

# **PAUL'S LEADERSHIP STYLE**

**A Model for the 21st Century Christians**

**Dr. Romeo L. Lorenzo**

Copyright 2011

Published by:

Filamer Christian University  
Roxas City, Capiz

## Dedication

This book is heartily and prayerfully dedicated to all pastors, church workers, and Christian leaders, whether in religious or secular jobs, who, in one way or another, have worked very hard for the advancement of the gospel and for the attainment of a just and humane society. Undoubtedly, like the apostle Paul, these great men and women of God remained steadfast in the faith even in the midst of troubles, trials, and persecutions. The Scriptures says:

*“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8: 35,37, 38,39).*

*“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord” (1 Corinthians 15: 58).*

## Acknowledgment

The author would like to thank the following:

1. The Holy Trinity- God the Father, God the Son, God the Holy Spirit for the divine inspiration;
2. Rev. Dr. Bernabe Pagara, Dean, College of Theology, Central Philippine University; Rev. Dr. Nathaniel Fabula, Senior Pastor, CPU Church; Rev. Dr. Expedito Señeres, President, Filamer Christian University; Rev. Dr. Nestor Bunda, Baylor University Medical Center, Texas, USA; Rev. Hudson Herbilla, General Secretary, Convention of the Philippine Baptist Churches; Pastor Francis Neil Jalando-on, National President, Convention Baptist Ministers' Association; and Pastor Harry Hesse, lecturer on Biblical archaeology for reviewing the manuscript;
3. Pastor Rea Angelica Faulan-Villeza, College of Theology, Central Philippine University for editing;
4. Pastor Francis Neil Jalando-on, University Chaplain, Central Philippine University, for the layout;

5. Pastor Art Barbasa, Rev. Bonifacio Odiaman, Rev. Ilias Egida, Pastor Roquita Grande, Rev. Webster Bedecir, and Pastor Ronald Parpa, for their valuable suggestions;
6. FCU Book and Publication Committee, Prof. Georgen Gregorio, Dr. Tess Cosico, Dr. Felimon Pemintil, and others for their recommendation for publication;
7. Rev. Tranquilino Dumdum, Iloilo Kasapulanan Minister and Mrs. Selfa Obedencia, former President of the Iloilo Kasapulanan of Baptist Churches, for allowing the unpublished materials of this book to be presented to pastors and Christian institution leaders during the Iloilo Kasapulanan Annual Assembly held at Jaro Evangelical Church, April 2006;
8. My very beautiful wife, Lorna; children, Chen Chen and Ian; parents, brothers especially pastor Edwin Lorenzo and sisters; Nanay Nene and Papa Agaw; cousins pastors Elizar and Imelda Abas; spiritual parents, Rev. Dr. Aben and Manay Myrna Ilacio and Rev. Moreto and Dr. Sharon Lagulao; and partners in mission, Don Jose (Bro. Pepot) Hernandez and family, Pastor Harry and Cristina Hesse, Engr. Jose (Bong) Aga-in and family, Atty. Vic and Dr. Inday

Lou Almeida, Pastor Dodoy Alejandro, and dear brothers and sisters at Age of Grace Christian Fellowship, for their moral and spiritual support.

# Table of Contents

Foreword

Preface

## **Chapter 1**

### **The Life and Conversion of Paul**

1. The historical background of Paul
2. Paul's religious background
  - a. Pharisaic, Jewish orientation
  - b. Hellenistic orientation
3. Paul's conversion: Road to Damascus Experience

## **Chapter 2**

### **Paul's Ministry in Corinth**

1. Corinth as a City
2. The establishment of the Corinthian church
3. Problems in the Corinthian church
  - a. Division among preachers
  - b. Immorality and religious disorder
  - c. Misuse and abuse of spiritual gifts
  - d. Administrative problems
  - e. The Corinthian grievances against Paul

## **Chapter 3**

### **Paul's Strategy in Dealing with the Problems**

1. Paul's humiliating experience in Corinth
2. Paul's means of knowing the problems

3. Paul's way of dealing with the problems
  - a. Paul rebuked the Corinthians
  - b. Paul exercised his apostolic authority
  - c. Paul imposed church discipline

## **Chapter 4**

### **Paul's Leadership Style**

1. Christ-centered leadership
2. Love-centered leadership
3. Mission-centered leadership
4. Dynamic leadership

## **Chapter 5**

### **Understanding the 21<sup>st</sup> Century Christian Church**

1. The office of the pastor/bishop/elder
2. The office of the deacons
3. The church discipline
4. The pastor's role in the church
5. the pastor's wife
6. The pastor's salary
7. The pastor's tenure in the church
8. The congregation's role in the church
9. The church's role in the society
10. The Baptist beliefs
11. Conclusions/Recommendations

### **About the Author**



## Foreword

Filamer Christian University is, indeed, very grateful to the author, the Rev. Dr. Romeo Lorenzo, who is also a faculty member of this learning institution, for coming up with a book on leadership based on the life, work, and ministry of the apostle Paul. This literary endeavor is in line with the vision, mission, and goal of this Christian University, as reflected in its triangular logo with physical, intellectual, and spiritual emblem.

In retrospect, the American Baptist missionaries who were founders of Filamer Christian University, Capiz Immanuel Hospital, Capiz Evangelical Church, and others laid the foundation of these institutions not on the sinking sand of secular leadership but on the solid rock of God's word. May this book strengthen the spiritual life of our churches and institutions, not only in the province of Capiz but in the entire archipelago as well.

It is my earnest prayer that the wisdom of this literary work will be used not only by our pastors, church leaders, faculty, staff, administrators, and members of the Board of Trustees but by all Christians who wish to apply this Christ-centered leadership to their respective profession and ministry.

Rev. Dr. Expedito Señeres  
President  
Filamer Christian University

## Preface

You may wonder why of all the topics under the sun I have chosen to write about Paul's leadership style as a model for the 21<sup>st</sup> century Christian leaders. Let me share with you the reasons.

First, as I read the New Testament, I was overwhelmingly blessed by the life and works of the apostle Paul especially by his establishment of the Christian churches in the Mediterranean world including that in Corinth. It had been difficult and painstaking for he was persecuted, beaten, jailed, and eventually executed. In spite of these painful experiences, his faith did not waver, his commitment did not falter, and his love and devotion to his Master and Savior Jesus Christ remained. His burning desire to preach the good news of salvation by grace through faith to the Greeks and Gentiles had never been shaken for he said: "Woe to me if I don't preach the gospel." Had it not been for the apostle's missionary zeal many would still have been under the curse of the law or under the tormenting power of the Devil. I thank God for this man who laid down his life for the sake of the gospel.

Second, I was extremely impressed by his unique style of leadership in the Corinthian church. It was the largest and the most gifted church he founded but underlying the huge attendance, variety of gifts, and impressive building or physical structure were serious problems that torn the congregations apart. These problems included division among preachers, immorality,

misuse and abuse of spiritual gifts, administrative problems, and the like. Physically, this church seemed healthy but very sick spiritually, a perfect picture of many Christian churches today. Paul's management and leadership styles to me are worth studying especially because many of our churches in this millennium are in the same situation.

The power of the Apostle Paul's leadership in the Corinthian church is beneficial or useful not only to churches but to other Christian institutions as well (*e.g.* learning or academic institutions, hospitals), and also to secular establishments that seek to introduce an effective and time-tested approach in leadership.

Third, the Apostle Paul's personality is worth emulating. He was flexible but firm in his theology, fatherly but strict disciplinarian, intellectually and spiritually excellent but very humble because Christ mattered most than anything or anyone else. His character is worth emulating by pastors and Christian leaders in order to be successful in the ministry.

Lastly, I hope and pray that this simple book can be used as a guide for the 21<sup>st</sup> century Christian churches and leaders and at the same time inspire many to remain steadfast and immovable in the Lord, especially in this end time, knowing that our labor in the Lord is not in vain. May the Holy Spirit give you wisdom, inspiration, and joy in reading this book. To God be the glory and honor. SHALOM!

Rev. Dr. Romeo Lorenzo



# **Chapter 1**

## **The Life and Conversion of Paul**

Paul is one of the most important and influential figures in the history of Christian religion. According to Paul Maier, Paul of Tarsus was a man second to Jesus himself in the founding of Christianity. In fact, about half of the New Testament books were Paul's letters to the new congregations in the Mediterranean world. As the greatest of all Apostolic missionaries, he carried the gospel to more distant places, to a larger number of people, than any other. On three missionary journeys, he took the good news of salvation through Jesus Christ throughout Asia Minor and to Greece, establishing churches in strategic places.

Undoubtedly, Paul stands forever as the foremost representative of Christ, the ablest exponent of Christianity; its most constructive genius, its dominant spirit from merely human side, its most fearless champion, its most illustrious and influential missionary, preacher, teacher, and its most distinguished martyr. He sought to commend himself in the sight of God to every man's conscience, for he had seen the glory of Christ and had been the servant of all for Jesus' sake.

### **1. The Historical Background of Paul**

The original name of Paul was Saul. He belonged to the tribe of Benjamin (Rom. 11:1). His Jewish name, Saul,

was chosen by his parents and was associated with Saul, the first king of Israel and the most outstanding Benjamite in Hebrew history.

He was born in Tarsus, the capital of Cilicia, a Roman province around the northeastern corner of the Mediterranean. Sir William Ramsay has shown that Tarsus truly was “no mean city”. It was a center of learning and there, Paul became acquainted with various Greek philosophers and religious cults during his youth.

Paul also described himself as a “Hebrew born of Hebrews”. His contemporary named Philo of Alexandria, a Hellenistic Jew, used the word “Hebrews” for those who spoke Hebrew. Paul, to the law, was a Pharisee.

The Bible is silent about his father or mother’s name. What is known is that his father was a strict Jew, for his son was “instructed according to the strict manner of the law of our fathers” (Acts 22:3). Paul was not a Pharisee himself but the son of a Pharisee (Acts 23:6). Though his father lived in Tarsus when he was born (Acts 22:3), Saul was not a Hellenizer. His father was a Hellenist and lived in one of the great Greek cities in the world, but he was loyal to the traditions of Palestine and was a real Jew by heart. Moreover, he was also a Roman citizen.

Saul’s father was a man of position in the Jewish community and was able to send his son later to school in Jerusalem. He may have been a man of wealth. He was a tent maker since a Jew generally knew a trade and taught it to Saul. Saul’s mother was a pious woman. When Paul

told Timothy that he had learned the Holy Scriptures even when he was still a babe (2 Tim. 3:15 f), he was referring to his own experience at home in Tarsus.

As a boy he would learn the Old Testament stories from his mother and from the synagogue teaching, which had become a great institution in the Jewish life. Certainly, Tarsus left its mark upon Saul as a boy, and influenced his life later. He, too, like his parents wanted to become a Jewish rabbi, perhaps another Gamaliel, the great teacher of the law during that time.

When Saul was 13-18 years old, he stayed in Jerusalem to study under the famous rabbi, Gamaliel. At Gamaliel's feet he learned debate, the Scriptures and rabbinical theology. As a student, he showed intelligence therefore, gained a thoroughly trained mind. Above all, he was the most gifted man in the New Testament next to Jesus Christ.

## **2. Paul's Religious Background**

### **a. Pharisaic, Jewish Orientation**

In his book entitled, *From Jesus to Paul*, Joseph Klausner, wrote that even as a Christian Paul still looked back on his life as a Jew of the Pharisaic tradition with pride. In fact, he boasted of his Jewish origin. With regards to his opponents, he said: "Are they Hebrews? So am I. Are they Israelites? So am I. Are they of the seed of Abraham? So am I." (2 Cor.11:22). He proclaimed

emphatically: “For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” (Rom. 11:1).

Paul never felt himself a non-Jew in spite of the fact that he was persecuted by the Jews or Nazarenes. For him Christianity was a new and improved kind of Judaism, a special type of congregation made up of both believing Jews and believing Gentiles.

Truly, Paul was a typical Jew not only in his physical appearance, but also in his thinking and in his entire life. He studied the Old Testament in its Hebrew original and also studied Law in the language of Mishnah.

Jerome in his biblical commentary insisted that this strong Jewish background of Paul explained why he thought and expressed himself in the Old Testament categories and images. It also accounts for his abundant use of the Old Testament which he explicitly cited 90 times. Again, it is his Jewish background that made him quote the Old Testament often to stress the unity of God’s action. Most of Paul’s theology or teaching about God and anthropology or teaching about man clearly revealed his Jewish orientation.

## **b. Hellenistic Orientation**

Despite Paul’s heavily Jewish way of thinking, factors such as his use of Roman name, “Paulos”, his appeal to the Old Testament in Greek, and his composition of letters in Greek show that he had been a Diaspora Jew. His style in writing portrayed a good Greek education.



Even if Paul had not been trained as a professional rhetorician, his mode of composition and expression often revealed the influence of Greek rhetoric. It was once fashionable to Paul's Hellenistic background to use terms such as "Lord", "Son of God", "Flesh and Spirit", and "mystery". Also, his use of the terms, "Adam and Man", a redeemer myth, preexistence, instrumentality in creation, among others ascribe to Hellenistic gnosticism.

Furthermore, Paul frequently used images derived from city culture, especially Hellenistic. He used Greek political terminology (Phil. 1:17 ; 3:20), alluded to Greek games (Phil 2:16; 1 Cor. 9:24-27), employed Greek commercial terms (Phlm 18), or legal terminology (Gal. 3:15; 4:1-2; Rom. 7:1) and referred to Hellenistic slave trade (1 Cor.7:22; Rom. 7:14), or Hellenistic celebrations in honor of a visiting emperor (1 Thess 2:19). He utilized the Hellenistic ideas of "freedom" (Gal 5:1,13), and "conscience" (I Cor. 8:7,10, 12; 10:25-29). Paul could speak Hebrew or Jewish Aramaic, yet all his writings were in Greek, which, in spite of all the Hebraisms and Aramaisms in it, was an adequate and rich Greek.

The apostle lived in Jerusalem a number of years and visited Jerusalem many times. Yet he returned to Tarsus in the prime of his life and stayed there eight years from 35 to 43 A.D. It could have been possible for a talented and perceptive man like Paul to be influenced by the splendid pagan culture of Tarsus, his native city. Paul lived most of his life, except for a few years which he spent in Jerusalem, in a pagan society, a Greek or Hellenized environment. Thus, it was inevitable that he

could have absorbed influences from the total intellectual, religious and cultural life of the Hellenistic world.

### **3. Paul's Conversion: Road to Damascus Experience**

The basic affirmations of Jewish theology are monotheism and election. Monotheism means, there is only one God, the creator of the world, while election means that this God has chosen Israel to be his people whose focal point is the law or Torah. Israel's task was to be faithful to God by keeping the Torah, and God for his part would be faithful to the covenant by delivering Israel from her enemies.

As a Pharisee, Paul believed that this deliverance would take the form of the new age breaking into the present evil age. Israel would then be vindicated and those who died faithful to the covenant would be raised from the dead. In the meantime, Israel's one hope lay in fidelity to the Torah, consequent exclusiveness, and separation from defilement, particularly through contact with Gentiles. However, it was the apparent loosening of these covenant obligations by the early Christians that led Paul to persecute them.

Saul, an anti-Christian zealot, was on his way to Damascus with credentials from High Priest for the extradition of any heretic followers of Jesus he could find in that ancient Syrian metropolis.

The Holman Bible dictionary states that the journey would take at least a week using donkeys or mules to ride

and carry provisions. About noon on the southern approach to Damascus, Saul suddenly staggered in his steps and fell to the ground. Saul was blinded by a blazing light from the sky and heard a voice, "Saul, why do you persecute me?" "Who are you Lord?," Saul replied. "I am Jesus whom you are persecuting. Rise and go to Damascus and there you will be told all that is appointed for you to do." (Acts 22: 7). Saul's eyes had been shut, and he realized that he was blind. His men led him by the hand into Damascus. A man named Ananias was used by God to restore his sight and give further instructions (Acts 22:12-16). By the grace of God, Saul was converted.

Out of the Damascus road experience, Paul's faith in the risen Christ as the Son of God developed and most of his theology was influenced by that experience. Paul himself spoke of that experience as a revelation of the Son accorded him by the Father (Gal 1:16), and in it he saw Jesus, the Lord (I Cor 9:1; I Cor. 15:8). The revelation of the crucified Lord of glory not only turned Paul, the Pharisee, into an apostle but also made him the first Christian theologian. Also he spoke of it as an event in which he had been "seized" by Christ Jesus (Phil. 3:12) and a necessity had been laid upon him to preach the gospel to the Gentiles (I Cor. 9:16). He compared that experience to God's creation of light. The compulsion of divine grace pressed him into the service of Christ. His response was one of vivid faith, which he confessed to the early church that "Jesus is Lord" (I Cor. 12:3; Rom 10:9; Phil 2:11).

Moreover, that “revelation” impressed Paul *first*, with the unity of divine action for the salvation of all humanity in both old and new dispensations. As a result of that encounter with the risen Lord, Paul did not become a Marcionite, rejecting the Old Testament. The Father who revealed his Son to Paul was the same God that Paul, the Pharisee had always served. He was the Creator, the Lord of history, the God who continually saved his people Israel, and who proved to be a faithful Lord of the covenant despite Israel’s infidelities. Surely, his experience near Damascus did not alter his fundamental commitment to the “One God”.

*Second*, that vision on the road to Damascus taught Paul the soteriological value of the death and resurrection of Jesus, the Messiah in God’s salvific plan. Jerome asserted that if his basic theology did not change, his Christology did. As a Jew, Paul shared the messianic expectation of his people by looking forward to the coming of the Messiah. But the vision of the risen Christ taught him that God’s anointed one had already come, Jesus our Lord, who was handed over for our offenses and raised up for our justification (Rom. 4:25).

*Third*, that revelation in the road to Damascus gave Paul a new vision of salvation history. Before the encounter with the Lord, Paul saw human history divided into three great periods: 1) From Adam to Moses or the period without law; 2 ) From Moses to the Messiah, the period of the law; and 3) The messianic age, the period when the law would be perfected or fulfilled. The road to Damascus taught him that the messianic age had already

begun, thus introducing a new perspective into salvation history. The eschaton, “end time” so avidly awaited before, had already started (I Cor.10:11).

## **Chapter 2**

### **Paul's Ministry in Corinth**

Paul arrived in Corinth in 51 A.D. Interestingly, he chose this place as headquarter for his mission to the west because it was a bustling, cosmopolitan hub city, with no dominant religious or intellectual tradition. It also shared many characteristics with Tarsus, his hometown, and Syrian Antioch, his home church city.

#### **1. Corinth as a City**

The city of Corinth was one of the most strategically located in the ancient world. It was situated on a plateau overlooking the Isthmus of Corinth about two miles from the Gulf. During the Hellenistic period, it was the center of industry, trade and commercialized pleasure. In 196 B.C. after the conquest of Greece, the Romans declared Corinth a free city and it was well known to be a place of wealth and indulgence.

Its population included Roman officials and military, businessmen, merchants and sailors from Greece, Italy, Syria, Palestine, Egypt and other parts of the empire. The city was also a famous sports center. It was the home of Isthmian games celebrated every second spring. Athletes from all over Greece and the empire flocked to Corinth to compete in these contests. In a pagan world notoriously tolerant of sexual license, Corinth had a reputation for debauchery and licentiousness. To live like a Corinthian

means “to live a dissolute life”, whereas the expression “Corinthian girl” was a euphemism for prostitute. The patron deity of the city was Aphrodite Pandemos. Her temple, 1750 feet high, had been offered sacrifices of a thousand of priestesses who were sacred prostitutes.

Geo W. McDaniel said that men of Corinth worshipped the “almighty dollar”, drank deep in the fountain of pleasure, rocked in the chair of luxury, wallowed in the mire of vice, and lived in the things seen and temporal. In fact, it was the most wicked city since Sodom and Gomorrah. Corinth was described as the corrupt city, the center of trade, the resort of pleasure, and seat of political power. In this context, Paul entered the city of Corinth.

## **2. The Establishment of the Corinthian Church**

The evangelization and foundation of the church in Corinth is narrated in Acts 18:1-18. The apostle Paul first visited Corinth on his second missionary journey. He had just arrived from Athens where he had been poorly received. He said he began his work at Corinth with weakness, fear and trembling. He had intended to remain only a short time before returning to Thessalonica, but the Lord spoke to him in a vision (Acts 18:9-10; I Thess. 2:17-18). He preached in the city for a year and a half. For a time he resided in the home of Aquila and Priscilla, Jews who had recently been expelled from Rome by the Emperor Claudius. They, like Paul, were tentmakers and he worked with them during his stay so that his motives as a preacher would not be impugned.

Apparently, tent making was the Apostle Paul's primary source of livelihood in Corinth and in other various cities on his missionary journeys. In his book, *The Social Context of Paul's Ministry*, Ronald Hock stressed that Paul may have dictated some of his letters while in his workshop and large letters of his own hand writing indicated hands deformed by toil. This made Paul function socially among the lower classes specifically in the artisans of imperial age.

For Hock, a shop was the place where people both intellectuals and artisans met and had discussions. Paul made his shop an instrument to carry on his missionary activity, and he might have brought up the subject of the gospel during discussions with fellow workers, customers and others who entered the shop to gain converts to Christ. Soon after he arrived in Corinth, Silas and Timothy joined him from Macedonia.

Paul preached in the synagogue each Sabbath until strong opposition arose among the Jews. He then turned to the Gentiles and stayed at the house of Titus Justus, a Gentile adherent to Judaism, who lived next door to the synagogue. He made a number of converts during his stay, among them Crispus, the ruler of the synagogue.

The sustained opposition to Paul's activity in Corinth came to peak shortly after Gallio's arrival in the city as proconsul of Achaia. The mob of leaders of the Jewish community brought Paul before him on the charge of propagating an illegal religion. Gallio quickly decided that what Paul preached was simply a particular version



of Judaism to which his prosecutors objected and declared that it was none of his business to arbitrate between rival interpretations of the Jewish law (Acts 18:15). Even if the mob released Paul and began to beat Sosthenes, the ruler of the synagogue, he still refused to get involved. His decision was in effect a declaration of the benevolent neutrality of Roman law toward the gospel. If the gospel was a variety of religion sanctioned by the Roman law, then it could be propagated freely, unless it occasioned public disorder. During his stay in Corinth, in spite of the sustained opposition, Paul had laid the foundation of a large and gifted church.

### **3. The Problems in the Corinthian Church**

Paul worked in Corinth for 18 months. To everyone's surprise, the church he founded became one of the largest in the first century. But several years later he heard reports that the church, true to its city's heritage, had broken out in a series of spiritual ills.

Geo W. McDaniel summarized the problems of the church into four, namely: division among preachers, disorders in morals and religion, misuse and abuse of spiritual gifts, and church administration.

#### **a. Division Among Preachers**

Actually, there were four factions that tore the Corinthian church. First, was the Apollos Party. This faction or party preferred Apollos, the eloquent preacher from Alexandria who visited Corinth after Paul left the

church. They liked him because his sentences were stately, his periods well rounded, his language ornate, his voice resonant, his gesture graceful, his presence imposing, and his manners impressive.

As a Jew of Alexandria, Apollos acquired Greek philosophy and was able to adapt his teaching to the taste of his philosophizing hearers at Corinth far more than Paul could do. The Corinthians extolled his philosophic views in oppositions to the simple style of Paul's teaching. This faction also called themselves philosophical Christianity.

Second faction was the Peter's Party. Actually the Corinthians had never seen Peter personally, but a certain brethren had come from Judea and told them about him. According to them Peter was a good preacher because his preaching was full of emotion that could move the listeners to tears and action. Consequently, many of the Corinthians were persuaded by that report and began to form a group in favor of Peter.

Furthermore, this party preferred to use Cephas, the Hebrew word of Peter. This group dwelt much upon the Lord's special promises to Peter or Cephas as divinely ordained to be the rock upon which the church should be built. Compared to Cephas, Paul was considered inferior. They also insinuated that Paul had doubts about his apostolic authority and did not dare to claim the right to be among the twelve. They depreciated Paul as a maintainer of celibacy, and contrasted him in this respect

with the great pillars of the church, or the brethren of the Lord and Cephas who were married.

Third faction was Pauline Party. This faction was composed of a group of Corinthians who rallied around Paul, their father in the gospel, and was more zealous because others discounted Paul by comparing him with Apollos and Peter.

This party ridiculed the scrupulosity of their less enlightened brethren and had felt a contempt for them inconsistent with the spirit of Christian love. In their opposition to the other group they showed bitterness and violent reaction too, like that of their opponents. Some of them exulted over the fall of God's ancient people and gloried in their own position as though it had been won by superior merit.

Paul rebuked them for their boasting and warned them of its consequences. "Be not high minded but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

The fourth faction was the faction that simply called themselves, Christians. This party was the violent of all. They stressed that Paul was not a true disciple of Jesus because he had never seen or known our Lord while on earth. Also, they claimed having a peculiar connection with Christ, as having either been among with the brethren of the Lord especially with James, the head of the church at Jerusalem. This group belonged to the emissaries who professed to come from James and who

created a schism in the church at Antioch. This was the proudest and most bitter sectarian of all.

Paul claimed that he had given no one any encouragement to name him as a party leader. Apart from his first half a dozen converts in Corinth he had not even baptized any of them, in order to emphasize that believers were baptized into Christ, regardless of who baptized them. His commission was to proclaim Christ as Savior and Lord of all his people, and not only to any or few of them (I Cor. 1:10-17). Naming parties after their leaders was a mark of secular wisdom, but not of the gospel of Christ. Paul condemned the splitting of the body of Christ, and pointed out that the identity of the person who preached to them the gospel, or baptized them was irrelevant (I Cor. 1:12-4:21).

By dividing the body of Christ, Paul reminded the Corinthians that they were still immature, carnal and unspiritual. The wisdom of the Lord of glory can only be grasped by spiritual men because it concerns spiritual truths. To the unspiritual man, the man who is unenlightened by the Spirit of God, the wisdom of God is meaningless if not foolishness and he lacks the spiritual capacity to understand it.

Paul and Apollos for example, were only servants of Christ, each performing the duty assigned to him. Paul sowed the seed at Corinth, Apollos then came and watered it, but it was God who made it grow. Party strife desecrated the building of God. As a community of believers in Christ, Paul said they are God's sanctuary. If they would abandon their party strife and secular

wisdom, and glory in God rather than glory in men, they would find that Paul, Apollos, Cephas and other servants of Christ belonged to them all, not just to a few.

Let those servants of Christ be accepted for what they really are, those whom Christ has commissioned to dispense His revelation to His people. They should be assessed not in terms of their popularity but in terms of their faithfulness to Him who has commissioned them. In fact, Paul himself was not greatly concerned how men assessed him. What mattered to him was his heavenly Master's assessment. This assessment will be made public at the Lord's coming. Any attempt at judging the Lord's servant before the day is premature and invalid (I Cor. 3:5-4:5). Paul had been naming himself as an example, but he knew that neither he nor Apollos had fostered party spirit.

In fact when Paul advised the Corinthians that Timothy might come to visit them in his stead, they urged him to send Apollos along with others, and Paul had been willing to do so. However, Apollos did not go because he feared his presence in Corinth might encourage the spirit of division and aggravate the situation. He would wait and let Paul's letter have its expected effect and allow time for things to settle down before coming again. Apollos, like Peter and Paul, was not responsible for the rivalry which had developed, and wished to avoid giving the group which had adopted his name, any possibility of linking him further with them.

People who were responsible for divisive spirit in the Corinthian church were the Judaizers of Palestine. They were emissaries who came to Corinth from Palestine who boasted of their “letters of commendation” from the metropolis of faith. They confined themselves in the first instance to personal attacks against Paul, whose apostleship they denied, whose motives they calumniated, and whose authority they persuaded the Corinthians to repudiate. Some of them declared themselves the followers of Cephas, whom the Lord Himself selected to be the chief apostle. Others boasted more of their immediate connection with Christ himself and their intimacy with the “brethren of the Lord”, especially with James, the head of the Jerusalem church.

The endeavors of these agitators to undermine the influence of Paul met with undeserved success and they gained a strong party to their side. However, those who were still steadfast to the doctrines of Paul were unshaken in their attachment to this person.

### **b. Immorality and Religious Disorder**

McDaniel identified the second serious problem of the Corinthian church to be disorders in morals and religion. It cannot be denied that contention over preachers created an atmosphere conducive to the growth of disorder. Jealousy was followed by immorality, controversy, indifference, vanity and gluttony. Paul insisted that the immoral person be expelled for his sake and for the sake of the church. The leaven of evil permeates the whole

lump. Offenders generally should not be in the group of believers.

There was a case of incest in the church which shocked even the tolerant society of Corinth; a man was living with his father's wife. Worse than that, some members of the church actually regarded this illicit union as a fine assertion of Christian liberty, something to take pride in. Paul did not stay to argue that this kind of affairs was intolerable. He ordered them to expel the offender from the fellowship at once and church meeting was held and the sentence of excommunication was pronounced. The sentence, "to deliver this man to Satan for the destruction of the flesh", may imply not merely excommunication but bodily affliction, perhaps even death, both for the vindication of the church's good name and for the offender's ultimate benefit: "that his spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5).

Leon Morris in the *Tyndale New Testament Commentaries* said that "to deliver such one unto Satan" is unusual expression which signifies excommunication. This is based on the idea that outside the church is the sphere of Satan. To be expelled from the church is to be delivered over into that region where Satan holds sway. It also means a loss of all Christian privileges. Paul speaks of physical consequences of spiritual failings such as sickness or even death. The biblical examples are Ananias and Saphira who died as a consequence of their spiritual failure.

In his letter Paul reminded the Corinthians not to associate with immoral people. He meant that such people must find no place within the Christian brotherhood. It is noteworthy that here as elsewhere Paul coupled greed with immorality and idolatry as major sins meriting expulsion from the fellowship (I Cor. 5:9-13). Paul insisted that there was no place in the kingdom of God for wicked people. Some of the Corinthians had once lived wicked lives, but they had been cleansed by Christ. The body as well as the spirit had been redeemed by Christ, therefore God should be glorified in their bodily conduct. The body is the sanctuary of the Holy Spirit and, becoming "one flesh" with a harlot was logical and ethical monstrosity (I Cor. 6:16).

After the excommunication if the offender realized that what he did was wrong, and would sincerely repent from his sins, then the church must forgive and restore him to the fellowship. This was one way by which the church could extend the redemptive love of Christ to the repentant sinner.

However, before a guilty person was admitted in the church he must first undergo a process of forgiveness as follows:

1. Repentance. Repentance comes before forgiveness. Repentance is not merely sorrow for sin. According to Alban Douglas, many who weep over sin but without repentance immediately return to the same sin. Judas Iscariot and Esau showed sorrow for sin but they did not repent. Repentance is a change of mind that



leads to a change of conduct. It is a revolution touching our attitude and views toward sin and righteousness. It teaches us to hate sin and learn to love holiness and purity.

2. Faith. A guilty person must have faith in his heart believing that his sins are forgiven and God is able to give him a new life that is visible in the church and community. Repentance led to faith and forgiveness.

3. Confession. He should confess his sins to God. The Bible says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jn 1:9). Since personal confession to God is invisible to others, some churches require a repentant person to confess before the congregation as a test of authentic repentance. Then the congregation will receive him in love and prayer. These processes of course, are to be done through the guidance and counseling of the elders and deacons of the church.

### **c. Misuse and Abuse of Spiritual Gifts**

It cannot be denied that the church in Corinth was the most gifted among Paul's churches. There were gifts of miracles, healing, helps, governing, discerning of spirits, various kinds of tongues and prophecy. The divinely bestowed special charismas or gifts in the church at Corinth were shamefully misused. They became the source of pride. Those who had received them looked down on others who had not. Pride in the arrogant begot bitterness and envy in the lowly.

In the case of speaking in tongues, some members were proud because they spoke in tongues, others envious and some felt inferior because they did not so speak. This was an unhealthy condition for the individual and for the church as a whole.

Paul reminded the Corinthians not to be proud of their gifts or ranks because most of them were not from the so-called aristocracy of wealth, culture or position. Like the earlier disciples they came from humble walks of life. They had nothing about which to boast.

Paul portrayed the unity of human body and the interdependence of all its members (I Cor. 12:12-31). There is difference of function, the indispensability of each member, and the care and concern of each for the other. All are interrelated, and illness or health in one member affects all the rest. God our Creator gives to each member its place and role, and knits them together as a whole. So also the church, like the body of Christ, is a unity. God has given to each member special capacity and function. Each is needful to the other. Each should esteem and respect the other. Each should be solicitous of the other. Each should be concerned for the welfare of the whole.

#### **d. Administrative Problems**

McDaniel stressed that the administrative problem of the Corinthian church has something to do with first, the authority of the congregation in the expulsion of a member (I Cor. 5:4-5), and his restoration to the

fellowship (II Cor. 2:7). Second, the decision was arrived at by a vote of the congregation, the ruling majority (II Cor. 2:6). McDaniel interpreted the word “many” in the text as majority. Third, the independent and autonomous congregation was urged to settle disputes (I Cor. 6:1). The congregation had a full authority to expel and restore the erring member and the decision of expulsion and restoration came from them, so they became abusive later on. Corinth had a congregational type of polity that actually tended toward anarchy. The Corinthians resented even Paul’s authority. Only strong pressures from him forced them to discipline a gross offender (I Cor. 5). Some Corinthians strongly attacked Paul’s claims to apostleship. The Corinthians continued to act by majority vote (II Cor. 2:6). In the latter part of the first century they rose up collectively, expelled their presbyters and deacons who were probably installed after Paul’s day. This action earned rebuke from their sister church in Rome (I Clement 44:3).

#### **e. The Corinthians’ Grievances Against Paul**

In his book, *The New Testament Speaks*, Glenn W. Baker commented that another factor that contributed much to the problems of the Corinthian church is the Corinthians’ grievances against Paul.

It is evident that Paul did not conform to the ideal image of an apostle of the believers in Greece. In line with this, the Corinthians complained that they could not understand Paul. For one thing, he boasted too much of his authority. Yet he was unskilled in speaking. There

were occasions when he acted as if he were emotionally unbalanced. Paul's change of plans for an extended stay at Corinth (I Cor. 16:5-6), provided the grounds for the charge that he was vacillating and that he made his plans like a worldly man (2 Cor. 2:2), and he frightened them with letters (2 Cor. 10:9). Also, there was an accusation that Paul praised himself so that it received variety of responses. The Corinthians lamented that Paul severely restricted them, and Paul did not love them because he had refused to accept even partial support from the church during the entire period of his labor among them. Yet, he had permitted Christian brethren from Macedonia to send him gifts on more than one occasion. Finally, the Corinthians were scandalized by Paul's weakness (2 Cor. 10:1; 10:10). The quality of humility which the apostle had demonstrated was not highly esteemed in the Greek world.

Aside from being an ugly little Jew, says Eduard Meyer; little of stature, crooked in the legs with a hooked nose, partly bald, and with close-set eyebrows, he was a tent maker. Paul's weakness was focused less on his inward character than his outer appearance in the eyes of others. He was not dignified, privileged and powerful, unlike his opponents (I Cor. 4:10-13). Ronald Hock, wrote that Paul's weak appearance was due to his plying a trade, as well as references to work-related experiences like hunger, thirst, and nakedness. In the social world of a city like Corinth, Paul would have been a weak figure, without power, prestige, and privilege. It is no wonder then that Paul thought it necessary to defend his practice of supporting himself by his trade.

## Chapter 3

### Paul's Strategy In Dealing With The Problems

In the previous chapter, we learned that Paul had visited the city of Corinth on his second missionary journey. After a most discouraging experience in Athens, Paul went on to Corinth, greatly depressed in spirit and here again met with unusual opposition. He planned to abandon the city entirely and go to Ephesus, but the Lord gave him a special revelation of encouragement. In Acts chapter 18, we were told that after Paul had turned away from the synagogue in disappointment, he had been compelled to conduct his meetings in a private home of Justus, one who worshipped God.

#### 1. Paul's Humiliating Experience in Corinth

In his *Studies in I Corinthians*, M.R. De Haan believed that it was a tremendously humiliating experience of apostle Paul, to be cast out from the church, thrown out of the synagogue, and rejected by organized religion. He was compelled to hold meetings in a house. Undoubtedly, his enemies took this as a sign of defeat, and it greatly troubled Paul. Such event greatly discouraged him and he was ready to give up in Corinth. In a night vision the Lord spoke to him and assured him not to be afraid because God had many people in the city. So Paul continued in Corinth for 18 months, and a great number of people were saved. Then after a year and a half, Paul departed and moved on to the city of Ephesus.

## 2. Paul's Means of Knowing the Problems

After some time, some members of the household of Chloe, a distinguished Christian family at Corinth, arrived at Ephesus and from them Paul received more information about the condition of the Corinthian church. This included a crime recently committed by one of the Christian pretenders and at the same time, a member of the Corinthian church who was living openly in incestuous intercourse with his stepmother during his father's life. Yet this audacious offender was not excluded from the church. Not only that, there were still more evils inside the church. Some Christians were showing their total want of brotherly love bringing vexatious actions against their brethren in the heathen courts of law. Others were turning even spiritual gifts, which they had received from the Holy Ghost, into occasions of vanity and display. The decent order of Christian worship was disturbed by the tumultuous claims of rival ministrations. Women had forgotten the modesty of their sex and came forward unveiled, which was contrary to the habit of their country, to address the public assembly. Even the sanctity of the Holy Communion itself was profaned by scenes of reveling and debauchery.

Aside from the family of Chloe, Paul had learned the sad situation of the Corinthian church through Stephanas, Fortunatus and Achaicus (I Cor. 16:17) which prompted him to write chapters 5 and 6 of his letter.

The Corinthians had also written a letter to Paul, which raised a variety of questions causing dispute and

difficulty in the church. These questions were: first, controversies concerning meat which had been offered to idols; second, the disputes regarding celibacy and matrimony, the right to divorce and mixed marriages where one of the parties was an unbeliever, and; third, the exercise of spiritual gifts in the church.

### **3. Paul's Way of Dealings with the Problems**

#### **a. Paul Rebuked the Corinthians**

After knowing the situation of the Corinthian church, Paul hastened to reply to those questions and at the same time denounced the sins which had polluted the church, and almost annulled its right to the name, Christian. This letter was addressed not only to this metropolitan church but also to the Christian communities established in other places in the same province.

However, the letter appeared to have failed in its intention. Those who had scoffed arrogantly at the apostle's warning that he was coming soon had not repented of their sins. As a result of violating the apostolic word of admonition, disorder continued to rend the church. Paul administered a severe rebuke to the entire congregation. He warned them that if he came and found the practices continued, he would not spare them.

Meanwhile, Timothy had arrived in Corinth as an emissary of Paul. The reason why Paul sent Timothy to represent him in Corinth was that, this young worker had labored with him and Silas when the church was being

established. Unfortunately, Timothy was insulted and abused by the Corinthians. Although the insult and abuse were given to Timothy the intention was directed to Paul. When he learned what happened he wrote a letter so severe as an ultimatum to the congregation to punish the one who inflicted the injury and to require him to demonstrate an acceptable repentance, or to reap the wrath of God. Paul sent his painful letter through Titus. Having written it, Paul went through agonies of regret and was so upset that he could not complete his work despite the opportunities. He finally left his work to go to meet Titus and learn how the letter had been received (2 Cor. 2:12).

In Macedonia Paul met Titus with the encouraging news that the Corinthians had responded to the letter with godly sorrow. They repented of their sins and had punished the offender in accordance to the judgment of the majority. Delighted with the restoration of good relationships between himself and his church, Paul immediately wrote again, this time a letter of praise and joy (2 Cor. 1-9).

Before Paul had sent his letter, further news arrived. The victory in Corinth had not after all been completed. There were some outsiders who called themselves "apostles" and with excellent credentials, challenged Paul's authority and began to lead a flock astray. Paul responded with a blistering attack on these "false apostles" and reasserted his own authority. The church was again split, this time because the younger men had ousted their presbyters. Clement, the Bishop of Rome,



saw the problem as one caused by pride, and the quarrel as more personal than doctrinal. Paul won the day, though the victory may not have been as complete as he would have liked.

### **b. Paul Exercised His Apostolic Authority**

Second Corinthians chapters 10-13, was Paul's letter of severe rebuke. Many charges against him were repeated. He was labeled as "lowly" in bearing, having a boastful "courage" that covered an inner cowardice, "he walked according to the flesh, was full of imaginations", boasted unseemly that "he is Christ's", "glorified in his authority", "he tried to terrify the Corinthians with his letters", he was rude in speech", and being nothing was a nobody. With all these accusations and problems in the Corinthian church Paul dealt with them by asserting his apostolic authority. He showed them his superiority of inheritance, being "of the seed of Abraham", his superiority in missionary efforts and sufferings, in labors more abundantly, and his superiority in revelation, "caught up even to the third heavens."

In his book, *Paul, the Apostle*, J. Christian Beker wrote that more than any other apostles in the New Testament, Paul was extremely self-conscious about his apostolate. He had an acute sense of authority and of territorial rights over his mission field. Texts like I Cor.4:15 and 2 Cor. 10:13-18 demonstrate that Paul exercised his "father rights" over his Churches as a claim to absolute authority. He identified his own message with the truth of the gospel and uttered an eschatological curse on those who disagree with his gospel. He writes in I Cor. 14:37, "If anyone thinks that he is a

prophet or spiritual, he should acknowledge what I am writing to you as a command of the Lord. If anyone does not recognize this, he is not recognized." Therefore, Paul's claim to be an apostle was so important to him because it authorized him to be an authentic, Christ-appointed interpreter of the gospel.

Paul placed the office of an apostle first in his lists of New Testament ministries. The essential qualification of an apostle was that he should have seen Christ after His resurrection. Apostolic authority was widely recognized in the early church and the ministry of an apostle was referred to as a spiritual gift. The Greek word for apostle signified one who served as a messenger or envoy for another. The apostle performed such tasks as preaching the gospel, healing, evangelizing new fields, and organizing churches.

Paul referred to himself as an apostle especially when he wrote to the Corinthian church (1 Cor. 9:1,2). His right to be an apostle was based on having seen the risen Christ and also upon having planted the Corinthian congregation as a result of his preaching ministry.

Paul was convinced not only that the voice of Christ had called him personally, but also through the special circumstances of the call in which the mission to the Gentile had been revealed as God's will. The forces behind the mission to the Gentiles were in the experience of the conversion itself; God revealed his Son to him, that he might preach him among the Gentiles (Gal. 1:16). From that time on, Paul felt that he was the apostle to the

Gentiles. He wrote "I am under obligation both to the Gentiles and the Barbarians, both to the wise and the foolish", "Because of the grace given me by God to be a minister of Jesus Christ to the Gentiles"; "For necessity is laid upon me. Woe to me if I do not preach the gospel" (Rom. 1:14, 15:15-16, I Cor. 9:16).

Paul expected his readers immediately to accept his claim to an apostolic calling. Paul believed he shared a similar office with the Twelve and he derived his authority from his special call to proclaim the gospel. Even with those churches which he had not founded, he still claimed his apostolic right to address them in an authoritative manner (Rom. 1:1, Col 1:1). Paul also expected his readers to take his words seriously because what he imparted was not taught by human wisdom but by the spirit. He was aware of the authoritative character of what he wrote because the Spirit directed him. He knew he was specially commissioned to be a master-builder. He exhorted his readers to imitate him. He wanted the Corinthians to recognize that what he wrote was a command of the Lord. He regarded his letter as a substitute for his own presence and therefore, carrying the same weight. Indeed, he condemned those who did not obey his words.

### **c. Paul Imposed Church Discipline**

The apostle Paul also approached the serious problems in the Corinthian church by imposing discipline. Alban Douglas defined discipline as, "taking corrective measures as punishment in order to maintain

the good conduct of church members". Moreover, Douglas commented that it is a practice seldom made effective to churches today. Perhaps, our churches are afraid of losing their members. The apostolic church was strong in imposing church discipline because it was pure. Our modern church is weak because we have compromised our position and condoned sin in the members.

In his book, *Biblical Eldership*, Alexander Strauch pointed out that church discipline is as important as partaking the Lord's supper. Since the local church is a close-knit family of brothers and sisters- a household, a community of God's children, a fellowship of believers - there should be a strong sense of mutuality and accountability among its members. The practice of discipline within the church protects and ensures the well being of each individual and the entire company of saints. Many believers will never face their distorted doctrines, immoral behavior, bitterness, divisive conduct, or hatred unless they are called into account. A lack of accountability within the church family demonstrates a lack of love and dishonors the lordship of Jesus Christ by honoring man above God.

Furthermore, the nature of the church of Jesus Christ demands the discipline of its impenitent members. Paul referred to the local church as a "temple of God". "Do you not know you are a temple of God, and the spirit of God dwells in you?" (I Cor. 3:16). Christians and priests and saints are God's temple. The Spirit of God inhabits their gatherings. Therefore, sinful, unrepentant members must

be disciplined or the holiness and spiritual life of the assembly will be spoiled. Refusal to discipline the sinning members makes the church hypocrites before the world. Meaning, how can the church effect spiritual change to the community if its members are living immoral lives. Discipline can boast the testimony of the church.

The apostle Paul imposed discipline first by means of severe rebuke. He severely rebuked the Corinthians because of divisions and immorality in the church. He told them that they were babes in Christ, underdeveloped, undernourished, suffering from malnutrition, contentions, squabbling, fighting, criticizing and eating like little children, looking for childish things such as signs and wonders, and seeking for miracles and tongues and manifestations which belong to the spiritual immaturity of the child of God.

Secondly, he also imposed church discipline by means of excommunication. In case of a man who had been living immorally with his stepmother, which the ancient world regarded as incest, Paul had pronounced judgment upon him and commanded the church in solemn assembly "to deliver this man to Satan for the destruction of the flesh". The discipline by excommunication or separation was imposed upon any individual who claimed to be Christian but who was guilty of offenses ranging from immorality to idolatry to greed and drunkenness.

Church discipline involves praying for the offender. If he continues in his sin he must be delivered to Satan for

the destruction of the flesh. The church must stop praying for this man, and under God, allow the devil to put this man to death. God sends weakness and sickness upon his children in an effort to bring his children to repentance. And if this does not produce results, the Lord may even take that child home but by the way of death. God would rather have his children taken out of this world by death, than to have them continue to live in willful disobedience.

This sin above all, brings reproach upon the cause of Christ and injures the testimony of the entire assembly. Therefore, no church, no assembly has any right to tolerate sin in its membership without judging it according to the Word of God. As a result of his disciplinary actions, the Corinthians repented and Paul was very much happy to know about it.

We can impose discipline on an erring member by using the following methods:

1. By example. The church and particularly the church council must live clean, disciplined lives themselves, above reproach in word and deed.
2. In humility. 1 Corinthians 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall". Do not lord it over the fallen one. There should be no place for superior or "holier than thou" feelings.
3. In sincerity. "Remove the beam from your own eye before you mention the mote in your

brother's eye" (Matt. 7:3-5). Discipline is a responsibility that God has given us to exercise.

4. In love. We certainly must deal in love. 1 Corinthians 13:4, "Love suffereth long and is kind". Love is our strongest lever against the one whom we are trying to bring back to the strict paths of righteousness. He may respond to our love when he may resist our words and arguments. Let us make sure to exercise a lot of patience – "till seventy times seven" if there are signs of genuine repentance.
5. By testimony, we can share our personal experiences on the subject. This will help us to win him as a brother and will also establish a friendly, brotherly confidence – a mutual trust.

## **Chapter 4**

### **Paul's Leadership Style**

Charles Swindol, a well-known evangelist has wonderful idea about leadership. He says "Leadership is not optional. It is the ingredient essential to the success of any organization. Take away leadership and confusion replaces vision."

Leadership plays a very important role in the success of Paul's ministry in Corinth especially in dealing with the problems of the Corinthian church.

Peter Wagner wrote: "Effective church leadership accurately perceives where the people in the congregation are now, and what their potential is for the future. The gift of leadership is the special ability that God gives to certain members of the body of Christ to set goals in accordance with God's purpose for the future, and to communicate those goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God."

#### **1. Christ-Centered Leadership**

As an apostle, Paul had exercised his Christ-centered leadership by rebuking the offender and denouncing evil so that the Lord would be glorified in the church (I Cor. 5:1-13). He had always thought that inside the church there must be order and decency because it is the body of



Christ, the dwelling place of the Holy Spirit. This apostolic authority emanated from his special encounter of his Master, the Lord Jesus Christ on the road to Damascus where he had been called into the ministry.

Apparently Christ was the center of Paul's leadership. Through Him everything in this world were made. Without Him nothing was made that was made. Therefore, no one can lay any other corner stone of the church than the One on which it is built, Jesus Christ. Paul clarified to the Corinthians that his ministry was not centered on the persons but on Christ Jesus (I Cor. 1:12-17). Christian leaders had performed their function but it had been God who kept on giving the increase. For Paul, he and Apollos were nothing. Their labors would have been nothing if God had not sustained them. God will reward according to what his labor deserves. Paul, Apollos and all the rest were fellow laborers, working with one another but belonging to God and laboring for Him (I Cor. 3:5-9).

The same is true with our churches today. Leadership in the church must not be centered on human leaders but on the Lord Jesus Christ. However, we cannot deny the fact that there are some Christian churches or denominations whose leadership is centered on human leaders. If it is the case, that leadership is weak, susceptible to division, manipulation and exploitation because it is not grounded on Jesus Christ who is the Solid Rock of our salvation, but on men. It is only He who is holy, righteous and head of church. He alone deserves our praises, worship, loyalty and devotion.

The preeminent characteristic of the church in the New Testament is devotion to Jesus Christ as Lord. He established the church under His authority (Matt. 16:13-20) and created the foundation for existence in His redeeming death and demonstration of God's power in His resurrection. Christ position as the Lord evoked, sustained, and governed the major characteristics of the life of the church in the way members were admitted, treated one another, witnessed to His power, worshipped, and lived in hope of His return.

Persons were admitted to the local congregation only upon placing their trust in Christ as Savior (Acts 2:37-42), openly confessing their trust (Romans. 10:9-13), and being baptized in the name of the Father, and of the Son and of the Holy Ghost (Matt. 28:19-20).

Moreover, the way in which members of the church were called to treat one another was modeled by what God had done in Christ for the church. They were to forgive one another and to love one another because God had done this for all of them in Christ.

Members of the church were called to demonstrate the power of Christ's redemption in their own lives by exemplary conduct, embracing every area of life. The overcoming of sins in the lives of Christians was a witness to the redeeming power of Christ in action in the community.

The worship of the early church demonstrated the Lordship of Christ, not only in the fact that He was extolled and praised but also in the fact that worship

demonstrated the obligation of Christians to love and nurture one another.

Paul described the church as the body of Christ because of its union with Him. The apostle used the body figure to describe the interdependence of Christians as members of Christ and each other. Christ was united to his body as a husband to a wife. He was the head not as part of the body, but Lord over the body.

We should note however, that the apostle did not simply speak of Him as Head of the Church or Lord of all, and of the church in particular, but that He was “supreme head” or more literally Head over all things, to or for the church. Christ as head of the church means, first, authority and power. The church had authority and power to overcome all oppositions because its leader and Head Jesus, Himself had authority given to Him by the Father. He was doing the Father’s will therefore had all the authority of God. Such authority, He passed on to His disciples as they went out in His name, in obedience to Him, and to do His work.

Second, it means relationship. Christ is the Head and His great purpose for the church and its relationship to Him is expressed in referring to it as His body. The church is the company of the disciples of Christ, the people of God. It expresses the essential union of His people with Him as in the parable of the vine in John 15.

Third, as the Head, the body derives from it its whole capacity for growth and activity and its direction as one

coordinated, directed entity. As the Head Christ brings things or people together, and reconcile those who quarrel. This unity is made possible among the members by the direction of the Head.

Furthermore, the body depends for its growth and its work on the Lord's direction, on His provision for the whole and His arrangement for the interrelation of the members as well. Everywhere in the New Testament, the church appears as a living organism. It is a living fellowship deriving its life from and corporate communion with God, the Father and expressing that life in brotherly love.

Along this line, Warren Wiersbe insists that even though the church is an organism, it must be organized or it will die. Leadership is a part of spiritual organization. In the community of believers any kind of organizational structure will not do, for great and precious principles are at stake. What we need is a leadership or a church governmental structure that is centered on Christ.

This is a kind of leadership that is patterned after the life and ministry of our Lord Jesus Christ. In his book, *Leading Your Church in Evangelism*, Lewis Drummond, gave ten salient points about leadership from the ministry of Jesus:

1. Primarily, Jesus unreservedly gave of himself. He shared his own Personhood on behalf of the needy. He did this because of his compassion to them.

2. He confronted people with great issues. He was never sidetracked by theological fads. He remained on the mainline. Yet he dealt with these great, profound truths with a marvelous simplicity. "The common people heard him gladly" (Mark 12:37 KJV).
3. He never compromised the demands of the gospel to win followers. He always presented his absolute lordship as the cost of discipleship. He never cut corners to persuade anyone. The classic example was that of the rich young ruler.
4. At the same time, he had profound respect for human personality. He never bulldozed anyone. He was always patient, understanding, and loving. He displayed dignity and maturity. He never undermined a person even in his occasional scathing denunciations.
5. He presented the truth uncompromisingly and challenged men to decide then and there. He asked Simon and Andrew, James and John to choose right between their nets or discipleship (Mark 1:16-20). Matthew was directly and pointedly confronted with the life-transforming issue of whether it would be God or mammon.
6. It was evident from the life of our Lord that he had a definite strategy. For example, "His face was set towards Jerusalem" (Luke 9:53). Jesus

knew what he was about and where he was going. Meaning, he had a vision, direction and determination in His ministry.

7. He practiced delegation. He did not attempt to do all the work himself. He taught, encouraged, nurtured, and commissioned his disciples.
8. He was, above all, compassionate. He saw the people as sheep without a shepherd. No personal sacrifice was ever too great to hinder our Lord from ministering. He was always in the spirit of humility with the towel and basin washing feet. For he said, "The son of man came not to be served but to serve" (Matt. 20:28).
9. He ministered to the whole man. Physical, mental, and spiritual needs were met quite indiscriminately by Jesus. Whatever or whenever needs arose, he met them.
10. Lastly, he saw prayer as the one indispensable exercise in his mission. Jesus Christ also believed in unity. In fact, he prayed for the unity of those who believed in his name even as he and the Father are one (John 17).

Moreover, Christ-centered leadership is a leadership that unites. Before a church can be effective, it must be a loving, united family and a healthy body. Through Christ we are one family. We will spend eternity together. God

loves diversity such as in gifts, offices and ministry (I Cor. 12:4-7) but he desires unity as well (John 17:21; I Cor. 12:11-13). Unity is not mere union like two cats tied together.

Unity is not merely unanimity or total agreement on all details. Unity is not mere uniformity like school uniforms. Unity is visible cooperation in communicating the gospel. Trent Butler, defined “Gospel” as the message and story of God’s saving activity through the life, ministry, death and resurrection of Jesus Christ.

Above all, Christ-centered leadership is a leadership that respects human dignity. It looks at a person as a person and not a machine. Wisdom Booklet listed five signs that a movement has turned into a machine:

1. When leaders and workers are so busy working for God that they are no longer able to enjoy fellowship with God.
2. When workers are expected to build up the organization and there is no provision by the organization to build up the workers.
3. When leaders or workers neglect the needs and pressures of those in their own families, assuming that they will understand.
4. When workers are allowed to lose their joy in the Lord under sustained pressure.

5. When numerical or financial goals are set up in the place of vital spiritual achievements.

Organizational machinery emerges when outward methods take the place of inward power, and the organization ceases to be responsive to the direction of the Holy Spirit and the varying need of God's people. Such machinery is characterized by positions with prestigious titles. The tendency is to focus on the position and maintain its authority rather than the need, for which it was designed to fulfill.

It is true that programs and activities are important but people must be more important. Jesus loves people. He cares for them and at the same time meets their needs not only spiritually, but also physically and financially. Jesus says, "I came that you might have life, and have it more abundantly" (John 10:10).

## **2. Love-Centered Leadership**

Alexander Strauch pointed out that many troubles at Corinth existed due to lack of Christian love. If Corinthians had only loved Paul the way they should have, the awful strife and misunderstanding that marred their relationship would have not occurred.

Even Paul's rebuke was misunderstood by the Corinthians. Although Paul was compelled to deal firmly with the problem, yet he wanted them to know of his great love for them and his high hopes that they would heed what he had to say. It was important that they be



united in one mind and spirit. The apostle realized that he had been sarcastic with them. He did it not to shame them, but to help them as his beloved children to realize just what they were doing. He justified the role he had taken with the unique relationship he had with them. He was their father in faith. He was the one who brought them out of darkness into light, from the service of Satan to the service of God. They had many pedagogues such as instructors, leaders, helpers and teachers but never had another father. Without pride and conceit Paul urged them to be imitators of him, even as he imitated Christ. No doubt, love was the bottom line of Paul's leadership.

In 1 Corinthians 13, the apostle Paul shows us that love is essential. The richest, highest possible attainment in a church are useless without true Christian love. The oratory of men is useless in church without true love. For Paul, love is more essential than prophecy. The bible is full of prophecies but combined they are not as great as love. Love is more essential than mysteries. A knowledge so great that can understand all things is useless without love. Therefore, love is essential than knowledge. Love is also more essential than faith. Faith as a grain of mustard seed would be wonderful, but useless without love.

The local church is a spiritual workshop for the development of agape love. Most controversies in local congregation are produced not primarily by differences over essentials but by unsanctified human ambitions, jealousy and personality clashes. The root of many such situations is spiritual death in individual believers, revealing lamentable immaturity of love. Therefore, the

local congregation is one of the best laboratories in which individual believers can discover their real spiritual emptiness and begin to grow in agape love. This is done by true repentance, humble confession of their sins of jealousy, envy, resentment, among others, and begging forgiveness from one another. This approach in love will result in real growth.

In his book, *This Way to Happiness*, Clyde Narramore wrote that love is a basic psychological need that surges in the heart of every human being. It is the sweet mystery of life and the entire world is seeking it. Those who have given and accepted love and affection find it easy to love others. They are confident, relaxed and happy. They are more likely to have faith in people and get along well with them. In short, love draws the best out of a person. It makes a person joyful and optimistic. And when one feels that he is loved, he sees the world as a challenge, not as a threat. Love is a basic ingredient in happy living.

The same is true with the churches today. If we want our churches to be happy, then, love should not be overlooked. Love covers a multitude of sins (I Peter 4:8).

Strauch acknowledged that love is the divine glue that holds the elders and the congregation together. No elder is perfect. Elders have problems, weaknesses and faults, and each believer has a unique perspective on how elders should operate. As a result, even the best elders are inevitably accused of pride and wrong judgments. But love suffers long (I Corinthians 13:4-6). Love unites, heals and builds up the church. Believers who love their

shepherds will have greater understanding and tolerance for their shepherd's mistakes. In love, believers will be less critical and more responsive to the elder's instruction and admonition. The best thing a congregation can do for its elders are, to love them. Only then believers and elders can be able to live in peace.

However, our natural tendency is to take our leaders for granted, forget what they have done, complain rather than be thankful, accentuate the bad and disregard the good. For example, God gave Israel some of the greatest leaders in history - men like Moses and David. Yet, during difficult times, the people were ready for a moment to stone both Moses and David to death. The Spirit exhorts us to highly honor all who shepherd the flock. Paul admonishes us to esteem very highly in love those who shepherd the flock of God because of their work. Leon Morres writes "A special kind of love within the brotherhood is love for the leaders; they are to be loved because of their work, not necessarily because of their qualities".

Love is the center of the teachings of Jesus. In fact, he went beyond the specific requirements of Jewish Law in the way he explored the love requirements to include "sinners," even "enemies". We are to love them chiefly because God already loves them. We demonstrate our love for God by loving our fellowmen.

How can one have love? A person can have love by showing unselfish, loyal and benevolent concern for the well being of another. In the Old Testament, love as self-

giving appeared in the significant commandment to Israelites to love the strangers by not mistreating or doing no injustice to them. Israelites must love the strangers like themselves because they were also strangers before in the land of Egypt (Leviticus 19:33-36).

In the New Testament, Jesus gave the story of the Good Samaritan who took care of the man who fell among robbers to illustrate the selfless love, which is to be the characteristic of citizens of the kingdom of heaven. For Jesus, love includes loving, forgiving and praying for the enemies even those who persecute. Loving only those who love you is only good for the heathens. For the Apostle Paul, love means to be kind and patient with other people because love is not jealous or boastful, not arrogant nor rude. To love is to be generous and good with others because true love is not selfish, irritable nor resentful. Love does not rejoice at wrong but in the right. Love bears, believes, hopes and endures all things (I Cor. 13:4-7).

Love is where the centrifugal force of sin is counteracted. Sin divides, love unites. Sin separates, love reconciles. Love and reconciliation are two inseparable things. In love, reconciliation becomes visible and possible. Because of love God reconciles the world to Himself. Love is the reason why God sent His begotten Son Jesus Christ into the world to die on the cross at Calvary so that whosoever believes in Him shall have everlasting life. Therefore, we must be reconciled not only to our fellowmen but above all, to God.

According to Paul, man must be reconciled to God because he is a sinner. He breaks God's law not just involuntary but inevitably, so incurring divine condemnation. The apostle defined sin as a radical wrongness in our life, a turning away from one true and righteous God. Sin is a universal state, which affects every son of Adam. Sin is a violation of God's law and that means not only the Law of Moses but the universal and eternal law of God. For man is a sinner, no human cure is in sight. Paul declares that the only cure for the sin of man is the grace of God.

The gospel proclaims God's forgiveness, a forgiveness grounded in the divine deed at the Cross, "God was in Christ reconciling the world to Himself". He had made peace by the blood at the cross. Therefore, being justified by faith, men have peace with God through our Lord Jesus Christ. From the human point of view, there can be no release, no deliverance, and no real spiritual life for sinful man unless he gets an initial assurance of an unchanging love of God deeper than his sin. "God shows His love for us in that while we were yet sinners Christ died for us" (Rom. 5:8).

Certainly, we can depend on the love of God. Nothing can deprive us of it. No evil, no transgressions, nothing can separate us from His love. God's love is constantly, continually, eternally dependable for it is based upon God's character. God loves. . . because God is love (I John 4:8). Love of God and love of men is the foundation of Paul's leadership. It is also the reason why he went to the

Gentile world as a missionary and preached the gospel of salvation.

### **3. Mission-Centered Leadership**

It cannot be denied that the word, “mission” was deeply rooted in the heart and mind of the apostle Paul. As a great missionary to the Gentiles he claimed that he fully preached the gospel of Christ all the way from Jerusalem to Illyricum and therefore, had no longer room for work in the region. Through Paul’s preaching by the help of the Holy Spirit, communities of men and women in the region had been formed, and had been offered acceptably to God. It was the first fruit of the Gentiles. Others may come after him and build on the foundation he had laid, as Apollos had done in Corinth. The result of his work was a community that acknowledged Jesus Christ as the Supreme Lord of life.

Paul’s concern to take the gospel to the whole world was rooted in the belief that the Gentiles were the heirs of the grace of God because God is one. In Romans 3:29, he wrote, “Is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one.”

Based on the leadership of Paul, it is obvious that mission is the life-blood of the church. Emil Brunner, a world renowned theologian said, “Just as fire exists by burning, the church exists by mission”.

In his book, *Contemporary Theologies Of Mission*, Donald McGavran defined mission as carrying the gospel

across cultural boundaries to those who owe no allegiance to Jesus Christ and encouraging them to accept him as Lord and Savior and to become responsible members of his church, working as the Holy Spirit leads, at both evangelism and justice, at making God's will done on earth as it is in heaven.

The concept of mission started when Christians read the bible and discovered that God wills the salvation of all the people of the earth and urged Christians to preach the gospel, hence, they sent out missionaries.

In fact, Jesus Christ Himself was a missionary, a "sent one". He was sent with a purpose. That purpose was the same with that of his missionaries today. It was to save those who are lost, those who were dead in trespasses or sins. The character of the life of Christ was missionary in a very real sense. He was like an ambassador. He was sent to represent God. His speeches were not his but of God's. He came out not to be ministered but to minister.

During his early ministry, the Lord had directed the apostle to preach to the nation of Israel and not to anyone else. Later on, he gave them a great commission, requiring them to make disciples of all nations. In the Mount Olivet, he had given the final command to preach the gospel from "Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

Keith Brown believed that the great commission is first, not the exclusive property of anyone's country or culture or people. It is a command to be obeyed by any

and all people who claim allegiance to Jesus Christ as Savior and Lord. Secondly, it is a command to all believers at all times, in all places, in all ages. Thirdly, there are no exemptions given in the great commission. Every believer, regardless of his country or status in life has been commanded to be involved in fulfilling the great commission.

Brown pointed out that not only the church has always been God's instrument to bring the good news to the world; it should be supporting missionaries and mission projects, encouraging people as missionaries, providing initial training and opportunities for them to start testing themselves. The church must be involved in their decision process and help in the schooling preparations, then send them off, provide the financial, spiritual, and emotional support they need. The local church is the key.

Financial support is a major consideration when mission is concerned, says J. Herbert Kane. It is a long, tedious, discouraging pursuit of a missionary. Some missionary candidates who have never succeeded in raising support after many months of fruitless efforts become discouraged and give up. They concluded that the mission field is not for them.

Aside from the problems of finances in mission, our society today is also suffering from poverty, illiteracy, injustices, among others. In order for the church to make its mission relevant to the needs of the people in the society, it must be holistic. McGavran insisted that the



supreme task of the church today is to liberate congregations and denominations from their egocentricity and mobilize them for new task in the world. On the basis of the gospel, the church must make visible the outlines of renewed, just and righteous society.

The church must focus on education, literacy programs, agriculture, medicine, dialogue, proclamation and social order. Through these programs mission can be holistic, concerned with the whole individual and the whole society.

Charles H. Spurgeon writes, *“A church which does not exist to do good in the slums of the city is a church that does not exist to reclaim heathenism, to fight against evil, to destroy error, to put down falsehood; a church that does not exist to take the side of the poor, to denounce injustice and to hold up righteousness, is a church that has no right to be. Not for yourself, O church, do you exist, any more than Christ existed for himself. His glory was that He laid aside His glory, and the glory of the church is when she lays aside her respectability and her dignity, and counts it to be her glory to gather together the outcast, and her highest honor to seek amidst the fullest mire the priceless jewels for which Jesus shed His blood. To rescue souls from hell and lead them to God, to hope, to heaven, this is her heavenly occupation. O that the church would always feel this. Let her have her preachers, and let them be supported, and let everything be done for Christ’s sake decently and in order, but let the goal be, the conversion of the wandering, the teaching of the ignorant, the helping of the poor, the maintenance of the right, the putting down of the wrong, and the upholding at all hazards of the crown and kingdom of our Lord Jesus Christ.”*

Therefore, world evangelism is the church's task and every believer's responsibility. This clarifies the problem of missions. As Hudson Taylor states so graphically, "Mission is not an option but a question of obedience." Cindy Aufance, missionary to Hong Kong declares, "A missionary is not necessarily one who crosses the sea, but one who sees the cross".

#### **4. Dynamic Leadership**

Before the conversion, Paul was a great persecutor and blasphemer of the church of God (Gal. 1:13). He persecuted the followers of Jesus even in foreign cities. Beyond measure he was zealous in his persecution. He went unto the high priest, and ask of him letters to the synagogues in Damascus, that if he found that were of the Way, whether men or women, he might bring them bound to Jerusalem. He persecuted them with anger, fury and extreme fanaticism, even assisting in the murder of Stephen. But afterwards, when he had been converted to Christianity, he had become extremely zealous for the new faith. Saul the persecuting Pharisee became a laboring missionary. A chief of sinners became a chief of saints and effective servant of Jesus.

In fact, not only the power of Paul's testimony led the Corinthian believers to submit under his authority but his personality as well. Paul was a man of great energy and courage. He never retreated; he was even willing to suffer martyrdom for his opinions. He was accounted five times by the decree of Jewish courts, received forty stripes lacking one as religious transgressor, and three times was

beaten with rods by the Roman lectors as an instigator of public disorder. Once he was stoned by Jewish mob, and barely escaped death. Even if in those days of the Roman Empire travel was more or less well organized, yet nevertheless the numerous journeys of Paul were attended with dangers of the road, with cold and rain, with danger from robbers, with storms at sea, with hunger and thirst, with difficult ride in the desert, and with difficult voyage by sea. Yet Paul, a sickly man, withstood all these hardships and dangers, and allowed nothing to keep him from his preaching journeys or from ceaseless activity, both in writing and in speaking, up to the end of his days.

Paul also possessed the talent of flexibility. He was flexible and could easily adapt or adjust to any situation, which was very useful in his work. Paul was obedient to the government and advocated the paying of taxes. He also demanded of wives and slaves that they should be obedient to their husbands and masters respectively even, as they were obedient to Jesus Himself. For cultural reason, Paul instructed women to keep silent in the churches. In regard to the eating of forbidden food or of flesh sacrificed to the idols, Paul taught, to be sure, that since all food was created by God it was permissible to eat; but if the Christian "brother" should see in the eating of such food a stumbling block, he ought not to eat it, lest he disturb the "brethren". Also, Paul allowed for marriage and family life, although with reluctance, and he advised continuance of the marriage relation, even if one of the partners remained a pagan after the other had become a Christian.

Here we have a series of concessions and compromises whereby Paul succeeded in finding favor with the Roman government, with strong-minded slave owners, with domineering husbands, and with compromises not only in the rapid acceptance of Christianity but also its rapid degeneration. Paul therefore was a “clever politician.” Along with all his sharp fighting against everybody whose opinion was different from his own, Paul was a “compromiser”, a “yielder”, and or “appeaser” in minor things but not in the essence of Christian faith. This compromising attitude towards troublesome facts softened opposition to the new faith. He said “And to the Jews I became as a Jew that I might gain Jews; to them that are under the law, as under the law, not being myself under the law...; to them that are without law, as without law, not being without the law of God... To the weak I became weak” (I Cor. 9:20-22).

To his opponents especially the “Judaizers” Paul fought them with boldness. Not even once did he say a good word for them. He said of them to the Gentile Christians of Philippi: “Beware of dogs, beware of the evil workers; beware of the amputation party” (Phil. 3:2). They were “false brethren”, “false apostles”, and “hypocrites.” They were “enemies of the cross of Christ: whose end is perdition, whose god is their belly” (Phil. 3:18,19). He was referring at the dietary laws kept by the “Judaizers” or at the observance of the Sabbath and the celebration of the festivals, which the Jews enjoyed with eating and drinking. Paul was not against the observance of the Sabbath and the festivals. He observed the Sabbath and even went to the synagogue to make it holy (Acts

13:13, 14; 16:13; 17:2; 18:4). It was also a custom of Jesus to go to the synagogue on Sabbath day (Luke 4:16). What he was against of was the Judaizers' hypocrisy. They were doing religious activities but their hearts were away from God.

But Paul could also be tender and kind, and even sentimental. Towards the churches which he had founded, he took the attitude of the father to his daughters or even of a mother to his sons and daughters. He also knew how to change his tone (Gal 4:20). When he attempted to make peace between a runaway slave and his master, he did this with proper tact and ingratiating words (Philemon vv.9-21).

In a real sense Paul was also a man of outstanding talent. He was a preacher, controversialist, debater, and philosopher. He possessed a higher and nobler worldview so that his conception of Christ was very strong and it had dominated Christian theology. More importantly, Paul had a sense of reality, practical common sense, which enabled him to become an organizer and administrator of first rank. He organized and administered, with the help of a number of assistants, the numerous Christian churches which had been founded through his effective preaching. It was Paul who brought about order and peace among the quarreling members of these churches by his oral rebukes and by the epistles which he wrote. Certainly, these impressed the Corinthians to obey Paul's teachings and be submissive to his rebuke and authority.

## **Chapter 5**

### **Understanding the 21<sup>st</sup> Century Christian Church**

In the previous chapters we discussed about the leadership style of the apostle Paul especially in dealing with the problems in the Corinthian church.

In this chapter, the implications of Paul's leadership to the twenty-first century Christian church and leaders are discussed so that God's workers will be guided accordingly as they implement their respective duties and responsibilities.

Our churches today have many offices, namely; the office of the pastor, the office of the deacons, the office of the trustees, the office of Christian education, among others. However, when it comes to organizational structure, the New Testament recognizes only two offices in the church, namely; the office of the Pastor/Bishop/Elder and the office of the deacons.

This is a simple type of leadership. However, if unexpected needs arise which demand for the creation of more offices or structures, the Bible is open to those as long as they serve for the development of the church and to enhance a more effective mission program.

## 1. The Office of the Pastor/Bishop/Elder

The office of the pastor is the same with that of the bishop or elder. The three titles refer to the same office.

### a. Bishop

The word Bishop comes from the Greek word, *episkopos*, that means overseers or one “who watches over”. It indicates the character of the work undertaken by one who has the spiritual experience and understanding of this kind of work. This word originally comes from secular life where the foremen of the working group supervises or oversees a construction project. Thus, an overseer is a man who is in charge of the duty of seeing that things to be done by others are done right. The word “bishops” does not appear in the Old Testament only in the New Testament where it appears five times, particularly in the books of Philippians chapter 1 verse 1, First Timothy chapter 3 verses 1-2, Titus chapter 1 verse 7, First Peter chapter 2 verse 25 and Acts chapter 1 verse 20.

Gene Getz in his book, *Sharpening the Focus of the Church*, stresses that the word elder is a term well known to the Jews and bishop is a term well known to the Greeks. Getz admits that the word bishop actually means “an overseer” and the synonym of which might be curator, guardian or superintendent.

Charles Morris, categorizes the work of the bishop as follows:

1. The bishop is totally committed to God's people. He is the shepherd and guardian of their souls (I Peter 2:25). The bishop lives and works with people. He rejoices and weeps with them. The spiritual life of the people is his burden and responsibility. The church is like his own family (I Timothy 5:1,2). He visits his people in order to demonstrate his care for them. The bishop is expected to guide the church in effective witnessing. Jesus as an overseer sent out the disciples and followers to witness (Luke 10:1,2).
2. The bishop ministers to the personal needs of the people. He is to care, discipline and guide the people. (I Peter 5:1-4). He has to feed them with nourishing Word of God (Acts 20:28). He has to minister to the sick (James 5:14). He has to diligently bring back those who stray (Matthew 18:12,13).
3. The bishop is an administrative and teaching official (I Timothy 4:13-16). He is in charge of leading others to do things correctly. He is responsible for the instruction and guidance of the church. He has to have authority in the local church in guiding them to the truth (2 John 7-10; 3 John 9,10). He has to make decisions regarding the faith and practices of the members in keeping with the principles laid down by Christ (Acts 16:4).



In his article, *First Century Overseers*, E. Hinson writes that bishops are responsible for presiding over church gatherings, watching after widows and orphans and strangers, conducting the Lord's supper, teaching, distributing funds to the needy and other duties (I Timothy 3:1-7). Deacons assist them. However, in order to function effectively, bishops must live according to the principles of I Timothy 3:1-7.

## **b. Elder**

The term "elder" in Greek, *Presbuteros*, is the most common word used in the New Testament for the office of the "pastor". In fact it occurs at least 15 times in the New Testament. It is also once used by Baptists, as a designation for a pastor or minister. For a time in early Christianity, it was a designation of the most significant office in most churches, that of chief administrator, superintendent or overseer. The office of elder or presbyter originated from Judaism. One source is the Jewish synagogue, where the select group of older men managed affairs. Every Jewish community looked up to such persons for guidance in religious or other matters. In Jerusalem the Jewish high court consisted of seventy elders headed by the high priest.

Alexander Strauch in his book, *Biblical Eldership*, cites five biblical passages where the word elders is used interchangeably with overseers and represents the same body of people:

1. Acts 20:17,20. Luke writes that Paul sent for the elders of the church at Ephesus. But in the sermon to the same elders, Paul says that the Holy Spirit has placed them as overseers. This is the plainest indication that elders and overseers represent the same body.
2. Titus 1:5,7. In verse five, Paul directs Titus to appoint elders in every city. In verse six, he begins listing the elder's qualifications, but as he continues the list in verse seven, he uses the word overseer.
3. 1 Peter 5:1-2. Peter exhorts the elders to oversee the church. Since the elders oversee the local church, they are also overseers.
4. 1 Timothy 5:17-25. Here Paul speaks of the leading role and great value of elders who rule well, especially those who work hard at preaching and teaching.
5. Philippians 1:1. At Philippi only two corporate bodies are designated: overseers and deacons. Overseers and elders are one and the same.

Thomas Jackson, in his article, *Ordination in the Early Church*, insisted that the duties of Christian elders were similar to their Jewish counterparts; they administered financial and other business matters, exercised discipline in the church and conducted worship service. First Peter chapter 5 exhorts elders to “tend the flock of God... not as domineering over those in your charge but being examples to the flock” (vv.2-3). First Timothy chapter 5 verse 17 implies a supervisory role when it speaks of the

elders who rule. An elder might also preach and teach if he is gifted for such ministries (I Timothy. 5:17).

The word “rule” in Greek “*prohistemi*” means caring for, managing guiding or protecting. E.K Simpson refers to this as expressive of superintendence. Kelly uses it for elders who exercise leadership well. F.F Bruce translates it as, elders who direct affairs of the church well. What God says concerning “double honor” is particularly directed to elders who labor at preaching and teaching.

### **c. Pastor**

Warren Wiersbe in his book, *Be Faithful*, defines the word pastor as shepherd, the one who leads and cares for the flock. It can be traced back from rural Palestine where the pastor was a shepherd, caring for sheep, guiding them to green pasture, still water, and protecting them from brigands and wolves. The word pastor viewed in this setting implies serenity – a quiet confident, watchful attentiveness to one’s flock. A shepherd knows his sheep by name. A shepherd knows the need and can adequately care for those sheep that are wholly dependent on him. His power is found in his rod and staff, which pull the sheep from danger and ward off predators. His power is also found in his voice as he calls his sheep for they respond to his voice and follow.

The church leaders are called pastors in the bible and the people are called the flock. Psalm 23 provides a good set of guidelines for a shepherd, the pastor. The shepherd pastor is to watch (Mark 13:32-37), guard (2 Timothy

1:13,14), and guide (Psalm 23:1-3) the flock for which he is responsible. He is to be physician to troubled souls and broken hearted, and to frustrated persons (Psalm 23:5, Isaiah 61:1-2). He is to save those who go astray (Psalm 23:4) and feed those to whom he is placed as a shepherd (Psalm 23:1-2). He is to love those who are God's gift to him to care for.

The pastor is the administrator of the local church. Arthur Merrihew Adams defines administration as "working with and through people to get things done". The executive head of the church is generally the pastor. The pastor as administrator or executive head works with and through people to get things done. He takes the proper leadership in following up each objective to the end that God might be glorified. Administration involves planning programs and directing them to completion. The pastor's administrative work involves the church staff, officers, and various committees in the church as well as the general membership.

Peter Wagner in his book, *Leading Your Church to Growth*, pointed out that the stronger the pastoral leadership control, the higher the potential to church growth. After thoroughly studying eight churches in Japan, Lavern Snider found out that in each of the churches, the pastor plays a prominent role, that of spiritual and administrative leader. A congregation's progress or lack of it usually reflects the kind of leadership the pastor has. Gordon Moyes, pastor of Australia's largest church, Wesley Central Mission in Sydney, affirms that "the minister is the key person in a

growing church". Therefore, strong pastoral leadership produces church growth. In an excellent book on Black Church Administration, Massey and Mckinney say that the pastor is commander in chief by virtue of his call by God and the people, and often by virtue of his training. For the pastor not to assert himself is a sign of weakness.

The question is, how can a pastor assert his authority without being a dictator? The pastor can do it in the spirit of humility, love and service, for without them leadership structure is meaningless. Elders or Bishops or Pastors and Deacons and other church leaders must be humble, loving and servant-minded in spirit. God requires them to be humble as a servant like Jesus Christ who came not to be served but to serve. Like the Pharisees or worldly rulers, church leaders may wrongly separate and elevate themselves above the people. They may serve chiefly to satisfy their egos or because they need to dominate people. But only church leaders who operate in humble service are true biblical leaders. Therefore, humility and servanthood must be at the very heart of Christian leadership.

In this regard, a leader can exercise authority without necessarily becoming authoritarian by making Paul as a concrete example. Paul received authority as an apostle from the Lord Jesus Christ. Yet, he viewed this authority as a means of building others up, not as a means of dominating people or gaining prominence and material advantage for himself. He lowered and sacrificed himself so that he might raise others in faith and maturity. He sacrificed all personal gain and advantage for others. So,

people followed the apostle Paul not because of his authoritarian style of leadership but because of his humility, servant-spirit and love.

Moreover, since the church is a spiritual organization, spiritual leadership is only for those who are spiritually and morally qualified (1Timothy 3:1-13; Titus 1:5-9). Proven faithfulness in little things is required before one may be given responsibility over greater things (1 Timothy 3:10). Undependability in small duties is a disqualification from having bigger responsibilities. To say, "Let us give him a leadership position so he will be forced to become more responsible," is to disregard clear biblical instruction. Giving leadership positions to the irresponsible person is a formula for failure and possible disaster for the church (Matthew 25:26-29; Luke 16:10).

In fact, many pastors are heartbroken right now because ambitious men and women in the board with personal motives have taken over the leadership in our churches. God never called board members to run a church. God called godly men to stand and work together with the pastor to build the church of Christ. God pity the pastor who does not have godly men and women around him.

The spiritual leader should be a person of strong faith and quiet confidence in God. It is easy to become critical, and then be discouraged when we look at the weaknesses and failures of others. It is easy to despair when we look at the inefficiency of government and the pervasiveness of graft and corruption in our society. However, a spiritual

leader should be a herald of hope, not a mere prophet of doom.

## **2. The Office of the Deacons**

The second office is that of the deacons. The office is closely linked to that of the pastor as they were selected to serve assistants to men who preach the Word of God. Being persons of high moral and spiritual character they are accepted by the community and church. In Baptist churches, the office of deacons is volunteer service without pay. Deacons receive a sense of fulfillment and increased respect and trust from those whom they served.

In his book, *Sharpening the Focus of the Church*, Gene Getz suggested that the following criteria are necessary for selecting local church leadership. First of these is, spiritual qualifications. In the New Testament it was not primarily abilities, talents or even spiritual gifts. Out of twenty specific qualifications listed by Paul in 1 Timothy 3 and Titus 1, eighteen have to do with man's reputation, ethics, morality, habits and spiritual and psychological maturity.

When Paul gave instructions to Timothy regarding how to handle the men who wanted a leadership position, he commented, "If any man aspires to the office of overseer, it is a fine work he desires to do". Then, he listed qualifications that each man must demonstrate to be appointed to this position.

Getz further said that Paul did not say he must have the gift of evangelist, the gift of pastor-teacher and the gift of administration. He did not say that these men must be a graduate in Christian colleges and seminaries. But having a college or university or seminary degree is an additional advantage. Unfortunately, we frequently look at the obvious abilities and not at the most basic and fundamental qualities. However, one cannot make accurate judgment on these cases without some careful and long-range evaluation by those who live in close proximity with the person. This is why a church that calls a pastor on the basis of having “him preached once” may make some serious errors in judgment. He may be able to sway the people with his oratory and yet be woefully lacking in qualifications spelled out so clearly in the New Testament.

Second, the true test of a man’s qualifications for church leadership must be based on quality and not quantity. Getz commented that there is a tendency today to judge a person’s qualifications for leadership on the basis of numbers – “how many people follow this man”. Any dynamic leader can develop a large organization. People are essentially followers. Unfortunately, it is also possible for a well-meaning evangelical Christian leader to build great followers. But the work is built on a weak foundation, especially if it is built around himself and his unique abilities.

Alexander Strauch warned us to be careful in selecting church leaders most especially that our churches today are filled with spiritually immature, weak men who



are not fulfilling their proper role in the body. They have handed over their scriptural responsibilities to a professional minister and criticize him if he cannot do everything himself.

### **3. The Church Discipline**

Church discipline is a vital part of leadership which is worthy to be discussed. All Christian organizations since the time of Paul have found it necessary to discipline the offenders. The question is: "For what sin should Christian exercise discipline? The answer is, "whenever someone is leading other members astray". Paul in chapter 5 referred to this sin as the sin of sexuality. In some parts of the world Christians are disciplined because of drunkenness, witchcraft, taking a fellow Christian to court, preaching what is not true, dancing and smoking. It is clear that different churches have different ideas as to what sins are serious.

#### **What sort of discipline is used?**

In 1 Corinthian 5:1-5 Paul mentioned a severe kind of discipline such as "to remove him" or "to excommunicate him" (v.2), to deliver him to Satan, so that he may suffer physically (v.5).

At present, church authorities discipline offenders by forbidding them to share in the Holy Communion for a period of time, or preventing them from holding official position in the church or from voting in church meetings.

## **What is the purpose of discipline?**

Paul expressed the purpose of discipline in verse seven, that the whole congregation may be purified or so that the offenders may not corrupt the other members. First, the offenders are disciplined for the sake of the whole congregation. Second, for the benefit of he who had sinned. Certainly, Christians should only discipline an offender after they had warned him, had called on him to repent, had forgiven him, and had continued caring for him, and yet despite these, he had gone back to sinning again.

## **Who discipline offenders?**

According to chapter 5, it was Paul who decided what should be done to the offender. It was he who called on the members to meet together (v.4) to carry out his plan. It is the rule in many churches that someone who is not a member of the congregation, example the bishop, must exercise such discipline after receiving a report from the leader of the congregation. Even though not all are like Paul, the pastor can still discipline the offender by virtue of the authority given to him by God and the church. When the members themselves discipline the offenders, they may be tempted to do so for the wrong reasons. They may do it because they enjoy acting as judges, and not in order for the offender to repent.

The one who disciplines the offender runs the risk of making enemies. Once, a leader of a congregation learned that a member who was rich and regularly gave the

church a lot of money was secretly living with someone else's wife. After consultation with another leader, he then told the erring man to refrain from sharing in the Holy Communion until he had left the woman. Instead of repenting, the rich man did everything he could do to remove the leader from his position.

It is risky to discipline an erring, immoral member in the church, but based on the leadership of Paul, pastors should discipline the rebellious, immoral and troublesome members of the church in order to preserve the purity of the church and to bring the offender to repentance.

Church discipline includes removing the person from the membership and preventing him from voting or running for any position in the church. He may be suspended for a period of time until he would sincerely repent from his sins or else he would become a stumbling block in the congregation. Even though the person is removed from the membership list, he can still join the fellowship for the purpose of redemption. Jesus did not exclude a sinner who sincerely came to him. He came not for the righteous but for sinner.

Warren Wiersbe, stressed that like the family, the church needs discipline, but it should be done in love. Children who are not disciplined become rebels and tyrants. Sometimes the children need rebuke. Other time the discipline must be more severe. Without this, the church of God will be in chaos and lose direction.

The offenders might get angry with the pastor and other spiritual leaders but the New Testament is very clear that the congregation's responsibility is still to esteem, love, and honor its elders. Scripture teaches that the congregation is to obey and submit to the elder's guidance, protection and care (Hebrew 13:17). The elder-bishop-pastors are God's under shepherds. God has given them the solemn responsibility to shepherd His flock. Spiritually minded Christians will not only submit, but will earnestly seek to be led by those whom God has placed in leadership. Unless all brothers and sisters submit themselves to the governing authority of the elders, the Christian community will not enjoy the unity, peace, love and truth that are to characterize the life of the church.

If the sheep wander under the shepherd's direction and protection, the shepherd will be unable to do their work effectively. All will suffer. Elders then are dependent on the people's trust and obedience for the progress, vitality, and safety of the church. Frank Tillapaugh in his book, *Unleashing the Church* said, "A good pastoral leadership is built on trust and trust is built on relationship. The greater is the relationship, the fewer the rules. Example is marriage relationship. It has no rules because it has such greater relationship. Leadership in the church should also be based on great relationships, both vertical relationship of believers to the Lord, and their horizontal relationship with one another.

#### 4. The Pastor's Role in the Church

The effective leadership of Paul in Corinth implies that Christian churches today must recognize that the pastor is the administrator of the church by virtue of his calling and training. He must administer the church as the executive head. As an administrator, he knows how to delegate responsibility to others. Delegation can increase participation and encourage a greater number of capable, dedicated men and women to participate in the leadership so that the pastor's load will be lightened.

Being the executive head of the church, the pastor appoints qualified men and women to assist him in the leadership because he knows their moral and spiritual standing in the church and community. Many Christian churches are doing this in the country today. These men or women or assistants must be qualified based on I Timothy 3:1-12. It is better to have no church officers than to have the wrong ones. If we want to have quality church members we must have quality leaders. After the pastor has appointed these men and women with the help of the deacons, they will be presented to the congregation for affirmation and acceptance.

The pastor's qualifications include the following:

1. Exhibits qualities that Scriptures demand of a spiritual leader (Joshua 1:7-9; I Timothy 3:1-7; Titus 1:7-9).

2. Shows good possibilities of effectively fulfilling the ministry description of the church.
3. Has the spiritual gifts and training to effectively communicate the Word of God, that is, the gift of teaching and preaching (Ephesians 4:11).
4. Preferably married and has a wife and children who meet the scriptural requirements of a spiritual leader's family (I Timothy 3:2-5; Titus 1:6).
5. Wholeheartedly accepts and believes without reservation the church's Statement of Faith and Statement of Purpose and is prepared and willing to faithfully teach and implement them.
6. Shows evidence of having the heart of a good shepherd while at the same time having the qualities of a good team player. He should be one who is happy to share leadership with the elders and other spiritually qualified individuals in the church and not insecure as to despotically dominate (John 21:15-17; I Peter 5:1-4).
7. He must be a man of prayer. Prayer must be the source of his spiritual strength and at the same time the secret of his success in the ministry. Like Jesus, he must always spend time in communicating with God. He must believe in the statement that a prayerful pastor is a powerful pastor and a "prayerless" pastor is a powerless pastor. He must lead his members in a

life of prayer and teach them the importance of prayer.

8. Is prepared to give himself to the pastoral ministry for a lifetime or, if not, for at least three years, but is also willing to voluntarily resign in the event of clear loss of any of the above-mentioned qualifications.

In his book, *Exercising Leadership in the Local Church*, William Girao cites some ministry description of a pastor, as follows:

A. Preaching and Teaching

1. To regularly preach and teach the Word during Sunday services.
2. To see to it that a qualified teacher-preacher takes over during the Sundays he may not be preaching.
3. To organize and implement a program for Sunday School or Christian Education and be part of its teaching staff.
4. To officiate the Lord Supper with the assistance of the Deacons or Deaconesses.
5. To baptize, dedicate children and properties to God, conduct funeral services, and solemnize marriage.

## B. Counseling and Training

1. To be reasonably available to advise, counsel, interact and pray with individual members of the church who may be genuinely in need of and are seeking such help.
2. To take every opportunity and make serious effort to be acquainted with every church member and be familiar with his/her circumstances.
3. To be sensitive to the spiritual, moral, and material needs of the membership, corporately and individually, and address such need in every way possible.
4. To constantly train a select group - particularly church elders, deacons and deaconesses – for spiritual leadership through formal or unstructured means or both, publicly or privately, and individually or corporately.

## C. Administration

1. To manage the church office, being the executive head, and properly guide its personnel.
2. To make sure that funds and properties of the church are properly accounted for, correctly used and taken care of.
3. To help prepare, reevaluate, and update with the Church Council needed guidelines governing the life of the church.



4. To arrange for the Church council to meet regularly and help fulfill their functions.
5. To preside over the proper and efficient delegation of responsibilities in the leadership.
6. To see to it that all legal requirements applicable to the church are duly complied with.

#### D. Other Duties

1. To properly care for and lead his family such that the demand of Scriptures for a spiritual leader's home is fulfilled (I Timothy 3:2-5; Titus 1:6).
2. To encourage and build the prayer life of the church, individually and corporately, through his teaching and example.
3. To encourage by teaching and example the involvement of members in evangelism, social concerns, and mission.
4. To lead the membership in healthy and serious concern, prayer for, and positive involvement with current local community and national issues.
5. To help formulate, promote, and fulfill the short- and long-term goals of the church.
6. To exercise spiritual ministry through letter-writing or articles in the church newsletter to former church

members and other friends who now may be scattered in different parts of the country or are in other lands.

7. To contribute, as there is opportunity, according to his spiritual gifts, to the growth of the whole Philippine Church or of the worldwide Church, as through Christian writing, conference speaking, or inter-church committee membership.
8. To represent or see to it that the church is represented in inter-church or national church gathering.

As a spiritual body, the pastor is the shepherd of God's flock and has spiritual authority over everyone, including those who sit in the Church Council. As an elder, the pastor is the chief executive in the church. However, he must be humble enough to practice his authority. The Corinthian Christians obey Paul not because of his authority but because of his Christ-like humility and testimony in the church.

The office of the pastor has spiritual authority and dignity. The creation of the Church Council, on the other hand, is a legal requirement that helps ensure the observance of democratic principles even in the church.

## **5. The Pastor's Wife**

The pastor's wife plays a very important role in the ministry. It is often necessary for the pastor's wife to help her husband in starting a congregation. But as the church

grows, it is best for the pastor's wife to gradually withdraw from direct church leadership.

The pastor's wife does best when she concentrates on the ministry of her home. A pastor's wife who nurtures an exemplary home, in the long term, will do more good for the church than for her to have direct involvement in church leadership. On the contrary, involvement in the church leadership leaves the pastor's wife no time or very little time for her husband and children. It is therefore, unwise for a pastor's wife to be her husband's executive secretary on top of directing the choir, leading the women's fellowship, teaching Sunday School, and worse, being in charge of the tithes and offerings every Sunday. A dominant pastor-and-wife leadership stifles the initiative and growth in leadership of other church members.

The pastor's wife is most helpful to the church when she faithfully cares for her own home and children. She is most needed in encouraging and interacting with her husband, and staying at the background. The pastor's wife is most helpful when she extends the love of the home to members of the church by inviting the lonely for meals, having chat with individuals, and providing a ready shoulder to cry on.

## **6. The Pastor's Salary**

The pastor's salary is one of the most controversial issues in our churches today. Rural and urban churches do not have a standard salary for the pastors because of

the nature of their church membership. Generally, church members in city churches or urban areas have stable jobs and businesses so that they can afford to give the pastor a higher salary compared with those in rural areas whose members depend on agriculture for livelihood or on a daily basis job.

However, the Scriptures admonish our Christian churches today that pastors must be paid adequately. Because of the scope of the work of the pastor, Paul told Timothy to make sure that he is paid adequately, on the basis of their ministries. In fact, he quoted an Old Testament law to prove his point (Deuteronomy 25:4). Then Paul added a statement from Jesus Christ, "the laborer deserves his wages" (Luke 10:7). If the pastor is faithful in feeding and leading the people then the church ought to be faithful in paying him adequately as well.

Paul wrote, "Let the elders (pastors) who rule well counted of double honor, especially those who labor in the word and doctrine. For the Scripture says, "You shall not muzzle an ox while it treads out the grain and laborer is worthy of his wages" (I Timothy 5:17-18). "Double honor" can be translated "generous pay." It is God's plan that the needs of his servants be met by their local churches. If the pastor's needs are not met it is a poor testimony of the church. God may pull out his servant and put him in a greener pasture, so the church misses the blessing of being served by a good pastor and at the same time serving the servant of God.

It is unfortunate that there are many pastors in the Philippines nowadays who are not paid adequately even if their local churches have the capacity to do so. These pastors can hardly meet their basic needs, and worse, can hardly send their children to school or hospital when sick.

William Girao suggests some principles to help the church determine how much to provide for the pastor and his family:

a. Principle of support rather than payment. Israel's financial and material support for the Levites was intended to enable them to fulfill their jobs in the temple, rather than to pay them for their services (Numbers 18:21-24). Allowances that the church gives to the pastor are to enable him to fulfill the spiritual services he is to render. Spiritual services are for free, but those who render such services should have his and his family's financial needs provided for.

b. Principle of the tithe. If all the eleven other tribes of Israel faithfully gave their tithes as God commanded, the Levites would have had a slightly above-average standard of living than the other Israelites (Numbers 18:24). The pastor ought to receive, more or less, the equivalent of the average income of those he ministers to. If he is serving in an economically-depressed area, he should at least, receive the minimum wage.

c. Principle of the dignity of spiritual leadership. The pastor is the spokesman of God and the representative of the church to the non-Christian society (Matthew 10:40; Luke 10:16). He should carry himself with

dignity before unbelievers, which he might find difficult if he is financially handicapped.

If the pastor receives significantly less than what is received by those whom he serves, he will not be able to readily participate in what his people normally do, like eating out in some respectable restaurants, due to financial constraints.

d. Principle of fairness. Not being paid for doing your job is unfair (I Corinthians 9:7-11). The teacher, for instance, does not have to pay in order to teach. Rather, he is paid for teaching. To fulfill his ministry, the pastor has to be present in various church activities and it necessitates expenses. Church camps, church outings, planning retreats or formal dinners always require extra expenses which the pastor and his family may find difficult to meet.

When attending conferences, some participants pay only the amount equal to their normal expenses at home, but the rest of the expenses including travel and other incidental spending are paid for or reimbursed by their sending organizations. This should be a reasonable provision for pastors, too.

e. The principle of submission to government. The government has specific requirements about the minimum wage, SSS and Medicare coverage, 13<sup>th</sup> month salary, vacation privilege, and separation fee. In submission to the government and as a witness to the community, the church should observe all

government requirements regarding benefits due its workers, including its pastor (Romans 13:1-7).

f. There is always a need for balance. The financial support for the pastor and other church workers should follow the Scriptural pattern of Israel's support for the Levites and the Old Testament model of tithing. Moreover, financial support for the pastor and church workers should fulfill the demands of Christian fellowship and uphold the special dignity of a spiritual office.

Dwight L. Moody, said, "An effective pastor must have a good bed, good bread, good book, and good bride." In other words, an effective worker of God is a person who has a good home, good food, good health, good humor and good honor.

## **7. The Pastor's Tenure in the Church**

In the Convention of the Philippine Baptist Churches, generally, the pastor is given only a three-year term to serve the church, subject to renewal thereafter by the two-third votes of the congregation. This practice causes many pastors to become less productive, and man-pleasers rather than God-pleasers.

Unfortunately, while janitors, office staffs and drivers are given permanent employment status, the pastors are not. Their tenure in the church is based on the term indicated on the call.

The question often asked is, "How long should a pastor remain in a local church?" The orthodox answer is, "Until the Lord calls him to another field."

C.R McBride, Professor of Rural Leadership Training in Central Baptist Theological Seminary in Kansas City, found out that there seems to be a direct relationship between the strength and size of a church, and the length of its pastorates. McBride said, "While there are few notable exception on both side, it is fair to say, the weaker the church, the shorter its pastorate; and the longer the pastorate, the stronger the church. Churches that change pastors frequently are like plants transplanted every week or so. Having little opportunity to root and grow, they shrivel up and die."

A Negro Baptist Church in Virginia, whose redeeming influence is felt among the people of a whole country, has had only three pastors in nearly 100 years of existence. A Southern Baptist Rural Church in Texas, high in its membership, attendance and mission program, lost their pastor after a term of twenty-one years. During this period they had grown from one room building to multiple buildings, including a modern parsonage. Meanwhile other churches in the area that had changed pastors with the changing seasons had remained about the same size.

Most, if not all Baptist churches, practice the congregational type of leadership. Here the power is in the congregation, and any member of the church in congregational meeting can initiate any significant action.



The final decision-making entity is in the congregation, expressed through majority votes. The pastor is an ex-officio or non-voting member in the church and serves only at the request of the congregation.

Congregationalism can be both advantageous and disadvantageous to the church. On the positive side, the congregation can participate in the programs, missions and visions of the church. Since final decision comes from the people, any failure or problems, which may arise in the future, the pastor will not be blamed alone.

There are instances when it is the pastor who strays. His heart can be full of pride, arrogance, and deceit. He can be unethical, immoral, power-conscious, lazy, and insensitive to the needs of the people. The senior pastor can be tyrant and exercise lordship rather than leadership. In cases like these, the congregation can fire the pastor out, and look for a better replacement for the welfare of all. If such pastor remains, then the church will lose its moral and spiritual example or ascendancy in the society and thus becomes a curse instead of a blessing in the eyes of the world.

The question is, "What is the role of the church to erring pastors?" Should the church redeem or condemn them? In fact, so many erring pastors have been groping in the dark and terribly depressed after they have been removed from the pastorate because nobody has cared for them, and worse, they have been condemned by their own congregation and other Christians in the community.

The Bible is clear that Jesus, being the Head of the church, came not to condemn the world but to redeem it. If the church can afford to redeem the world from its sins through the love of God and the power of the gospel, why cannot the church extend the same grace to its pastors who are willing to repent and be restored to the fellowship of the believers? How can a church truly love the world as Christ did, if it cannot love its erring pastors in the first place?

In some Baptist churches, an erring pastor is given disciplinary action by not allowing him to handle a church or preach in the pulpit for a period of time, sometimes, one year or two years or three years or more, depending on the degree of the sins he committed. If he shows remorse and true repentance of his sins, he is called to the pastorate again through the majority vote of the congregation. This action is based on the principle that our God is the God of the second chance. He always gives a person a second chance to recover from his setbacks and be productive in the ministry again. Some great men in the Bible experience the same problem. Abraham, for example was a liar. He lied to King Abimelech by saying that Sarah was his sister (Gen. 20:1). Moses was a murderer. He murdered the Egyptian and hid him in the sand (Ex. 2:12). David was immoral. He arranged the death of Uriah so he could get Bathsheba and make her one of his wives (2 Sam. 11: 26-27). In fact Paul himself was not an exception. He was the greatest persecutor of the believers. He persecuted the followers of Jesus furiously and was eager to kill them, both men and women (Acts 9:1-2). But God, in his divine grace, gave

these men second chance to repair their damaged lives and testimonies until they became great in his kingdom.

In the same way, our churches should give the erring pastors a second chance as well. However, should they commit the same sin again, they should be advised to leave the pulpit and the church will call another pastor whose life is consistent with the Scriptures. Disciplinary action is important in order to preserve the sanctity of the church of God.

On the other hand, since absolute power corrupts, the congregation can be abusive like what happened in the church of Corinth where the people expelled their elders and presbyters. For example, a good pastor who seeks to help people mature and confronts sin and problems may quickly become unpopular and be voted out of office even without biblical reasons. The Scripture does not say, however, that a good and faithful pastor can be removed from his God-given task by the whim of a majority vote because he implements what is right and proper. In voting, people do not have to give biblical reasons for their actions. They just vote. For instance, how can a member who attends church four or five times a year have a wise vote for what God wants for His church? Certainly it places the congregation and their spiritual leader at the mercy of the assembly's most incompetent, hard-headed, and rebellious members. It will inevitably frustrate the rest of the congregation, create bad feelings and thwart the church's progress.

## 8. The Congregation's Role in the Church

The congregation's role in the church is to love the pastor. The pastor deserves the unconditional love and positive regard of the church members. The price tag on pastoral leadership is very high so that it is necessary for a faithful pastor to be respected, loved, and highly honored not merely because of his qualities but because of his call, seminary training, and work which the Lord has entrusted to him. The writer of the book of Hebrews admonished the readers, "Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable to you" (Hebrews 13:17). Unfortunately, some church members have low regard but have high expectations of their pastors.

## 9. The Church's Role in the Society

For the church to grow and become effective in the society, the pastor must be missionary-minded. He understands that the church has three important instruments of mission in the world, namely:

- a. The *Kerygma*, the essential proclamation that God came among us in Jesus Christ; that he died for our sins, rose from the dead, and now is the Lord of all life. This means that the church must proclaim and teach the love of God and the saving grace of Jesus Christ so that people may willfully turn the management of their lives over to

Jesus Christ. The proclamation of the Word of God is the primary task of the church.

b. The *Koinonia* or fellowship in depth with other Christians. One comes into this experience through initial openness with other person.

We cannot say that we love God, whom we have not seen, if we do not love our brother whom we have seen (I John 4:20). History demonstrates that a team of people obedient to Christ and committed to one another in love and fellowship is much more effective than a lone crusader, however, highly publicized.

c. The *Diakonia* or service to people in the world. This means that the church as the body of Christ must enter into service to the world. The present world is characterized by confusion, insecurity, fear, hunger, rebellion, terrorism, and threat of war which make life uneasy and precarious. The church must enter into service and offer a means so that humanity can live a more satisfying life. The church must be an agent of transformation, bringer of peace, love and unity. The church must be the promoter of justice and righteousness in the Christless society. For Christ's sake the church must bring a cup of water to the thirsty, food to the hungry, clothes to the naked, medicines to the sick. The church must be willing to be identified with the struggle of the people, and at the same time, willing to listen to their agonies. The ability to listen and understand people is one of the most effective gifts of the church.

This service must be unconditional. The church must not serve people in order to convince them of spiritual truth, but rather because Christ loves them, whether they know it or not.

## **10. The Baptists Beliefs**

Unlike other Christian denominations, Baptists have no uniform beliefs because they have no central governing authority. There are major distinctive, however, that are common to all Baptist churches whether they are conservative or moderate. These include beliefs about God, the virgin birth, the sinless life, miracles, atoning death, burial, resurrection of Christ and the believers, the Trinity, the need for salvation, rapture, the Second Coming, the judgment, mission, and evangelism.

However, the Baptist distinguishing beliefs can be summarized by this acronym:

### **B - Biblical authority.**

Historically, Baptists believe that the Bible or Scripture is the sole norm of faith and practice (Mat 24:35; 1Pet 1:23-25; 2Tim 3:16-17). It means that the Bible is the only source of God's truth and the only reference for Christian conduct. This is in contrast with the Roman Catholic's belief on apostolic tradition, Pentecostal's direct revelation, and Liberal Christianity's personal philosophy. Any view that cannot be proven Scripturally is considered as human tradition and should not be elevated to or considered above the authority of the Scripture.

Biblical inerrancy is also a common belief of the Baptists. Fundamental Baptists for example, prefer the literal interpretation of the Bible while the moderate Baptists prefer to use the term “God-breathe” rather than “inerrant” to describe the inerrancy or infallibility of the Word of God. Traditionally, Baptists do not accept the Apostles Creed to be the authority of their faith and practice for it has a lesser value than the Scripture, even though they may, in some ways, agree with it.

### **A - Autonomy of the local church.**

Baptist churches are not governed or controlled by a pope, bishop, or national council, or any governing body. Their congregational stance gives autonomy to individual local church in terms of policy, polity, and doctrines (Matt. 18:15-18; 1Cor 6:1-3). The administration, leadership, and doctrine are usually decided democratically by the lay members of each individual church congregation through a majority vote. As a result, there is a tremendous diversity of leadership style, beliefs, and worship practices among Baptist churches.

In the case of the Convention of the Philippine Baptist Churches, local autonomy is interpreted as self governing, self supporting, and self administrating wherein the local church has the freedom to govern itself, freedom to look for financial resources for support, and freedom to implement its rules and regulations without the intervention of a governing body. This leadership style is good because the local church has all the freedom to

personally actualize itself, only that on the negative side, it is prone to individualism, disunity, and abuse.

However, there are some exceptions to this local form of democratic governance. A few churches that submit to the leadership of a body of elders include Reformed Baptists who are organized in a Presbyterian system and the Episcopal Baptists that have an Episcopalian system. Most large Baptist churches lean towards a strong clergy-led style, whereby the church members have little or no participation in the affairs of the church leadership. Though this does not follow the practice of congregational church governance, it is still within the bound of the principles of individual church autonomy.

Not only that, many cooperative conventions such as large national and international administrative organizations of Baptists have been formed so that individual churches can pool resources, primarily for missions, theological education, and publications. Such conventions have no direct authority over the operations of individual local churches. Local churches decide at what level they will participate in these conventions. Baptist denominations cannot directly enforce any kind of theological or practical beliefs among their constituent congregations. The denomination can choose not to accept the money or participation of congregations whose beliefs or practices are outside whatever norms the group has established. There are several Baptist groups, as well as hundreds of regional and local Baptist associations including Independent Baptist churches that exist independently but still maintain an inter-church fellowship among them.



## **P - Priesthood of all believers.**

The doctrine of "priesthood of all believers" states that every Christian has a direct access to God and the truths of the Bible, without the help of an aristocracy or hierarchy of priests. This doctrine is based on 1Pet 2:5-9, which was popularized by Martin Luther during Protestant Reformation. Every Christian is responsible for understanding the Bible and its application to his day to day life. The Baptists' position of the priesthood of all believers upholds their belief in religious liberty

## **T - Two Baptist ordinances.**

Baptists practice two ordinances, namely, believer's baptism (Matt. 28:19-20, Acts 2:41-47) and the Lord's Supper (I Cor. 11:23-32) or communion. Baptists call them ordinances because ordinance means obedience rather than sacrament which is an activity God uses to impart salvation upon the individual. Baptist theology points out that these two ordinances are just symbols and therefore cannot save a person nor washed away his original sin.

Believer's baptism is an outward or public expression of one's faith and a symbol of inward cleansing for the remission of sins. It is also a public identification of that person with Christianity and the particular local church where he belongs.

Baptists do not practice infant baptism because infants do not have the ability to express their faith in the Lord, and their parents cannot make a decision for them.

There is no specific age required for baptism but it is proper that a person should be mentally capable of knowing what is right and wrong and responsible enough in making such decision. Thus, a mentally retarded person is not required to be baptized because he may never reach this age of emotional, psychological, mental, and spiritual maturity. Apparently, Baptists insist on immersion because they believe that it was the mode of baptism Jesus received when he was baptized by John the Baptist in the river of Jordan.

On the other hand, the Lord's Supper is also considered as an ordinance by the Baptists. It is patterned after the Last Supper recorded in the Gospels in which Jesus says to his disciples "do this in remembrance of me" (Luke 22:19). Participants communally eat the bread and drink the cup that are symbolically representatives of the body and blood of Jesus. Baptists reject the views of communion such as transubstantiation and Real Presence held by other Christians. 1Corinthians 11:23-34 is usually used as an instructional phrase for the practice of The Lord's Supper.

Baptists traditionally serve the bread and cup elements to participants where they sit. The bread used in the service traditionally is unleavened, believing that it was the type of bread used at the Last Supper. Usually bread cubes, wafers or small crackers in plates are passed to the participants, though the "breaking of bread" from loaves is also acceptable. Most Baptists use grape juice for the cup, citing the fact that the Gospel passages on the last supper mention only the "fruit of the vine," never calling

it wine. The "cup" is usually served in small individual cups.

The elements of the bread and the cup are usually served by the pastor to the deacons, and by the deacons to the congregation. A deacon will serve the pastor, or if the church has multiple pastors, they will serve each other. The general practice is for the elements to be partaken by the congregation at the same moment as a symbol of unity, first the bread and then the cup respectively. The Lord's Supper may be held at any frequency selected by a church, such as weekly, monthly, quarterly, or even annually. It usually takes place during a regular worship service.

Baptist churches typically consider the believer's baptism to be a prerequisite in partaking the Lord's Supper. Some churches practice open communion for any professing Christian regardless of church membership, while others practice the close communion wherein only the members are allowed to partake.

### **I - Individual soul liberty.**

The basic concept of individual soul liberty is that, in matters of religion, each person has the liberty or freedom to choose what his conscience or soul dictates is right, and is responsible to no one but God for the decision that he made (Rom 14:5-12). He can then choose to be a Baptist or a member of another Christian denominations without the intervention of his church, government, family, or friends.

## **S - Separation of church and state.**

Baptists believe in the separation of church and state(Mat 22:15-22). This belief can be traced back to the struggle for religious freedom and separation of church and state in England, the United States, and other countries many years ago. The Baptists acknowledge that the church and the state are separate institutions established by God for separate purposes, and should be allowed to do their jobs separately. This does not mean that people have no right to influence the state through their religious beliefs, however, what they oppose is the establishment of a state religion wherein the church has the total control on the religious life of the people as in the case of the Roman Catholic Church prior to the Reformation. The church and state are two separate entities that hold each other accountable, but have different roles and functions within the nation.

## **T- Two offices.**

Baptists recognize only two Scriptural offices, namely, the office of the pastor (I Tim. 3:1-13,) and the office of the deacon (Tit. 1-2). It is believed that the office of the elder, overseer, and bishop is the same with that of the pastor.

Generally, any local Baptist church can ordain or “license” or recommend the pastor to the Ordination Council for ordination. Ordination is the first step often done shortly after a young person publicly responds to a perceived “call” to preach the gospel. Licensure gives the pastor the legal right to solemnize marriage and perform

funerals, aside from preaching the gospel in the pulpit. The pastor visits homes and hospitals to call on ill members, as well as homes of prospective members, especially those who have not yet been baptized. He also serves as the moderator during business meetings. In small churches, the pastor may be bi-vocational, work part or full time outside the church to supplement his income especially when he is married. Big churches usually have one or more full time assistant pastors, who work under the supervision of a full time senior pastor.

Historically, Baptist churches have not required the pastor of a completion of a seminary training or any other higher education prior to ordination, but that practice is now changing. Today it would be difficult for an ordained Baptist pastor to secure a position in a larger Baptist church without a degree from a Baptist seminary, aside from his bachelor's degree from an accredited college or university due to the fact that many church members nowadays are having master's and doctorate degrees.

The role of the deacon is to help the pastor in attending to the members' spiritual needs and in the administration of the communion. Today, Baptist deacons have largely become administrators or the governing body of the church. In many churches, the pastor takes on the role of spiritual leader, while a deacon serves as moderator of board meetings. Deacons are usually chosen from men who are the "the husband of but one wife and who manage his children and his household well" and other spiritual qualifications stipulated in 1Timothy 3:8-

13, and serve without pay. A common practice is for each family to be assigned a specific deacon, to be the primary point of contact whenever a need arises. Some big churches use the deacons as cell group leaders.

## **11. Conclusions/Recommendations**

Based on the previous discussions, the following conclusions and recommendations are drawn:

First, the leadership style of the apostle Paul, which is Christ-centered, love-centered, mission-centered, and dynamic was proven to be effective in dealing with the numerous problems of the Corinthian Church and at the same time to preserve its purity. Therefore, it should be applied in our Christian churches and institutions that experience the same difficulty. It cannot be denied that many Christian churches and institutions today have already lost their focus in the ministry. They become activity-oriented rather than spiritual-oriented, money-oriented rather than mission-oriented, gossip-oriented rather than goal-oriented, and above all, quantity-oriented rather than quality-oriented.

Not only, the dirty political system and leadership style of this evil world have influenced our churches and institutions. The dominant factor in getting a leadership position is no longer spirituality, integrity, and service but money and influence. Some Christian leaders have become corrupt, immoral, power-hungry, and materialistic. Soul winning which is the life blood of the church has become a thing of the past. As a result, church

split, stagnant spiritual growth, and apostasy are evident in our churches and institutions. This statement sounds like that of the prophet of doom, but it is currently happening, whether we admit it or not. Sometimes, we need the fire of Elijah, the tears of Jeremiah, the courage of Shadrach, Meshack, and Abednego, the boldness of John the Baptist, and the unquestionable commitment of the Apostle Paul in order to bring our churches and institutions back to what God want them to be – light and salt to the world and perfect bride of the Savior.

Second, the apostle Paul was very effective in bringing the gospel to the Gentile world because aside from the fact that he was empowered by the Holy Spirit, his background showed that he was spiritually, academically, and intellectually equipped. He was trained in the synagogue, the main source of learning during that time, and studied debate and Scriptures under the tutelage of the great Rabbi, Gamaliel. In other words, his knowledge in theology, philosophy, and law, plus his knowledge in sociology brought about by his exposure in the world's most famous cities like Greece and Tarsus, combined together, made him an effective ambassador of Christ in a Christless society.

In the same way, our pastors in the Convention Baptist denomination should be spiritually, doctrinally, and academically equipped, as well. Spiritually, they should be encouraged to attend spiritual-oriented seminars, both local and international, in order to strengthen their spiritual life. They should be encouraged to take master's and doctorate degrees here and abroad so

they can keep abreast with the intellectual and academic demands of this century. This can be done by challenging our Christian institutions like hospitals, schools, colleges, and universities to sponsor or provide scholarships for them.

However, those pastors who have academic qualifications already should be given a chance to run our institutions as presidents, vice presidents, deans, board of directors, managers, and the like, in order to apply their Given-given talents in leadership to our church-related institutions, which was historically founded by the American pastors and missionaries themselves. But on Sundays, they should serve the churches in their respective locality so they can continue to exercise their pastoral ministry. Roman Catholics do this, as well as the Seventh Day Adventists, and perhaps, the Iglesia ni Cristo people. The great challenge is: Why can't we? In this manner, our pastors' image in the society will be improved including their economic life. Many pastors right now are exploited by some unscrupulous people, either in church or church-related institutions, because they are intellectually and academically weak.

In the church, pastors should be the ones to take charge of the leadership as chief executive because they are the shepherds of God's flock and thus have spiritual authority over those who sit in the Council. Their authority emanates both from their calling and schooling. But they should be humble and loving enough in exercising their authority like that of the apostle Paul, or else, instead of "leading," they will be "lording" God's



flock. They should bear in mind that the pastor is a leader and not a boss in the church.

Not only, the pastors should not use the pulpit as an instrument to denounce, attack, or bulldoze their opponents. God called them in the ministry to take care of his people. Their calling is to “care” and not a “bulldoze.” They should use the pulpit to preach the message of hope, love, and reconciliation and to preach sound doctrines, for an effective pastor must be theologically sound. A pastor who does not have a good theology is like an engineer who does not know math, or a surgeon who does not know anatomy and physiology.

In a study conducted by R. J. Krejcir (2006), it showed that churches that are marked with solid Bible teaching treat each other and the outsiders with good hospitality grow. On the other hand, churches that are marked with gossip, conflict, and poor Bible teaching have dramatically decreased in number.

Moreover, churches should also make some provisions to help their pastors obtain a regular status in their pastoral jobs. Although this is not mentioned by the apostle Paul in his letters to the Corinthians, but one distinguishing mark of his leadership is that it was dynamic and not static. He always went with the time, that’s why he said that “In Rome, be a Roman,” showing that his ministry is not bound by any culture or tradition. It is always progressing. Besides, our Baptists beliefs on local autonomy and individual soul liberty give us freedom to revise our policies and programs as long as

they are for the welfare of the church of God. The voting system in electing church officers should be replaced with draw lots to make it more Biblical after the candidates have passed the spiritual criteria required by the position. This is to avoid politicking, that brings division or dissention among the believers. Church discipline should be imposed with love, and based on the principles of God's Word. Without church discipline, the church will be spoiled and will lose its integrity and purity in the eyes of the world. If these things were observed, perhaps, our young people, especially the pastors' kids, who are the hope of our nation and organization would be motivated to take the pastorate. Unless we do something, our organization will most likely suffer from leadership and pastoral crisis in the future.

Third, the concentration of Paul's mission were the big cities like Corinth, Philippi, Thessalonica, Galacia, and Ephesus, while in fact, he had all the freedom to go to small villages and places to preach the gospel. Why? It was because Paul was practical, flexible, visionary, and realistic in his calling. He knew how to dream, to plan, and to succeed in his ministry. As a fisher of men, he knew how to find and where to find fish. The big school of fish was found in the heart of the city and not in the countryside. His tent-making shop which was used as venue for evangelism may have not been that effective or may have not reached out that much number of people if it had been located in the countryside. I know of some pastors who engage in a barbershop business in order to survive. Regarding barbershop, I have observed that city barbers earn higher and have more customers compared to baranggay or village barbers because of the population of the

city. Usually, businessmen, lawyers, engineers, doctors, and other high salaried people live in the city and they are potential targets for the ministry.

Historically speaking, American Baptist missionaries planted more churches in the outskirts or far flung areas of the country rather than in the urban centers a century ago. Today, many of those churches are in dying state because of lack of attendance. Most young professionals and non professionals alike go to the cities to find a good job and a better life. Generally, no professional like to live in small towns and villages due to lack of economic, social, intellectual, and even religious opportunities which in turn results to brain drain, in terms of human and material resources.

Based, on the missionary leadership of the Apostle Paul, as well as on the demand of our changing time, there is really a great need for our Christian leaders, churches, and theological schools to change their strategy, focus, and curriculum. They should plant more churches, conduct evangelistic programs, and design a curriculum that would cater the challenges of urban centers. The great battle between evil and good, of greed, of corruption, of deceit, of immorality, of materialism, of abortion, of drug addiction, of pornography, and many others nowadays are in the city. Unless we shift the gear of our missionary vehicle, the churches will become irrelevant in the present society. What will happen to the rural churches then? Who will take good care of them? The city churches in coordination with the Christian institutions like colleges, universities, and hospitals can

train the young people in rural areas, finance their missionary work, and assist in whatever way they can, so that like the city dwellers, the rural dwellers, too, will be able to hear the gospel and be brought back to the saving grace and knowledge of God.

## Bibliography

- Baker, Glenn. *The New Testament Speaks*. New York: Harper and Row Publishers, 1969.
- Beker, J. Christian . *Paul: The Apostle*. Philadelphia: Fortress Press, 1980.
- Brown, Keith. *Mission in the Local Asian Church*. Philippines: Philippine Crusade, Inc., 1988.
- Brown, Raymond, ed. *The New Jerome Biblical Commentary*. New Jersey: Prentice Hall, Inc. 1990.
- Bruce, F.F. *Apostle of the Heart Set Free*. USA: Eerdmans Publishing Company, 1977.
- Butler, Trent, ed. *Holman Bible Dictionary*. Tennessee: Holman Bible Publishers, 1989.
- Conybeare, W.J. et al. *The Life and Epistle of the Apostle Paul*. New York: Thomas Caldwell Company, n.d.
- Deal, William. *Pictorial Introduction To The Bible*. USA: Baker Books, 1997.
- Dibelius, Martin. *Paul*. London: Longman and Green Company, 1964.
- De Haan, M. R. *Studies in I Corinthians*. Grand Rapids, Michigan: Zondervan Publishing house, 1986.
- Douglas, Alban. *God's Answers to Man's Questions*. USA: n.p., 1985.
- Drummond, Lewis. *Leading Your Church in Evangelism*. USA: Broadman Press, 1975.
- Evans, Craig. *Dictionary of New Testament Background*. USA: InterVarsity Press, 2000.
- Gardner, Joseph, ed. *Who's Who In The Bible*. New York: Reader's Digest Association, Inc. , 1994.
- Gaub, Ken. *Dreams, Plans, and Goals*. Philippines: Lighthouse Inspirational Books & Gifts, 2003.

- Getz, Gene. *Sharpening the Focus of the Church*. Chicago: Moody Press, 1974.
- Guthrie, John. *A Guide to I Corinthians*. New Testament Theology. England: Inter-Varsity Press, 1981.
- Harper Collins Atlas of the Bible*. London: Harper Collins Publisher, 1997.
- Hays, Richard. *Interpretation: A Biblical Commentary on First Corinthians*. USA: John Knox Press, 1997.
- Hinson, Glenn. "First Century Overseers." *Illustrator*, 1978 Issue.
- Hock, Ronald. *The Social Context of Paul's Ministry*. Philadelphia: Fortress Press, 1980.
- Jackson, Thomas. "Ordination In The Early Church," *Illustrator*, 1986.
- Kane, J. Herbert. *The Making of A Missionary*. Grand Rapids: Baker Book House, 1975.
- Kenedy, D. James. *Evangelism Explosion III Leadership Clinic Notebook*. Florida: Evangelism Explosion International, 1989.
- Klausner, Joseph. *From Jesus to Paul*. Boston: Beacon Press, n.d.
- Krejcir, R. J. "True Spirituality," *Francis A. Schaeffer Institute of Church Leadership Development*, 2006.
- Larson, Bruce. *Setting Men Free*. USA: Zondervan Publishing House, 1967.
- Maier, Paul. *The First Corinthians*. New York: Harper and Row Publishers, 1976.
- Marquez, Willy. *Greg Tingson: Mission and Obsession*. Philippines: Asian Christian Outreach, 1982.
- Martin, Ralph. *World Biblical Commentary on I Corinthians*. USA: Word, Incorporated, 1986.
- McBride, C. R. *The Rural Pastor: His Home and Office*. Kansas: Central Seminary Press, 1956.

- McDaniel, Geo. *The Church of the New Testament*. Tennessee: Sunday School Board of Baptist Convention, 1981.
- McGavran, Donald. *Contemporary Theologies of Mission*. Michigan: Baker Book House, 1983.
- Morris, Charles. *The Christian Leader*. Philippines: PhilBest, 1983.
- Morris, Leon. *Tyndale New Testament Commentaries*. England: Inter-Varsity Press, 1983.
- Narramore, Clyde. *This Way to Happiness*. Michigan: Zondervan Publishing House, 1984.
- Nichols, Dough. *136 Quotes and Illustrations*. Philippines: Christian Growth Ministries, 1993.
- Quimby, Chester Warren. *Paul For Everyone*. New York: Charles Scribners Sons, 1989.
- Smith, Gordon. *The City Shepherds*. Philippines: Christ for Greater Manila, 1988.
- Strauch, Alexander. *Biblical Eldership*. Philippines: Christ for Greater Manila, 1988.
- Tenney, Merril et al. *The Zondervan Pictorial Encyclopedia of the Bible*.
- Tillapaugh, Frank. *Unleashing The Church*. USA: Regal Book, 1977.
- Wagner, Peter. *Leading Your Church to Growth*. Philippines: OMF Literature, Inc., 1991.
- Wenham, G. J. et al, eds. *New Bible Dictionary*. UK: InterVarsity Press, 1994.
- Wiersbe, Warren. *Be Faithful*. USA: Victor Books, 1983.
- Wisdom Booklet*. Illinois: Advance Training Institute of America, 1989.

<http://www.abrock.com/Greece-Turkey/Corinth.html>.  
<http://www.baptistbeliefs.com>

## About the Author

Rev. Dr. Romeo L. Lorenzo is a holder of the following degrees: Doctor of Education, West Visayas State University; Master of Divinity, Central Philippine University; Master of Arts in Teaching (CAR), Colegio de la Purisima Concepcion; AB Socio-Anthropology, Xavier University; Two-Year Theological Course-Graduate Equivalent, London Theological Seminary; and Certificate in English Language, Twin Towers English College- London.

He completed his master's degree as a full-academic-scholar of Dr. Pete Obregon of Columbus, Ohio, USA, and his two-year theological course in London as scholar of Dr. Martin Lloyd Jones.

His was former volunteer Chaplain, Iloilo Mission Hospital; Associate Pastor, Tabuc Suba Baptist Church; Associate Minister, Bacolod Evangelical Church; Senior Pastor, Capiz Evangelical Church; and, guest preacher, Baptist Center Church, Central Philippine University, and Community Christian Church, all in Iloilo City.

In England, he preached in different British churches and at the same time was exposed to the world's renowned universities like Cambridge University, Leicester University, Sheffield Hallam University, Middlesex University, and London City University.

As to his academic involvement, Dr. Lorenzo was the Chairman of the Social Science Department, University of Iloilo; part-time professor, Central Philippine University; professor, Philippine Christian University (Iloilo Extension); professor, International Academy of Management and Economics (Bacolod Extension); professor, Sultan Kudarat Polytechnic State University (Bacolod Extension); Guimaras State College; and Panel member for thesis writing, West Visayas State University. He was sent to Bangkok, Thailand to lecture on Teaching Strategies in cooperation with the Teachers Council of Thailand. Presently, he is the guidance counselor and a professor of Filamer Christian University, and a member of the pastoral staff of Age of Grace Christian Fellowship, in Roxas City.

He is married to Dr. Lorna Lorenzo, the business manager of Filamer Christian University, with whom he has two godly children, Lorna Cynthia and Christian Louis, who are both nurses.