the grace of God encompasses a broad arena, reaching back to the grace of God's pretemporal electing purpose (Eph. 1:3-6) including his choice of a Jewish remnant (Rom 11:5-6). It embraces the actual offer of the gospel message which Paul can refer to as *charis* in place of (2 Cor. 4:15), or interchangeably with (Col 1:5-6), the term *euangelion* ("gospel"). But fundamentally, grace refers to a pivotal event, God's *eschatological deed* in Jesus Christ (so Bultmann, 289), as it is experienced in the present gift (*dorea/dorean*) of eschatological justification, which comes by divine grace and is appropriated by faith (Rom. 3:24; 4:4-5, 16). Believers continue to experience this grace in the ongoing work of sanctification in their lives (Rom. 5:2, 21; 6:1, 14, 15).⁶⁷

As a champion for grace, the apostle Paul stood for it. Whenever the doctrine of grace was threatened, he courageously faced the threat and fought for it. An excellent example can be found in the book of Galatians. When the group of legalists from Jerusalem came to the Galatian churches and pressured the people there to be circumcised for divine favor, Paul said he "did not give in to them for a moment, so that the truth of gospel might remain" with them (Gal. 2:5).

One of the reasons he so emphasized God's wonderful grace was because he had experienced it first hand. His unique personal experience of divine grace began from the moment of his dramatic conversion. Before he became a Christian, he had persecuted the church. He hated Christians so much that he "began ravaging the church; entering house after house and dragging off men and women, he would put them in prison" (Acts 8:3 NASB). According to his own description, he was "formerly blasphemer and a persecutor and a violent aggressor" (1 Tim. 1:12-13, NASB). Yet God showed him great mercy and

⁶⁶Ibid.

⁶⁷Ibid., 313.

revealed Himself to him in the risen Christ. To his amazement Paul was called to carry the name of Jesus “before the Gentiles and their kings and before the people of Israel” (Acts 9:15). He could not believe that he was chosen as God’s special instrument for the furtherance of the gospel. God’s grace was so wonderful that it literally laid hold of him. From the moment he encountered the risen Lord on the road to Damascus to his last hour in a dark Roman prison cell, he could neither forget nor ignore God’s incredible grace. Swindoll puts it in this way.

His message and his style . . . were also marked by grace. This one, himself claimed to be the least of all saints and the chief of all sinners, understood and explained grace better than any of his contemporaries. It isn’t difficult to understand why. He never got over his own gratitude as a recipient of it. God’s unmerited favor, his super-abounding grace, reached down to him in all his self-righteous zeal. Crushed his pride, drove him to his knees, softened his heart, and transformed this once-violent aggressor into a powerful spokesman for Christ. A man with that much grit needed that much grace. Not surprisingly, grace dominated Paul’s message and ministry to the final moment of his life.⁶⁸

Living God’s Grace

In His Life

Believing in grace is one thing, but living it is another. It is often observed that those who most strongly profess their belief in God’s grace actually deny it in a real life situation through rigidity and judgmental spirit. They may receive God’s grace but rarely express it. In other words, they have a hard time translating the vertical dimension of grace to the horizontal. To them grace is often an abstract concept that remains only in their head. However, grace must not be just a subject of theological debate, but rather it

⁶⁸Swindoll, *Paul; A Man of Grace and Grit*, XII-XIII.

ought to be lived out fully because, as Chuck Swindoll puts it, “grace received but unexpressed is dead grace.”⁶⁹

In the apostle Paul we see grace not only was received, but lived out to the fullest. As already mentioned, Paul beautifully articulated and courageously championed the doctrine of grace. But he did not stop there. Grace that enlightened his head warmed his heart as well. To him it was never an empty theory. But rather it was a transforming power that could revolutionize his life. The grace of God not only brought salvation but also taught him “to say ‘No’ to ungodliness and worldly passions and to live self-controlled, upright and godly life in this present age” (Titus 2:12). But that was not all. It encouraged him to live not only a morally upright life, but a joyful life as well. Because of God’s perfecting grace, he was able to rejoice even in the midst of a painful situation (2 Cor. 12:7-10). It seemed that he truly believed the transforming power of grace. That was why he greeted people with the following formula: “Grace and peace to you from God our Father.”⁷⁰ He wished other Christians might enjoy it in their lives too.

In His Leadership

Freedom

Grace that permeated Paul’s personal life also characterized his leadership. The fact that Paul led his followers with grace was evident in his commitment to guide them to freedom. As a spiritual leader he wanted his people to enjoy freedom which was in Christ. In his letter to Galatians, Paul exhorted them: “It is for freedom that Christ has set

⁶⁹Swindoll, *The Grace Awakening* (Dallas, TX: Word Publishing, 1990), 4.

⁷⁰This unique greeting appears in all thirteen of his epistles.

us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” (Gal. 5:1). He had no desire to harass or control them. He did not like to see them being burdened with a set of so-called “standards”.⁷¹ He never promoted legalism, hypocrisy, and joyless religion. To the contrary he proclaimed the gospel of grace that can liberate people.

It is very easy for Christian leaders to restrain others’ freedom by adding to their guilt. Rather than encouraging others to become what God made them to be, those leaders manipulate and/or intimidate their followers to conform to the image they themselves have made. In the name of religion, they dictate the lives of their followers. But Paul refused to do that. He wanted to help them find joy. Instead of controlling, Paul allowed the Lord freedom to direct their lives. Every Christian leader who is being tempted to become the lord of their followers should listen to the following exhortation of Paul:

For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living. You then why do you judge your brother? Or why do you look down on your brother? For we will all stand before God’s judgment seat. It is written: “‘As surely as I live,’ says the Lord, ‘every knee will bow before me; every tongue will confess to God.’” So then, each of us will give an account of himself to God (Rom. 14:9-12).

Tolerance

Tolerance was another mark of grace that one finds in Paul’s leadership. Of course, Paul did not tolerate everything. To the contrary he was very firm when the gospel of grace was at stake. He never tolerated the teaching of Judaisers or any other legalists for that matter. He even pronounced a curse on those who were preaching an “other gospel”:

⁷¹Although there are not many BBFK churches that have written standards, some churches still pressure their members to conform to a set of external rules.

But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!” (Gal. 1:8-9)

Yet in nonessential matters of faith Paul was tolerant. He did not attempt to pronounce his verdict on every issue. Nor did he try to legalize every little thing. On matters such as keeping certain days and eating certain foods, Paul allowed each of his followers to decide for himself/herself (Rom. 14:5-6).

Paul would certainly be grieved if he saw “militant fundamentalists” fighting against one another for trivial things. He would not be pleased with evangelical Christians condemning one another because of their disagreement on so-called “boundary marker” issues.⁷² He would appeal for tolerance and peaceful resolution. In fact Paul exhorted Christians in Rome that they should “live at peace with everyone” if indeed it is possible, as far as it depends on them (Rom. 12:18).

Forgiveness

Forgiveness is an ultimate expression of grace. It shares many of the characteristics with grace. As Yancey beautifully states, forgiveness, like grace, has about it “the maddening quality of being undeserved, unmerited, unfair.”⁷³ One cannot think of God’s grace apart from His incredible forgiveness in Christ because “the gospel of grace

⁷²According to John Ortburg, evangelical Christians have some standards by which they can judge whether a person is in or outside of the camp. See Ortburg, *The Life You’ve Always Wanted* (Grand Rapids: Zondervan, 1997), 36-38.

⁷³Yancey, *What’s So Amazing About Grace?*, 88.

begins and ends with forgiveness.”⁷⁴ That is why Yancey allows five chapters for writing about forgiveness in his book on grace.

The apostle Paul was a forgiver. He did not hold grudges against those who had wronged him. Even if he was deserted by his followers just when they were really needed, Paul did not get bitter because of it: “At my first defense, no one came to my support, but everyone deserted me. May it not be held against them” (2 Tim. 4:16).

Again and again he exhorted his followers to forgive one another (2 Cor. 2:6-7; Eph. 4:32; Col. 3:13; etc.). The motivation for mutual forgiveness was their receiving of divine forgiveness in Christ. For Paul, it is an inevitable duty of Christians to extend forgiveness horizontally because of the vertical forgiveness they have already received. It is interesting that Paul uses the verb *χαρίζομαι* in the sense of “forgive.” As William Klassen suggests, Paul chose the verb because of its resonance with *χάρις*, “grace,” and its personal reference to people rather than to sin.⁷⁵ At any rate, it is extremely important for a Christian leader to emphasize mutual forgiveness in order to build the kind of loving community that can make an impact on the world.

One more thing that is worth mentioning about Paul’s forgiving leadership is his desire for restoration. Paul did not stop at simply forgiving someone’s wrong. He wanted to go further and restore him/her. As already mentioned, he gave a second chance to John Mark who had bailed out during some difficult time in his first missionary journey (Acts 13:13; 2 Tim. 4:11). He received a runaway slave Onesimus with Christian love and then encouraged Philemon, the slave’s former master, do the same (Philemon 8-22). He

⁷⁴Ibid., 90.

⁷⁵William Klassen, *The Forgiving Community* (Philadelphia: Westminster Press, 1966), 136-37.

instructed Galatians that they should gently restore someone who was caught in a sin (Gal. 6:1). He gave basically the same instruction to Thessalonians and his spiritual son Timothy (2 Thess. 3:14-15; 2 Tim. 2:25). As John Ortburg describes, our God is “the Lord of the second chance.” Since he has granted sinners like us second chance to live as God’s children, we must do the same to all who have failed.

Final Thoughts On Grace

Yancey in his book *What’s So Amazing About Grace?* introduces Gordon MacDonald’s insightful remarks:

The world can do almost anything as well as or better than the church. . . . You need not be a Christian to build houses, feed the hungry, or heal the sick. There is only one thing the world cannot do. It cannot offer grace.⁷⁶

MacDonald’s words can certainly be applied to Christian leadership. If there is only one thing that worldly leadership cannot do, it can not offer grace.

It is sad that many pastors become graceless pastors in their desire for control, power, and quick success. They are losing unique quality of Christian leadership without even knowing it. They are forfeiting an opportunity to excel their counterfeit in the world by not ministering grace. Being afraid of risks accompany to grace-full leadership, they play safe. Thereby they are diminishing their effectiveness as spiritual leaders.

Spurgeon’s warning is very relevant to them: “When a preacher is poor in grace, any lasting good which may be the result of his ministry, will usually be feeble and utterly out of proportion with what might have been expected.”⁷⁷

⁷⁶Yancey, *What’s So Amazing About Grace?*, 15.

⁷⁷Charles Haddon Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan Publishing House, 1954), 8.

The BBFK pastors are not exceptions to this. As a matter of fact, grace is one ingredient where they are most vulnerable. Mike Ivey, who has been a missionary to Korea for about 15 years, suggests that grace is conspicuously lacking in the BBFK pastors' leadership.⁷⁸ In his opinion, this is probably the weakest area of their leadership. The students of Bible Baptist Theological Seminary (BBTS hereafter) would agree with that.⁷⁹

In this graceless society, people are desperately looking for grace. They are looking for someone who accepts their unique individuality, forgives their wrongs, and liberates their enslaved mind and heart. More than ever, it is time for Christian leaders to minister grace to the people.

Now, before moving to the next section, it is fitting to consider some practical guidelines that can help one become a leader of grace. The following guidelines are from the outline of this writer's lecture notes.⁸⁰

1. Be sensitive to God's daily grace and enjoy every bit of it.
2. Never forget that you, just like your people, are a forgiven sinner.
3. Pursue godliness ahead of rightness.
4. Focus your attention to people's inner condition rather than their external.
5. Distinguish the nonessential from the essential and be generous in nonessential matters.
6. View diversity not as a threat but as God's gift to your church.
7. Give up the role of the lord and allow the true Lord freedom to guide each individual according to his/her unique personality.
8. Do not think in terms of "black and white" logic.
9. Be careful with your words: Restrain yourself from using provocative and/or extreme languages.
10. Forgive quickly and repeatedly: Ask the Lord to deal with your bitterness.

⁷⁸Michael Ivey: From a private interview held in June 22, 2003.

⁷⁹Twenty-eight seminary students responded to this survey.

⁸⁰Jae K. Lee, *Grace; A Quiet Revolution* (unpublished lecture notes, 2000). This writer was invited to give a lecture on the subject of grace to a group of BBFK Pastors on April 22, 2001. The lecture was very well received.

SERVANT ATTITUDE

Servanthood: The Essence of Biblical Leadership

Living in a Selfish Age

These days, the English word “servant” has become a forgotten word. It disappears from daily conversations of modern people. It conjures up the image of mistreated and ignorant African slaves. Chuck Swindoll vividly describes the mental image of many people when they hear this word:

Washing around in my head was a caricature of a pathetic creature virtually without will or purpose in life . . . bent over, crushed in spirit, lacking self-esteem, soiled, wrinkled, and weary. You know, sort of human mule who, with a sigh, shuffles and trudges down the long rows of life.⁸¹

The servant described above does not exist today, at least in America and in many civilized countries including Korea. We should thank the Lord for it. We must not allow this kind of mistreatment and violation of human dignity.

While we rejoice in the disappearance of servant slaves, we ought to be concerned with the disappearance of men and women who have a heart of servant. Living in an age of unprecedented selfishness, more and more people are losing a genuine interest in the welfare of others. Without even knowing it, people are losing the art of unselfish living. They have little idea on how to serve others.

Sadly, Christians do not differ very much in this regard. Influenced by consumer mentality, many Christians seek a place where they can be served well.⁸² They replace wholesale commitment to the cause of Christ with superficial ritualism. What they want

⁸¹Swindoll, *Improving Your Serve: The Art of Unselfish Living* (Waco, TX: Word Publishing, 1981), 15.

⁸²This is why many big churches in Korea are getting bigger. It is well known that such churches are growing mainly by transfer, not by conversion.

is “decaffeinated Christianity.” They want to keep the taste and smell of Christianity but they do not want their religion awaking them in the middle of night. The following sarcastic remarks of Wilbur Rees acutely capture their spirit:

I would like to buy \$3 worth of God, please, not enough to explode my soul or disturb my sleep, but just enough to equal a cup of warm milk or a snooze in the sunshine. I don't want enough of Him to make me love a black man or pick beets with a migrant. I want ecstasy, not transformation; I want the warmth of the womb, not a new birth. I want a pound of the Eternal in a paper sack. I would like to buy \$3 worth of God, please.⁸³

Leader, According to Jesus

Being a servant leader is certainly a challenge in this selfish age. However, serving is the only way to become a leader according to Jesus. As it has already been pointed out, Jesus is the greatest leader that has ever lived on this earth. Numerous books have been written to understand His leadership principles. Yet Jesus did not say much about leadership. In fact we find in the Bible only one simple statement of Jesus about the definition of leadership. And it has to do with being a servant:

You know that those who are regarded as rulers of the Gentiles lord it over them and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Mk. 10:42-45).

Notice that service is the only criteria by which biblical leadership is distinguished from secular one: The latter is characterized by power, but the former is characterized by service. According to Jesus, you are not a true Christian leader if you do not serve. As

⁸³Wilbur Rees, “\$3.00 Worth of God,” in *When I Relax I Feel Guilty* by Tim Hansel (Elgin, IL: David C. Cook Publishing Co., 1979), 49.

Laurie Beth Jones puts, “the principle of service is what separates true leaders from glory seekers.”⁸⁴

Another thing that can be gleaned from this statement is that the size of service determines the size of influence. Jesus says that “whoever wants to be *first* must be *slave of all*.” The greatness of leader is to be measured not by the number of people who serve him/her but by the number of people whom he/she serves.

It is significant that Jesus takes Himself as an example in describing true leadership. The secret of His leadership lies in the kind of service He gave to His followers. He became the greatest leader not by demonstrating His terrifying power but by humbly serving with love (cf. Jn. 13:1-20). Becoming a Servant of all was the mission of the Almighty. And when this mission was completed, God made Him the greatest leader of all time. Every Christian leader ought to meditate on it: Service, not display of power was the mission of the greatest leader. Laurie Jones beautifully describes how Jesus served people:

Some people are shocked at the inference that God serves us. Yet this man who represented God—who was imbued all the power of God—walked up to people and asked, “How can I help you?” If they wanted to see, he opened their eyes. If they wanted to walk, he let them walk. If they wanted a daughter brought back to life, he brought their daughter back to life. If they wanted wine, he gave them wine. If they wanted bread, he gave them bread. Even when they wanted him dead, he died. He did all of these things without fight, all because he was coming from one power: love. To love is to serve. And God is love.⁸⁵

⁸⁴Laurie Beth Jones, *Jesus CEO*, 250.

⁸⁵*Ibid.*, 250-51.

Paul the Servant

In order to discover Paul's servant attitude, one needs first to look at how he speaks of himself. Frequently Paul refers to himself as a slave (*δοῦλος*) of Christ (Rom. 1:1; Gal. 1:10; Phil. 1:1; cf. Tit. 1:1). Although this description denotes Paul's privileged status as an apostle, it primarily reflects his understanding of the serving nature of his apostleship. In other words, he basically views himself as a humble servant of the Lord.

Moo's explanation is helpful:

“Slave of Christ Jesus” is patterned on the familiar OT phrase “slave,” or “servant” of Yahweh. The phrase connotes total devotion, suggesting that the servant is completely at the disposal of his or her Lord. That great honor attaches to the service of so exalted a master is of course true, and many commentators stress this side of the title in Paul's application of it to himself. But the connotation of humility, devotion, and obedience are never absent from the OT phrase and are surely primary here also.⁸⁶

Paul's humble understanding of himself as a servant is further evidenced when he speaks of himself as the slave of his converts (2 Cor. 4:5) and of those to whom he preached the gospel (1 Cor. 9:19). Unlike some of today's authoritative leaders, Paul does not claim that he only served Christ, and not men. Rather he readily admits he is the servant of his followers too.

However, words are not the only thing that shows Paul's servant attitude. His actions too reveal that he is a true servant. First of all, he willingly gave up his right as an apostle when necessary. He did not demand “the red-carpet treatment.” He labored with his own hands and did not get paid for his ministerial service (cf. Acts 20:33-35). One can see clearly how much he gave up in a series of rhetorical questions to Corinthians:

Don't we have the right to food and drink? Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and

⁸⁶Douglas Moo, *The Epistle to The Romans: NICNT* (Grand Rapids: Eerdmans, 1996), 41.

Cephas? Or is it only I and Barnabas who must work for a living? Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its grapes? Who tends a flock and does not drink of the milk? (1 Cor. 9:4-7)

Second of all, he had scars of suffering. In Galatians 6:17 Paul said, “let no one cause me trouble, for I bear on my body the marks of Jesus.” Any student of the Bible can understand without much difficulty what Paul meant here in light of his severe sufferings described in other parts of his epistles. According to S. J. Hafemann, Paul speaks of affliction and suffering over sixty times in addition to the issues of death, his own imprisonment, and other specific instances of hardship and persecution.⁸⁷ Like his Master Who had the print of nails and the mark of the spear, Paul had the scars of sufferings. There is nothing that can show your servanthood better than the scars. Yet at the same time, as J. Oswald Sanders points out, “scars are the authenticating marks of faithful discipleship and true spiritual leadership.”⁸⁸

Third of all, Paul had humility of mind. Despite all his achievements, his wonderful spiritual experiences, and his prestigious position as an apostle to Gentiles, Paul was not arrogant. He did not glory in his intellectual prowess. Nor did he proudly display his power. On the contrary, he boasted about his weaknesses (2 Cor. 12:9). Unlike some of today’s superstar church leaders Paul did not hide his humanity, but rather he openly declared his true condition. People could see his weaknesses and human imperfection. Note the spirit in which he approached his ministry to the Corinthians:

I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power (1 Cor. 2:3-4).

⁸⁷S. J. Hafemann, “Suffering,” in *Dictionary of Paul and His Letters*, 919.

⁸⁸Sanders, *Spiritual Leadership*, 116.

Paul was able to lead his people with, what Sanders calls it, “a philosophy of weakness” because he had a servant’s heart, that is, the humility of mind.⁸⁹

SHEPHERD’S HEART

The Importance of Shepherding

Identity Crisis

Many of today’s church leaders are undergoing an identity crisis. People call them “pastors” but pastoring is not what they mainly do. Instead of doing the work of pastors, they are doing the work of “managers.”⁹⁰ Eugene Peterson uses an imagery of “shopkeepers” in a rather sarcastic way in describing such pastors:

The pastors of America have metamorphosed into a company of shopkeepers, and the shops they keep are churches. They are preoccupied with shopkeeper’s concerns—how to keep the customers happy, how to lure customers away from competitors down the street, how to package the goods so that the customers will lay out more money.⁹¹

The English word “pastor” has made its way to us through Latin and is simply semantic equivalent of the biblical word for “shepherd.” The very title “pastor” implies that each and every pastor is supposed to do the work of a shepherd. It should be his main duty. And it is primarily what he is called to do. When a pastor focuses on “running” the church instead of shepherding the flock, he is in danger of abandoning his God-given calling.

⁸⁹Sanders is contrasting “a philosophy of power” which is the principle of secular leadership with its counterpart “a philosophy of weakness.” See, Sanders, *Dynamic Spritual Leadership*, 203-09.

⁹⁰I am not suggesting that pastors have nothing to do with managing. Pastors do need to manage the organizational aspect of church. All I am saying is they need to keep their priorities straight.

⁹¹Eugene H. Peterson, *Working the Angels: The Shape of Pastoral Integrity* (Grand Rapids: Eerdmans, 1987), 1.

According to Glenn Wagner, pastor's assuming the role of rancher or CEO instead of shepherd is the fundamental reason why today's churches are losing influence.⁹² He thinks it is subtle heresy that can cripple the church. He calls for every pastor to return to God's original model for pastoral ministry.

The Metaphor of "Shepherd" in the Bible

The metaphor of shepherd has a long history. Even in the Old Testament times, the rulers of Israel are referred to as shepherds (Num. 27:17; Isa. 56:11; Jer. 10:21; 12:10-11; 23:1-2; 25:34-36; 50:6; Eze. 34:1-10; Zec. 10:3; and etc.). It is interesting that the Old Testament writers often apply the term shepherd not to priests and prophets, but to officers and leaders of the nation Israel. This implies that, as Wagner points out, "leaders in biblical times were seen, first and foremost as shepherds of the flock entrusted to their care."⁹³ More than anything else, they were to love and care for the people. If they faithfully carry out this responsibility, the nation would prosper, but if they don't, the nation would suffer as a result.

The ultimate model for them was provided in God Himself. David, in his famous Psalm 23, depicts Yahweh God as his Shepherd. Since he was a shepherd himself, David knew the heart of shepherd most intimately. Just as he had loved and cared for his flock, God would do the same to him. The dominant motif here is not a businesslike leadership but a loving and nurturing relationship.

⁹²E. Glenn Wagner, *Escape From Church, Inc.: The Return of the Pastor-Shepherd* (Grand Rapids: Zondervan, 1999), 17-18.

³⁸Ibid, 39.

About 1,000 years later when Jesus, the second person of the Trinity, walked in the land of Palestine, He used the metaphor of shepherd in referring to Himself: “I am the good shepherd. The good shepherd lays down his life for the sheep. . . . I am the good shepherd; I know my sheep and my sheep know me . . . and I lay down my life for the sheep . . . and there shall be one flock and one shepherd” (Jn. 10:11, 14-16). Again, the emphasis is on the loving and intimate relationship between the shepherd and the sheep. Jesus, our Good Shepherd, knows us personally. Furthermore, He loves us so much that He literally laid down His life for us.

The apostle Peter, who once wandered away from this Shepherd, employed this beloved metaphor in giving directive to his fellow elders. He exhorted them to be faithful in taking care of God’s people entrusted to them:

Be shepherds of God’s flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be . . . not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away (2 Pet. 5:2-4).

According to Peter, the primary duty of the elders was to be shepherds of God’s flock. Notice that the flock belonged to God, not the elders. Peter must have thought about the incident when the resurrected Jesus charged him to feed “My sheep” as He restored him by the fire (Jn. 21:15-17). Again it was Jesus’ sheep not Peters that were to be fed. Peter must have gotten the message: Jesus, not he, was the Chief Shepherd as it was described in the above text. To borrow from John Frye’s expression, Jesus is the supreme Shepherd and therefore, “the ultimate Senior Pastor.”⁹⁴ As an undershepherd, Peter, as well as his fellow elders, needed to be directed by and accountable to the Chief Shepherd. They were

⁹⁴John W. Frye, *Jesus the Pastor: Leading Others in the Character & Power of Christ* (Grand Rapids: Zondervan, 2000), 18.

to pay uttermost attention to caring for His sheep. Also they were to look up to Him, their Shepherd, as they endeavored to be shepherds of His flock.

In sum, the metaphor of shepherd is used in the Bible in describing the heart of leadership. The leaders of God's people both in the Old Testament and in the New Testament are said to be responsible for being shepherds of the flock entrusted to them.

The Shepherd's Heart in Paul

Strictly speaking, Paul was not a pastor. He was more like a pioneer missionary or itinerant church planter. He never stayed in one church for a prolonged period of time⁹⁵ as it is required of most pastors. Furthermore, he never called himself a pastor. Nor was he ever called by that name.

However, Paul did use the metaphor of shepherd in his letter. One such occasion is found in Ephesians 4:11 where he talks about various leadership gifts of the church.⁹⁶ The only other occasion is found not in his letters but in Acts 20:28-29 where he charges the Ephesian elders to be shepherds of the church in light of anticipated attacks of savage wolves. In both cases, the metaphor is used in relation to other church leaders, not the apostle Paul.

Nevertheless, the shepherd's heart of Paul is clearly recognizable in his letters. Though he never pastored a particular church as its senior pastor, he certainly had genuine pastoral interest and concerns. Beasley-Murray describes Paul as pastor:

⁹⁵Paul spends nearly three years of his ministry in Ephesus (Acts 20:31). But that is the longest time he spends in one place.

⁹⁶In this verse, the office of paster is described as one of the gifts of the risen Christ to his church. The Greek word for pastor is poimen which naturally means "shepherd." See James H. Moulton and Goerge Milligan. ed., *The Vocabulary of the Greek Testament*, (Grand Rapids: Eerdmans, 1930), 524.

Paul's letters are a clear testimony to his pastoral heart. Indeed his letters are a product of his pastoral care, for through them Paul exercised a pastoral role in regard to the churches which he or his converts had founded. Paul was no academic theologian, far removed from the realities of church life; rather it was his concern for the churches which proved to be the springboard from this theology. Nor was Paul a single-focus evangelist, intent only on winning people for Jesus Christ; rather it was his concern to remain in relationship with the churches he planted.⁹⁷

The Metaphor of "Parent"

Instead of using a shepherd metaphor, Paul preferred imagery of parent-child relationship for the pastoral task. For example, Paul declared to the Corinthians: "Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel" (1 Cor. 4:15). To the same people Paul said that he nurtured them with milk, not solid food (1 Cor. 3:2). He also described himself as a spiritual father to such individuals as Timothy (1 Tim 1:2), Titus (Tit. 1:4), and Onesimus (Philem 10).

Among all such biblical references that employ the parental metaphor, nothing shows more beautifully Paul's shepherd heart than 1 Thessalonians 2:7-8. Here Paul compared his pastoral care to that of a nursing mother:⁹⁸ "but we were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us." This scriptural text is saturated with the spirit of tenderness, caring and love, which can also be found in John 10 where Jesus declares Himself as the Good

⁹⁷P. Beasley-Murray, "Paul as Pastor," in *Dictionary of Paul and His Letters*, 654.

⁹⁸The word that NIV renders as *mother* really means "nurse." However, the reflexive pronoun suggests that the image is of a nurse caring not for someone else's children, but for her own. See, David J. Williams, *1 and 2 Thessalonians: New International Commentary* (Peabody, MS: Hendrickson, 1992), 41.

Shepherd. Modeled after this ministry style of Jesus, Paul deeply cared for and genuinely loved his people. Indeed his affection for them was so great that he was willing to give his very life with them just as Jesus laid down His life for the people (cf. 2 Cor. 12:15).

A couple of verses later, Paul employed the second parental metaphor. This time it was the opposite of what he had just described in verses 7 and 8. Using a paternal image instead of the maternal, Paul attempted to explain his pastoral task in verses 11 and 12: “For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting, and urging you to live lives worthy of God, who calls you into his kingdom and glory.” This time both his affection and his authority are conveyed through the imagery. However, as D. Michael Martin points out, the emphasis in the Greek implicit in the phrases “each of you” and “his own children” strengthens the impression of personal and individual concern.⁹⁹ The predominant mood is that of encouragement. Paul like a father with his children urged, encouraged, and pleaded with the Thessalonians to lead a life worthy of God.

Paul’s Pastoral Activities

The shepherd’s heart of Paul is clearly noticeable in some of Paul’s pastoral activities. First and foremost, Paul’s intercessory prayer reveals his heart of shepherd. While Paul was mighty in every form of prayer, intercession occupied a special place in his prayer life. We see in the scriptures that a great portion of Paul’s prayer deals with intercession.

⁹⁹D. Michael Martin, *1, 2 Thessalonians: The New American Commentary* (Nashville, TN: Broadman & Holman Publishers, 1995), 84.

It is a common trait of great pastors that they intercede earnestly for their people. Dr. Daniel W. Kim, the senior pastor of Bulkwangdong Bible Baptist Church, told this writer that he prays for his congregation of over 1,000 people by name.¹⁰⁰ According to his prayer reports, Paul interceded for countless people who belonged to several different churches. The extent to which he interceded can reveal the size of Paul's pastoral heart.

From his prayer reports in his letters, one can find the following characteristics of Paul's intercessory prayer:

1. It was very intense. In Colossians 2:1 Paul said, "I want you to know how much I am struggling for you and for those at Laodicea." The word for struggling is that from which the English "agonize" is derived.
2. It was consistent. In Romans 1:9-10 Paul testified, "God . . . is my witness how constantly I remember you in my prayers at all times."
3. It was mixed with thanksgiving. In Colossians 1:3 Paul reported, "We always thank God, the Father of our Lord Jesus, when we pray for you."
4. It was joyful. Although Paul labored earnestly for intercession, he never lost joy. In Philippians 1:3-4 Paul declared, "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy."

In addition to intercession, teaching is another such activity that can reveal Paul's pastoral heart. In the Bible, the Word of God is often described as spiritual food (1 Cor. 3:2; Heb. 5:11-14; 1 Pet. 2:2). If the Word were likened to food, then its teaching could be compared to "feeding." Thus, teaching is an indispensable pastoral duty. Ephesians 4:11 also strongly suggests pastoral significance of teaching. According to the Ephesians

¹⁰⁰From private interview with Dr. Daniel Woosaeng Kim.

4:11 text, the pastor is at the same time the teacher.¹⁰¹ Without doubt, the apostle Paul was a committed teacher. Because he had a shepherd's heart, he made sure that his flock was well fed. In Luke's record of Paul's speech at Miletus, Paul reminded the Ephesian elders of his passionate teaching ministry: "You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house" (Acts 20:20).

Lastly, his care for individuals reveals that Paul has a shepherd's heart. People mattered to Paul. Each individual was important. Hence in Romans 16 Paul takes the trouble of greeting over 27 people by name. Like a shepherd who pays close attention to each sheep, Paul concerned himself with his followers on an individual basis. Colossians 1:28 clearly shows the personal character of Paul's ministry: "We proclaim him, admonishing and teaching *everyone* with all wisdom, so that we may present *everyone* perfect in Christ" (italics this writer's).

TEAM BUILDING

Importance of Team Concept in Leadership

Why Build a Team?

Some people mistakenly think that leadership is like giving a solo performance. When they come across the word "leader," an exceptionally talented person who performs a dazzling "one-man show" often comes to their mind. But as many of today's

¹⁰¹In the Greek, one definitive article is used for both "pastor" and "teacher." This indicates that the pastoral office is closely linked with teaching.

leadership experts emphasize, leadership is a team concept. To borrow from Barna's expression, leadership is a "team sport".¹⁰²

As it is impossible for one player alone to play a team sport, one leader cannot do it alone no matter how smart or talented he/she is. This is true of both secular and Christian leadership. It takes a team to succeed. The strength and efficiency of an organization—whether Christian or not—are directly related to its personnel potential. Peter Drucker is quoted to say, "No executive has ever suffered because his people were strong and effective."¹⁰³

The significance of team concept becomes even greater in the case of Christian leadership. Think about the nature of the church. As the apostle Paul illustrates, the church is the body that is made up of many parts (cf. 1 Cor. 12:12-27). It needs many functioning parts to grow the body. One man cannot grow the church alone. If a pastor wants to grow his church, the first thing he needs to do is to build a team of potential leaders. The quality of those people will determine the level of his success in the ministry.

Therefore a wise leader invests his/her time, energy, and financial resources to develop a team of potential leaders. By doing so, he/she not only reduces his/her load but also expands and enhances the future of the organization. That is why Maxwell appeals so strongly:

If you really want to be a successful leader, you must develop other leaders around you. You must establish a team. You must find a way to get your vision seen, implemented, and contributed to by others. The leader sees the big picture, but he needs other leaders to help make his mental picture a reality.¹⁰⁴

¹⁰²Barna, *A Fish Out Of Water*, 37.

¹⁰³Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson, 1995), 7.

¹⁰⁴*Ibid.*, 2.

Team Building Leader

There are many kinds of leader in the world. Some leaders do all the work while others do almost nothing. Some are dictators while others are anarchistic. Some are benevolent while others are intimidating. Although all those leaders may hold the title of “leader,” not every leader called by that title is leader in a true sense of the word. According to Maxwell, those who do not build up people are not leaders at all. He categorizes people into three levels:

- Level 1: The person who works better with people is a follower.
- Level 2: The person who helps people work better is a manager.
- Level 3: The person who develops better people to work is a leader.¹⁰⁵

Our Lord Jesus Christ was certainly a people builder. He took the group of uneducated, ill-trained men and developed them into strong leaders. His purpose, however, was not to produce some independent-minded, high profile superstars who could do great things by themselves. Rather, He wanted to build a team of future servant leaders who would work together to accomplish His great commission. Barna explains:

Clearly, Jesus’ intent was not to raise up eleven future hotshots whose stellar performances would wow the world, but rather to prepare a humble group whose limitations would force them to work together to complete the assignment He had given them while remaining focused on Him. Jesus was training teams of leaders, not potential members of the Future CEO Club.¹⁰⁶

To that end, Jesus spent most of His time during His public ministry and shared His life with them. He made twelve men of very different personalities a team and let them do things together. As a leader He made them to observe Him as he carried out his

¹⁰⁵Maxwell, *Developing The Leader Within You*, 114.

¹⁰⁶Barna, *The Power of Team Leadership: Finding Strength in Shared Responsibility* (Colorado Springs: Waterbrook Press, 2001), 33.

mission. Also, He communicated His vision and delegated some responsibilities to them.

In short, Jesus trained them as team players. Leighton Ford's explanation is helpful:

Jesus believed in teams. He sent His disciples out by the twos. Leadership developers need to know the power of teams. It is important to work with individuals, but also bring them into a group, where strengths and weaknesses can be balanced and visions shared. He did this in every possible way. The disciples were grown men when Jesus called them, not little kids. Adults learn best when they can be a part of what is already taking place. Jesus' leadership program was not like school; it was life. The disciples were apprentices to Jesus.¹⁰⁷

There are other team building leaders in the Bible. Moses is another outstanding example of such leader. In Exodus 18, Moses, upon listening to his father-in law's wise advise, divided his leadership duties into manageable portions and delegated some of the responsibilities to a leadership team of other gifted servants (Ex. 18:13-27). Furthermore, he prepared Joshua for future leadership. He involved his protégé in some very important occasions (cf. Ex. 17:9; 25:13; 32:17) and ultimately appointed him as his successor (Deu. 34:9).

Because Moses, not to mention of Jesus, developed teams of godly individuals, his influence continued after he was long gone. As it has already been stated, leaders indeed expand and enhance the future of the organization through team building. That is why Bill Hybels declares, "I think leaders are at their very best when they are raising up leaders around them."¹⁰⁸

Paul's Team Building

¹⁰⁷Leighton Ford, "Helping Leaders Grow," in *Leaders On Leadership*, 128.

¹⁰⁸Hybels, *Courageous Leadership*, 122.

The People in Paul's Team

Of all the biblical characters, the apostle Paul was an ultimate team player. In Acts and the Pauline letters almost one hundred individuals are associated with the apostle at one time or another during his ministry.¹⁰⁹ According to Harrington, these people are participants in Paul's preaching and teaching and in his writing, and they define the apostle's work as a "collaborative ministry."¹¹⁰

Some people accompanied Paul on his journeys. For example on his first missionary journey Barnabas, John Mark and others joined in his mission (Acts 13). Judas, Silas, and Timothy participated in his second missionary journey (Acts 15-16). Some including Luke and Tychicus accompanied him on the collection visit to Jerusalem as representatives of the various churches (2 Cor. 8:19; Acts 20:4-6; cf. 1 Cor. 16:3-4). These people not only accompanied him on his journey but also got involved in his ministry in a variety of ways including preaching and teaching (Acts 13:46; 15:32, 35).

Some coworkers, particularly Timothy and Titus, were on occasion dispatched to oversee the churches he had planted. He sent Timothy to Thessalonica to "strengthen and encourage" the Thessalonians in their faith (1 Thess. 3:2) and to Corinth to "remind you of my way of life in Christ Jesus" (1 Cor. 4:17). Apparently Timothy was sent as a troubleshooter to Corinth where Paul's apostolic authority was strongly challenged. Paul also sent Titus to Corinth on a mission concerning the oversight of the collection of money. He sent him there in the full confidence that Titus would "act in the same spirit

¹⁰⁹The total number of Paul's coworkers has been placed at ninety-five (Redlich) or eighty-one (Pol), depending on how broadly one defines the term. See Earl E. Ellis, "Paul and His Coworkers," in *Dictionary of Paul and His Letters*, 183.

¹¹⁰*Ibid.*

and follow the same course” as Paul himself (2 Cor. 12:18). Sometime later both men were assigned to fulfill heavier responsibility as Paul’s representatives. Timothy was told to stay in Ephesus in order to “command certain men not to teach false doctrines any longer” (1 Tim. 1:3). He was expected to deal with the church’s various problems including the discipline and ordination of elders (cf. 1 Tim 5:17-25). For almost the same reason, Paul left Titus in Crete in order for him “to straighten out what was left unfinished and appoint elders in every town” according to his direction (Tit. 1:5).

Paul’s Training of Other Leaders

That Paul considered the ministry of team building important is evident from his commitment to training of other leaders. As it has been noted above, Paul had numerous coworkers around him. Except for a few, most of them were younger than Paul. It is quite certain that Paul himself trained those young men for future leadership of the church.

The most notable example was, of course, Timothy. According to Acts 16:1-3, Timothy was from Lystra, a Lycaonian town in the Roman province of Galatia in south-central Asia Minor. It was there Paul met him for the first time during his first missionary work in this area (cf. Acts 13:49-14:25; 2 Tim. 3:11). As Gordon Fee suggests, it is very likely that he and his mother and his grandmother became converts at this time.¹¹¹

It is very instructive to see how Paul prepared him for his life work. Following the footsteps of his Master, Paul shared his very life with him and spent much time with him. He deeply loved this young man and called him his “beloved and faithful son in the Lord” (1 Cor. 4:17 NAB; cf. Phil. 2:22; 1 Tim. 1:2; 2 Tim 1:2). There was mutual love

¹¹¹Fee, *1 and 2 Timothy, Titus: New International Biblical Commentary*, 1.

and respect between the two (cf. Phil. 2:19-24). This loving relationship is both the ground and atmosphere of his leadership training.

Like our Lord Jesus Christ, Paul's training did not take place in the school classroom. In order to pour his own passion and convictions deep into the heart of Timothy, Paul decided to take Timothy along on his journeys. This decision was very strategic for the development of the young leader. Timothy was able to observe his mentor in real life situations and to learn from him. Sanders writes:

A great deal of Timothy's training was received on the job as he traveled with Paul—a unique privilege for so young a man. Such travels brought him into contact with all kinds of people—men of stature whose personalities and achievements would kindle in him a wholesome ambition. From his tutor he no doubt learned how to meet triumphantly the reverses and crises that seemed routine in Paul's life and ministry.¹¹²

What he saw and experienced during those travels must have left a deep impression on Timothy. Later Paul reminded him of such experiences in order to encourage him to be faithful: “You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them” (2 Tim. 3:10-11).

Paul also attempted to develop Timothy's leadership quality by honest but loving communication. Apparently Timothy tended to be timid and somewhat fearful. As Sanders suggests, “he was more prone to lean than to lead.”¹¹³ Paul knew this weakness of his protégé and wanted to deal with it. He did not ignore this problem in order to avoid pain and discomfort of telling the truth. But rather Paul brought up this issue for the sake

¹¹²Sanders, *Dynamic Spiritual Leadership*, 211.

¹¹³*ibid.*

of Timothy. He let Timothy understand what his problem was, but he did it in a positive, loving way:

I reminded you to fan into flame the gift of God, which is in you through the laying on of my hands. For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline. So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God (2 Tim. 1:6-8).

One last thing that is worth mentioning about Paul's leadership training is his willingness to delegate. He was quick to share his ministry with his colleagues. In a previous section, we have already looked at how Paul entrusted Timothy (and Titus as well) with important ministry responsibilities. No doubt Timothy learned invaluable lessons in the process of carrying out such responsibilities and as a result he became a mature leader.

Paul's Teaching On Team Building

Since Paul firmly believed in team ministry, his letters contain teachings on this important subject in several places. The most notable one is in Ephesians 4:11-12: "It was he 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." This text remains one of the central challenges to the church to train lay people to do the entire work of the ministry. According to these verses, the primary role of the pastor is not to do all the ministry himself but to equip God's people for ministry. John Stott comments on it this way:

The New Testament concept of the pastor is not of a person who jealously guards all ministry in his own hands, and successfully squashes all lay initiatives, but of one who helps and encourages all God's people to discover, develop and exercise their gifts. His teaching and training are directed to this end, to enable the

people of God to be a servant people, ministering actively but humbly according to their gifts in a world of alienation and pain. Thus, instead of monopolizing all ministry himself, he actually multiplies ministries.¹

Another important reference concerning the subject of team building is found in 1 Corinthians 12. This text is one of the primary references to spiritual gifts. Paul encouraged each believer to utilize his/her spiritual gifts for the edification of the church (cf. 1 Cor. 12:7). To illustrate his points, Paul used the analogy of the body: Just as the various parts of the body function for the health of the whole, the members of the church contribute to the edification of the whole church by using their spiritual gifts. This is a strong team concept. As F. F. Bruce points out, here the emphasis is laid on “the co-operation of the individual members for the well-being of the total community.”² Barna elaborates on the significance of this text on the subject of team leadership:

His entries regarding spiritual gifts (1 Corinthians 12 and Romans 12) not only identify leadership as a core gift, but further suggest that rather than focus on one individual who can do it all, God’s intent was to prepare each of us to be a role player, not a superhero.³

SUMMARY AND CONCLUSION

This chapter covers some characteristics pertaining to interpersonal leadership. Specifically it deals with grace, servant attitude, shepherd’s heart, and team building which can readily be discovered in Paul’s leadership. Although Paul was courageous and tough, he was also tender and loving. He loved people and treated them with respect. He served them and cared for them. He understood the value of people and invested his life

¹John R. W. Stott, *God’s New Society: The Message of Ephesians* (Downers Grove: InterVarsity Press, 1979), 167.

²F. F. Bruce, *1 and 2 Corinthians: New Century Bible* (Greenwood, SC: Attic Press, 1971), 120.

³Barna, *The Power of Team Leadership*, 34.

in them. He would wholeheartedly agree with the following Chinese proverb that says, “If you are planning for one year, grow rice. If you are planning for twenty years, grow trees. If you are planning for centuries, grow men.” Indeed Paul was a people-person.

Today’s leaders should recover a heart for people. Treading in the steps of our Master who came “not to be served but to serve,” pastors and other Christian leaders need to have willingness to serve. Unfortunately there are some pastors in the BBFK churches who have adapted autocratic or monarchical leadership style. Wherever they learn this style, they need to turn to the Bible and study carefully what the biblical model of leadership looks like. Particularly, they need to learn from our Lord Jesus and Paul. The following maxim serves fitting conclusion for this chapter and is worth chew on for every Christian leader: “People do not care how much you know until they know how much you care.”¹¹⁷

¹¹⁷Maxwell, *Developing the Leader Within You*, 117.

CHAPTER FOUR

CHARACTERISTICS PERTAINING TO SPIRITUAL LEADERSHIP

Christian leaders have a spiritual dimension in their leadership that their secular counterparts do not have. They are first and foremost men and women of God who are charged with the spiritual task of “moving people on to God’s agenda.” They are to lead people into God’s purpose God’s way. Their work cannot and should not be done with human resources only. By the power of the Spirit they inspire their people to make a journey into the spiritual uplands. Therefore, they need to keep in close touch with God above everything else. Before they try to lead anybody, they must follow God. Otherwise they cannot lead the people into God’s purpose.

That the leaders must follow God means following Him not only in their lifestyle but also in their leadership style. They must examine whether their leadership is spiritually vibrant and biblically sound. They should check whether they employ any ungodly leadership methods that can quench the Spirit. It is altogether easy for a spiritual leader to uncritically accept certain unbiblical presuppositions of secular leadership.

Recently various theories of secular leadership have made inroads into the world of Christian leadership. This statement should not be taken only negatively. Some secular leadership theories have proved to be very useful. Many Christian leaders have gained valuable insights from them. Few would deny the contributions of sound secular

leadership theories to the development and refinement of Christian leadership, particularly in the areas of organizational management.

However, in the process of adapting and applying those theories, some Christian leaders have made a critical mistake. They left the Spirit of God out. They lead the church just as a CEO runs his/her corporation.¹¹⁸ Instead of *using* certain methods and theories carefully, those leaders *rely upon* them. As a result everything they do is pretty natural. The supernatural has vanished. As Blackaby points out, they do not experience supernatural blessings of God reserved for them: “Spiritual leaders who simply follow secular methods may experience some degree of success, but they will not rise to the higher level of leadership possible for true spiritual leaders.”¹¹⁹

It is time for pastors and other Christian leaders to recover the spiritual dimension in their leadership. It is not enough to be just a successful leader, but a Christian leader should be a spiritual leader. It is not enough to bring some numerical growth, but the leaders must bring genuine spiritual revival to the church. We must understand that God’s work cannot be done in a fleshly way. God’s church ought to be led by men who are not only devoted to Jesus Christ and but also empowered by the Holy Spirit.

This chapter will treat the spiritual dimension of leadership. Particularly it will examine two notable characteristics pertaining to spiritual leadership that are clearly discernable in the life and ministry of the apostle Paul. They are spirituality and empowerment of the Spirit.

¹¹⁸Wagner points out that the underlying problem of today’s church is viewing the church not as God’s community but as a corporation. He complains that the Christian leaders have created “The Church Inc.” as a result of accepting worldly ideas. See Wagner, *Escape From Church, Inc.*, 23.

¹¹⁹Henry & Richard Blackaby, *Spiritual Leadership: Moving People On To God's Agenda* (Nashville, Broadman & Holman Publishers, 2001), x.

SPIRITUALITY

Spirituality and Leadership

What is Spirituality?

The term *spirituality*, though widely used today, still remains vague to many evangelical Christians as far as its definition is concerned.¹²⁰ The term has no direct equivalent in Scripture. Nor is there any consensus among scholars regarding its definition. In order to help understand the concept, we need to first clarify what it is not. First it is not a Gnostic renunciation of the created world or the platonic flight of the soul from the body.¹²¹ The world is the object of God's love (Jn. 3:16) and we are to glorify God with our body (Rom. 12:1). Thus spirituality must be practiced in this world. Second, it should not be confused with supernatural power or miraculous gifts. Though it may accompany such things, yet it *is* not the power or gift. This kind of misunderstanding is especially common among Korean Christians.¹²² Third, spirituality is not some mystical experience as practiced by the desert fathers or medieval monks. Christian spirituality is firmly based on the biblical revelation of God. It does not require the deduction of human wisdom or reasoning.

Now let's take a look at a couple of definitions. James Houston defines spirituality "the state of deep relationship to God."¹²³ This is a good definition but too

¹²⁰In this thesis the term spirituality, if not used with other adjectives, always refers to Christian spirituality.

¹²¹Dennis L. Okholm, "spirituality" in *Evangelical Dictionary of Biblical Theology* ed., Walter Elwell (Grand Rapids: Baker Books, 1996), 746.

¹²²This kind of erratic thinking is probably caused by traditional animism.

¹²³James M. Houston, "spirituality" in *Evangelical Dictionary of Theology*, 1046.

brief. T. R. Albin seems to basically agree with Houston's definition, but he describes it in little more detail:

Christian spirituality involves the relationship between the whole person and a holy God, who reveals himself through both testaments—and supremely in the person of his unique Son, Jesus Christ. This relationship began at creation, but was broken by sin and can only be restored through faith in Jesus Christ. The test of Christian spirituality is conformity of heart and life to the confession and character of Jesus as Lord (1 Cor. 12:3). The guarantee of Christian spirituality is the presence and power of the Holy Spirit in the life of believer (resulting in conformity to God's revealed will).¹²⁴

In short, spirituality can be defined as “the state of deep relationship between a whole person and God, which is possible by the power of the Holy Spirit, and that results in progressive conformity to the Lord Jesus and to the revealed will of God.”

Importance of Spirituality in Christian Leadership

As it has already been mentioned, Christian leadership is concerned with moving God's people to His agenda. If that is so, then spirituality of the leader is crucial. Without experiencing a deep relationship with God, how can a leader discern God's agenda for His people? Even if he can, does he have enough spiritual power and faith to move the people along? Where does he receive sufficient spiritual resources necessary to lead God's people except in the presence of God? Therefore, a Christian leader must maintain deep spirituality.

¹²⁴T. R. Albin, “Spirituality,” in *New Dictionary of Theology* eds., Sinclair Ferguson, David Wright, J. I. Packer (Downers Grove: InterVarsity Press, 1988), 657.

Moses is an excellent example who shows the importance of spirituality in leadership. He had liberated over two million Hebrew slaves from Egypt's bandage,¹²⁵ governed them in the wilderness for 40 years, and led them to "the land of milk and honey." What he did was truly an incredible task. There has been no leader like him in Israel's history who had accomplished such a feat. No doubt he was the greatest leader of Israel's people. However, being the leader of this immense number of people in the most difficult of circumstances is not everything that accounts for his greatness. The book of Deuteronomy stresses his deep spiritual intimacy as it talks about his uniqueness: "Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face" (Deut. 34:10). Moses was indeed a man of unique spirituality. Whenever problem arose in his leadership, he fell face down before the LORD (Num. 16:4; 20:6 etc.). He went up to the mountain several times to receive guidance from God, sometimes not eating and drinking for forty days (Deut. 9:9). He enjoyed such open and honest relationship with the LORD that the Bible compares it to the friendship of two people (Ex. 33:11). Yet he was not content with it. There was holy discontent in his heart. He had an insatiable thirst for God. He longed to experience God's presence and glory in ever deepening way (Ex. 33:12-23). This extraordinary spirituality is the secret that made the man a great leader.

Spirituality is important for Christian leaders because it is not only the pathway to understand God's purpose and to receive divine resources but also the quality that commands people's respect. According to Maxwell, "people naturally follow leaders

¹²⁵ According to Numbers 1:46, the total number of men in Israel twenty years old or more who are able to serve in the army was 603,550. If women, children and the elderly were added to this number, total population would be over two million.

stronger than themselves.”¹²⁶ This is true in the matter of spirituality. People will follow leaders who know God better than themselves. They will respect spiritual men and women who maintain “the state of deep relationship with God.” They will listen to someone whose heart and life is increasingly conforming to the confession and character of Jesus Christ through the power of the Spirit.

Spirituality is important. In a day when people’s inner world becomes empty and dry due to the advance of science and technology, we need leaders who display richness and attractiveness of Christian spirituality. According to one report, many of today’s Korean young people are being attracted to Hinduism, Islam, and Zen Buddhism.¹²⁷ This is unfortunate and a sad phenomenon. Yet at the same time it is a strong indication that the people today are looking for something that can satisfy their spiritual needs. The Christian leaders, especially the BBFK church leaders, ought to provide an answer to their search by demonstrating the superiority of Christian spirituality.

Paul’s Spirituality

Major Concepts of Pauline Spirituality

The Work of the Spirit in the Believer’s Life

As Michael Thomson suggests, no other person has had a greater impact upon Christian spirituality than Paul except for our Lord Jesus Christ.¹²⁸ He has done it mainly by articulating the work of the Spirit in a believer’s life. For Paul, spirituality cannot be

¹²⁶Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson Publishers, 1998), 67.

¹²⁷Heareong Rhou, “Restoring the Ministry of Spirituality of Korea Churches,” *Ministry and Theology*, May 1996, 117.

¹²⁸Michael B. Thomson, “Spirituality,” in *Dictionary of Paul and His Letters*, 907.

thought of apart from the Spirit of God. The Holy Spirit is the instrument that makes the forming of spirituality possible for each believer. According to the apostle, the Spirit is associated with not only the believer's initial act of faith (Gal. 3:1-6), but also the continuing confirmation and establishment of believers as God's children in the community of the Spirit (Rom. 8:12-17; 2 Cor. 13:13).

The intimacy with God, which is the heart of spirituality, is not possible without the Spirit. Through the Spirit, every believer whether Jew or Gentile has access to God the Father (Eph. 2:18). Furthermore, the believer receives "the Spirit of sonship" (Rom. 8:15)—indeed the Spirit of God's own Son (Gal. 4:6)—by whom he/she cries "Abba, Father," just as Jesus addressed to His Father with the same term of endearment.¹²⁹

To encourage the development of spirituality Paul employed a couple of vivid imageries. In his letter to the Galatians, he exhorted his readers to "walk in the Spirit." (Gal 5:16, KJV). The verb "to walk" (*περιπατεῖτε*) in this passage is present tense of the imperative which implies that the activity should be continual. The word is a common Pauline designation for "one's daily conduct or lifestyle."¹³⁰ Timothy George further explains the word:

In its wider usage the Greek word means not only "to walk" in a general sense but "to walk around after someone or to walk in a particular direction." For example, the students of Aristotle were known as the *Peripatetics* because of their habit of following the philosopher around from place to place as he dispensed his teachings. In Paul's vocabulary, to walk in the Spirit or be led by the Spirit means

¹²⁹The word *Abba* is a term of familial intimacy that can still be heard through the Middle East as a word of address used by young children to greet their father. Scholars generally agree that Jesus used this simple "speech of the child to its father." See Gerhard Kittle, ed., *Theological Dictionary of the New Testament*, Vol. 1 (Grand Rapids: Eerdmans, 1964), 6. Also, Timothy George, *Galatians: NAC* (Nashville: Broadman & Holman Publishers, 1994), 307.

¹³⁰*Ibid.*, 386.

to go where the Spirit is going, to listen to his voice, to discern his will, to follow his guidance.¹³¹

Walking in the Spirit is Paul's answer for victorious Christian living. He promised that one "will not gratify the desires of the sinful nature," if he/she continues to walk in the Spirit.

In the same paragraph of the Scripture, Paul used another figure of speech to describe the Spirit's work in the life of the believer: This time, it is "keeping in step with the Spirit" (Gal. 5:25). The verb "to keep in step" (*στοιχέω*) is a stronger word than "to walk." It stresses the idea of "the intentionality and discipline anticipated by Paul's language of 'walking'."¹³² Thomson's discussion on the implication of this word to the spirituality is very helpful:

Although the spirituality defined as the practice of the Spirit is decisively "from above," it is also a spirituality "from below." The Spirit acts "from above," originating, determining and enabling the believer's walk in the Spirit. The believer acts "from below," walking obediently, but freely, from the heart. The believer walks not in the flesh, as a self-determined being, but in the Spirit, as being willing and seeking to be determined by the Spirit of God, who is creator and sovereign over all. Within this framework, in the obedience of faith, the believer is illumined and empowered to walk truly in the Spirit, and to be transformed into the image of Jesus Christ, the prototype of life in God. Spirituality is the lived experience of the believer. But its lift-giving center and righteous form is experienced as a gift from God through the Spirit of Jesus. This experience and truth shapes all other aspects of the believer's life.¹³³

Paul's above exhortation concerning the believer's walk in the Spirit, which is in a half command and half promise, must have been based on his own experience. In Romans 7:18-24, Paul described his inner conflict after acknowledging his innate

¹³¹Ibid.

¹³²Thomson, "Spirituality," 909.

¹³³Ibid.

sinfulness. The conflict was between his old nature and his regenerated nature (vv. 21-23). Caught between the two mutually antagonistic principles, he decried his desperate condition and called out for deliverance: “What a wretched man I am! Who will rescue me from this body of death?” (v. 24). What was the answer to this dilemma? It was the life in the Spirit. By walking according to the Spirit, not according to the flesh Paul was able to experience liberation from the law of sin and death, that is, “the desires of the sinful nature” (Rom 8:1-4).

Christ as the Example, the Atmosphere, and the Instrument of Spirituality

To Paul, Christ was the example, the atmosphere, and the instrument of his spirituality. First, Christ was the perfect model whom Paul longed to imitate. No doubt Paul’s spirituality was being deepened through his imitation of Christ. The apostle set before himself the Lord Jesus Christ whom he imitated. But he did not stop there. He wanted to motivate his followers in this imitation business by leading the way: “Be imitators of me, just as I also am of Christ” (1 Cor. 11:1, NASB).

Christ was also the atmosphere in whom believer’s spirituality could be developed. Paul expressed this truth by using the phrase “union with Christ.” According to Romans 6:1-11, the believer is united with Christ in His death, His burial, and His resurrection by the baptism of the Holy Spirit. As a result of this mysterious union the believer is placed “in Christ.” Christ became the atmosphere of the believer’s life. David Rightmire beautifully illustrates this truth: “‘In Christ’ is an expression of intimate interrelatedness,

analogous to the air that is breathed: it is in the person, yet at the same time, the person is in it.”¹³⁴

The phrase “union with Christ” or “in Christ,” however, is sometimes used in an instrumental way. In this sense Christ is the channel through whom God works His will and provides His grace. As a result the believer is being sanctified and the church built up.

In short Pauline spirituality is strongly Christocentric. This fits well with the overall concept of the New Testament teaching on spirituality. Houston summarizes the Christocentric nature of Christian spirituality:

Christian spirituality is Christocentric. The apostle Paul frequently describes the life of the believer “in Christ” to emphasize the union Christians enjoy with Jesus Christ. This is a dynamic union which the Synoptic writers describe as following Jesus, the Johannine writings as union in love, and Hebrews and I Peter as a pilgrimage. These and other metaphors imply the growth and dynamism of the life of Christ in the believer. For God’s original purpose to create man in the image and likeness of God (Gen. 1:26-28) is reinterpreted by redemption as being “conformed to the image of his Son” (Rom. 8:29).¹³⁵

Other Important Characteristics of Paul’s Spirituality

The apostle Paul is not just a theoretician. He does not teach a certain concept in an abstract way. But rather he teaches us through his own life. The subject of spirituality is no exception. From his own practice Paul gives concrete lessons to today’s Christian leaders. Here are some of the characteristics of Paul’s spirituality that are worthy to mention:

First, prayer lies at the heart of Paul’s spirituality. It is very appropriate that Paul is called “a prayer warrior.” His apostolate began in prayer and, according to tradition,

¹³⁴R. David Rightmire, “Union with Christ,” in *Evangelical Dictionary of Biblical Theology*, 789.

¹³⁵Houston, “Spirituality,” 1047.

ended in prayer as he was martyred.¹³⁶ He typically began and concluded his letters with notes and reports on prayer. According to his prayer reports, the apostle endeavored to pray with great tenacity, intensity, and consistency. It would be a fair statement that Paul's ministry is grounded in and developed from prayer. Sanders even suggests that "his prayer more than his preaching produced the kind of leaders we meet in his letters."¹³⁷ If it is true that prayer reveals the quality of a leader's spiritual life more than anything else, one can be confident of Paul's spirituality.

Second, Paul's spirituality is characterized by giving praise and thanksgiving to the God of grace. As with other truly spiritual people Paul was a "lifestyle worshipper." He had the habit of praising God not only in churches and synagogues but in other "non-religious" places as well. Whenever he meditated upon God's gracious saving activity in creation and redemption, Paul could not help expressing his sincere gratitude to the Lord. If spirituality is defined as "the state of deep relationship to God," as James Houston did, then praise and thanksgiving will be the natural outcome of it. It would be impossible not to give praise and thanksgiving for those who maintain the state of deep relationship to such a good and gracious God. In fact Paul used the act of thanksgiving as the dividing line between belief and unbelief, between godly and ungodly (cf. Rom. 1:21 and 14:6).

Peter O'Brien lists four terms that are used in the Pauline letters to describe a range of joyful responses to God: They are benediction (e.g. Rom. 1:7), blessing (e.g. Eph. 1:4-14), doxology (e.g. Rom. 11:33-36) and thanksgiving (2 Cor. 1:11).¹³⁸ Paul's

¹³⁶W. Bingham Hunter, "Prayer," in *Dictionary of Paul and His Letters*, 725.

¹³⁷Sanders, *Dynamic Spiritual Leadership*, 102.

¹³⁸Peter T. O'Brien, "Benediction, Blessing, Doxology, Thanksgiving," *Dictionary of Paul and His Letters*, 68-71.

letters are filled with those four categories. This indicates that Paul was truly a grateful person. His act of praise and thanksgiving has nothing to do with outward circumstances. We all know how terrible his situation was when he wrote some of his letters. Nevertheless Paul was able to give God praise and thanksgiving regardless of the circumstances, because he had drawn to God more closely and appreciated His grace more deeply. That is why Paul and Silas filled the Philippian jail with their songs of praise after being severely beaten and thrown into the jail cell (Acts 16:23-25).

Third, Paul's spirituality emphasized the communal aspect. Paul understood that spiritual growth of Christian could not take place in isolation. From the very beginning of his Christian life, the apostle had received support and assistance from other believers (cf. Acts 9:17-19, 26-31; 11:19-30). He knew that "communion of saints" deepens the character of spirituality.¹³⁹ As Houston states, "godliness and spiritual friendship reinforce each other, as a horizontal and a vertical way respectively, to inspire and to embody the love of God in human hearts."¹⁴⁰ That is why he put so many "one another" exhortations in his letters. According to Paul, the believers "are being built together to become a dwelling in which God lives by his spirit" (Eph. 2:22).

SPIRIT EMPOWERMENT

The Need for Spirit Empowered Leader

Lack of Power in the Church

We are living in a power-hungry and power-conscious world. Everyone, whether Christian or not, craves power in one form or another. Reading such desires of people, the

¹³⁹Houston, "Spirituality," 1047.

Hollywood movie industries make many films that feature an almost omnipotent hero who does truly incredible things with his dreadful power. Usually these kinds of movies appeals to a wide audience because people can experience catharsis and escape from their powerless reality while watching them.

The situation in Korea is no different. Whether in the theater or in the marketplace one can readily see people's longing for power. Without much difficulty one can spot signboards or products that contain the word "power." When Gus Hiddink, a former head coach of the Korean soccer team, advanced his team to the final four in last year's World-Cup game, one major company aired a TV commercial with the following word, "Hiddink, show your power to us." This advertisement reflects the cry of the people who are desperate for a powerful leader.

Regardless of nationality or religion or social status, people are looking for power. They are ready to join any organization that promises the experience of power in their life. They are ready to follow any leader who demonstrates and imparts true power. Can the church provide an answer to them?

Unfortunately the vast majority of today's churches suffer from powerlessness. Very few churches experience supernatural power to its full potential. While the distinguishing features of the first century church were the great power and effectiveness in its ministry, the notable characteristics of 21st century church are powerlessness and ineffectiveness. Sanders laments over the impotence of today's church:

Our impotence is patent enough to the people around us. We are surrounded by hordes of young men and women who are entirely beyond the reach of the church. There is no point of contact. Our beaches and streets are thronged with multitudes for whom spiritual things have no meaning and Christ has no relevance, and we seem powerless to influence them toward God. We preach, but how many turn to

¹⁴⁰Ibid.

Him in true repentance and faith? The truth is, the church is largely powerless to arrest the headlong downward drift of humanity. Her voice is muffled by her compromises and infidelities. A powerless church is a reproach to Christ, and all of its organization and equipment is, to a great extent, futile.¹⁴¹

Becoming a Spirit Empowered Leader

If it is true that everything rises or falls on leadership, then the problem of the church's impotence is ultimately the problem of leadership. The fundamental reason that the church is impotent is because its leaders are impotent. Without solving this leadership problem the church cannot and will not recover its power. Therefore, it is crucial for the future of the church to develop many Spirit empowered leaders. The stakes are high. The health and vibrancy of the church are dependent on it.

Becoming a Spirit empowered leader is also important for the effective ministry of a leader. In order to effectively carry out their God-given mission, Christian leaders must have power from above. Without it, they cannot fulfill their responsibility. Because the nature of tasks that are assigned to them is supernatural, the leaders need supernatural power. As the prophet Zechariah says, the work of Christian leader is done "not by might, nor by power, but by my Spirit" (Zech. 4:6). Therefore the leader should seek the power of the Holy Spirit more than anything else. The following statement of John R. Rice still rings a bell although we must be careful not to underestimate the significance of training:

The first need of Christians today is not training. We have the brains, the culture, the personality in the pulpits of our land. But sinners do not tremble and repent. Saints do not fall in confession and holy rededication before God. Drunkards are not made sober. Harlots are not made pure. Infidels are not made believers. It is not training but power that we lack and need.¹⁴²

¹⁴¹Sanders, *Spiritual Problems* (Chicago: Moody Press, 1971), 51-52.

¹⁴²John R. Rice, *The Power of Pentecost* (Wheaton: Sword of the Lord Publishers, 1949), 17.

In this power-hungry and power-conscious world nothing captures the attention of the world more than the Spirit empowered leader. Although not every aspect of spiritual power is visible,¹⁴³ nevertheless people can see the difference. They would wonder what is behind the person. This kind of reaction would lend a platform for the gospel presentation. Therefore, becoming a Spirit empowered leader has great significance for effective witnessing.

The Promise and the Source of Power

The source of power in Christian leadership is none other than the Holy Spirit. Jesus, in an argument with the Pharisees over His deliverance ministry, clearly revealed that the Holy Spirit was the source of power in His ministry. He declared that He drove out demons by the empowerment of the Spirit: “But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you (Mt. 12:28).

This power, of course, is not available only to Jesus. We all have access to it. In fact the risen Lord Jesus, before ascending to heaven, promised power to His disciples: “But you will receive power when the Holy Spirit comes to you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Therefore, as Sanders points out, we the Christians who are living post Pentecostal outpouring have absolutely no excuse for our impotence because of this promise.¹⁴⁴

Now the question is, how can we claim this promise? How can the leaders actually experience the empowerment of the Spirit? In other words, how can Christian

¹⁴³The problem with Charismatic Movement, especially Signs and Wonders Movement is that it makes almost every blessing or manifestation of the Spirit visible.

¹⁴⁴Sanders, *Spiritual Problems*, 52.

men and women connect to the Spirit's power? Before moving to the next section, it would be proper to consider some practical steps to experiencing the Spirit's power in our daily life and ministry. Although the following suggestions are made in relation to the filling of the Spirit, they are very relevant to the subject under consideration and extremely helpful as well:

First, confess your sins and receive God's cleansing and forgiveness by the blood of Christ (1 John 1:9)

Second, yield every area of your life to the control of the Holy Spirit, under the lordship of Jesus Christ (Rom. 12:1-2)

Third, ask! In obedience to the command in Ephesians 5:18, ask to be filled with the Holy Spirit

Fourth, give thanks. Thank God by faith for his answer to such prayers because they are in accordance with his will (1 John 5:14-15)

Fifth, expect great things to happen. Anticipate that the Holy Spirit will work deeply and powerfully, whether in dramatic or in more quiet ways.¹⁴⁵

Spirit Empowerment in Paul

Paul's Own Testimony

For more than 30 years, the apostle Paul devoted himself to the proclamation of the gospel.¹⁴⁶ Luke reports in the Book of Acts that Paul took three missionary journeys. However, since the Book ends rather abruptly, we can assume that there must be more activities of Paul after that. Putting pieces together in the letters of Paul, we can presume that he made another missionary journey possibly to Spain (cf. Rom. 15:24, 28; 2 Cor. 10:16) after his release from the first Roman imprisonment.¹⁴⁷ From the moment of his

¹⁴⁵Siang-Yang Tan & Douglas Gregg, *Disciplines of the Holy Spirit: How to Connect to the Spirit's Power and Presence* (Grand Rapids: Zondervan, 1997), 21-24.

¹⁴⁶According to Goodwin, Paul's conversion took place in A.D. 36 and his death in A.D. 68. See Frank J. Goodwin, *A Harmony of the Life of St. Paul* (Grand Rapids: Baker Book House, 1977), 7-8.

¹⁴⁷Although Paul's life during the period between the two Roman imprisonments is far from certain, we can make an inference from the allusions in his letters that Paul made certain journeys during that time period. *Ibid.*, 171-86.

conversion till his death followed by the second Roman imprisonment, Paul had zealously proclaimed the gospel, founded churches and strengthened new converts in every possible way. No one in the history of Christian church worked for Christ so vigorously and effectively as Paul. If there was no empowerment, it would not have been possible for Paul to carry out his ministry so effectively.

Does Paul's ministry indeed demonstrate power? Absolutely! The impact of his ministry was so powerful that he and his companions were called as the people "that have turned the world upside down" (Acts 17:6, KJV). A few years earlier when Paul and Barnabas preached the gospel in Pisidian Antioch, Luke reports that "almost the whole city gathered to hear" Paul's preaching on one Sabbath day (Acts 13:44). The result of this evangelistic ministry was a phenomenon: All the Gentiles "who were appointed for eternal life believed" (Acts 13:48).

What was Paul's secret? How come was the apostle's ministry so fruitful? The answer is found in Paul's own testimony. In Romans 15:19 Paul testified that he had "fully proclaimed the gospel of Christ . . . through the power of the Spirit." Relying on the Spirit, however, should not be taken as "let God let go" type of attitude. Paul took his responsibilities seriously. He labored hard with all his strength, but he made it clear that power for the ministry was provided from above. Colossians 1:28-29 is a beautiful illustration of it: "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, *struggling with all his energy*, which so powerfully works in me" (Col. 1:28-29, Italics this writer's).

In his preaching, Paul did not rely on human eloquence and rhetoric. As Gordon Fee describes, he was "totally stripped of self-reliance so that God's power could be

manifested.”¹⁴⁸ He wanted his followers to know that true power does not rest in the style of presentation or charming personality of a preacher. However, like many people today, the Corinthians tended to be more impressed with the form and style of delivery rather than the content of the message. In other words, they were more interested in the nonessentials of faith rather than the essentials. Thus, Paul called them to place their focus on the essentials; the content of the preaching—“Jesus Christ and him crucified”—and the demonstration of the Spirit’s power in his preaching:

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power so that your faith might not rest on men’s wisdom, but on God’s power (1 Cor. 2:1-5).

Today’s preachers need to take heed what Paul says in this text. Living in an image driven world preachers too are tempted to be more concerned with the form and style of delivery rather than the content. We ought to be frequently reminded that real power has nothing to do with human eloquence and highly polished rhetoric. Throughout history God has demonstrated His power through simple preachers. Craig Blomberg’s observation is powerful:

It is interesting to compare possibly the three greatest evangelists in North America during the last 150 years—D. L. Moody, Billy Sunday, and Billy Graham. Neither Moody nor Graham was known for impressing audiences with lofty rhetoric; frequently their sermons were deemed simplistic. Sunday was known for a flashy style, but he still preached a very basic gospel message. But all three centered on the cross and the need for personal conversion. As a result, they gave encouragement to millions of “down-and-outers,” and countless came to the Lord through their preaching.¹⁴⁹

¹⁴⁸Fee, *The First Epistle to the Corinthians: NICNT*, 90.

¹⁴⁹Craig Blomberg, *1 Corinthians: The NIV Application Commentary* (Grand Rapids: Zondervan, 1994), 60.

The Role of Faith and Prayer

Jesus' Diagnosis

There is an interesting story in Mark 9:14-29 that our Lord put His finger on the reasons of His disciples' impotence. In this story, the disciples of Jesus were asked to heal the demon possessed boy during the absence of their Master. They attempted to cast out demons, but they were unable to do it. In the sight of a large crowd including the teachers of the law, they failed miserably. Later, upon hearing this embarrassing story from the boy's father, Jesus told His disciples: "O unbelieving generation, how long shall I stay with you?"(v.19)¹⁵⁰ As it is evident from the more explicit statement of Jesus in verse 23, one of the reasons of their failure is lack of faith: They failed because they did not have faith in God.

Another reason of their failure was given in response to the disciples' question. When Jesus withdrew to a house after healing the boy, He was approached by the disciples and requested to tell the reason of their failure. Until that time Jesus emphasized the necessity of faith, but in verse 29 He stressed the necessity of prayer: "This kind can come out only by prayer." His response implied that they failed because they have not prayed. As Brooks points out, prayer and faith are closely related: "Prayer, especially a whole life of prayer, is the avenue to faith."¹⁵¹ At any rate Jesus listed lack of faith and prayer as the reason of their impotence.

¹⁵⁰Considering the context, the word "unbelieving generation" here seems to refer to the disciples. Brooks agrees with this observation. See James A. Brooks, *Mark: The New American Commentary* (Nashville: Broadman Press, 1991), 147.

¹⁵¹*Ibid.*, 148.

The Role of Faith

The apostle Paul would be in complete agreement with Jesus' diagnosis. He clearly understood the role of faith and prayer for receiving God's power. In Ephesians 3:17-17 Paul speaks of faith as the essential prerequisite and means for acquiring divine strength. Paul also includes faith in his famous analogy of "the armor of God." In this analogy which describes the reality of spiritual battle so effectively, faith is compared to a shield "with which you can extinguish all the flaming arrows of the evil one" (Eph. 6:16).

Furthermore, Paul sees faith as the necessary prerequisite for the presence of the Holy Spirit in the believer. To the Galatians who were on the verge of departing from the gospel of grace that they had previously embraced, Paul asked, "Did you receive the Spirit by observing the law, or by believing what you heard?" (Gal. 3:2). Paul's intention was obvious. He tried to take them back to their original faith.

Now the Bible presents the Holy Spirit as the Spirit of power. The Galatians received that Spirit by faith. As a result they experienced supernatural power in their lives. Indeed in verse 5, Paul put God's giving of the Spirit and the working of supernatural power side by side: "Does God gives you his Spirit and work miracles among you because you observe the law or because you believed what you heard." Leon Morris' explanation of this passage clarifies its meaning in relation to the subject under discussion:

In this passage he takes the Galatians back to the beginning of their Christian experience and reminds them that at that time they had simply believed and that this had resulted in the gift of the Holy Spirit. Supernatural things had happened then and such displays of miraculous power were the result of the coming of the Spirit in response to faith, not to any keeping of the Law. His use of the present tense implies that these things were continuing. God was still providing them with the Spirit and still doing it by faith rather than Law.¹⁵²

¹⁵²Leon Morris, "Faith," in *Dictionary of Paul and His Letters*, 288.

Certainly Paul was a man of faith. He testified that he walked “by faith, not by sight” (2 Cor. 5:7). Even when the outward circumstance was hopeless, Paul refused to walk by sight, but rather he firmly believed in God. The story in Acts 27 can serve as a good example of this. Paul was on his way to Rome by ship. As Paul and other passengers sailed along the shore of Crete, a violent storm hit the ship. For several days, the storm continued raging and the people finally gave up all hope. But Paul believed the message of salvation that God had given him in the previous night. So he encouraged the people: “keep up your courage, men *for I have faith in God that it will happen just as he told me*” (v. 25, Italics this writer’s).

However, Paul did not exercise his faith in such crisis moments only. But rather his whole life was lived by faith. Faith is pervasive to whole areas of his life and central in all of his life. Galatians 2:20 clearly reveals Paul’s way of life, the life by faith in the Son of God: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:20). Since he continued to live by faith in his whole life, he was able to experience God’s power and His miracles abundantly.

The Role of Prayer

Prayer is a divine channel of power. As James says, “The prayer of a righteous man is powerful and effective” (James 5:16). The power of the Holy Spirit is communicated through the men and women who are totally devoted to the ministry of prayer. Therefore praying leaders are most needed in this impotent generation. E. M. Bounds writes:

What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Spirit can use—men of prayer, men mighty in prayer. The Holy Spirit does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.¹⁵³

As already noted in the previous section, Paul was a prayer warrior. It is obvious that he regarded prayer as supremely important in the life of a Christian leader. Writing to Timothy Paul said, “I urge, then, *first of all*, that requests, prayers, intercession and thanksgiving be made for everyone” (1 Tim. 2:1, Italics this writer’s). The number one priority of Christian leaders was to pray for all men.

Paul urged Timothy and others to pray because he believed in the power of prayer. “Do not be anxious about anything,” he charged the Philippians, “but in everything, by prayer and petition, with thanksgiving, present your requests to God” (Phil. 4:6). Then he confidently assured them of the power of prayer, “And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus” (4:7).

Prayer is also essential for the spiritual battle. After he described “the armor of God,” Paul exhorted the Ephesians to pray¹⁵⁴: “And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints” (v. 18). There is a debate among the commentators whether prayer is a seventh piece of the armor or not. But, as Snodgrass points out, the question is

¹⁵³E. M. Bounds, *Power Through Prayer* (Chicago: Moody Press, 1979), 10.

¹⁵⁴The NIV and the NRSV start a new imperative with verse 18. As a result the sequence of thought is lost. Since the words translated “pray” (*προσευχόμενοι*) and “be alert” (*ἀγρυπνοῦντες*) in verse 18 are participles, it is questionable whether those participles are to be interpreted as imperatives. At any rate the participles should be connected to “take” in verse 17. If we do that, then verse 18 will underscore the demeanor of those who take the helmet of salvation and the sword of the Spirit. See Klyne Snodgrass, *Ephesians: The NIV Application Commentary* (Grand Rapids: Zondervan, 1996), 344.

irrelevant.¹⁵⁵ Whether prayer is a part of the armor or not, Paul's point here is that both prayer and being alert are absolutely necessary for believers. He wanted his readers to understand that prayer is "foundational for the deployment of all the other weapons."¹⁵⁶

What we must not miss in this passage is the concept of "praying in the Spirit." It should not be interpreted as reference to speaking in tongues as Fee seems to argue.¹⁵⁷ Praying in the Spirit means praying in concert with the Spirit, who discerns the believer's deepest needs and communicates them in a unique way directly to God (cf. Rom. 8:26-27). It also means "to pray in that awareness of God which the Spirit brings, to be able to approach him in simple trusting confidence as a child to his father."¹⁵⁸ As a result of this prayer, we receive all gifts and empowering from God through the Spirit.

Of course Paul did not just talk about prayer. He actually prayed. There is no inconsistency in his practice and his teaching on prayer. His letters are filled with his own prayers and prayer reports. Without much difficulty we can see how earnestly, constantly, and persistently Paul prayed. There was nothing that could escape Paul's prayer list. Nothing was too small about which to pray. Nothing was too great for God to overcome. As he exhorted his followers Paul made prayer in everything and in every moment. Indeed prayer was his way of life.

We can discover more specifically how prayer totally permeates Paul's life in the Book of Acts. His initial conversion, commission, baptism and missionary work were all

¹⁵⁵Ibid.

¹⁵⁶C. E. Arnold, *Powers of Darkness* (Leicester: InterVarsity Press, 1992), 112.

¹⁵⁷Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson Publishers, 1994), 730-31.

¹⁵⁸C. Leslie Mitton, *Ephesians: New Century Bible* (Grand Rapids: Eerdmans, 1981), 228.

linked to prayer. Although it is a bit long, Hunter's summary is worth quoting because it will show unmistakably the central role prayer played in Paul's life:

Saul heard the dying Stephen's prayers to the "Lord Jesus" (Acts 7:59-60; 22:20). Shortly thereafter, on the Damascus road, he spoke directly to the risen Christ, calling him "Lord" (Acts 9:5). During the three-day period of prayer and fasting which followed (Acts 9:11), Saul first came to understand that "Jesus is the son of God" (Acts 9:20). Following Ananias' communication of his apostolic commission, Saul was immediately baptized while "calling upon his [Jesus'] name" in prayer (Acts 22:16; cf. 9:19; Rom 10:9-10, 14). The apostle later received personal guidance from Christ while "praying" in the Jerusalem Temple (Acts 22:17; cf. 9:26-30; 16:9-10). It was during a period of "prayer and fasting" that the Holy Spirit instructed the church at Syrian Antioch to set apart Barnabas and Saul for evangelistic work (Acts 13:2-3). The two missionaries similarly confirmed elders in the fledgling churches at Lystra, Iconium and Pisidian Antioch through "prayer and fasting" (Acts 14:23). Near Philippi, at a Jewish "place of prayer," Paul met Lydia, his first convert in Macedonia (Acts 16:13, 16). The Philippian jailer was converted following an earthquake, apparently a miraculous response to the midnight "praying and singing hymns to God" by the imprisoned Paul and Silas (Acts 16:25). The final trip to Jerusalem occasioned a sorrowful time of prayer and weeping with the Ephesian elders (Acts 20:36-37), and later a poignant scene of prayer with "all the disciples, their wives and children" kneeling on the beach at Tyre (Acts 21:5). It is likely that encouraging visitations by Christ (Acts 23:11) and an angel (Acts 27:23) were also associated with prayer. Acts draws to a close with Paul interceding for others: Luke says, "after prayer" the apostle placed his hands on and healed the ailing father of Publius, the chief official of Malta. This scene was surely repeated, because "the rest of the sick on the island came and were [also] cured"¹⁵⁹ (Acts 28:8-9).

It is certain that Paul used prayer as his primary channel for the implementation of divine power. Although he possessed many great personal qualities, he refused to depend on them. The effectiveness of his leadership was not stemmed from his head or his feet, but rather it was resulted from his bended knees. As with many other powerful leaders in the history of Christianity, the foremost secret of Paul's amazing leadership is that he humbly knelt down to pray in utter dependence on God for His power and wisdom.

Bounds elaborates on it:

¹⁵⁹Hunter, "prayer," 725-26.

Paul was a leader by appointment and by universal recognition and acceptance. He had many mighty forces in this ministry. His conversion, so conspicuous and radical, was a great force, a perfect magazine of aggressive and defensive warfare. His call to the apostleship was clear, luminous and convincing. But these forces were not the divinest energies which brought forth the largest results to his ministry. Paul's course was more distinctly shaped and his career rendered more powerfully successful by prayer than by any other force.¹⁶⁰

SUMMARY AND CONCLUSION

Christian leaders are to exercise spiritual leadership. Their job is not to lead their people to achieve their goals, but rather to guide them toward God's purpose. Christian leadership is not just any kind of influence, as Sanders defines it, but rather it is in essence spiritual influence. The leaders must not ignore this important dimension of their leadership.

In order to have spiritual influence on their people, Christian leaders must be qualified spiritually. They are to maintain the state of close relationship to God through the Spirit. Also they need to have empowerment of the Spirit for the ministry. In this chapter we looked at those two elements in Paul's leadership. We have discovered that the apostle was indeed a man of the Spirit. His spirituality was deep enough to lead his people toward God's purpose. Through his teaching and his life he exerted great influence on Christian spirituality. He also experienced empowerment of the Spirit throughout his ministry. Through strong faith and earnest prayer he was able to generate divine power necessary for effectively carrying out the God-given mission.

Because of the Charismatic confusions regarding the issue of certain miraculous gifts, some evangelicals tend to shy away from the work of the Spirit altogether. But it

¹⁶⁰Bounds, *The Complete Works of E. M. Bounds on Prayer* (Peabody: Hendrickson Publishers, 1990), 545.

does not need to and should not be that way. We must be careful not to throw the baby away with the bath water. The Holy Spirit is an indispensable Being for the church. In fact He is the church's resident God in this dispensation of grace. He is the One who enables the leaders to experience deep spirituality and supernatural power. Without Him effective spiritual leadership is impossible.

Generally the BBFK pastors are on the opposite side of the Charismatic movement. The article of faith of the BBFK clearly states that they are against any kind of the Pentecostal movement.¹⁶¹ Because of that, some of the pastors approach issues regarding the Holy Spirit in a very cautious and reserved way. As a result there is the possibility of repressing legitimate activities of the Spirit. Also there is the possibility of failing to use the resources of the Spirit fully. It, in turn, can certainly have negative effect on the leaders' spirituality and empowerment.

While it is legitimate to have concerns about the abuses of the Holy Spirit, this does not justify our suspicion and unbelief regarding the activity of the Spirit. We need to be open-minded and take full advantage of the world's greatest leadership resources in the Spirit.

By walking in the Spirit, not in the flesh, the leader will become a person of genuine spirituality. By agonizing prayer and undaunted faith, the leader will be able to utilize divine power. The price is high. Yet it is worth every dime of it. Such a leader can indeed lead his followers toward God's purpose.

¹⁶¹The BBFK Article of Faith regarding the Holy Spirit contains the following statement: "We believe today's Charismatic Movement is unbiblical."

CHAPTER FIVE

CHARACTERISTICS PERTAINING TO FUNCTIONAL COMPETENCY

There is a false dichotomy in some evangelical circles that spirituality and technical excellence (or functional competence) are mutually exclusive. This dichotomy exists in the area of leadership too. According to those who hold such view, all that Christian leaders need to do is just pray and exercise certain spiritual disciplines. They argue that God is concerned only with “spiritual things.” He does not care about so called “secular business stuff” such as long term planning, management skill, so on and so forth.

Nothing is further from the truth. There is no dichotomy between spirituality and functional competency in the sight of God. As a matter of fact it was God who filled Oholiab with His Spirit in order for him to be functionally competent as he carried out his work of artistic design of the tabernacle (Ex. 35:30-35). The Scripture explicitly states that God had given him “skill and ability to know how to carry out all the work of constructing the sanctuary” (Ex. 36:1).

Jesus’ own ministry reveals that He too did not agree with such a dichotomous idea. Take the miracle of feeding 5,000 men with five loaves of bread and two fishes as an example (Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14).¹⁶² Before He did any

¹⁶²For the first century Jews it was the number of adult males that matters. Matthew specifically says that he excludes women and children from the total (Mt. 14:21). If women and children are included, the number of people would be at least 15,000.

“spiritual” thing, He instructed His disciples to have the people “sit down in group of about fifty each” (Lk. 9:14). This is pretty strategic managerial work. Only after that did he take the bread and fish and then offered a prayer of thanksgiving to God. Jesus did not concern Himself with only spiritual activity, but rather He cared about functional effectiveness as well.

The teaching of the apostle Paul is a convincing rebuttal to this dichotomous thinking. To the slaves in the church of Colosse Paul exhorted, “Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving” (Col. 3:23-24). There is no dichotomy of “the spiritual” and “the secular” here. Whether they prayed in the church or labored in the field, they were serving the Lord Jesus Christ as long as their heart and motivation were right. Notice also Paul’s concern for excellence in the passages. Even for the lowly work of slaves, excellence is required. They must do their best “as working for the Lord.” It is not enough to work just hard. Working for the Lord requires more than that. We must work with maximum effectiveness. That is the attitude of “working with all your heart.”

If slaves were required to work for excellence, how much more are the leaders? They must lead with maximum effectiveness. It is absolutely necessary for them to learn theories and skills needed for effective leadership. They need to continually search for better ways of doing the ministry. God’s glory is at stake. As a leader what you do is certainly important, but how you do it is equally important as well. Christian leaders need to know how to lead. They need to be competent even in functional matters. John Maxwell articulates the importance of competence:

Competence goes beyond words. It's the leader's ability to say it, plan it, and do it in such a way that others know that you know how—and know that they want to follow you.¹⁶³

The apostle Paul was an outstanding spiritual leader as we have seen in the previous chapter. But at the same time he was a functionally competent leader. He knew how to lead and manage. He did not scorn excellence. He cared for effectiveness and sought after better ways. He was interested in getting the job done and done it well.

This chapter will note such aspects of Paul's leadership. It is a study of certain characteristics pertaining to functional competency which can be discovered in the leadership of the apostle Paul. Specifically it will examine such characteristics as cultural relevance, vision, and a strategic mind.

CULTURAL RELEVANCE

Theology of Culture

Relationship between Culture and Christianity

A Crucial Question

How do culture and the gospel relate? Are they friend or enemy to each other? Answering this question is important because it has a direct bearing on our Christian life and ministry. Depending on our position regarding this matter, our lifestyle and ministry approach will be determined accordingly. Snodgrass explains:

The gospel defines life for Christians, but that life is always lived out in a culture, a culture that also seeks to define us. Christians must therefore understand the culture they live in and must decide what in culture may be legitimately adapted and enjoyed and what must be rejected.¹⁶⁴

¹⁶³Maxwell, *The 21 Indispensable Qualities of a Leader*, 30.

¹⁶⁴Klyne Snodgrass, *Ephesians: The NIV Application Commentary*, 41.

However, defining the relationship between culture and Christianity is not an easy task. In some ways, culture looks friendly to Christianity. It is a part of us. All of us belong to a certain culture. It is like the atmosphere. We cannot live apart from it. But in other ways culture is threatening and seems hostile to Christianity. It denies many truth-claims of Christianity and opposes the gospel of grace. It even wages war against Christian beliefs.

Thus, the question, “Is culture a friend or an enemy of Christianity?” still remains to be answered. As difficult as it may be, the question, however, must be answered because of its implication on Christian ministry. As Leith Anderson points out, “the answer to this simple question has profound influence on how and where Christian ministry is to be carried out.”¹⁶⁵

Niebuhr’s Classification Regarding Christ and Culture

A few decades ago, Richard Niebuhr wrote a book called *Christ and Culture*. In it he proposed five different views regarding the relationship between Christ and culture.¹⁶⁶ The first one is “Christ against Culture.” This view stresses antagonistic relationship between Christ and culture. Those Christians who hold this view “uncompromisingly affirm the sole authority of Christ over the Christians and resolutely reject culture’s claim to loyalty”.¹⁶⁷

¹⁶⁵Leith Anderson, “Theological Issues of 21st-Century Ministry,” *Bibliotheca Sacra* (April-June 1994), 132.

¹⁶⁶Richard Niebuhr, *Christ and Culture* (New York: Harper & Brothers, 1954). The following discussion is summary of Niebuhr’s book.

¹⁶⁷*Ibid.*, 45.

The second one is “Christ of Culture.” This view sees Christ as the hero of culture. Those who take this position attempt to harmonize Christ and culture by interpreting one through the other, and by selecting from both such elements as seem to agree with each other.

The third one is “Christ above Culture.” This view sees the problem of Christ and culture not as an “either/or” but as a “both/and” relationship. Those who embrace this view affirm both Christ and culture and attempt to synthesize them as long as Christ maintains the superiority over culture. According to Niebuhr, a great majority of Christianity has taken this position.

The fourth one is “Christ and Culture in Paradox.” Niebuhr calls those who affirm this view dualists. They think it is inevitable to recognize the two conflicting authorities of Christ and culture. They do not take an anti-cultural stance, but they have to live with tension.

The fifth one is “Christ Transformer of Culture.” This is the view of what Niebuhr calls conversionists. This view affirms the goodness of the creative activity of God and of Christ in God. But it distinguishes the fall very sharply from creation. Culture, along with other created nature, has been corrupted because of the fall. Therefore, according to the conversionists, the problem of culture is the problem of its conversion.

Niebuhr convincingly shows in this book how the views of culture shape lifestyle and ministry of different groups of Christians. For example, those who hold “Christ against Culture” tend to withdraw from the culture and become separatists. On the other hand those who hold “Christ of Culture” embrace culture so warmly that they become synthesists.

Culture and the Bible

Evangelical Christians have accepted the Bible as the final authority of their life and faith. It is an infallible and inspired record of God's dealing with mankind in history. It reveals God's character and His will to us. J. I. Packer maintains, "The biblical record of God's self disclosure in redemptive history is not merely human testimony to revelation, but is itself revelation."¹⁶⁸ One of the areas this revelation shows us is how God deals with human culture as He has carried out His redemptive work. So it is proper to examine the Bible in order to understand the significance of culture to the life of Christians.

First, the Bible does not condemn human culture altogether, even the culture outside the boundary of God's people. Although this world is fallen, not every cultural aspect of the world is sinful or corrupt. Take language as an example. Along with art and custom, language is a very important part of human culture. Has God ever condemned any human language per se? No. Never. To the contrary, He employed Aramaic and Greek of the day to communicate His message. Although those languages were not the language of God's people, He did not mind using them at all. God could have used special "language of the Holy Ghost" in writing His Holy Scripture but He did not.

Second, God adapted certain cultural practices of unbelieving nations to His people and gave a new meaning to it. The rite of circumcision is a good example of this. According to P. R. Williamson, circumcision was not an exclusively Israelite practice.¹⁶⁹

¹⁶⁸J. I. Packer, "Inspiration" in *New Bible Dictionary*, eds., I. Howard Marshall, A. R. Millard, J. I. Packer, D. J. Wiseman (Downers Grove: InterVarsity Press, 1996), 507.

¹⁶⁹Paul R. Williamson, "Circumcision" in *Dictionary of the Old Testament Pentateuch*, eds., T. Desmond Alexander & David W. Baker (Downers Grove: InterVarsity Press, 2003), 122.

Rather it was common among the nations with whom Israel had direct contact. It was practiced from at least the third millennium. Williamson maintains that the rite was carried out either at puberty or as part of the prenuptial ceremony in those other ancient Near Eastern cultures for chiefly a marriage or fertility rite. God simply took that cultural practice of other nations and changed its meaning. For Israelites it has nothing to do with a marriage or fertility rite, but rather it symbolized their covenant identity.

Third, God guides His people to incorporate desirable or beneficial elements of certain cultural practices of the surrounding pagan nations while rejecting its undesirable or inappropriate elements. The institution of monarchy in Israel can serve as an example. The Bible indicates that the idea of kingship arose in response to the influence of the surrounding pagan peoples (1 Sam. 8:5 ff.). By the time the Israelites asked for their king, the kingship had already existed in the surrounding nations. According to S. A. Kumar, the monarchy in Israel borrowed certain elements of kingship from their neighbors, such as the idea of sacral kingship as the deity's anointed, hereditary succession of the office, and the King as the supreme judge and the chief person from the cultic point of view.¹⁷⁰ However, it rejected the elements that were incompatible with the belief system of Israel such as dictatorship and the deification of the monarchy.

Fourth, the Bible reveals that God's Son lived within the cultural milieu of the first century Israel (cf. Jn. 1:14). Though He harshly criticized certain cultural practices of the day, He basically accepted human culture. He was an acute observer of the agrarian culture of His day and an able interpreter of the trends and mores of the society. He

¹⁷⁰S. Ananda Kumar, "Culture and the Old Testament," in *Down to Earth: Studies in Christianity and Culture*, eds., John R. W. Stott and Robert Coote (Grand Rapids: Eerdmans, 1980), 43.

ministered in a way that appealed to His contemporaries who shared the same culture with Him.

Contextualization

Christian ministry cannot be done in a cultural vacuum. As noted above, God's redemptive work was carried out in a cultural context. According to Niebuhr, culture is "the artificial, secondary environment which man superimposes on the natural."¹⁷¹ As the secondary environment it provides the context in which ministry is carried out. Therefore, it is extremely important to understand culture.

Any serious student of the Bible knows how crucial it is to grasp its cultural background. Many parts of the Bible would remain enigma unless one understands particular cultural assumptions, trends and/or practices of the day behind the text. If understanding of culture is important for correct handling of the text, how much more it is for that of the context.

Today's Christian leader ought to make a sincere effort to understand his/her culture and to minister in a culturally relevant way just as Jesus did 2,000 years ago. Of course, Christian ministry ought to be faithful to the text, i.e., the Bible. But at the same time it needs to be contextualized. As Leighton Ford says the gospel of Jesus Christ should be translated, though it must not be transformed. While we must be careful not to embrace sinful and corrupt aspects of our culture, we need to engage ourselves in conversing with our culture more actively in order to promote the name of our Lord Jesus more effectively. Evangelical Christians do not need to be afraid of the word

¹⁷¹Niebuhr, *Christ and Culture*, 32.

“contextualization.” Contextualization doesn’t have to end up with syncretism if its goal is clearly defined. Dean Gilliland describes the goal of contextualization this way:

That goal is to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation. Contextualization means that the Word must dwell among all families of humankind today as truly as Jesus lived among his own kin. The gospel is Good News when it provides answers for a particular people living in a particular place at a particular time. This means the worldview of that people provides a framework for communication, the questions and needs of that people are guide to the emphasis of the message, and the cultural gifts of that people become the medium of expression.¹⁷²

Becoming Culturally Relevant Leader

Importance of Becoming Culturally Relevant Leader

We have examined the biblical basis of culturally relevant ministry. It is not only legitimate but also necessary to carry out Christian ministry in a culturally relevant way. Any Christian leader who desires to reach this generation more effectively with the Gospel cannot afford to ignore culture. Certainly Jesus did not do it.

This issue of cultural relevance is especially important for the pastors of the BBFK churches. According to Niebuhr’s categorization, the BBFK pastors generally hold “Christ against Culture” position. Due to the influence of early American missionaries, they tend to be suspicious of today’s culture.¹⁷³ Rather than being proactive, they are reactive. As a result they become isolated. Although they are generally very strong with the text, they are not very competent in dealing with the context. This writer believes this

¹⁷²Dean Gilliland, “Contextualization” in *Evangelical Dictionary of World Missions*. ed., A. Scott Moreau (Grand Rapids: Baker Books, 2000), 225.

¹⁷³Those early American missionaries were still living under the influence of the “Fundamentalism and Liberalism conflict,” when they come to Korea. Their suspicion of culture at that time was understandable considering the threat of theological liberalism. However things have changed. We are no longer living in such era. Besides, there were no serious attempt of hostile takeover by liberalism in Korea.

is one of the major reasons for unsuccessful growth of many BBFK churches. Missionary Ivey agrees with it.¹⁷⁴ He stresses that the reason many BBFK churches fail to reach today's younger generation is because the pastors do not understand their culture.

It is never too much to stress the importance of becoming a culturally relevant leader. It is not enough to exegete the Word. The leaders need to exegete the world too. As Howard Hendricks points out, the Bible is written to be applied.¹⁷⁵ Without understanding the world how can the Word be applied? Aubrey Malphurs lists seven characteristics of the future church in his book titled, *Pouring New Wine into Old Wineskin*. Among those characteristics, he includes "A Culturally Relevant Ministry" and "A Biblical, Culturally Relevant Evangelism."¹⁷⁶ Today we are witnessing many thriving churches because of their culturally relevant leadership. Rick Warren's Saddleback Church and Bill Hybels' Willowcreek Community Church are two notable examples of this.

Ways of Becoming Culturally Relevant Leader

How then the leaders become culturally relevant? First, they need to distinguish nonessentials of faith from the essential. There are things in our evangelical Christianity that cannot and must not be changed. "Five fundamentals of faith" is one such example. If we try to change such essentials in the name of cultural relevance, we would end up with syncretistic religion. This is where evangelical and liberal Christians differ.

¹⁷⁴Interview on June 17, 2003.

¹⁷⁵According to Hendricks, "[o]bservation plus interpretation without application equals abortion." See, Howard G & William Hendricks, *Living by the Book* (Chicago: Moody Publisher, 1993), 283-84.

¹⁷⁶Aubrey Malphurs, *Pouring New Wine Into Old Wineskin: How to Change a Church without Destroying It* (Grand Rapids: Baker Books, 1993), 159-80.

On the other hand, there are things that can be changed and in some cases must be changed. Church traditions, programs, and methods belong to this category. Those are the nonessential. Leaders should be discerning when they endeavor to do ministry in a culturally relevant way. It would be helpful to remember the following words of Elmer Towns: “Methods are many, principles are few. Methods may change, but principles never do.”¹⁷⁷

Second, culturally relevant leaders need to deal with changes in our culture. Obviously change is not always a pleasant thing to deal with. Sometimes it is very painful. Nevertheless leaders need to respond positively to it in order to be relevant to today’s culture. Of course change is not a new phenomenon in the twenty-first century. Since culture is not static by nature, change has always been the fact of any culture. What is new today is not the presence of change in culture but the speed of change. In today’s culture everything changes so fast. In a very short while, leaders would discover the methods they used to employ do not work anymore. Brand new problems and issues are waiting for twenty first century leader. Reith Anderson maintains: Twenty-first century leadership in the church and other religious organizations isn’t what it used to be. It’s as if all the rules have changed.”¹⁷⁸ Any leader who desires to be relevant and effective for the cause of Christ must deal with such reality. He/she must realize that change is coming faster than ever before. A culturally relevant leader is the one who deals with change proactively not reactively

¹⁷⁷Elmer L. Towns, “The Role of Innovation in Leadership” in *Leaders on Leadership*, 187.

¹⁷⁸Leith Anderson, *Leadership That Works: Hope and Direction for Church and Parachurch Leaders in Today’s Complex World* (Minneapolis: Bethany House Publishers, 1999), 23.

Third, leaders who aspire to be relevant must be informed of what is going on in the world. It is so easy for Christian leaders to be isolated. Their minds are so preoccupied with Christian stuff that they can lose touch with the “real” world.¹⁷⁹ Therefore conscious effort is required for leaders to be up-to-date. The following is what Bill Hybels does in order to communicate in a culturally relevant way: “I read *Time*, *Newsweek*, *US News & World Report*, *Forbes*, and usually, *Business Week*. Everyday I read the *Chicago Tribune* (*USA Today* when I travel), watch at least two TV news programs, and listen to an all-news radio station when I’m in the car.”¹⁸⁰

Fourth, leaders need to contextualize their ministry according to the needs, issues, sentiments, and thought patterns of their parishioners. This writer has already addressed the issue of contextualization briefly. However it needs to be mentioned here again because of its importance to BBFK churches. Like many other American missionaries in other denominations, some of the BBF missionaries failed to distinguish what is biblical from what is American. They sometimes imposed on Korean leaders an “American way” of doing ministry. As a result many BBFK churches have trouble with reaching the Korean population. Min Yong Song’s survey result with students of Korea Baptist Bible College supports this conclusion. The students included lack of cultural relevance to Koreans in the list when asked about the weaknesses of BBFK churches.¹⁸¹

Fifth, leaders should get involved in certain cultural activities as long as they do not contradict biblical value or teaching. The Gospel writers report that Jesus was

¹⁷⁹This does not mean the world of Christianity is not real. Here the word “real” is used in contrast with the word “religious.”

¹⁸⁰Bill Hybels, “Speaking to the Secularized Mind” in *Mastering Contemporary Preaching* (Portland, OR: Multnomah Press, 1989), 36.

¹⁸¹Min Yong Song, *A Biblical Study on the Balanced Ministry*, 9.

involved in many cultural activities: He went to a wedding ceremony (Jn. 2:1-12); He participated to the religious ceremonies of the day (Mk. 22:7-23; Jn 7:37-44); He dined with diverse group of people (Mt. 9:9-13; Lk. 7:36-50). Being with the people where they are is the surest way of being culturally relevant.

Finally, leaders need to make an effort to transform culture according to the Kingdom value. It is not enough to just be relevant culturally. Christians are called to be a change agent in this world. Jesus reminds us that we are “the salt of the earth” and “the light of the world” (Mt. 5:13-16). The leaders should be a change agent of this world. While respecting their culture, leaders ought to find a way to transform the ungodly culture of the day. This is the most active way of a becoming culturally relevant leader.

In short, it demands conscious effort and hard work from leaders in order to be culturally relevant. It is, however, worth while to pay the price. God will use leaders who understand not only the text but also the context. Like the sons of Issachar who “understood the times and knew what Israel should do” (1 Chron. 12:32), the culturally relevant leader understand the times and know what he/she should do. Paul was such a leader. We will see in the next section that cultural relevance was one of the secrets for his effectiveness.

Culturally Relevant Ministry of Paul

The apostle Paul was faithful to his calling to the end. As he confessed, he “fought the good fight...finished the race,” and “kept the faith” (2 Tim. 4:7). We know well that he did not compromise his message at all. Although he was fully aware that the gospel preaching was “a stumbling block to Jews and foolishness to Gentiles,” he has preached only Christ and Him crucified (1Cor. 2:23). He was unyielding to any threat,

pressure, and intimidation concerning the message of the gospel. He was indeed the champion of the gospel.

Such is the picture of Paul that many people have in their mental album; a courageous fighter, uncompromising fundamentalist. But there is another aspect of Paul we need to be acquainted with. Paul was a culturally relevant leader. To borrow from Chuck Swindoll's description, "he was an intelligent and engaged student of culture."¹⁸² It is true that he was very firm about the essentials of his ministry. But it is also true that he was unbelievably lenient about its nonessentials.

Principle Enunciated

In 1 Corinthians 9:19-23, the apostle enunciated his principle of evangelistic ministry. He describes this principle in terms of "all things to all people." The following passages clearly show how hard Paul tried to be culturally relevant when it comes to ministering to diverse group of people.

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.

These passages appear within the context of Paul's defense of his apostolic rights. As an apostle of Jesus Christ he had certain rights and privileges. But "for the sake of the gospel" he was willing to set them aside. Furthermore he was willing to accommodate

¹⁸²Swindoll, *Paul: A Man of Grace and Grit*, 204.

himself to the various groups of people in order to win them for Christ. Four specific groups are mentioned here. According to verse 20, he became like Jews and those under the law to reach them with gospel. These were the religious but lost Jews of the first century, as well as Gentile God-fearers and proselytes to Judaism. They can be compared to religious lost people who attend the church but do not know Christ personally.

According to verse 21, he became like those who were not under the law in order to reach them as well. These were the Gentiles apart from any Jewish influence. They parallel today's unchurched generation or adherents to non-Christian religions. Finally according to verse 22, he became like the weak to reach them with the gospel. The identity of this group is not clear. If it is a more purely sociological category than a socio-religious one, as Fee argues,¹⁸³ then this group is likened to today's powerless people in society. At any rate, Paul's point is summed up in verse 23. He was willing to adapt to the culture and practices of people no matter who they were in order to win them for Christ. Raymond Brown's following paraphrase beautifully expresses Paul's heart:

I want to make it perfectly clear that I have not become guilty of expediency. My adaptation never involves the surrender of my commitment; my purpose is to understand the commitment of others. A Christian who loves others has the freedom to employ his love in ways that show that he really cares for others enough to strive to understand and appreciate them. I exercise my love in freedom and my freedom in love for only one reason: *for the sake of the gospel*. Winning others through the exercise of preaching that asks no monetary reward is a way *that I may share in its blessings*, fulfill my calling as an apostle, and share in the benefits of the gospel of Christ (Italics his).¹⁸⁴

Principle Exemplified

¹⁸³Fee, *The First Epistle to the Corinthians: NICNT*, 431.

¹⁸⁴Raymond B. Brown, "1 Corinthians" in *The Broadman Bible Commentary Vol. 10*, ed., Clifton J. Allen (Nashville: Broadman Press, 1970), 344.

In Acts 17, we can observe Paul's evangelistic principle was in action. When Paul arrived at Thessalonica, he went into the Jewish synagogue. In order to win the Jews there, Paul "reasoned with them *from the Scriptures*, explaining and proving that Christ had to suffer and rise from the dead" (vv2-3, Italics this writer's). Obviously the Scriptures Paul used was the Old Testament, the Jewish Bible. To win the Jews he became like a Jew.

However, his approach changed when he encountered a group of Epicurean and Stoic philosophers in Athens (vv. 16-34). Rather than arguing from the Scriptures, he began his speech with the anonymous alter he had come across in the city (vv. 22-23). He wisely established his point of contact according to the culture of different people groups; with the Jews the Old Testament Scripture, with the Greeks the anonymous alter. According to Swindoll, here he began with "the familiar in order to acquaint them with the unfamiliar."¹⁸⁵ However, he did not just begin with the familiar. He supported his point with the familiar too. In the middle of his preaching, the apostle, instead of quoting from the Scripture, quoted from two pagan poets (v. 28); one from the 6th century BC poet Epimenides; the other from the 3rd century Stoic author Aratus.¹⁸⁶ Since Scripture would have been meaningless to Athenians, Paul decided to address them as much as possible in their own terms. It is not that Paul changed his message. He did not water down the gospel at all. He proclaimed God's future judgment and urged them to repent. Also he preached Christ and His resurrection. As Stott points out, Paul must have

¹⁸⁵Swindoll, *Paul: A Man of Grace and Grit*, 213.

¹⁸⁶John Stott, *The Spirit, The Church & The World: The Message of Acts* (Downers Grove: InterVarsity Press, 1990), 286.

included in his message Christ crucified otherwise his proclamation of the resurrection would not make sense (v. 31).¹⁸⁷

Some questioned the adequacy of the sermon as a gospel presentation. These people maintained that Paul was disappointed by his experience in Athens because the results were negligible. So he went on from Athens to Corinth, they say, he totally abandoned his efforts to preach to intellectuals. He “resolved to know nothing...except Jesus Christ and him crucified” (1 Cor. 2:2). This theory sounds plausible but it is a misreading. As John Polhill points out, Luke nowhere presents Paul’s Areopagus sermon as a failure.¹⁸⁸ On the contrary, Luke reports that a number of people—in addition to Dionysius a member of the Areopagus and a woman named Damaris—became Paul’s followers as a result of this sermon (v. 34). Besides, “it is most precarious to engage in rationalizing from the number of converts to the correctness of the message.”¹⁸⁹

Paul’s principle of culturally relevant ministry is also seen in his letter writing. Paul did not create his own letter form. He did not insist that the form should be different from that of the world. Rather his letter followed the typical form of the Greek private letter. According to Polhill, the ancient Greek letter consisted of three main parts: the introduction, the body, and the conclusion.¹⁹⁰ If the thanksgiving is considered a separate entity, then the parts would be expanded to four. At any rate, this form is what Paul used in communicating God’s message to the churches. Of course the contents of his letters are

¹⁸⁷Ibid., 288.

¹⁸⁸John B. Polhill, *Acts: NAC* (Nashville: Broadman Press, 1992), 379.

¹⁸⁹N. B. Stonehouse, *Paul before the Areopagus: and Other New Testament Studies* (Wheaton: Tyndale, 1957), 33.

¹⁹⁰John Polhill, *Paul & His Letters* (Nashville: Broadman & Holman Publishers, 1999), 122.

distinctively Christian. Even for a greeting, he used the terms that connote Christological significance; *χάρις* (grace) and *εἰρήνη* (peace) instead of the customary Greek greeting word *χαίρειν* (greetings). Nevertheless, Pauline letters pretty much stuck to the letter writing pattern of his day. This would help his letters look more approachable to his contemporaries.

It is certain that Paul tried to be culturally relevant. As already seen in Acts 17, he carefully observed the world around him and established a point of contact with the people around him. This writer believes that the apostle intentionally exposed himself to the secular culture to a certain degree in order to understand it. He concurs with Sanders that the books Paul desired Timothy to bring to him include “some of the heathen poets from which he quoted in his sermons and letters.”¹⁹¹

VISION

The Power of Vision

Defining the Term

The term “vision” is a buzzword of the 21st century. It gets around both in Christian organizations and in secular ones. It is on the lips of many leaders whether they are Christians or not. But it is doubtful that it is always used with a well defined meaning.

Before moving into the discussion on the importance of vision, it would be appropriate to define the term. In order to do that, it is important to determine what it is not. First, vision is not a dream. Though the two terms are often used synonymously, they are different. According to Malphurs, dream is based more on “blinding flash of

¹⁹¹Sanders, *Spiritual Leadership*, 123.

inspiration,” but vision is grounded in “a solid factual foundation of biblical truth and God’s application of that truth to the life of the leader and his ministry.”¹⁹² While vision has strategies, plans, and resources, dream usually does not have them. Second, vision is not the same as mission. Many leaders confuse vision with mission. They are related but distinct. As Barna points out, mission relates to ministry objectives while vision deals with a ministry’s direction and uniqueness.¹⁹³

What is vision then? Webster gives five definitions. All five definitions are related with the idea of “seeing.” Among them, number 2 and 4 offers some insights: “2 a) something supposedly seen by other than normal sight; something perceived in a dream, trance, etc., or supernaturally revealed to a prophet... 4 a) the ability to perceive something not actually visible, as through mental acuteness or keen foresight.”¹⁹⁴

Leadership experts also suggest that vision relates to the idea of seeing the invisible. They explain that the invisible that needs to be seen is no other than the future image. The following list includes definitions of several outstanding leadership experts. Rather than making a new definition, it would be much more helpful to listen to what the experts have to say regarding the definition of vision.

- Kouzes & Posner: Vision is “an ideal and unique image of the future.”¹⁹⁵
- Bert Nanus: Vision is “realistic, credible, and attractive future for your

¹⁹² Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids: Baker Book House, 1999), 138.

¹⁹³ Barna, *The Power of Vision: How You Can Capture and Apply God’s Vision for Your Ministry* (Ventura, CA: Regal Books, 1992), 38-9.

¹⁹⁴ *Webster’s New World College Dictionary*, 1492.

¹⁹⁵ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to get extraordinary things done in organizations* (San Francisco: Josey-Bass Publisher, 1987), 85.

organization.”¹⁹⁶

- Bill Hybels: “Vision is a picture of the future that produces passion.”¹⁹⁷
- Aubrey Malphurs: “Vision is a clear and challenging picture of the future of the ministry as you believe that it can and must be.”¹⁹⁸
- George Barna: “Vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self and circumstances.”¹⁹⁹

Although each definition has its own strengths, Barna’s definition is most helpful. Certainly Barna’s is a bit long, but it distinguishes itself from the others because it communicates a unique Christian perspective. Barna agrees with the other experts that vision is about the image of the future. He also shares his concern that it must be realistic. However he includes something very important for Christian leadership: The vision must come from God. He explains:

Vision for ministry is a reflection of what God wants to accomplish through you to build His kingdom. Rather than rely upon the abilities of humans to concoct a view of, and to plan for, the future, God conveys His views of that future to a leader. The future of the church and of the people whom God has placed on this earth are simply too important to Him to allow people to lean on their own innate abilities and talents to develop half-baked schemes for reaching the world. While He allows us ample latitude and creativity to articulate, disseminate and implement the vision, make no mistake about it: Visionary leaders receive their vision for ministry from God.²⁰⁰

¹⁹⁶Bert Nanus, *Visionary Leadership: The Strategies for Taking Charge* (San Francisco: Jossey-Bass, 1992), 20.

¹⁹⁷Hybels, *Courageous Leadership*, 32.

¹⁹⁸Malphurs, *Developing a Vision for Ministry for the 21st Century* (Grand Rapids: Baker Book House, 1999), 29.

¹⁹⁹Barna, *The Power of Vision*, 28.

²⁰⁰*Ibid.*, 30.

The Importance of Vision

Vision is crucial for effective leadership. Without it, it is impossible for a leader to lead his/her organization with competence. The reason is obvious: if you cannot see where you are going, how can you persuade people to go along with you? George Barna asks:

Why is vision so critical to leadership? Simply put, if you cannot articulate a clear picture of what you are seeking to achieve, how can you lead people there? Since a leader must motivate, mobilize, and direct people, on what basis would you accomplish such outcomes without casting a compelling vision? At the most basic level, realize that a leader is taking people somewhere. Without vision, where would you lead them?²⁰¹

The Bible also affirms the importance of vision. Setting aside the story of many visionary leaders in the both Testaments, it contains one direct statement about vision: “Where there is no vision, the people perish” (Prov. 29:18 KJV). Solomon observed that people are unrestrained and lose the vitality without vision.²⁰²

According to John Maxwell, vision is “everything for a leader,” and is “utterly indispensable.”²⁰³ Both Christian and non-Christian leaders would not disagree on Maxwell’s estimation. In fact, testimonies would not be in short supply from both sides. For example Warren Bennis and Burt Nanus, having looked into the lives of ninety leaders, concluded that one of their key strategies was “attention through vision.”²⁰⁴ Bill

²⁰¹Barna, *The Power of Team Leadership*, 39.

²⁰² Of course, the term “vision” in this verse should not be taken as what today’s business leaders mean by it. The word “vision” here is divine instruction or divine communication. Such instruction or communication was imparted in different ways, but as Wardlaw points out the word “vision” here can be taken comprehensively. Therefore it can be applied to today’s divinely endowed vision. See, Ralph Wardlaw, *Lectures on the Book of Proverbs Vol. 3* (Minneapolis: Klock & Klock Christian Publishers, 1982), 302.

²⁰³Maxwell, *The 21 Indispensable Qualities of a Leaders*, 150.

²⁰⁴Bennis and Nanus, *Leaders*, 89.

Hybels, the pastor of one of the most exciting churches in today's world, reached the same conclusion after he examined the lives of several world transforming Christian leaders such as William Wilberforce, Martin Luther King Jr., and Billy Graham. Hybels claims that a compelling vision was what these leaders had in common.²⁰⁵

Specifically how does vision help leaders lead their people competently? What does vision do for effective leadership? First, vision gives direction. As Blackaby describes, "vision can serve as the North Star for organizations, helping leaders keep their bearings as they move their people forward."²⁰⁶ It is a leader's basic job to show the way. Since visionary leaders can see the destination, they can confidently tell their people which way to go.

Second, vision establishes standards of excellence. Vision is not about the present but about desired future. It is the ideal by which everything can be measured. Every good manager knows the importance of evaluation in the life of an organization. Vision makes the evaluation process meaningful by providing the standards.

Third, vision motivates people to change. As already noted, vision is about the desired future. By presenting that desired future, visionary leaders create a deep dissatisfaction with the status quo in the mind of their followers. They make the people to believe that something better can be attainable. As Kouzes and Posner points out, vision is about possibilities, not probabilities.²⁰⁷ It is expression of optimism and hope.

Visionary leaders bring about change by stimulating the spirit of optimism and hope.

²⁰⁵Hybels, *Courageous Leadership*, 31.

²⁰⁶Henry & Richard Blackaby, *Spiritual Leadership*, 56.

²⁰⁷Kouzes & Posner, *The Leadership Challenge*, 90.

Fourth, vision builds community. It not only attracts people to a cause that transcends the mundane endeavors of daily life but also unifies them around common purpose and dream.

Fifth, vision inspires people to do extraordinary things. By presenting the image of an attractive future, it moves people to do things they would never attempt otherwise. Nothing produces passion and energy in people's heart more than an attractive, worthwhile, and achievable vision of the future. Take Martin Luther King Jr's "I have a dream" speech as an example. By painting a picture of world without prejudice, hatred, or racism, it electrified 250,000 people who were gathering at the Lincoln Memorial and eventually shook the nation. Bill Hybels declares:

Vision is at the very core of leadership. Take vision away from a leader and you cut out his or her heart. Vision is the fuel that leaders run on. It's the energy that creates action. It's the fire that ignites the passion of followers. It's the clear call that sustains focused effort year after year, decade after decade, as people offer consistent and sacrificial service to God.²⁰⁸

Visionary Leadership of Paul

Paul's Vision

The apostle Paul was a man who had many reasons "to put confidence in the flesh" (Phil. 3:4). He was well educated, articulate, a natural leader. By virtue of his background, he was a man with options. Yet he forsook everything to follow Jesus Christ. No earthly reward was promised to him. Rather persecution and suffering awaited him. Nevertheless Paul determined to serve Him. For what reason?

This writer believes that the primary reason was his vision. Since he saw something that was so worthy, so transcendent, he was able to endure outrageous

²⁰⁸Hybels, *Courageous Leadership*, 31.

sufferings and personal sacrifice. As Barna states, he became a man “driven to fulfill a vision for ministry that God had entrusted to him.”²⁰⁹

What was Paul’s vision? To answer this question, we need to travel all the way back to the road to Damascus. According to Luke’s reports in Acts 9, a young Pharisee named Saul was on his way from Jerusalem to Damascus to apprehend the followers of Jesus Christ. But his journey was interrupted by an unexpected visitor. It was the risen, glorified Christ in heaven. Luke narrates this dramatic event:

As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, “Saul, Saul, why do you persecute me?” “Who are you, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” he replied. (Acts 9:3-5).

Saul saw the heavenly vision. Although it is not expressly stated in the above narrative, he actually saw the risen Christ (cf. v. 17, v. 27; 1 Cor. 15:5-8). The brilliant light he saw was the glory of Christ. In addition, he heard the voice from heaven. Of course it was the voice of the Lord. Later Paul recounted what he heard at that time in his self-defense before king Agrippa:²¹⁰

“Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me” (Acts 26:16-18).

This writer believes that here Jesus was imparting a vision to his chosen servant Paul. He painted an inspiring picture of salvation and liberation of the people who had

²⁰⁹Barna, *The Power of Vision*, 18.

²¹⁰Here Paul omitted Ananias from his story altogether. He obviously wanted to stress the immediacy of his encounter with Christ. As Bruce points out, in this passages the Lord’s message through Ananias is merged with His words spoken directly to Paul on the Damascus road and with those spoken to him in the temple when he returned to Jerusalem (22:14-21). See, F. F. Bruce, *The Book of the Acts: NICNT* (Grand Rapids: Eerdmans, 1998), 466.

been bound by the power of darkness. With his eyes of the heart Paul was able to see this beautiful picture of the future. As the Lord later spoke to him and Barnabus in their commission to the Gentile world, Paul could imagine himself being “a light for the Gentiles” (Acts 13:47). The vision of the Gentile world evangelization became a driving force of his life.

Vision and His Ministry

Paul was a visionary leader. He was compelled by divinely imparted vision to commit his life to working out that vision in his daily life. He worked tirelessly to fulfill the vision for his ministry. Nothing could stop him. Not even death. In Acts 20:24, the apostle said. “I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace.” Bill Hybels paraphrases it this way: “The moment I received my vision from God, fulfilling that vision became the pressing priority of my life. Whatever personal agenda I had has given way to the marching orders I received from God.”²¹¹

In the Acts of the Apostles, we see how committed Paul is to fulfilling his vision. Three times, he traveled to various parts of the Roman world to spread the gospel. With the kind of fervor not found in a person who is simply earning a wage, Paul preached, taught, gave testimonies and planted churches. The journeys were not very pleasant. He had to endure incredible hardship and trials. Listen to Paul’s own testimony:

Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own country

²¹¹ Hybels, *Courageous Leadership*, 36.

men, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked (1 Cor. 11:24-27).

What made a man like Paul, who had many other options, persevere such outrageous sufferings? It was vision. Barna's observation is right: "Vision sustains people by giving them a compelling reason to persevere and to stay focused on what really matters."²¹²

Paul not only lived out his vision but communicated it. According to Luke's report in Acts, Paul talked about his vision whenever he had an opportunity. He even shared it with his opponents and prosecutors (cf. Acts 13:46-48; 22:2-21; 26: 2-23). There is no doubt that Paul communicated his vision to his partners. As already mentioned, several coworkers, including Timothy, Titus, and Tychicus, accompanied Paul on his missionary journeys. It would give both Paul and his companion natural opportunities to share the vision. Since they owned the same vision, they were able to "act in the same spirit and follow the same course" (2 Cor. 12:18).

The communication of vision must have produced passion in Paul's followers. As Hybels states, "leaders are not the only ones who are energized by the passion of their vision: Followers thrive on it."²¹³ That was why Timothy served with Paul in the work of the gospel "as a son with his father" (Phil. 2:22). That was why Epaphroditus "almost died for the work of Christ, risking his life to make up for the help" the Philippians could not give Paul (Phil. 2:30).

The apostle also enlisted the believers in his vision. He asked them to pray "that God may open a door for our messages, so that we may proclaim the mystery of Christ"

²¹²Barna, *The Power of Team Leadership*, 40.

²¹³Hybels, *Courageous Leadership*, 35.

(Col. 4:3). To the Corinthians, Paul challenged the growth of their faith for the sake of fulfilling his vision: “We hope that your faith will grow and that our work among you will be greatly enlarged. Then we will be able to go and preach the Good News in other places that are far beyond you, where no one else is working” (2 Cor. 10:15-16 NLT). In order to maximize his vision, Paul lived out his vision, communicated it and involved others in it. He could not be satisfied with the status quo because of the greatness of his vision. Until there remain a place “where Christ was not known (Rom. 15:20),” there was always a new dream, and anew challenge before him. Indeed, the apostle lived an exciting life as a Christian and as a leader.

STRATEGIC APPROACH

The Need for Strategic Leader

The Bible and Strategy

Does God oppose strategy? Does he consider strategy unspiritual or worldly? Hardly. To the surprise of many Christians, God loves strategy. He is not “a God of disorder” (1 Cor. 14:33). He has chosen to work through strategic thinking and acting to accomplish His divine will. Consider the timing of Jesus’ first coming. The Bible says that God sent His Son “when the fullness of the time had come” (Gal. 4:4 NASB). God, in His perfect wisdom and sovereignty, chose the right time for His Son to be revealed to the world. Christian apologists and historians point to the fact that the birth of Messiah occurred during the *Pax Romana*, a period of relative peace and stability. They point to the widespread existence of religious and moral hunger, the development of a common language, favorable means of travel that made possible the rapid spread of the Christian

message, and so forth.²¹⁴ Therefore it would be appropriate to say that God sent His Son at a most strategic time.

There are other examples of the strategic leadership in the Bible. Moses certainly acted strategically when he delegated his responsibility of counseling ministry to other leaders upon listening to the advice of his father-in-law, Jethro (Ex. 18:13-26). Moses' successor, Joshua, led the people of Israel with careful planning and strategy (Josh. 6:1-6; 8:3-23; 10:6-9). The author of 1 Chronicles talks about the men of Issachar "who understood the times and knew what Israel should do" (1 Chron. 12:32). As Martin and McIntosh maintain, these men, who came to David for help, were "the strategists who developed the master plan for the battle."²¹⁵ The leadership of Nehemiah clearly demonstrated his strategic thinking and acting in rebuilding the wall of Jerusalem (Neh. 3-6). Jesus affirmed the need of strategy when he asked the following rhetorical question: "Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?" (Lk. 14:28).

In addition, Proverbs contains many references to planning and strategic thinking. Consider the following verses:

- Plans fail for lack of counsel, but with many advisers they succeed (15:22).
- Commit to the Lord whatever you do, and your plans will succeed (16:3).
- In his heart a man plans his course, but the Lord determines his steps (16:9).

²¹⁴Justo L. Gonzalez, *The Story of Christianity Vol. 1* (San Francisco, Harper & Row Publisher, 1984), 7-17. See also, Kenneth S. Latourette, *A History of Christianity Vol. 1* (San Francisco, Harper & Row Publisher, 1953), 3-30.

²¹⁵Glen Martin & Gary McIntosh, *The Issachar Factor: Understanding Trends That Confront Your Church and Designing a Strategy for Success* (Nashville: Broadman & Holman Publishers, 1993), 12.

- The purposes of a man's heart are deep waters, but a man of understanding draws them out (20:5).
- Make plans by seeking advice; if you wage war, obtain guidance (20:18).
- By wisdom a house is built, and through understanding it is established (24:3).

Reasons for Lack of Strategy in Christian Leadership

Aubrey Malphurs laments over lack of strategic planning in today's American churches:

The typical church in North America is like a sailboat without a rudder, drifting aimlessly in the ocean. As if that is not bad enough, the winds of change and the currents of postmodernism are relentlessly blowing and pulling the church even farther off course. I believe that the rudder that the church is missing is a good strategic planning process. Without it, the typical sailor—today's pastor—will find it difficult to navigate in any situation.²¹⁶

The condition of the Korean Church would not be different. In this writer's observation, there are not many churches that make a strategic planning. Many pastors do not even know the concept. Why is this? What are the reasons for such neglect?

First, leaders neglect strategic thinking and acting because of the false dichotomy. Since this issue has already been discussed, there is little need to repeat it here. The leaders, however, should be reminded over and over that neither God nor the Scripture oppose strategy. They also need to be reminded that the Church is not only an organism but also an organization.

Second, leaders neglect strategic thinking and acting because of ignorance. This is one area that most, if not all, seminaries do not equip their students. Sure, they offer training in preaching, counseling, teaching, etc. But the course that teaches administration,

²¹⁶Malphurs, *Advanced Strategic Planning*, 9.

management, and strategic planning is hard to find in their regular curriculum. As a result, many pastors do not even know how to lead the board meeting effectively, let alone a planning process. The Christian leaders need to develop themselves in this matter because, as Don Cousins states, “administration—managing the affairs of a church—often spells the difference between pastoral effectiveness and ineffectiveness.”²¹⁷

Third, leaders neglect strategic thinking and acting because of their hectic time schedule. Most Christian leaders, especially pastors, are busy people. Their time during the week is filled with routine pastoral responsibilities such as preaching, teaching, visitation, and so forth. Korean pastors are not exceptions. Usually the pastor of average size Korean church preaches on Sunday morning, Sunday evening, and Wednesday evening. He also has to preach 5 to 7 days a week at dawn prayer meeting. Just preparing sermons and delivering them can wear him out. Realistically it is not easy to find time for strategic thinking and acting.

Fourth, leaders neglect strategic thinking and acting because of seeming conflict between “people centered” and “purpose driven.” Some mistakenly think that if you are driven by purpose in your leadership, then you would have to sacrifice people. Some even have divided the leaders into two groups; the “people-oriented” and the “goal-oriented.” It is true that every leader has his/her own tendency: some leaders are more people oriented than goal oriented and vice versa. However, this should not be “either-or” problem. You can be both people centered and purpose driven. Leith Anderson maintains:

²¹⁷Don Cousins, “Grooming the Organization” in *Mastering Church Management*, ed., James D. Berkley (Portland: Multnomah, 1990), 17.

Administration does not keep me from people. It *is* people. It doesn't prevent my serving them; it gives me a way to serve them. Designing the bulletin, for example, is not simply completing a duty; it is designing the bulletin to enable people to worship God. Every administrative task, no matter how routine, is based on helping people.

Nor does administration detract me from my purpose. As a pastoral leader, my purpose is to enable this church, this particular group of God's people, to fulfill its mission. How can I help people fulfill their God-given mission apart from administration?²¹⁸ (*Italics his*).

Importance of Strategic Approach

Why is a strategic approach important? Upon reflection, this writer comes up with the following reasons. First, it helps a leader and his/her organization become a good steward of resources. It is our solemn responsibility to exercise a good stewardship for what we have received (cf. Mt. 25:14-30; Tit. 1:7; 1 Pet. 4:10). Lack of strategy will result in wasting of precious resources. We need to think hard to use our resources most effectively.

Second, it will strengthen the leadership of the leader. It is not wrong to describe a leader as someone "doing the right thing" and a manager as someone "doing things right." In fact it is a beautiful, yet succinct statement. But in reality, this distinction is not always kept. In many cases, leaders have to do the job of managers and vice versa. Especially pastors are required to do the job of both leader and manager at the same time. If they continue to do poorly in managing, their leadership will get hurt even though they do the right thing. According to Barna's observation, "many people do judge the pastor not on his ability to preach, teach, or counsel, but on his capacity to make the church run

²¹⁸Leith Anderson, "Staying People Centered and Purpose Driven" in *Mastering Church Management*, 42.

smoothly and efficiently.”²¹⁹ If his observation is right, then a strategic approach will help a leader to earn the respect of the people.

Third, it will save leaders from unnecessary trouble and pain. Lack of strategic thinking and acting will inevitably bring some confusion and disorder to an organization, not to mention inefficiency and low morale. When that happens, people will dwell on the negatives and blame their leader. Strategic thinking and acting will prevent such unfortunate things from happening. Moreover, as Dr. Schmitt states, “it anticipates future problems and allows a church to begin solving them before they become acute.”²²⁰

Fourth, it will help raise morale of the people. When people see their church (or other Christian organization) runs efficiently and smoothly, when they see that God is glorified as a result of strategic thinking and acting, when they see the Great Commission is being accomplished in a most effective way, their spirits will be uplifted. High morale and a sense of enthusiasm will dominate the whole church.

Fifth, it will encourage commitment of the followers. People would not want to give their time and money to ineffective or uncertain work. On the contrary they are willing to give themselves to the ministry that is being done in effective and strategic ways. When they witness their money is being used wisely, their gifts are deployed at the right place, and their time is spent meaningfully, they will be encouraged to give more.

There will be more reasons for sure. For example Aubrey Malphurs lists eight reasons why a good strategic planning process is important. Although he talks about

²¹⁹Barna, *Marketing the Church: What They Never Taught You about Church Growth* (Colorado Springs: NavPress, 1988), 14.

²²⁰Frank Schmitt, *Unpublished Class Notes on Strategic Planning* (Lynchburg: Liberty Baptist Theological Seminary, 2001), 6.

specifically strategic planning process in the church, his findings are very helpful to our discussion:

1. The church decides on and envisions its God-determined future and how best, through specific strategies, to accomplish that future. This, in turn, affects the second.
2. This process prompts the church to be proactive not reactive—to be aggressive not passive—“salt and light” in this present world. That way churches can prepare for a future that honors Christ and they can make things happen, rather than waiting for things to happen and becoming victims of the times.²²¹
3. It forces churches to think about and focus on such deep biblical theological issues as core purpose, mission, values, vision, and strategy.
4. A good strategic model helps the ministry discover its strength as well as its weaknesses, its opportunities as well as its threats.
5. Strategic thinking helps churches face the reality of chaotic change and make the tough decisions.
6. A good strategic planning model will help the church be positive, not negative, in its approach to ministry—to envision what it can do.
7. It invites the church to discover the trends driving both the secular world and the evangelical church and their positive or negative effect on the ministry.
8. The planning model gets everyone on the same page so that the entire church team has a common context for decision making and problem solving.²²²

Strategic Approach of Paul

Paul’s Exhortations Pertaining to Strategic Living

Paul was a spiritual man. As noted earlier, he was a prayer warrior and a giant of faith. He even saw heavenly visions and had ecstatic experiences. Yet he never promoted “Let God Let Go” style of living. He never counseled his people to seek some sort of

²²¹Dr.Schmitt describes this way: “It is writing history before it happens.” See Schmitt, *Notes on Strategic Planning*, 5.

²²²Malphurs, *Advanced Strategic Planning*, 10-11.

mindless ecstasy. To the contrary, the apostle stressed sober mindedness. He encouraged the believers to live strategically.

Ephesians 5:15-17 is a classic example: “Be very careful, then how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord’s will is.” Eugene Peterson paraphrases it this way:

So watch your step. Use your head. Make the most of every chance you get. These are desperate times. Don’t live carelessly, unthinkingly. Make sure you understand what the Master wants.²²³

Here Paul’s main exhortation is about careful living. The word translated “careful” (*ἀκριβῶς*) has the basic idea of accuracy, precision, exactness, and carries the associated idea of looking, examining, and investigating something with great care.²²⁴ Thus, what Paul encouraged his readers to have was an accurate, examined life. He wanted them to live, “using their head.” According to Paul, a careless, mindless approach to life was not what the Lord wanted. It was contrary to the Lord’s will. So, in making decisions and carrying out daily business of life, the apostle wanted them to be most strategic. As Snodgrass points out, the emphasis is “on the mind and on careful attention to keep life on target, the target being that which pleases Christ and fits his purposes.”²²⁵

Regarding church life, Paul’s thinking was not different. After his lengthy discussion on the problems in worship in Corinth, the apostle stated his principle that has permanent and universal validity for church life, “everything should be done in a fitting

²²³Eugene Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs: NavPress, 2002), 2132.

²²⁴John MacArthur, *Ephesians: The MacArthur New Testament Commentary* (Chicago: Moody Press, 1986), 219.

²²⁵Snodgrass, *Ephesians*, 288.

and orderly way” (1 Cor. 14:40). This verse strongly implies that the assembly in Corinth was in disarray. Obviously Paul had a deep concern about such a situation. It wasn't supposed to be that way. In fact, anything disorderly or confusing runs counter to God's very nature. In verse 33 Paul articulated his theological conviction that lay behind his concluding exhortation in verse 40: “God is not a God of disorder but of peace.” The reason we should conduct our church life in orderly or strategic way is because it agrees with the nature of God.

Strategic Ministry of Paul

The Book of Acts and the letters of Paul have sufficient evidences that Paul conducted his ministry in a strategic way. To borrow from his own expression, the apostle did not “run like a man running aimlessly” and did not “fight like a man beating the air” (1 Cor. 9:27). On the contrary, he carried out his work according to a careful plan and strategy. Particularly, his missionary endeavors have still served as a model for many of the missionaries today. Paul Bowers contends:

The mission of the apostle Paul in the first century has functioned as a principal inspiration and paradigm for Christian witness during the millennia since. The modern missionary movement in particular has routinely attempted to take bearings from the apostle's missionary thinking and endeavors.²²⁶

Upon examining his ministry, this writer notes several points regarding Paul's strategic approach. First, Paul had a clear understanding about his “target” group.²²⁷ In

²²⁶W. Paul Bowers, “Paul and Mission” in *Evangelical Dictionary of World Missions* ed., A Scott Moreau (Grand Rapids: Baker Book House, 2000), 731.

²²⁷This writer does not use the term “target” in an exclusive sense. The door of a local church should be open to anybody. The church must welcome every person, regardless of his/her color, sex, and nationality. Here the term is used in a positive way. It refers to the people group whom church can best reach.

Galatians 2:7, Paul said, “I have been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews.” While Peter targeted his ministry to Jews, Paul targeted his ministry to Gentiles. This does not mean that Paul only preached to Gentiles. Luke reports in the Book of Acts that Paul went to Jewish synagogues and preached the gospel to them. However, his main object of evangelistic ministry was the Gentiles. They were the people whom Paul focused his attention. And they were the people whom Paul could best reach. As Rick Warren says, Paul targeted his ministry “in order to be effective, not to be exclusive.”²²⁸

Second, he traveled about among urban centers. He bypassed small cities and villages in order to concentrate his efforts on larger cities. This is very strategic because large cities can exercise greater influence on values and mindset of the people. Acts 17:16-19:41 described Paul’s urban ministry. It is interesting that Paul stayed a substantial amount of time in Corinth and Ephesus, both of which were the major urban centers of the Roman world: Corinth was the largest city of Achaia, the administrative capital and commercial center of the province; Ephesus was the largest and most powerful city in Asia at that time.²²⁹ These cities became Paul’s bases of operation.

Third, Paul focused on community formation. The apostle was not satisfied with just preaching the gospel. His goal was more than gospel proclamation and conversion of individuals. It was to plant permanent churches. So he sought to establish Christian communities, especially in the main population centers of each region. Even in areas

²²⁸Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan, 1995), 158.

²²⁹John B. Polhill, *Paul and His Letters*, 206, 220.

where he did not visit himself, he had his coworkers or converts to start a new church.²³⁰

Ebbie Smith stresses the importance of church planting:

Christian missions has no more productive method than starting new churches. Peter Wagner calls church planting the world's single most effective evangelistic method. Danald A. McGavran contends that the only way Christian missions can meet the expanding needs of the fantastically mounting population of the world is by providing fantastically multiplying churches.²³¹

Fourth, Paul committed himself to the nurturing ministry of the churches he had established. For example, the apostle Paul proposed to Barnabas that they should revisit the churches planted during their recent tour of Cyprus and central Anatolia: "Some time later Paul said to Barnabas, 'Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing'" (Acts 15:36). He wanted to help them "become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:13). As a matter of fact, all of his letters were directed to the stabilization and maturation of newly established churches. This nurturing work was very strategic because it could make the continuation and reproduction of Paul's ministry possible.

Fifth, Paul pursued expansion of Christianity with the spirit of a pioneer. While not neglecting the ministry of nurturing, he sought to expand Christianity with untiring energy. Since he had the spirit of spiritual pioneer, he could not comfortably stay within the boundary of the already evangelized. He had such strong desire for introducing the gospel where it had not yet been heard that he even planned to go to Spain, the extreme west of Roman Empire (Rom 15:20-24). Rolland Allen summarizes Paul's pioneering ministry:

²³⁰The Churches of Colosse, Laodicea, and Hierapolis were the examples. These churches were founded by Epaphras, one of Paul's coworkers.

²³¹Ebbie C. Smith, "Church Planting" in *Evangelical Dictionary of World Missions*, 202.

n little more than ten years St. Paul established the Church in four provinces of the Empire, Galatia, Macedonia, Achaia and Asia. Before A.D. 47 there were no churches in these provinces; in A.D. 57 St. Paul could speak as if his work there was done, and could plan extensive tours into the far West without anxiety lest the churches which he had founded might perish in his absence for want of his guidance and support.²³²

Paul's missionary endeavor for the expansion of Christianity was indeed strategic because he undertook his ministry in a way that its achievement could be measured.

According to W. P. Bowers, the apostle understood his commitment to the expansion of Christianity in terms of specific geographical areas. And he attempted to cover these areas "in a roughly contiguous sequence, from east to west."²³³

SUMMARY AND CONCLUSION

Christian leadership has many facets. There are personal aspect, relational aspect, spiritual aspect, and so forth. We should not ignore any of them in order to become an effective leader. Unfortunately, however, some Christian leaders do not pay much attention to the aspect of organizational leadership. They do not make much effort to be functionally competent. This can be caused by bad theology, lack of knowledge, or simple laziness.

We observed that the apostle Paul was a functionally competent leader. He was a culturally relevant, visionary, and strategic leader. He did not just work hard, but rather he worked smart. He was interested not only in integrity of the work but also in its effectiveness. Not only did he do right things, but also he did things right. Although he always sought God's guidance, yet he made his own plans and strategies. Although he

²³²Roland Allen, *Missionary Method: St Paul's or Ours?* (Grand Rapids: Eerdmans, 1962), 3.

²³³W. Paul Bowers, "Mission" in *Dictionary of Paul and His Letters*, 610.

totally depended upon the power of the Holy Spirit, he did not have scorn for the managerial side of the ministry. For him they were not mutually exclusive concepts but rather complementary ones.

Certainly the BBFK pastors need to develop this side of leadership. Many of them do not have sufficient skill and knowledge to “run” the church smoothly. Some of them still hold a dichotomous mentality. They are suspicious or downright hostile to the culture. They are uncomfortable with a vision thing. They are uneducated and therefore unskilled in management business. In fact, Taek Soo Kim maintains, based on his survey result, that many BBFK pastors do not recognize the importance of administration.²³⁴ This writer believes that the BBFK pastors are generally strong in the knowledge of the Bible. Their motivation is still pure in comparison with the pastors of other denominations. Generally they have strong passion for evangelism. Despite all such strengths, they are struggling because of their lack of functional competency.

This writer hopes that Paul’s example will encourage and inspire them to develop themselves to be fully competent leaders, even functionally. Don Cousins’ statement can give an insight to the pastors of the BBF churches as they attempt to develop the leadership characteristics pertaining to functional competency. It can also serve as a fitting conclusion for this chapter: “I want to manage the church to God’s glory. Anything less contradicts the Creator, who after creation surveyed his work and said, ‘It is good.’ He didn’t say, ‘Oh, it’ll do.’”²³⁵

²³⁴Taek Soo Kim, *A Practical Strategy For the 21st Century Church Growth of Baptist Bible Fellowship Korea*, 152.

²³⁵Don Cousins, “Grooming the Organization” in *Mastering Church Management*, 17.

CHAPTER SIX

APPLICATION OF PAUL'S LEADERSHIP MODEL TO TODAY'S BBFK PASTORS

BRIEF HISTORY OF BAPTIST BIBLE FELLOWSHIP

Baptist Bible Fellowship International

Background Circumstances Leading to the BBFI

The BBF Korea is a product of missionary efforts of the BBF International. The founding of the BBF International cannot be discussed without mentioning about the liberal-fundamental controversy at the turn of the 20th century. Theological liberalism, German higher criticism and Darwin's evolution theory that shook the continent of Europe during the 19th century finally made inroads in the American Christianity. Soon, American churches and denominations got involved in serious conflicts and theological controversy. Conservative Christian leaders of various denominations established a unified front and stood against the attack. They felt the need to define and defend traditional Christian teachings. So, between 1910 and 1915, they published the series of twelve volumes called *The Fundamentals* to do just that.²³⁶

²³⁶The authors of this work present their criticism on a wide listing of the enemies including Romanism, socialism, Darwinism, and theological liberalism. They also define and defend the whole range of traditional Christian doctrines. Their teachings include the inspiration of the Bible, the depravity of man, redemption through Christ' blood, the true church made up only of believers, the coming of the Lord bodily to set up His reign, the trinity, the fall of Adam, the need of the new birth, full deliverance from guilt at salvation, the assurance of salvation, the centrality of Christ in the Bible, the walk after the Spirit, the resurrection of both believers and unbelievers, and the ripening of the present age for judgment. See R. A. Torrey and A. C. Dixon ed., *The Fundamentals: A Testimony to the Truth* (Grand Rapids: Baker Book House, 1972).

The influence of modernism, however, was so strong that eventually many fundamentalists left their own denomination to preserve the purity of their faith. The Southern Baptist convention was not an exception. In 1921, a group of conservative Baptist leaders such as W. B. Riley, J. Frank Norris, and T. T. Shields left the convention and formed the Baptist Bible Union to voice their fundamental stand in opposition to modernism. However, this organization did not last long because of disagreements and conflicts regarding its thrust and structure within the leadership group. In 1931, J. Frank Norris, a controversial fundamentalist and the pastor of the First Baptist Church in Fort Worth Texas, established his own fellowship. The group was named the “Premillennial, Fundamental, Missionary Fellowship; it was later known as the “Premillennial Baptist Missionary Fellowship” and then the “World Baptist Fellowship.”²³⁷

The Birth of the BBFI

In 1935, Norris became the pastor of Temple Baptist Church in Detroit while at the same time the pastor of the church in Fort Worth. For sixteen years he served both of these congregations. In 1939, Norris established a training center for young preachers, the Bible Baptist Seminary in Fort Worth. As the school grew, Norris appointed G. Beauchamp Vick, his assistant at Temple Baptist in Detroit, to be the president of the seminary in 1948. Under Vick’s leadership the seminary made dramatic strides in enrollment and finances.²³⁸

²³⁷Jerry Falwell ed., *The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity* (Garden City NY: A Doubleday-Galilee Original, 1981), 93.

²³⁸James O. Combs, “Baptist Bible Fellowship: A Look at Its History and Growth,” *Fundamentalist* (3: 1984), 14-16.

During the late forties, however, many followers of Norris began to experience disillusionment with some of his attitudes and activities. This disillusionment bred discontent and ultimately there was a severe split among the World Baptist Fellowship in 1950. Vick resigned his presidency of the school in the same year and as a result the Baptist Bible Fellowship was formed. Mike Randall summarizes what Jerry Falwell calls one of the most important events in the history of Fundamentalism²³⁹:

In May 1950, Norris opposed Vick's leadership of the school. Before Vick arrived in Forth Worth and the Fellowship could convene, Norris ousted him, and installed another president. When the Fellowship met, there was vigorous debate, Norris' actions were challenged, an impasse was reached. Vick resigned, met with 120 pastors and sympathizers in the Texas Hotel to consider a new organization, and the Baptist Bible Fellowship International was born.²⁴⁰

The Growth of the BBFI

In September 1950, the newly established Baptist Bible Fellowship organized its own school, Baptist Bible College of Springfield, Missouri. G. B. Vick was named its first president. The school began with a handful of students but has grown steadily over the years. During the seventies the school's enrollment hit its apex (2,481).²⁴¹

The number of the churches affiliated with the fellowship has grown too. McBeth describes it this way, "Beginning with no more than fifty affiliated churches, within months they had grown to one hundred or more. Growth since then has been steady and at times startling."²⁴² The fellowship played a dominant role in the church planting

²³⁹Jerry Falwell, *The Fundamentalist Phenomenon*, 127.

²⁴⁰Mike Randall, "A Brief History of the BBFI," <http://www.bbfi.org/structure/history.htm>, 2.

²⁴¹*Ibid.*, 3.

²⁴²H. Leon McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987), 765-66.

movement of fifties and sixties in America. Its pastors have been responsible for the founding and building of some of the largest churches in America.

Although the fellowship experienced some setbacks since 1970, it has matured through self-examination and renewal. It determines to continue to do the work in the same spirit as earlier. Still it is the largest independent Baptist group in America. Currently over 4,000 churches in America identify themselves with the fellowship. More than 800 BBFI missionaries are serving on ninety-five fields of the world.²⁴³

Korean Baptist Bible Fellowship

The Birth and Growth of the Fellowship

BBFI has been known for its aggressive mission endeavors from the beginning. In 1954 the fellowship sent its first missionary to Korea, Issac Foster who came to Korea in response to the urging of the Korean War veterans. With his arrival the BBF Korea was begun. He planted the Bible Baptist Church in Hangdangdong in 1955. This church has become the second largest church in the BBFK under the leadership of its pastor In-kyu Kang.

In 1959 another American missionary Jack Baskin who was a Korean War veteran himself came to Korea. He started the church with his Korean partner Daniel Woosaeng Kim at a rented kindergarten building located at Bulkwangdong, Seoul in January 1961.²⁴⁴ This church has experienced dynamic growth under Daniel Kim's leadership and become the largest church in the fellowship. Both of these churches have

²⁴³Mike Randall, "A Brief History of the BBFI," 4.

²⁴⁴History of the Bulkwangdong Bible Baptist Church, <http://www.bkdbbc.org>

planted numerous churches in various parts of Korea and become model churches. The leaders of both churches, Dr. Kim and Rev. Kang have had great influence on a number of Korean pastors. Particularly, Dr. Daniel Kim has provided a unique leadership for the fellowship for over 40 years. He played a leading role in making the fellowship a mission-oriented organization. His passion for the world missions is most felt in Bulkwangdong Bible Baptist Church where he has served as its senior pastor for 42 years. The church has sent several missionaries and supported more than 50 missionaries around the world.

Following Foster and Baskin, several other American missionaries came to Korea. Those missionaries preached the gospel, trained Korean leaders and involved themselves in the church planting ministry. They certainly had a deep passion for God, but some of them set a bad example of leadership with their authoritarian attitude. Their missionary works were not very successful because they had little appreciation for Korean culture.²⁴⁵ Others such as Jack Baskin and Onsy Whicker, however, were very effective. Thanks to their effort, people have been saved and the new churches have been continually established. Although BBFK has not experienced the explosive growth of its American counterpart, the number of its churches has steadily, albeit slowly, grown. Today 203 churches are listed in the fellowship directory.

Organizations

²⁴⁵Some of the early missionaries opposed dawn prayer meeting. One even called it heretic. They tried to dress Korea church in American clothing. They did not seem to distinguish what is biblical from what is American. The language ability of most missionaries is so elementary that only a few can preach in Korean.

The fellowship has several important organizations including its training center. In 1963, the Baptist Bible School started in Pusan with a handful of students. Two years later it merged with another Bible School in Seoul which was established by Jack Baskin. Later it was renamed Korea Baptist Bible College. In 1985 Dr. Andrew Chang who received his Th.D from Dallas Theological Seminary was appointed as Academic Dean of the school. Since then the college has offered a much improved four year program instead of the old three year program. It also added a graduate level program that was designed for those students who already finished their undergraduate study. In 1988 Dr. Daniel W. Kim was named its 7th president. He became the first Korean president of the institution. In 2002, the graduate school obtained government accreditation. Subsequently, it was separated from the college and named the Bible Baptist Theological Seminary. In March 2003, the seminary officially began and received its first students.²⁴⁶

A couple of more organizations need to be mentioned. Since the fellowship is mission oriented, the role of the missions committee is very important. This committee consists of two subcommittees; one deals with overseas missions, the other deals with church planting ministry within the country. Currently, the committee supports 13 Korean missionaries who are working in 11 different countries.²⁴⁷

Finally there is a promotion committee. This committee consists of three subcommittees: publishing committee, education committee, and public relation committee. The goal of this committee is to promote the fellowship through various activities such as publishing of books and holding seminars for pastors. It attempts to

²⁴⁶For more detailed information, go to the website, <http://www.bbckorea.or.kr>.

²⁴⁷For more information go to the website, <http://www.bbfk.org>.

make the fellowship known to the outside world and at the same time reform it from within.²⁴⁸

EVALUATION OF BBFK PASTOR'S LEADERSHIP

As already mentioned a leadership survey was conducted to evaluate the current leadership situation of the BBFK churches. The survey was sent to 197 BBFK pastors and 49 of them responded. There are two main sections to the survey. The first section asks personal questions to the pastors. It asks questions like the size of church, the level of the pastor's education, and so on. It also asks general questions pertaining to the issue of leadership. The second section allows them to evaluate their leadership according to each of Paul's characteristics covered in this thesis project.

Questionnaire

I. Personal Questions.

1. The length of pastorate
2. Average attendance on Sunday morning worship
3. Church growth for last 3 to 5 years
4. Importance of pastor's leadership to the growth (or lack of it)
5. Key elements that attract people to your church?
6. Your strengths and weaknesses as a pastor (list three)
7. Spiritual gift of leadership
8. Biblical model of leadership
9. Spiritual mentor
10. Level of education
11. Adequacy of leadership training at the seminary
12. Most helpful discipline for your leadership development
13. Your effort for the leadership development last year
14. Teaching of leadership lesson to your staff and/or lay workers

II. Self-evaluation of leadership characteristics.

1. Self Discipline:
 - A. Can you control yourself properly?

²⁴⁸ Ibid.

- B. Do you practice temperance?
 - C. Have you regularly engage yourself in various spiritual disciplines such as fasting, silence, meditation, etc.?
2. Personal Growth:
- A. Have you made continual progress in your spiritual, intellectual, emotional, and relational life?
 - B. Have you tried any new thing for the last three months?
 - C. Do you have a habit of reading and learning?
 - D. Do your family members or friends tell you that you are growing?
3. Character:
- A. Do you demonstrate integrity and moral consistency?
 - B. Is character development at the top of your priority list?
 - C. Do your people generally trust you?
4. Grace:
- A. Are you gracious and generous in leading your people (including the staff)?
 - B. Do you respect their unique personality and freedom?
 - C. Do you truly want to help them instead of controlling their faith?
 - D. Is the atmosphere of your church open, not oppressive?
5. Servant Attitude:
- A. Are you willing to do menial job if necessary?
 - B. Do you truly want to serve your people (especially your staff members)?
 - C. Can you maintain peace of mind even when you are mistreated or ignored?
6. Shepherd's Heart:
- A. Do you enjoy your people and relate well with them?
 - B. Do you show an active love for the people and perform acts of compassion for those in need?
 - C. Do you pray for them daily?
 - D. Are you willing to sacrifice yourself for their wellbeing if necessary?
7. Team Building:
- A. Do you build a ministry team by training potential leaders and delegating responsibility and authority to them?
 - B. Do you openly discuss matters concerning your ministry with your staff and lay leaders?
 - C. Can you truly rejoice over your staff's success?
8. Spirituality:
- A. Do you long to be in God's presence, commune deeply with him?
 - B. Do you often experience joy of worshipping God?
 - C. Does your prayer life give you deep satisfaction?
 - D. Are you sensitive to the leading of the Spirit?

9. Spirit Empowerment:
 - A. Do you often witness supernatural transformation of lives in your ministry?
 - B. Do you truly believe God can work miracle through your ministry?
 - C. Do you experience spiritual power in your preaching or teaching?
10. Cultural Relevance:
 - A. Are you interested in reading not only Bible but culture?
 - B. Do you observe, understand, and analyze cultural phenomena happening around you?
 - C. Do you minister to the people in a culturally sensitive way?
11. Vision:
 - A. Do you have clear vision from God for the church?
 - B. Do you effectively communicate it through the message, bulletin, small group and others?
 - C. Do your people own it?
12. Strategic mind:
 - A. Do you have clear ministry goal and strategies?
 - B. Do you have a habit of evaluation?
 - C. Do you organize your church around the purpose?
13. Your strengths and weaknesses among the above characteristics (list three on each)
14. Rating your leadership quality overall
15. Rating the quality of the BBFK pastors' leadership (in comparison with the pastors of other denominations)
16. The importance of leadership quality of the BBFK pastors for church growth?
17. The strengths and weaknesses of average BBFK pastors among the above characteristics (List three on each)

Analysis of Personal Questions

Survey Result

1. 1. The length of pastorate.

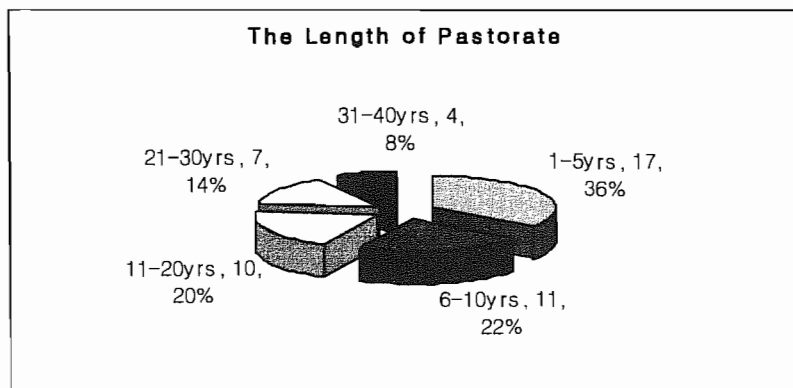


Figure 1

Seventeen pastors out of the forty nine have pastored their present churches less than 5 years. Eleven pastors have served the same churches between 6 and 10 years, ten pastors between 11 and 20 years, seven pastors between 21 and 30 years, and four pastors have served the same churches over 31 years. As the figure shows, more than 50 percent of the respondent have served as pastor of their church less than 10 years.

2. Average attendance on Sunday morning worship

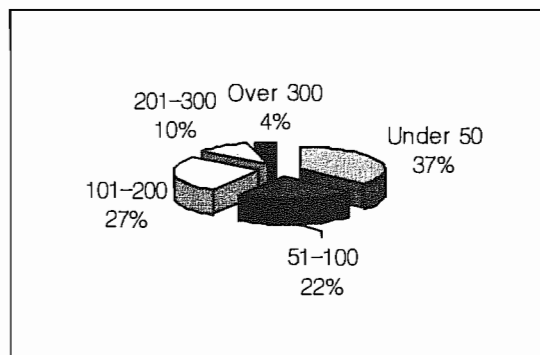


Figure 2

As the figure shows, 59% of the respondents have less than 100 average attendances (including children) at Sunday morning worship. Only 14 percent have more than 200. This result pretty much reflects the situation of BBFK churches as far as their size is concerned.

3. Church growth for the last 3 to 5 years

Out of forty nine respondents, twenty-two pastors answered that their churches have experienced growth for the last 3 to 5 years. However six pastors indicated that their churches have declined and twenty-one pastors said their churches have plateaued. Overall more than 55% responded that their churches are either declining or plateaued.²⁴⁹ This result is somewhat deceiving because six out of twenty-two who said their churches are growing have less than fifty in attendance at Sunday morning service including children.

4. Importance of pastor's leadership for the growth (or lack of it)

Every pastor seems to realize the importance of the leadership for the growth of church. There were none who answered negatively to this question. Forty-one pastors said that leadership is very important and only eight said it is important.

5. Key elements that attract people to your church

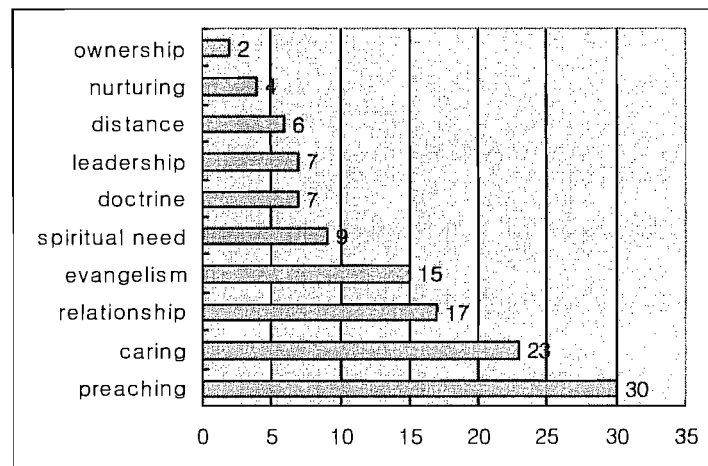


Figure 3

As the figure shows, preaching, caring, and relationship are the top three factors that attract people to the church according to the pastors' judgment. Leadership had only

²⁴⁹This writer believes that the statistic here gives a better picture than the overall situation of the BBFK churches. In fact almost 70 % of the students said in a survey that their churches were not growing.

seven responses. Among the seven, only two used the term “leadership” and another two used the term “organization.” Vision, character, and spiritual power are the remaining three responses. This indicates that leadership is not a significant factor for attracting people to church even though it is considered very important for the church growth.

6. Your strengths and weaknesses as a pastor (list three)

Answers to this question were too varying to list here. The top three strengths of the pastors were loving heart, preaching, and perseverance. Only three pastors responded leadership was their strength. Interestingly, all three who claimed strength in leadership have been experiencing growth of their churches for the last 3 to 5 years.

Lack of leadership tops the list of weakness. Thirty-four pastors acknowledged that they are weak in leadership. Nine pastors specifically said that they lack organizational or managerial ability. Except for a few, most of the respondents were experiencing decline or plateau of their churches.

7. Spiritual gift of leadership

The majority of the respondents indicate that they have the spiritual gift of leadership. Only six pastors think they do not have it. It is an irony that many pastors complain their about their lack of leadership while the majority of them have the gift of leadership.

8. Biblical model of leadership

Surprisingly the apostle Paul tops the list of biblical models of leadership. Seventeen pastors said Paul is their model of leadership. David and Moses follow Paul. Jesus and Nehemiah belong to the next group. If this response reflects the thinking of all the BBFK pastors, this present study of Paul’s leadership can contribute to the leadership

development of BBFK greatly.

9. Spiritual mentor

Twenty-eight pastors answered that they have a spiritual mentor who helped them become better leaders. Eighteen said they do not have a mentor.

10. Level of theological education

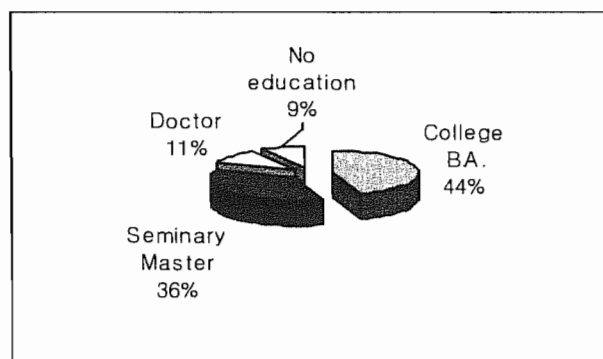


Figure 4

Total of ninety-one percent of the respondents have been educated either in a Bible college or seminary. Only nine percent said they did not have any formal theological education. This is not bad compared to the American pastors of BBF. But, compared to the pastors of other Christian denominations, the average level of theological education of the BBFK pastors is still low. As matter of fact, most major Korean denominations, if not all, do not even allow the ordination of person who has less than a master's level of education.

11. Adequacy of leadership training at seminary

Thirty-three out of the forty-nine pastors answered that their education in Bible college or seminary was not enough to equip them as leader. This response does not seem to be affected by the level of their education. It is interesting that two pastors who received their Doctor of Ministry degree from fine seminaries in America responded

negatively to the question.

12. Most helpful discipline for your leadership development

As the figure shows, reading is what many pastors think most helpful to their leadership development. Among those who check “others” four pastors indicate that learning from their fellow pastor’s example is most helpful, while two pastors indicate that on site experience is most helpful.

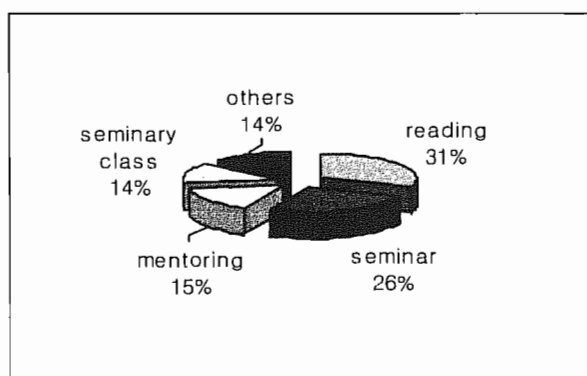


Figure 5

13. Your effort for the leadership development last year

Thirty-four pastors answered that they made an effort to develop their leadership quality last year. Thirteen pastors confessed they did not do anything for their leadership development. Three pastors did not respond to the question. Among those thirty-four who answered positively, eighteen pastors said they have attended leadership seminars. Fourteen said they attempted leadership development through reading and self-study. It is interesting that no one said anything about mentoring although fifteen percent of the respondents think mentoring is most helpful in their leadership development.

14. Teaching of leadership lesson to your staff and/or lay workers

Twenty-seven pastors answered that they often teach about leadership to their staff members and/or lay workers. Almost sixty percent of those pastors are experiencing

church growth. Of twenty-one pastors who responded negatively, over seventy-six percent are experiencing either plateau or decline in their churches.

Summary of the Analysis

The BBFK pastors fully realize the importance of leadership for the growth of the church. They would readily agree with Barna's concluding statement from his fifteen years of diligent research that "nothing is more important than leadership."²⁵⁰ The survey reveals that many pastors are struggling with lack of leadership. It is particularly evident among those pastors who are experiencing a plateau or decline in their churches.

The survey also reveals that the problem is not mainly about the matter of the gift. Most pastors think they do have the gift of leadership. Rather the problem is about training or development of the gift. Many feel that they received inadequate leadership training from their school. Further education or training is desperately needed.

It is notable that the great majority of the pastors whose churches are growing did something to improve their leadership quality last year. However, more than forty-four percent of the pastors whose churches have been experiencing either plateau or decline of its membership did not attempt anything to improve their leadership. It speaks volume to the pastors about the importance of leadership development.

According to the survey, preaching is definitely strength of the BBFK pastors. For the majority of the pastors, it is the major element that attracts people to their church. This writer firmly believes in the importance of preaching. However, it is evident from

²⁵⁰Barna, "Nothing is More Important Than Leadership," in *Leaders on Leadership*, 18.

the survey that preaching alone would not grow the church.²⁵¹ It is not enough to deliver a good sermon once a week. Pastors must exercise strong leadership. They need to cast a vision and make strategic plans to turn that vision into reality. Without strong, effective leadership, there would not be many people who would continually listen to that nice sermon.

Analysis of Self-Evaluation of Leadership Characteristics

Survey Result

1. Self Discipline:²⁵²

A. Can you control yourself properly?

1 (10) 2 (22) 3 (16) 4 (1) 5 (0)

B. Have you regularly engage yourself in various spiritual disciplines such as fasting, silence, meditation, etc.?

1 (7) 2 (17) 3 (20) 4 (4) 5 (1)

2. Personal Growth:

A. Do you have holy discontent about your spiritual, intellectual, and/or relational condition?

1 (11) 2 (17) 3 (12) 4 (5) 5 (2)

B. Have you tried any new thing for the last 3 months?

1 (15) 2 (20) 3 (10) 4 (1) 5 (2)

C. Do you have a habit of reading and learning?

1 (15) 2 (22) 3 (10) 4 (1) 5 (1)

D. Do your family members or friends tell you that you are growing?

1 (3) 2 (28) 3 (13) 4 (3) 5 (2)

3. Character:

A. Do you demonstrate integrity and moral consistency?

1 (18) 2 (23) 3 (6) 4 (1) 5 (0)

B. Is character development at the top of your priority list?

1 (23) 2 (17) 3 (7) 4 (2) 5 (0)

²⁵¹Of the thirty pastors who answered preaching as the key element of attraction, only sixteen pastors have experienced numerical growth. The remaining fourteen pastors have suffered decline or plateau of the membership for the last five years. This indicates that preaching is not the determining factor for church growth. This writer personally knows several wonderful preachers whose churches have not grown for many years.

²⁵²Pastors answered on a scale of 1 to 5, with 1 strongly agree and 5 strongly disagree.

C. Do your people generally trust you? Do you think you have earned their respect?

1 (20) 2 (23) 3 (6) 4 (0) 5 (0)

4. Grace:

A. Are you gracious and generous in leading your people (including the staff)?

1 (18) 2 (24) 3 (6) 4 (0) 5 (1)

B. Do you respect their unique personality and freedom?

1 (31) 2 (13) 3 (5) 4 (0) 5 (1)

C. Does your church have certain "standards" such as dress code?

1 (4) 2 (7) 3 (19) 4 (10) 5 (7)

D. Is the atmosphere of your church open, not oppressive?

1 (24) 2 (18) 3 (5) 4 (0) 5 (2)

5. Servant Attitude:

A. Are you willing to do menial job if necessary?

1 (35) 2 (11) 3 (3) 4 (0) 5 (0)

B. Do you feel you deserve special treatment because of your position?

1 (3) 2 (5) 3 (18) 4 (7) 5 (16)

C. Do you enjoy listening to others rather than talking?

1 (10) 2 (24) 3 (17) 4 (3) 5 (0)

D. Can you maintain peace of mind even when you are mistreated or ignored?

1 (6) 2 (23) 3 (13) 4 (6) 5 (1)

6. Shepherd's Heart:

A. Do you enjoy your people and relate well with them?

1 (13) 2 (21) 3 (11) 4 (3) 5 (1)

B. Do you show an active love for the people and perform acts of compassion for those in need?

1 (15) 2 (24) 3 (9) 4 (1) 5 (0)

C. Do you pray for them daily?

1 (24) 2 (19) 3 (6) 4 (0) 5 (0)

D. Are you willing to sacrifice yourself for their wellbeing if necessary?

1 (19) 2 (24) 3 (6) 4 (0) 5 (0)

7. Team Building:

A. Do you build a ministry team by training potential leaders and delegating responsibility and authority to them?

1 (16) 2 (21) 3 (9) 4 (2) 5 (0)

B. Do you openly discuss matters concerning your ministry with your staff and lay leaders?

1 (19) 2 (23) 3 (4) 4 (1) 5 (0)

C. Can you truly rejoice over your staff's success?

1 (22) 2 (24) 3 (3) 4 (0) 5 (0)

D. Do you enjoy sharing your "important" ministry including preaching?

1 (23) 2 (20) 3 (5) 4 (1) 5 (0)

8. Spirituality:

A. Do you long to be in God's presence, commune deeply with him?

1 (15) 2 (27) 3 (7) 4 (0) 5 (0)

B. Do you often experience joy of worshipping God?

1 (18) 2 (28) 3 (2) 4 (0) 5 (0)

C. Does your prayer life give you deep satisfaction?

1 (10) 2 (26) 3 (11) 4 (1) 5 (1)

D. Are you sensitive to the leading of the Spirit?

1 (13) 2 (24) 3 (11) 4 (0) 5 (1)

9. Spirit Empowerment:

A. Do you often witness supernatural transformation of lives in your ministry?

1 (8) 2 (23) 3 (14) 4 (3) 5 (1)

B. Do you truly believe God can work miracle through your ministry?

1 (25) 2 (20) 3 (3) 4 (0) 5 (1)

C. Do you earnestly pray for the anointing and empowerment of the Spirit?

1 (24) 2 (24) 3 (1) 4 (0) 5 (0)

D. Do you experience spiritual power in your preaching or teaching?

1 (13) 2 (26) 3 (8) 4 (0) 5 (0)

10. Cultural Relevance:

A. Are you interested in reading not only Bible but culture?

1 (11) 2 (28) 3 (8) 4 (2) 5 (0)

B. Do you observe, understand, and analyze cultural phenomena happening around you and minister to the people accordingly?

1 (7) 2 (15) 3 (24) 4 (3) 5 (0)

C. Are you willing to change methods or programs according to changing situations of the world around you?

1 (6) 2 (20) 3 (17) 4 (4) 5 (1)

11. Vision:

A. Do you have clear vision from God for the church?

1 (30) 2 (15) 3 (3) 4 (0) 5 (1)

B. Do you effectively communicate it through the message, bulletin, small group and others?

1 (18) 2 (20) 3 (7) 4 (3) 5 (1)

C. Do your people own it?

1 (6) 2 (23) 3 (13) 4 (5) 5 (1)

12. Strategic approach:

A. Do you have clear ministry goal and strategies?

1 (21) 2 (22) 3 (5) 4 (1) 5 (0)

B. Do you have a habit of evaluation?

1 (7) 2 (22) 3 (13) 4 (7) 5 (0)

C. Do you organize your church around the purpose?

1 (11) 2 (25) 3 (10) 4 (1) 5 (2)

13. Your strengths and weaknesses among the above characteristics (list three on each)

Among the characteristics displayed in the apostle Paul's leadership, a shepherd's heart is the number one strength of the BBFK pastors (See figure 6). Servant attitude and character are behind it. Their number one weakness is strategic approach. This is already noted in analyzing the personal question. Spirituality and self-discipline are considered by many pastors as weakness. Cultural relevance is in the fourth place in the weakness list. However, no pastor claimed that the relevance is his strength. It is the only characteristic that received no vote in the strength list.

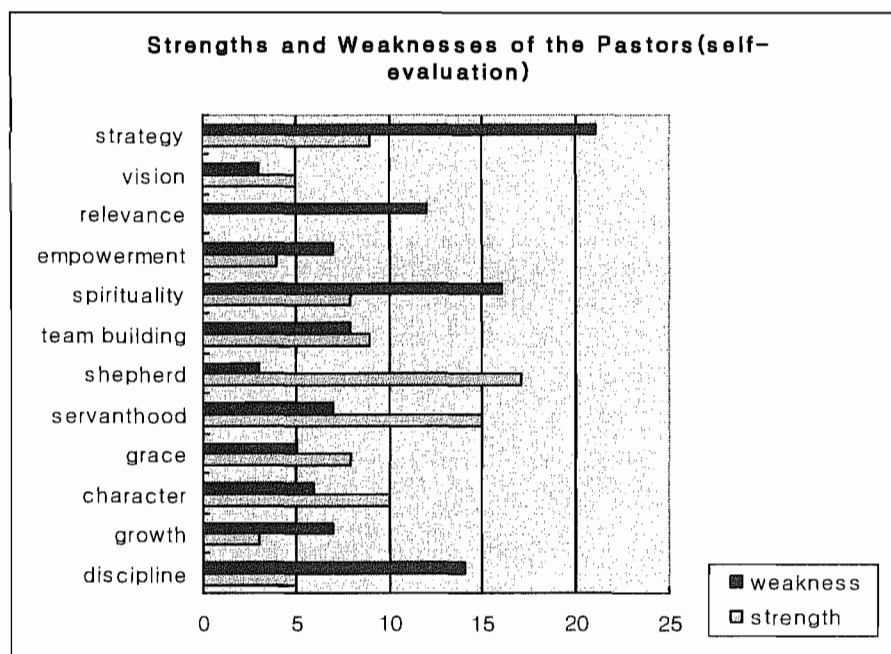


Figure 6

14. Rating of the overall leadership quality

As the figure shows, forty-seven percent of the pastors regard their leadership as effective. Only twelve percent think their leadership is ineffective or very ineffective. However, forty-one percent of the pastors feel that their leadership is neither good nor bad. Considering their earlier complaint about the lack of leadership (cf. question # 6 in

the first section), this result is somewhat surprising. Perhaps those pastors who answered their leadership quality is so-so might really feel the need for improvement of their leadership. Deep down in their hearts they know their leadership is not effective.

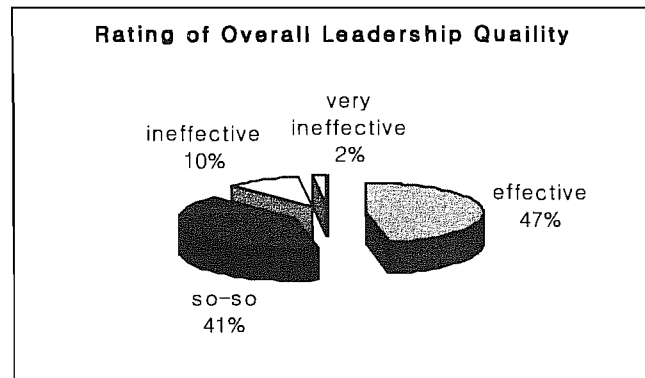


Figure 7

15. Evaluation of the BBFK pastors' leadership (in comparison with the pastors of other denominations)

Out of the forty-nine pastors responding, only four think leadership quality of the BBFK pastors is better than that of the pastors of other denomination. Nineteen pastors said it is worse. Twenty-six pastors answered that it is comparable to the leadership quality of other denomination pastors.

16. The importance of the BBFK pastors' leadership for church growth

Over seventy-five percent of the pastors think that ineffective leadership is the reason why the BBFK churches are struggling with numerical growth. Only ten pastors answered leadership is not the reason.

17. The strengths and weaknesses of average the BBFK pastors among the above characteristics according to your observation (List three on each)

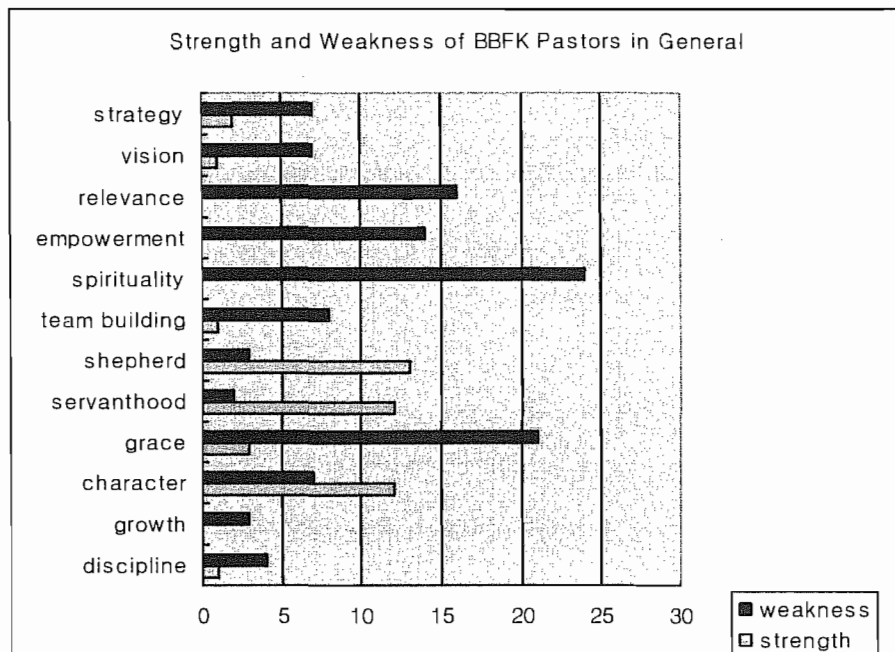


Figure 8

The result of this question shows something very interesting. For the strengths of the BBFK pastors in general, many respondents select something other than the characteristics listed in the survey. According to them the number one strength of the BBFK pastor is doctrinal purity or theological orthodoxy. This result was not included in the figure because doctrinal purity was not in the list of Paul's characteristics. As the figure shows, shepherd's heart, servant attitude, and character were regarded as the top strengths of the BBFK pastors. It agrees with the result of number 13 in which the respondents evaluate their own strengths and weaknesses. However, no one indicated the characteristics of personal growth, spirituality, empowerment of the Spirit, or cultural relevance was the strength.

As for the weaknesses, the result was somewhat different from that of number 13. There the respondents selected strategic approach, spirituality, self-discipline, and cultural relevance as their top four weaknesses. Here, however, they selected grace and

empowerment of the Spirit instead of strategic approach and self-discipline. They concluded from their observation that spirituality is the number one weakness of the fellowship pastors. Grace, cultural relevance, empowerment follows it. Team building, strategic approach, vision, and character are also considered as weaknesses by several pastors.

Summary of the Analysis

Although the survey respondents mention three areas of strength and weakness of their own leadership, as well as of the leadership of the fellowship pastors in general, their answer to the specific question pertaining to each characteristic (questions 1-12) reveals more accurately the areas of their strength and weakness. Generally pastors seem to have confidence in their character. They also think that they are gracious in their leadership. The data show that most of them are willing to do menial job and sacrifice themselves for the wellbeing of the people. In the area of spiritual leadership, many pastors long to be in God's presence and almost all of them earnestly pray for anointing and empowerment of the Spirit.

As for the weakness, the data shows the following:

- The pastors are relatively weak in the matter of spiritual discipline. More than 51 percent think that they are not effective in this matter.
- Many of the pastors are not very satisfied with their personal growth. This is not entirely a bad sign though. It can work positively. It certainly can motivate them to overcome the status quo.
- Although most of the pastors claimed the atmosphere of their church is not oppressive, yet more than 66 percent of the churches seem to have some kind of "standards."
- Though the majority of the pastors said they are willing to do menial work, only

47 percent responded negatively to the following question, “Do you feel that you deserve special treatment because of your position?” More than 53 percent feel they deserve some kind of special treatment. This indicates that many of the pastors still have an authoritarian mentality.

- Cultural relevance is definitely a weakness of the BBFK pastors. As already noted, not one pastor claims this as his strength or the strength of the fellowship pastors in general. Over 55 percent of the respondents indicate that they are not good at observing, understanding, and analyzing the cultural phenomena around them and ministering to the people accordingly. And approximately 47 percent seem to have certain reservation concerning change of methods and programs according to the changing situation of society.
- Although an overwhelming majority of the pastors maintained that they have a clear vision for the church, many of them apparently failed to have their people own it.

One final thing that needs to be mentioned here is that the respondents do not seem to be confident in the leadership quality of the fellowship pastors. This is evident in their answer to question 15. Only eight percent think that the BBFK pastors are better than pastors of other denomination in the area of leadership. Their lack of confidence is also shown in their response to question 17. As figure 8 shows, the pastors can think of more weaknesses than strengths in the leadership characteristics of the BBFK pastors. While every characteristic of Paul is in the list of the weakness, four out of the twelve such as personal growth, spirituality, empowerment of the Spirit, and cultural relevance are not even included in the list of the strengths.

Analysis of Interviews and Another Survey

To guarantee objectivity of the survey and to receive additional insights, this writer made another survey with the Bible Baptist Theological Seminary students. He also interviewed Dr. Daniel Kim, the president of the Seminary and Mike Ivey, an American missionary to Korea for 15 years.

Survey with the BBTS Students

The total of twenty-eight students responded to the survey. All of those students are serving at various Bible Baptist churches in Korea. The survey format was almost identical to the one that was sent to the pastors. The students were requested to evaluate their pastor's leadership according to their own observation.

The students agree with the pastors that pastoral leadership is crucial to church growth. Not one student indicates it is not important. However, many of them were somewhat skeptical of their pastor's leadership quality. Almost forty percent answered that their pastor has not been showing progress in his leadership. When they were asked to evaluate their pastor's overall leadership quality after going over 12 leadership characteristics of Paul, only 42 percent said it was effective. Their result is much worse when asked to evaluate that of the BBFK pastors in general. Only two students answered it is effective.

The students feel that character and spirituality are top strengths of their pastors. Many students included passion in their list of pastor's leadership strengths, though it is not covered in this dissertation. Cultural relevance was perceived as the weakest area of leadership by the majority of students. Team building and empowerment of the Spirit were also considered as weakness.

Interview with Dr. Daniel W. Kim

Dr. Daniel Woosaeng Kim is founder and senior pastor of Bulkwangdong Bible Baptist Church in Korea. He has pastored this church for more than 42 years and grown it to be the largest Bible Baptist church in the nation. He is currently the president of the

BBTS and also the chairman and Juridical Person of the BBFK. He has been the unique leader of the fellowship for over 40 years and influenced many pastors with his spiritual leadership.²⁵³

According to Dr. Kim, pastoral leadership is the most important factor for making a church worthy of the name. Knowing the importance of leadership, he has committed his life to the development of the fellowship pastors' leadership. In addition to serving as Seminary president, he is heading the "Spiritual Leadership Training Center" whose goal is to provide support and encouragement for the leadership development of the fellowship pastors and their wives.

While he commends purity of motives and commitment to the truth of the fellowship pastors, he has some concerns about their leadership. According to him, character development of the fellowship pastors still leaves much to be desired. That is why he stresses the supreme importance of character in Christian leadership whenever opportunity arises. He would wholeheartedly agree with the following statement of Charles Swindoll: "The foundation of ministry is character." Although he did not mention it himself, it is his strong character that makes such longevity of the ministry possible. Dr. Kim feels that the fellowship pastors' passion for character forming does not amount to their passion for church growth. He also expresses his concern about their ungracious attitude and relational immaturity. He warns that truth without love can become violence. Therefore it must be balanced with grace. Finally, he agrees with many of the survey respondents that the pastors generally need to develop cultural relevance and functional

²⁵³Pastor Kim received his honorary Doctorate degree from Liberty University in 1983 because of his contribution to the BBFK.

effectiveness. He encourages them to learn basic skills of management to “run” the church of Jesus Christ more effectively.

Interview with Michael Ivey

Michael Ivey has been a missionary to Korea for about 15 years. Like many other American missionaries, he has involved himself in the church planting ministry. Currently he is serving as a fulltime professor at the BBTS. There are two main reasons why this writer interviewed him. First, he is a missionary whose primary interest is in leadership development of this fellowship. Because of the circumstances and his giftedness, his missionary work in Korea has been directed toward leadership training. He sees his role as a teacher and trainer of young Koreans who will become leaders of the BBFK. That is why he is involved in the ministry of the school. His interest in leadership led him to write a Master’s thesis on the issue of Korean leadership.²⁵⁴ Second, he can provide a unique perspective to this analysis because he is a foreign missionary. Often outsiders can see what insiders overlook. Therefore, this writer believes that his comments will provide us with helpful insights.

Basically missionary Ivey has a rather critical viewpoint toward the BBFK pastors’ leadership. Although he has great respect for their commitment to the gospel ministry, he at the same time sees some shortcomings in their leadership. According to his observation, very few BBF churches are growing and the fellowship churches in general do not have much impact on the society. For its main reason, he mentions pastors’ ineffective leadership. Since leadership is so vital to healthy growth of this

²⁵⁴Michael Ivey, *The Issue of Legitimacy in Korean Leadership Models* (Yeonsei University, Seoul: Unpublished Master’s Thesis, 1999)

fellowship, all of us, he says, especially key leaders of the fellowship must do something to improve its quality.

Reverend Ivey sees a strong potential of the younger leaders but he also reads their frustration. According to him, young aspiring leaders are frustrated not only because they don't have many models but because they do not overcome the generation gap. He thinks Korean culture prevents an honest and quality interaction between the older and younger generation of leaders.²⁵⁵

He also maintains that many Korean leaders, especially older ones, constantly fall back to the mindset of the original American missionaries. He suggests that change in thinking, not just changes in methods and programs, is required to have positive impact on today's world.

Ivey's evaluation of the pastors' strengths and weaknesses agrees more with that of the BBTS students than that of the pastors. He sees self-discipline and spirituality as their strengths. He affirms their sincerity and desire to follow God. However, he grieves over their lack of grace. He maintains their divisiveness and infighting not only hurts the fellowship but also their own churches. He also has a great concern about their cultural insensitivity. He has observed that many pastors have trouble relating to their society. They do not seem to keep up with change. He thinks this is one of the major reasons for the church's ineffectiveness.

Final Summary of Analysis

²⁵⁵Due to the influence of Confucianism, it is not easy to have open communication between older and younger generations. On many occasions, young people who openly communicate their heart and mind to their elders are misunderstood as being impolite or ill-mannered.

Both the survey participants and the two interviewees agree that leadership is critical to the healthy growth of the BBFK churches. All of them are fully aware that the future of the fellowship depends on it. The present situation, however, is not very desirable. The society is becoming secularized at an alarming pace. As missionary Ivey points out, many churches do not know how to reach this fast changing society with the gospel. As a result, many BBFK churches are struggling. The participants and the interviewees also agree that ineffective leadership is an important factor of the churches' current struggle.

Regarding strengths and weaknesses of the leadership characteristics, their judgment somewhat differ. Yet certain elements such as cultural relevance in the weakness list appear in the response of every group or individual. The following figure will clearly show their varying response at a glance.

	Strengths	Weaknesses
Pastor's Self Evaluation	Shepherd's heart Servant attitude Character	Strategic Approach Self-discipline Cultural Relevance
The Fellowship Pastors in General	Doctrinal Purity Shepherd's heart Servant Attitude Character	Strategic Approach Grace Cultural Relevance Empowerment of the Spirit
BBTS Students	Character Spirituality Passion to Ministry	Cultural Relevance Empowerment of the Spirit Strategic Approach
Dr. Daniel W. Kim	Purity of Motive Commitment to the Truth Conviction in God's Calling	Maturity of Character Strategic Approach Grace and Relational skill Cultural Relevance
Michael Ivey	Spirituality Self-discipline Character	Cultural Relevance Grace Servant Attitude Strategic Approach

Figure 9

PRACTICAL SUGGESTIONS FOR LEADERSHIP DEVELOPMENT OF THE BBFK PASTORS

Invest Yourself in Leadership Development

To recognize the importance of leadership is one thing, to do something about it is another. No pastor would deny the value of leadership in the ministry, but as our survey has shown, it does not automatically lead pastors to take actual steps.²⁵⁶

In order to develop the quality of leadership, pastors need to pay the price. No leader can become great by accident. The apostle Paul certainly paid the price. He beat his body and made it his slave in order to be effective (1 Cor. 9:27).

Some leaders do not make an effort because they mistakenly think that leadership is an innate quality. But, as John Maxwell states, “leadership is not an exclusive club for those who were ‘born with it.’”²⁵⁷ Leadership can be developed. Even if someone was “born with it,” his/her natural leadership characteristics must be developed. Leaders should stop making excuses, and rather start doing something.

The BBFK pastors need to invest their time, money and energy in developing their leadership skill. They can buy and read good books. These days, bookstore shelves overflow with all kinds of leadership books. Dr. Daniel W. Kim says that careful reading of good leadership literatures has been a great help in developing his own leadership skill.²⁵⁸ Reading according to plan will be much more beneficial than just haphazard reading. Of course reading is not the only way that the pastors can invest in themselves. They can go to seminars. There are more than enough seminars for pastors and leaders.

²⁵⁶Among those pastors who recognize the importance of leadership, over 26 percent confessed they did not do anything to improve their leadership in the previous year.

²⁵⁷Maxwell, *Developing the Leader Within You*, ii.

Or they can take a leadership course at a nearby seminary. Whatever they choose to do, it is important to do something continuously.

Howard Hendricks articulates “the law of the teacher” this way: “If you stop growing today, you stop teaching tomorrow.”²⁵⁹ His words can certainly be applied to leadership: “If you stop growing today, you stop *leading* tomorrow.” In order to lead effectively tomorrow, the pastors invest themselves in growing of their leadership skills today.

Be a Part of Unified Vision

The Need

Sadly there is much infighting over nonessential matters among the fellowship pastors. According to missionary Ivey, such infighting is in part the result of their frustration. They are frustrated because churches are not growing and ministry is not effective. Worse yet they do not know how to change this situation.

This writer believes that now is the time the fellowship needs unified vision. The vision of reaching this country and the world with the gospel must be presented in a way that every pastor wants to be a part of it. Since there is no clear, attractive, unified vision, the fellowship is drifting about and dragged into unnecessary infighting over nonessential matters.

²⁵⁸His personal library contains more than 200 books on leadership.

²⁵⁹Howard G. Hendricks, *Teaching to Change Lives: Develop a Passion for Communicating God's Word to Adults or Children In the Church, Home, Bible Study or School* (Oregon: Multnomah Press, 1987), 27.

Casting such unified vision is primarily the responsibility of its organizational leadership. Just as the pastor seeks vision for his church, the leadership of this fellowship needs to approach God asking for His vision for the fellowship. Granted the leadership does not have such controlling power like other denominational leaders do. Granted this fellowship is only a voluntary fellowship of independent-minded pastors. Nevertheless the leadership must attempt to do that. The future of the fellowship is at stake.

In America, the present organizational leadership of BBFI is trying very hard to unify its pastors under a new vision. Although it takes time to change the attitude of its individual pastors, the leaders have taken an initiative and are leading. Bill Monroe, the president of BBFI, presents a powerful vision of unified independent Baptist movement that can impact society with great effectiveness:

In our conversation, we dreamed of how it could be—a movement represented by thousands of pastors in great inspirational meetings, making significant impact on our nation and world...

A well-known leader recently wrote, “Fundamental Baptists will develop a center or they will die in the next 10-20 years.” We have fought ecumenicalism for so long we have forgotten that unity among the brethren should be a high priority among independent Baptists. It pleases our Lord (Psalm 133:1) and is a primary reason for the power of the early New Testament church...

One great, united, middle-of-the-road, independent Baptist movement could give impetus to an entire new chapter progress. The potential could be great: 8,000-10,000 churches, possibly the largest missionary force in the world, and a number of quality regional colleges.²⁶⁰

The Benefits

The message of Proverbs 29:18 that says, “Where there is no vision, the people perish” is not just applied to a local church or a group of individuals. It can also be

²⁶⁰Bill Monroe, “First Date...And Maybe a Goodnight Kiss,” *Baptist Bible Tribune* (April 2003), 23.

applied to the fellowship as a whole. Without a unified vision, the BBFK pastors can lose vitality that makes them feel alive. Without such vision, they can be unrestrained and wandering about. All of their energy and giftedness can be wasted and used for negative purpose. As a result the growth of their leadership can be seriously hampered.

On the contrary, a unified vision can give the pastors vitality and creativity. It enables them to overcome petty differences and to focus on the main thing. It produces renewed vigor and motivation in them. Moreover, it allows them to use their energy, gifts and other resources for positive and constructive purpose. It inspires them to be the best that they can be. Without doubt, being a part of grand, unified vision would help the pastors become better leaders. Through mutual edification and inspiration, their leadership can be enhanced. Since Paul and his partners shared the unified vision of world evangelization, they were able to work together with such effectiveness. Luke shows how a vision produced such vigor and motivation in Paul's leadership team: "During the night Paul had a vision of a man of Macedonia standing and begging him, 'come over to Macedonia and help us.' After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them" (Acts 16:9-10).

Dale Galloway beautifully describes the benefits of vision in his book *Leading with Vision*. His words clearly show how vision can be a power to develop one's leadership potential. Although he had a local congregation in mind when he wrote them, his following words can be applied to a group of the BBFK pastors:

Vision—the place where tomorrow is shaped—motivates ministry and determines achievement. Vision unleashes creativity and helps a body of believers visualize a magnificent future. Vision also serves as a catalyst for innovations and inspires passion for improvements. Vision provides an energizing force for a

congregation even as it produces a picture of a faith-inspiring future that can be brought into being by individual and group actions, commitments, and priorities.²⁶¹

Enhance Your Understanding of Culture

Problem

Doing ministry according to the biblical principle is a cherished value of the BBFK fellowship. The Bible is highly regarded among the pastors and is the final authority over their faith and life. There is a strong desire among them to understand the meaning of the Scripture. Generally speaking, the BBFK pastors are better acquainted with and better equipped by the Bible. Many of them are considered good expositors of the Bible. Without doubt the Bible centeredness is the major strength of the BBFK leadership.

However, as already seen in our analysis, cultural relevance is a serious weakness of the BBFK pastor's leadership. While most pastors are well versed in the Bible, many have trouble with relating to culture. In their zeal to be biblical, they lost touch with the world for which the Bible is written. While they maybe knowledgeable about the text, they are pretty ignorant about the context. As Leith Anderson states, they have "done well on revelation (the Bible) but poorly on relevance (the culture)."²⁶² Their leadership is ineffective not because it is unbiblical but because it is irrelevant. People usually do not follow the leader who speaks a different language even though what he says is true.

²⁶¹Dale Galloway, *Leading With Vision* (Kansas City: Beacon Hill Press, 1999), 11.

²⁶²Leith Anderson, *Dying For Change* (Minneapolis: Bethany House Publishers, 1990), 17.

This writer wholeheartedly agrees with missionary Ivey that lack of cultural relevance is the major reason for the BBFK churches' struggle. Many leaders do not seem to know how to connect their ministry to today's world. Unlike the apostle Paul, they are hesitant to become "all things to all men." Their carefulness is understandable. And it is sometimes necessary to be very cautious in approaching to culture. However, the leaders must take the risk in order to make an impact on today's society. They must make a genuine effort to understand the culture and minister in a relevant way.

Suggestions

This dissertation already has dealt with the question of how to become a culturally relevant leader in the previous chapter. Therefore it does not need to repeat what has already been said. However, it is worth mentioning a couple of additional suggestions here.

First, the BBFK pastors need to study Korean culture. For so many years the pastors have not studied their own culture. Without truly understanding the customs, sentiments, and thought patterns of their fellow Koreans, they have tried to minister to them in a way that a foreign missionary told them to do. This writer thinks this is a serious mistake. Now it is time for the pastors to have a deliberate, careful study of Korean culture and its people. There are many good books that can be a help to the pastors as they analyze their own culture.²⁶³ The pastors can take a course that deals with various aspects of Korean culture at a nearby college.

²⁶³The pastors can study recent Korean history. Or they can read good novels that gives penetrating insights on how Koreans think, feel and respond. Perhaps the best way to study is to read a monograph that directly deals with cultural issues. For example the works of Gyu-Tae Lee are very helpful. See Gyu-Tae Lee, *The Thought Patterns of Koreans 4 Vols.* (Seoul: Cheongwoo Press, 1992).

Second, the pastors need to study postmodern culture. The word “postmodern” is not easy to define as Dr. Kuk-Won Shin says.²⁶⁴ Literally it means “after-modern.” Postmodernism refers to the cultural and intellectual movement springing up after modernism. It refutes the modern idea of autonomy, supremacy of reason and scientific objectivity. It assumes that either no rational structures exist or that we cannot know them. It stresses feeling over intellect, community over individual. And it shows an allergic reaction to any kind of the absolute.²⁶⁵

The leaders must understand this postmodern culture because it is no longer a topic of academic discussion only. Rather, it is widespread social phenomena. Furthermore, as David Dockery points out, postmodernism is “a new set of assumptions about reality, which goes far beyond mere relativism.”²⁶⁶ It impacts our literature, our dress, our art, our architecture, our music, our sense of morality, our self-identity, and our Christian ministry.

The postmodern world presents Christians with new challenges as well as rich opportunities for evangelistic witness. It has full of implications for every dimension of Christian leadership. The BBFK pastors need to think hard how to impact this world with the gospel. James White’s suggestions for evangelism in a postmodern world will serve them as a good example of how to approach the ministry in this twenty-first century world:

1. Our approach, method, and style should be culturally relevant.
2. Relationships must be built with nonbelievers.

²⁶⁴Kuk-Won Shin, *Postmodernism* (Seoul, Korea: IVP, 1999), 16.

²⁶⁵*Ibid.*, 27.

²⁶⁶David S. Dockery ed., *The Challenge of Postmodernism: An Evangelical Engagement* (Grand Rapids: Baker Books, 1995), 14.

3. Evangelism should be understood as process and event with a renewed emphasis on process.
4. Maintain a biblically functioning community.
5. Apologetics must be used—but updated.
6. Christianity should be portrayed as practical.
7. A vision of the church's mission must be recaptured.²⁶⁷

Support Leadership Training Organizations

There are several organizations which exist to help develop the leadership quality of the fellowship pastors. By supporting and taking advantage of those organizations, leadership of all BBFK pastors can be improved. Three of those organizations are worth mentioning.

Baptist Bible College and Seminary (BBTS)

These two schools are the official training center of the BBFK's future leadership. Their brief history and the current situation have already been described. Currently Dr. Daniel W. Kim is the president of both of those schools. Up to now, almost 500 students have graduated from either the Bible College or the Seminary. Presently 223 alumni are serving as a fulltime minister within the fellowship.

The main goal of those two schools is to train future leaders of the fellowship who possess knowledge, spirituality, and Christ-like character. According to the educational philosophy of Dr. Kim, education of the whole person is stressed. Students are required to take a leadership course which is taught by the president himself. The students are also

²⁶⁷James E. White, "Evangelism in a Postmodern World" in *The Challenge of Postmodernism*, David S. Dockery, ed. 366-71.

expected to take a couple of pastoral ministry courses that are designed to equip them as leaders of the church.²⁶⁸

Currently the BBTS is making a plan to provide the fellowship pastors with a continuous education program. It will offer courses that can meet various needs pertaining to the practical ministry. Several pastors expressed their desire to study. They felt the need to refresh their memory, update their knowledge, and upgrade their leadership.

Kairos Institute of Ministry (KIM)

This institute began in February 2001 when a group of relatively young pastors of the BBFK gathered together and united in one purpose of enhancing the quality of the fellowship pastors' ministry. About three months later, KIM held its first seminar. Billy Kim, the president of the Baptist World Association, was invited to speak as its keynote speaker. About 200 pastors and the seminary students participated. Since then KIM has helped the pastors through its regular annual seminars and in other ways.

Currently, Dr. Andrew Chang serves as its president. Dr. Chang is a respected theologian and outstanding preacher. He has a passion for reforming the BBFK. KIM seeks to help the BBFK pastors to develop biblical leadership and to prepare for their future ministry. It intends to provide the pastors with useful information and resources for effective ministry. Unlike other BBFK organizations, this institute is willing to invite ministers of other denominations to speak as long as it helps the pastors.

²⁶⁸For more information, go to the website, <http://www.bbckorea.or.kr> and <http://www.bbts.ac.kr>

Spiritual Leadership Training Center (SLTC)

Spiritual Leadership Training Center officially began in April 2002 when it held its first seminar. Since then, it has held a regular seminar on a monthly basis. Its goal is to equip the BBFK pastors to be competent leaders without compromising their conviction. It also intends to provide a place of fellowship and mentoring. About 60 to 80 pastors including their wives attend its monthly seminar.

Dr. Daniel W. Kim is not only the president of this organization but also a regular speaker at the seminars. Many pastors asked him to share what he has learned from more than forty years of ministry. Since he teaches from rich experience of real ministry, he knows what he is talking about. The pastors not only listen to his lecture but also interact with him. The afternoon session of the seminar is specifically designed to give the pastors an opportunity to interact with Dr. Kim. SLTC hopes that many pastors develop mentoring relationship with Dr. Kim through this session.

Maintain Balance

Importance of Balance

Balance is a mark of maturity. The immature person tends to lean toward extremes. Our Korean ancestors considered taking the golden mean as the top virtue. Balance is important. Without it a wholesome life would not be possible. In fact balance is needed in every area of our life. We need to keep balance between our families and jobs. We need to keep balance between our minds and hearts. In order to be successful in life, it is imperative to balance life's various demands.

Balance is also important in the Christian life. According to the Bible, our Lord Jesus Christ was a balanced person. Luke reports that “Jesus grew in wisdom and stature, and in favor of God and men” (Lk. 2:52). John also testifies that He was “full of grace and truth” (Jn. 1:14). Like the Lord Jesus, Christians need to maintain balance: balance between love and truth; balance between body and soul; balance between God’s power and human effort, and so forth.

In the same way balance is needed in Christian ministry. Leaders should balance various competing demands of the ministry. They should also balance various aspects of leadership. Rick Warren states the benefit of balanced leadership in Christian ministry this way: “Blessed are the balanced, for they will outlast.”²⁶⁹ The apostle Paul was such a balanced leader. This dissertation has demonstrated that he balanced various aspects of leadership: self, interpersonal, spiritual, and functional. He did not stress one aspect at the expense of another. He maintained balance between spirituality and functional competency, between self-leadership and interpersonal leadership.

However, a balanced leader is not common in our world. Balance is a rare trait of leadership because balancing is not easy. The following statement of Howard Hendricks is certainly true: “very few people maintain balance in their life.” The BBFK pastors are not exceptions. Many seem to be seriously out of balance in their leadership. In fact Min Yong Song attributes the current struggle of the BBFK churches to failure of pastor’s leadership to maintain balance in ministry.²⁷⁰ To grow a healthy balanced church, the pastors first need to become a balanced leader.

²⁶⁹Rick Warren, *Seven Common Traps of Leadership* (Audio Tape from the Leadership Summit: Willow Creek Association).

²⁷⁰Min Yong Song, *A Biblical Study on the Balanced Ministry*, 9-10.

Ways of Becoming a Balanced Leader

How to become a balanced leader? First, understand who you are. Despite the wise advice of a famous Greek philosopher Socrates, “Know yourself,” many people do not know who they truly are. This is fatal ignorance because it can prevent them from becoming all they can be. Without true knowledge of self, there would be no real growth. So leaders need first to make an effort to understand themselves. They need to understand their own prejudices and preferences. They need to evaluate their strengths and weaknesses as a leader. It would be helpful to involve their spouses or trusted friends in the evaluation process. Taking one of those personality tests would be helpful too.²⁷¹ At any rate, leaders need to honestly examine their heart’s disposition, their makeup, their strengths and weaknesses, their preference and prejudices, and their unhealed hurt. This is the first step to become a balanced leader.

Second, work on your weaknesses. No one is perfect. No one can be good at everything. Leaders are not exceptions. No human leader is perfect. Every leader has strengths and weaknesses. Therefore, do not pretend to be perfect. Admit your weakness and work on it. That way you can become a more balanced leader. For example, many pastors of the BBFK must acknowledge that they are not very good strategists. Although they are relatively well equipped spiritually, they are poorly prepared for administration and management. Therefore they should take pains to improve their management skills so as to be balanced.

²⁷¹This writer finds it very helpful for self-evaluation to take “the Adjective Checklist” test. Contact American Counseling Association for this test.

Third, read extensively. This writer has already noted that the apostle Paul was a reader not only of the Scripture but of other literature (cf. 2 Tim. 4:13). In order to lead, the leader must read. Sanders stresses the importance of reading for spiritual leadership:

The man who desires to grow spiritually and intellectually will be constantly at his books. The lawyer who desires to succeed in his profession must keep abreast of important cases and changes in the law. The medical practitioner must follow the constantly changing discoveries in his field. Even so the spiritual leader must master God's Word and its principles and know as well what is going on in the minds of those who look to him for guidance. To achieve those ends, he must, hand in hand with his personal contacts, engage in a course of selective reading.²⁷²

There is no doubt that reading can make leader to be more balanced. Through reading we can assimilate information and learn new things. Through reading we can grow and improve ourselves. Through reading we can converse with those who have different viewpoints. It is important, therefore, to actively engage ourselves in reading of good books. Just as a balanced diet makes people healthy, balanced reading makes leaders wholesome. Leaders who aspire to be balanced should not choose only books that they like or agree with. Rather they must broaden the boundary in their selection of books.

Fourth, build a leadership team. No matter how hard we try, we cannot achieve perfect balance. No human leader can do equally well in every area of his/her leadership. Although the leader must make an effort to grow in every aspect, it is a fact of life that there is a limit. So an ultimate secret of balanced leadership is to build a leadership team. If pastor can add other leaders who have complementary gifts, skills, and abilities to his leadership team, then he will be able to balance his leadership. The BBFK pastors should consider this when they hire staff or build a team of church leadership.

²⁷²Sanders, *Spiritual Leadership*, 124.

SUMMARY AND CONCLUSION

This chapter is basically an application of what has been discussed in this dissertation. It attempts to apply Paul's leadership model to today's BBFK pastors. For background study, a brief history of the BBFK is presented. Then an effort is made to analyze the current situation of the BBFK pastoral leadership. The results of a survey questionnaire are interpreted and the content of interviews is explained. Based on these data, evaluation of the BBFK leadership is presented. According to Paul's leadership characteristics, the strengths and weaknesses of the fellowship pastors are evaluated. Finally, practical suggestions were made for leadership development of the BBFK pastors.

Before leaving this chapter, however, a couple of things must be stressed. Whatever leader choose to do to develop his/her leadership quality, he/she should not neglect prayer. Prayer is powerful instrument of God for our transformation. Anyone who desires to be a better Christian leader must take heed to the following words of Richard Forster:

To pray is to change. Prayer is the central avenue God uses to transform us. If we are unwilling to change, we will abandon prayer as a noticeable characteristic of our lives. The closer we come to the heartbeat of God, the more we see our need and the more we desire to be conformed to Christ.²⁷³

Leaders also need to continue to make an effort for their leadership development whatever they choose to do. Constancy is important. Moreover, they need to intensify their effort as time goes on. Dallas Willard explains the importance of intensity:

In particular, I had learned that intensity is crucial for any progress in spiritual perception and understanding. To dribble a few verse or chapters of scripture on oneself through the week, in church or out, will not reorder one's

²⁷³Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: HarperCollins, 1998), 33.

mind and spirit—just as one drop of water every five minutes will not get you a shower, no matter how long you keep it up. You need a lot of water at once and for a sufficiently long time.²⁷⁴

Although Willard is talking about spiritual development, his words can be applied to the leadership development too. Constancy and intensity are greatly needed as leaders engage themselves in various activities in order to develop their leadership quality.

²⁷⁴Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (New York: HarperCollins, 1998), 356.

CHAPTER SEVEN

CONCLUSION

The Korean church desperately needs revival. Its incredible growth that has continued for about 100 years finally stopped. Since late 1980s, it has been gradually losing its members. Generally people do not respect the church. Instead of urging the world to repent, the church is rebuked by secular media. The main problem is of course leadership.

The BBFK churches are not the exception. They too need revival. In order to experience it, their leadership must be renewed and revitalized.

This dissertation was written to that end. The biblical portrait of the apostle Paul as a leader is more than enough to inspire the BBFK pastors. His leadership characteristics would help them draw a mental picture of what a Christian leader is supposed to be. Those characteristics also serve as a kind of standard by which the quality of their own leadership is measured.

This writer has attempted to demonstrate from the Bible, especially from the Book of Acts and the thirteen Pauline epistles, that the apostle Paul was indeed an outstanding leader in four important areas of leadership. According to the biblical data, the apostle displayed characteristics pertaining to self leadership, interpersonal leadership, spiritual leadership, and functional competency. This thesis contains a chapter for the discussion

of each area of leadership. Thus characteristics pertaining to self leadership such as self-discipline, personal growth, and character, were discussed in chapter 2. The characteristics pertaining to interpersonal leadership such as grace, servant attitude, shepherd's heart, and team building were dealt with in chapter 3. The characteristics pertaining to spiritual leadership such as spirituality and empowerment of the Spirit were studied in chapter 4. And finally the characteristics pertaining to functional competency such as cultural relevance, vision, and strategic approach were covered in chapter 5.

In discussing each of the characteristics, this thesis tried not only to show biblical support for Paul's having such characteristic but also to demonstrate its importance and need in Christian leadership. For certain characteristics, some practical suggestions for developing those characteristics were offered.

Chapter 6 applied what has been discussed from chapter 2 to chapter 5 to the BBFK pastors. It attempted to show the current situation of BBFK pastors' leadership, in the light of Paul's standard. To do that, this writer asked the BBFK pastors and others to evaluate the fellowship pastors' leadership in each of the characteristics found in Paul. The analysis of the data revealed strengths and weaknesses of the BBFK pastors' leadership.

The major strengths were character and shepherd's heart. Though not covered in this dissertation, the fellowship pastors are also strong in their commitment to doctrinal purity, their passion for evangelism, and their conviction in God's calling.

The major weaknesses were cultural relevance and strategic approach. Both of which belong to the category of functional competency. Their weaknesses also include

grace and empowerment of the Spirit. Interpersonal skill is another area that needs to be improved as Dr. Kim points out.

It is hoped that the pastors see this result and understand their condition more objectively. If they can truly realize their present situation, then they will be able to work on leadership development more effectively. Hopefully they will experience holy discontent for the status quo and determine to overcome it.

Finally, practical ways to improve the leadership of the BBFK are presented. For sure, there will be more suggestions. This writer hopes more extensive suggestions will be developed in the future. For now, however, the suggestions offered in this dissertation are enough to stimulate the pastors to do something about their leadership.

The major suggestions to improve the leadership of the BBFK pastors are:

- Invest yourself in leadership development
- Be a part of unified vision.
- Enhance your understanding of culture.
- Support leadership training organizations
- Maintain balance.

If the Lord gives opportunities, this writer will be glad to share what he has learned from his study of Paul with the BBFK pastors and the pastors of other denominations as well. He is confident that Paul the leader will encourage, challenge, and inspire each pastor to become a better leader who is used by God to turnaround the depressing situation of today's Korean church as it did this writer. It is this writer's earnest prayer that many effective strong servant leaders will arise in the BBFK churches

and as a result the churches experience renewal and revival and make a tremendous impact on Korean society and the world.

APPENDIX

BBFK LEADERSHIP SURVEY

I. Answer the following personal questions.

1. How long have you been pastoring this church? _____ years
2. What is your average attendance at Sunday morning worship (including children)?
_____ people
3. What phrase would describe your church for the last 3 to 5 years?
_____ numerical growth _____ numerical decline
_____ plateau with neither growth or decline
4. How important is a pastor's leadership to the growth (or lack of it) of your church?
_____ very important _____ important _____ not important
5. What do you think are the key elements that attract people to your church?
 - 1) _____
 - 2) _____
 - 3) _____
6. What are your strengths as a pastor? list three.
 - 1) _____
 - 2) _____
 - 3) _____
7. What are your weaknesses as a pastor? list three.
 - 1) _____
 - 2) _____
 - 3) _____
8. What are your spiritual gifts? list three.
 - 1) _____
 - 2) _____
 - 3) _____
9. Of all the biblical characters who is your model for leadership? _____
10. What level of professional training do you have for ministry?
_____ Bible college _____ seminary master's degree _____ seminary doctor's degree

11. Do you have a spiritual mentor who can inspire you to become a better leader?
 _____ yes _____ no
12. Do you think that your education has adequately prepared you to be a leader?
 _____ yes _____ no
13. What have you found most helpful for your leadership development?
 _____ formal classes _____ conferences _____ personal reading _____ mentoring
 _____ others _____
14. What have done for your leadership development the past year?

If yes, what are you doing now for developing pastoral leadership?

15. Do you often teach your staff and/or lay workers about leadership? _____ yes _____ no

II. Evaluate your leadership characteristics. (Circle the appropriate number on a five point scale with #1 strongly agree and #5 strongly disagree)

1. Self Discipline:

A. Can you control yourself properly?

1 2 3 4 5

B. Have you regularly engage yourself in various spiritual disciplines such as fasting, silence, meditation, etc.?

2. Personal Growth:

A. Do you have holy discontent about your spiritual, intellectual, and/or relational condition?

B. Have you tried any new thing for the last 3 months?

C. Do you have a habit of reading and learning?

D. Do your family members or friends tell you that you are growing?

3. Character:

A. Do you demonstrate integrity and moral consistency?

B. Is character development at the top of your priority list?

C. Do your people generally trust you? Do you think you have earned their respect?

4. Grace:

A. Are you gracious and generous in leading your people (including the staff)?

B. Do you respect their unique personality and freedom?

C. Does your church have certain "standards" such as dress code?

D. Is the atmosphere of your church open, not oppressive?

5. Servant Attitude:

A. Are you willing to do menial job if necessary?

- B. Do you feel you deserve special treatment because of your position?
 - C. Do you enjoy listening to others rather than talking?
 - D. Can you maintain peace of mind even when you are mistreated or ignored?
6. Shepherd's Heart:
- A. Do you enjoy your people and relate well with them?
 - B. Do you show an active love for the people and perform acts of compassion for those in need?
 - C. Do you pray for them daily?
 - D. Are you willing to sacrifice yourself for their wellbeing if necessary?
7. Team Building:
- A. Do you build a ministry team by training potential leaders and delegating responsibility and authority to them?
 - B. Do you openly discuss matters concerning your ministry with your staff and lay leaders?
 - C. Can you truly rejoice over your staff's success?
 - D. Do you enjoy sharing your "important" ministry including preaching?
8. Spirituality:
- A. Do you long to be in God's presence, commune deeply with him?
 - B. Do you often experience joy of worshipping God?
 - C. Does your prayer life give you deep satisfaction?
 - D. Are you sensitive to the leading of the Spirit?
9. Spirit Empowerment:
- A. Do you often witness supernatural transformation of lives in your ministry?
 - B. Do you truly believe God can work miracle through your ministry?
 - C. Do you earnestly pray for the anointing and empowerment of the Spirit?
 - D. Do you experience spiritual power in your preaching or teaching?
10. Cultural Relevance:
- A. Are you interested in reading not only Bible but culture?
 - B. Do you observe, understand, and analyze cultural phenomena happening around you and minister to the people accordingly?
 - C. Are you willing to change methods or programs according to changing situations of the world around you?
11. Vision:
- A. Do you have clear vision from God for the church?
 - B. Do you effectively communicate it through the message, bulletin, small group and others?
 - C. Do your people own it?
12. Strategic approach:
- A. Do you have clear ministry goal and strategies?

- B. Do you have a habit of evaluation?
 C. Do you organize your church around the purpose?

13. Among the above characteristics (from #1 to # 12), what do you think are your strengths and weaknesses? List three on each.

Strengths

- 1) _____
 2) _____
 3) _____

Weaknesses

- 1) _____
 2) _____
 3) _____

14. Considering all the leadership characteristics listed above, how would you rate your leadership overall?

_____ Very effective _____ effective _____ so-so,
 _____ ineffective _____ very ineffective

15. As a group, how would you rate BBFK pastors' leadership (compare to the pastors of other denominations)?

_____ Better than pastors in other denominations
 _____ About the same as pastors in other denominations
 _____ Not as effective as pastors in other denominations

16. Do you think that leadership quality of BBFK pastors is an essential factor for church growth? _____ yes _____ no

17. According to your observation, what are the strengths and weaknesses of average BBFK pastors among the above characteristics (from #1 to # 12)? List three on each.

Strengths

- 1) _____
 2) _____
 3) _____

Weaknesses

- 1) _____
 2) _____
 3) _____

BIBLIOGRAPHY

Books

- Allen, Roland. *Missionary Method: St Paul's or Ours?* Grand Rapids: Eerdmans, 1962.
- Alexander, T. Desmond & David W. Baker. eds. *Dictionary of the Old Testament Pentateuch*. Downers Grove: InterVarsity Press, 2003.
- Anderson, Leith. *Dying For Change*. Minneapolis: Bethany House Publishers, 1990.
- _____. *Leadership that Works: Hope and Direction for Church and Parachurch Leaders in Today's Complex World*. Minneapolis: Bethany, 1999.
- Anderson, Leith, Don Cousins, Arthur DeKruyter. *Mastering Church Management*. Portland: Multnomah, 1990.
- Anderson, Robert C. *The Effective Pastor: A Practical Guide to the Ministry*. Chicago: Moody, 1985.
- Arnold, C. E. *Powers of Darkness*. Leicester: InterVarsity Press, 1992.
- Barna, George. *Marketing the Church: What They Never Taught You about Church Growth*. Colorado Springs: NavPress, 1988.
- _____. *The Power of Vision: How You Can Capture and Apply God's Vision For Your Ministry*. Ventura: Regal, 1992.
- _____. *Church Marketing: Breaking Ground for the Harvest*. Ventura: Regal Books, 1992.
- _____. *Today's Pastor*. Ventura: Regal, 1993.
- _____. ed. *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*. Ventura: Regal, 1997.
- _____. *The Power of Team Leadership: Finding Strength in Shared Responsibility*. New York: WaterBrook, 2001.
- _____. *A Fish Out of Water: 9 Strategies to Maximize Your God-Given Leadership Potential*. Nashville: Integrity, 2002.
- Barth, Karl. *Church Dogmatics: The Doctrine of Creation, Vol. III/2*. tr. Harold Knight et al. Edinburgh: T & T Clark, 1960.

- Bennis, Warren. "The Character of Leadership," In *The Power of Character*. eds. Michael Josephson and Wes Hanson. San Francisco: Jossey-Bass, 1988.
- _____. *Why Leaders Can't Lead: The Unconscious Conspiracy Continues*. San Francisco: Jossey Bass, 1989.
- _____. *On Becoming a Leader*. New York: Addison Wesley, 1989.
- Bennis, Warren and Burt Nanus. *Leaders: The Strategies for Taking Charge*. New York: HarperCollins, 1985.
- Blackaby, Henry & Richard. *Spiritual Leadership: Moving People on to God's Agenda*. Nashville: Broadman & Holman, 2001.
- Blanchard, Ken, *The Heart of a Leader: Insights on the Art of Influence*. Tulsa: Honor Books, 1999.
- Blanchard, Ken, Bill Hybels and Phil Hodges. *Leadership by the Book: Tools to Transform Your Workplace*. New York: WaterBrook, 1999.
- Bounds, E. M. *The Complete Works of E. M. Bounds on Prayer*. Peabody: Hendrickson Publishers, 1990.
- _____. *Power Through Prayer*. Grand Rapids: Baker Books, 1991.
- Bowling, John C. *Grace-Full Leadership: Understanding the Heart of a Christian Leader*. Kansas City: Beacon Hill, 2000.
- Briner, Bob and Ray Pritchard. *The Leadership Lessons of Jesus: A Timeless Model for Today's Leaders*. Nashville: Broadman & Holman, 1997.
- Bromberg, Craig. *1 Corinthians: The NIV Application Commentary*. Grand Rapids: Zondervan, 1994.
- Brooks, James A. *Mark: The New American Commentary*. Nashville: Broadman Press, 1991.
- Brown, Raymond B. "1 Corinthians," In *The Broadman Bible Commentary Vol. 10*. ed. Clifton J. Allen. Nashville: Broadman Press, 1970.
- Bruce, F. F. *1 and 2 Corinthians: New Century Bible*. Greenwood SC: the Attic Press, 1971.
- _____. *Paul: Apostle of the Heart Set Free*. Grand Rapids: Eerdmans, 1977.

- _____. *The Book of the Acts: New International Commentary on the New Testament*. Grand Rapids: Eerdmans, 1998.
- Clinton, J. Robert. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*. Colorado Springs: Navpress, 1988.
- Covey, Stephen. *The Seven Habits of Highly Effective People*. New York: Simon & Schuster, 1991.
- Criswell, W. A. *Criswell's Guidebook for Pastors*. Nashville: Broadman, 1980.
- Dockery, David S. ed. *The Challenge of Postmodernism: An Evangelical Engagement*. Grand Rapids: Baker Books, 1995.
- Drane John, *Paul; An Illustrated Documentary*. New York: Harper & Row, 1976.
- Drucker, Peter F. *Managing the Non-Profit Organization: Principles and Practices*. New York: HarperBusiness, 1990.
- Elwell, Walter A. ed. *Evangelical Dictionary of Theology*. Grand Rapids: Baker Book House, 1984.
- _____. ed. *Evangelical Dictionary of Biblical Theology*. Grand Rapids: Baker Book House, 1996.
- Erickson, Millard J. *Postmodernizing the Faith: Evangelical Responses to the Challenge of Postmodernism*. Grand Rapids: Baker Books, 1999.
- Falwell, Jerry. ed. *The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity*. Garden City: Doubleday Galilee, 1981.
- Fee, Gordon D. *The First Epistle to the Corinthians: The New International Commentary On the New Testament*. Grand Rapids: Eerdmans, 1984.
- _____. *1 and 2 Timothy, Titus: New International Biblical Commentary*. Peabody, Mass: Hendrickson, 1988.
- _____. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Peabody: Hendrickson Publishers, 1994.
- Finzel, Hans. *The Top Ten Mistakes Leaders Make*. Colorado Springs: Cook Communications, 1994.
- Firet, Jacob. *Dynamics in Pastoring*. Grand Rapids: Eerdmans, 1986.

- Fisher, David. *The 21st Century Pastor: A Vision Based on the Ministry of Paul*. Grand Rapids: Zondervan, 1996.
- Ford, Leighton. *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*. Downers Grove: InterVarsity Press, 1991.
- Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. New York: HarperCollins, 1998.
- Frye, John W. *Jesus the Pastor: Leading Others in the Character & Power of Christ*. Grand Rapids: Zondervan, 2000.
- Ferguson, Sinclair, David Wright, and J. I. Packer. eds. *New Dictionary of Theology*. Downers Grove: InterVarsity Press, 1988.
- Galloway, Dale. ed. *Leading With Vision*. Kansas City: Beacon Hill Press, 1999.
- Galloway Dale and Warren Bird. *On-Purpose Leadership: Multiplying Your Ministry by Becoming a Leader of Leaders*. Kansas City: Beacon Hill, 2001.
- Gangel, Kenneth O. *Competent to Lead: A Guide to Management in Christian Organizations*. Chicago: Moody, 1974.
- _____. *Feeding and Leading: A Practical Handbook on Administration in Churches and Christian Organizations*. Wheaton: Victor, 1989.
- George, Carl F. and Robert E. Logan. *Leading and Managing Your Church*. Grand Rapids: Revell, 1987.
- George, Timothy. *Galatians: New American Commentary*. Nashville: Broadman & Holman Publishers, 1994.
- Getz, Gene A. *The Measure of a Man*. Ventura: Regal, 1974.
- _____. *Paul: Living for the Call of Christ*. Nashville: Broadman & Holman, 2000.
- Gonzalez, Justo L. *The Story of Christianity Vol. 1*. San Francisco, Harper & Row Publisher, 1984.
- Goodwin, Frank J. *A Harmony of the Life of St. Paul*. Grand Rapids: Baker Book House, 1977.
- Guralnik, David B. ed. *Webster's New World Dictionary of the American Language: Second College Edition*. New York: Prentice Hall Press, 1986.
- Guthrie, Donald. *New Testament Introduction*. Downers Grove: InterVarsity Press, 1970.

- Hansel, Tim. *When I Relax I Feel Guilty*. Elgin, IL: David C. Cook Publishing Co., 1979.
- Hayford, Jack. *Pastors of Promise: Pointing to Character and Hope as the Keys to Fruitful Shepherding*. Ventura: Regal, 1997.
- Hawthorne, Gerald F., Ralph P. Martin, and Daniel G. Reid. eds. *Dictionary of Paul and His Letters*. Downers Grove: InterVarsity Press, 1993.
- Hendricks, Howard G. *Teaching to Change Lives: Develop a Passion for Communicating God's Word to Adults or Children In the Church, Home, Bible Study or School*. Oregon: Multnomah Press, 1987.
- _____. *Color Outside the Lines: A Revolutionary Approach to Creative Leadership*. Nashville: W Publishing Group, 1998.
- Hendricks, Howard G & William. *Living by the Book*. Chicago: Moody Publisher, 1993.
- Hughes, Philip E. *The Second Epistle to the Corinthians: The New International Commentary On the New Testament*. Grand Rapids: Eerdmans.
- Hybels, Bill, *Who Are You When No One Is Looking: Choosing Consistency, Resisting Compromise*. Downers Grove: InterVarsity Press, 1987.
- _____. *Courageous Leadership*. Grand Rapids: Zondervan, 2002.
- Hybels, Bill, Haddon Robinson, Stuart Brisco. *Mastering Contemporary Preaching*. Portland, OR: Multnomah Press, 1989.
- Jones, Laurie Beth. *Jesus, CEO: Using Ancient Wisdom for Visionary Leadership*. New York: Hyperion, 1995.
- Keener, Craig S. *The IVP Bible Background Commentary New Testament*. Downers Grove: InterVarsity Press, 1993.
- Kittle, Gerhard. ed. *Theological Dictionary of the New Testament, Vol. 1*. Grand Rapids: Eerdmans, 1964.
- Klassen, William. *The Forgiving Community*. Philadelphia: Westminster Press, 1966.
- Kouzes, James M. and Posner Barry Z. *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations*. San Francisco: Jossey-Bass, 1990.
- Latourette, Kenneth S. *A History of Christianity Vol. 1*. San Francisco: Harper & Row Publisher, 1953.
- Lee, Gyu-Tae. *The Thought Patterns of Koreans 4 Vols*. Seoul: Cheongwoo Press, 1992.

- Lee, Man Jae. *77 Reasons that Young People Want to Avoid Church*. Seoul: Kyujang Press, 1977.
- London, H. B. and Neil B. Wiseman. *The Heart of a Great Pastor: How to Grow Strong and Thrive Wherever God Has Planted You*. Ventura: Regal, 1994.
- Lowery, David K. "1 Corinthians" In *The Bible Knowledge Commentary New Testament*. eds. John F. Walvoord and Roy B. Zuck. Wheaton: Victor Books, 1983.
- MacArthur, John F. *Ephesians: The MacArthur New Testament Commentary*. Chicago: Moody Press, 1986.
- _____. *Shepherdology: A Master Plan for Church Leadership*. Panorama City: The Master's Fellowship, 1989.
- MacDonald, Gordon. *Ordering Your Private World*. Nashville: Thomas Nelson, 1985.
- Malphurs, Aubrey. *Developing Vision for Ministry in the 21st Century*. Grand Rapids: Baker Books, 1992.
- _____. *Planting Growing Churches for the 21st Century*. Grand Rapids: Baker Books, 1992.
- _____. *Pouring New Wine into Old Wineskin: How to Change a Church Without Destroying It*. Grand Rapids: Baker Books, 1993.
- _____. *Value-Driven Leadership: Discovering and Developing Your Core Values for Ministry*. Grand Rapids: Baker Books, 1996.
- _____. *The Dynamics of Church Leadership*. Grand Rapids: Baker Books, 1999.
- _____. *Advanced Strategic Planning: A New Model for Church and Ministry Leaders*. Grand Rapids: Baker Book House, 1999.
- Marshall, I. Howard. *Acts: Tyndale New Testament Commentaries*. Grand Rapids: Eerdmans, 1980.
- Marshall, I. Howard, A. R. Millard, J. I. Packer, and D. J. Wiseman. eds. *New Bible Dictionary 3rd Edition*. Downers Grove: InterVarsity Press, 1996.
- Martin, Glen & Gary McIntosh. *The Issachar Factor: Understanding Trends That Confront Your Church and Designing a Strategy for Success*. Nashville: Broadman & Holman Publishers, 1993.
- Martin, D. Michael. *1, 2 Thessalonians: The New American Commentary*. Nashville: Broadman & Holman Publishers, 1995.

- Maxwell, John C. *Developing the Leader Within You*. Nashville: Nelson, 1993.
- _____. *Be a People Person: Effective Leadership Through Effective Relationships*. Colorado Springs: Victor Books, 1994.
- _____. *Developing the Leaders Around You: How to Help Others Reach Their Full Potential*. Nashville: Nelson, 1995.
- _____. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. Nashville: Nelson, 1998.
- _____. *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*. Nashville: Nelson, 1999.
- _____. *The 21 Most Powerful Minutes in a Leader's Day: Revitalize Your Spirit and Empower Your Leadership*. Nashville: Nelson, 2000.
- _____. *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team*. Nashville: Nelson, 2001.
- _____. *The 17 Essential Qualities of a Team player: Becoming the Kind of Person Every Team Wants*. Nashville: Nelson, 2002.
- Maxwell, John C. and Jim Dornan. *Becoming a Person of Influence: How to Positively Impact the Lives of Others*. Nashville: Nelson, 1997.
- McBeth, H. Leon. *The Baptist Heritage: Four Centuries of Baptist Witness*. Nashville: Broadman Press, 1987.
- McIntosh, Gary L. and Samuel D. Rima, Sr. *Overcoming the Darkside of Leadership: The Paradox of Personal Dysfunction*. Grand Rapids: Baker, 1997.
- Mitton, C. Leslie. *Ephesians: New Century Bible*. Grand Rapids: Eerdmans, 1981.
- Moo, Douglas J. *The Epistle to The Romans: New International Commentary On the New Testament*. Grand Rapids: Eerdmans, 1996.
- _____. *Romans: The NIV Application Commentary*. Grand Rapids: Zondervan, 2000.
- Moreau, A. Scott. ed. *Evangelical Dictionary of World Missions*. Grand Rapids: Baker Books, 2000.
- Moulton, James H. and Goerge Milligan. eds. *The Vocabulary of the Greek Testament*. Grand Rapids: Eerdmans, 1930.
- Nanus, Burt. *Visionary Leadership*. San Francisco: Jossey-Bass, 1992.

- Niebuhr, Richard. *Christ and Culture*. New York: Harper & Brothers, 1954.
- O'Brien, Peter T. *The Letter to the Ephesians: The Pillar New Testament Commentary*. Grand Rapids: Eerdmans, 1999.
- Oh, Sung Choon. *The Stagnation of Korean Church Growth and Solution*. Seoul: Solomon Press, 1996.
- Ortburg, John. *The Life You've Always Wanted*. Grand Rapids: Zondervan, 1997.
- Peterson, Eugene H. *Five Smooth Stones for Pastoral Work*. Grand Rapids: Eerdmans, 1980.
- _____. *Working the Angles: The Shape of Pastoral Integrity*. Grand Rapids: Eerdmans, 1987.
- _____. *The Contemplative Pastor: Returning to the Art of Spiritual Direction*. Grand Rapids: Eerdmans, 1989.
- _____. *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. Grand Rapids: Eerdmans, 1992.
- _____. *The Message: The Bible in Contemporary Language*. Colorado Springs: NavPress, 2002.
- Peterson, Eugene H. and Marva J. Dawn. *The Unnecessary Pastor*. Grand Rapids: Eerdmans, 2000.
- Phillips, Harold L. *A Man of Tarsus: Life and Work of Paul*. Anderson: The Warner Press, 1955.
- Polhill, John B. *Acts: The New American Commentary*. Nashville: Broadman Press, 1992.
- _____. *Paul & His Letters*. Nashville: Broadman & Holman Publishers, 1999.
- Pollock, John. *The Apostle: A Life of Paul*. Colorado Springs: Cook Communications Ministries, 1985.
- Ramsay, William M. *The Cities of St. Paul: Their Influence on His Life and Thought*. Grand Rapids: Baker Book House, 1979.
- Rice, John R. *The Power of Pentecost*. Wheaton: Sword of the Lord Publishers, 1949.
- Ridderbos, Herman. *Paul: An Outline of His Theology*. Grand Rapids: Eerdmans, 1975.

- Robertson, Archibald and Alfred Plummer. *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*. Edinburgh: T & T Clark, 1986.
- Ryrie, Charles C. *The Grace of God*. Chicago: Moody Press, 1963.
- Sanders, J. Oswald. *Spiritual Leadership*. Chicago: Moody Press, 1980.
- _____. *Dynamic Spiritual Leadership: Leading Like Paul*. Grand Rapids: Discovery House, 1999.
- Schmitt, Frank. *Unpublished Class Notes on Strategic Planning*. Lynchburg: Liberty Baptist Theological Seminary, 2001.
- Schreiner, Thomas R. *Paul, Apostle of God's Glory in Christ: A Pauline Theology*. Downers Grove: InterVarsity Press, 2001.
- Shin, Kuk-Won. *Postmodernism*. Seoul, Korea: IVP, 1999.
- Snodgrass, Klyne. *Ephesians: The NIV Application Commentary*. Grand Rapids: Zondervan, 1996.
- Smith, David. *The Life and Letters of St. Paul*. New York: Harper & Brothers Publisher, 1954.
- Spurgeon, Charles Haddon. *Lectures to My Students*. Grand Rapids: Zondervan Publishing House, 1954.
- Stanley, Andy. *Like a Rock: Laying the Foundation for the Rest of Your Life*. Nashville: Thomas Nelson, 1997.
- _____. *Visioneering: God's Blueprint for Developing and Maintaining Personal Vision*. Sisters, Oregon: Multnomah, 1999.
- Stonehouse, N. B. *Paul before the Areopagus: and Other New Testament Studies*. Wheaton: Tyndale, 1957.
- Stott, John R. *God's New Society: The Message of Ephesians*. Downers Grove: InterVarsity Press, 1979.
- _____. *The Spirit, the Church, and the World: The Message of Acts*. Downers Grove: InterVarsity Press, 1990.
- _____. *The Gospel & the End of Time: The Message of 1 & 2 Thessalonians*. Downers Grove: InterVarsity Press, 1991.
- _____. *Romans: God's Good News for the World*. Downers Grove: InterVarsity Press, 1994.

- _____. *Basic Christian Leadership: Biblical Models of Church, Gospel and Ministry*. Downers Grove: InterVarsity Press, 2002.
- Stott, John R. W. and Robert Coote. eds. *Down to Earth: Studies in Christianity and Culture*. Grand Rapids: Eerdmans, 1980.
- Stowell, Joseph M. *Shepherding the Church: Effective Spiritual Leadership in a Changing Culture*. Chicago: Moody, 1997.
- Sugden, Howard F. *Confident Pastoral Leadership: Practical Solutions to Perplexing Problems*. Chicago: Moody, 1973.
- Swindoll, Charles R. *Improving Your Serve: The Art of Unselfish Living*. Dallas, TX: Word Publishing, 1981.
- _____. *The Quest For Character*. Portland: Multnomah Press, 1988.
- _____. *The Grace Awakening*. Dallas, TX: Word Publishing, 1990.
- _____. *Paul: A Man of Grace and Grit*. Nashville: Word, 2002.
- Tan, Siang-Yang & Douglas Gregg. *Disciplines of the Holy Spirit: How to Connect to the Spirit's Power and Presence*. Grand Rapids: Zondervan, 1997.
- Torrey, R. A. and A. C. Dixon. eds. *The Fundamentals: A Testimony to the Truth*. Grand Rapids: Baker Book House, 1972.
- Towns, Elmer. *The 8 Laws of Leadership: Making Extraordinary Leaders out of Ordinary Believers*. Lynchburg: Church Growth Institute, 1992.
- Wagner, E. Glenn. *Escape from Church, Inc.: The Return of the Pastor-Shepherd*. Grand Rapids: Zondervan, 1999.
- Wardlaw, Ralph. *Lectures on the Book of Proverbs Vol. 3*. Minneapolis: Klock & Klock Christian Publishers, 1982.
- Warren, Rick. *The Purpose Driven Church: Growth Without Compromising Your Message & Mission*. Grand Rapids: Zondervan, 1995.
- Wenham, David. *Paul: Follower of Jesus or Founder of Christianity?* Grand Rapids: Eerdmans, 1995.
- Wilkes, C. Gene. *Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ*. Wheaton: Tyndale, 1998.
- Williams, David J. *Acts: New International Biblical Commentary*. Peabody: Hendrickson

Publishers, 1985.

_____. *1 and 2 Thessalonians: New International Commentary*. Peabody: Hendrickson Publishers, 1992.

Willard, Dallas. *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. New York: HarperCollins, 1998.

Wofford, Jerry C. *Transforming Christian Leadership: 10 Exemplary Church Leaders*. Grand Rapids: Baker, 1999.

Wright, Walter C. Jr. *Relational Leadership: Servant Leadership That Can Bring About Growth Through Various Relationships*. Carlisle, Cumbria: Paternoster Press, 2000.

Yancey, Philip. *What's So Amazing About Grace?* Grand Rapids: Zondervan, 1997.

Thesis

Ivey, Michael. *The Issue of Legitimacy in Korean Leadership Models* (M.A. Thesis). Seoul: Yeonsei University, 1999.

Kim, Taek Soo. *A Practical Strategy for the 21st Century Church Growth of Baptist Bible Fellowship Korea* (D.Min Thesis). Lynchburg: Liberty Baptist Theological Seminary, 1998.

Liu, Jonathan C. *Developing a Pastoral Leadership Guide In Light of the Biblical Teachings and the Contemporary Management Concepts* (D. Min Thesis). Lynchburg: Liberty Baptist Theological Seminary, 1995.

Park, Chang Sin. *A Study on the Desirable Changes of Bible Baptist Church for the 21st Century* (M.Div Thesis). Icheon: Bible Baptist Theological Seminary, 1998.

Porter, J. Douglas. *An Analysis of the Nature of Charismatic Leadership and its Role in Sectarian Fundamentalist Churches with Suggestions Concerning the Development of Personal Charisma* (D. Min Thesis). Lynchburg: Liberty Baptist Theological Seminary, 1982.

Song, Min Yong. *A Biblical Study On the Balanced Ministry* (M.Div Thesis). Icheon: Bible Baptist Theological Seminary, 1995.

Periodicals

Anderson, Leith. "Theological Issues of 21st-Century Ministry." *Bibliotheca Sacra*. April-June 1994, 131-39.

- Combs, James O. "Baptist Bible Fellowship: A Look at Its History and Growth." *Fundamentalist*. 3: 1984, 14-16.
- De Pree, Max. "Visionary Jazz." *Leadership*. Summer 1994, 16-23.
- Hah, Yong Jo ed. *News and Current Issues for Christian Ministry*, April 2003, 4.
- Hock, Dee. "The Art of Chaordic Leadership," *Leader to Leader*. Winter 2000, 21-25.
- Hybels, Bill. "Finding Your Leadership Style." *Leadership*. Winter 1998, 84-89.
- Johnson, Erik. "How to Be an Effective Mentor." *Leadership*, Spring 2000, 36-42.
- Kim, Se Yeoun. "Paul as a Model for Christian Leadership." *Ministry and Theology*, August 2000, 72-83.
- Lee, Tae Woong. "A Portrait of 21st Century Korean Pastor." *Ministry and Theology*, June 1999, 59-65.
- Monroe, Bill. "First Date...And Maybe a Goodnight Kiss," *Baptist Bible Tribune*, April 2003, 23-24.
- Randall, Mike. "A Brief History of the BBFI." *Baptist Bible Tribune*, January 1996. 2-3.
- Rhou, Heareong. "Restoring the Ministry of Spirituality of Korea Churches," *Ministry and Theology*, May 1996, 117.
- Smith, Fred. "Conducting a Spiritual Audit." *Leadership*. Winter 1988, 40-46.

VITA

Jae Kee Lee

PERSONAL

Born in South Korea: July 20, 1957.
Married: Hyun-Sook Lee, May 18, 1985.
Children: David, born December 16, 1989.
Daisy, born March 27, 1996.

EDUCATIONAL

B.S., YoungNam University, 1985.
M.S., Completion of the Course, Hampton University, 1987.
Th.M., Dallas Theological Seminary, 1991.
Ph.D., Study, Dallas Theological Seminary, 1991-1997.

MINISTERIAL

Youth Pastor, Grace Baptist Church of Irving, 1987-1990.
Associate Pastor, Korean Bible Church of Dallas, 1991-1993.
Associate Pastor, Hanuri Korean Baptist Church, 1994.
Senior Pastor, Hanuri Korean Baptist Church, 1995-1997.
Associate Pastor, Bulkwangdong Bible Baptist Church, 1998-present.

PROFESSIONAL

Instructor, Dallas Baptist Seminary, 1995-1997.
Instructor, Korean Baptist Bible College, 1998.
Academic Dean, Korean Baptist Bible College, 1999-2003.
Professor and Library Director, Bible Baptist Theological Seminary, 2003-present.

MILITARIAL

Enlisted and discharged from the service (Korean Army), 1978-1981.