Early Church Leadership for the Modern Church: Incorporating and Applying Jesus Christ's Sacrifice to Church Leadership

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Early Church Leadership for the Modern Church:
Incorporating and Applying Jesus Christ’s Sacrifice to Church Leadership

Duk Kun Kim

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ABSTRACT

Duk Kun Kim

Incorporating and Applying Christ’s Sacrifice to Church Leadership

Jesus Christ’s sacrifice was the essential power behind the leadership of the early church. Church leadership was built on the sacrifice of Christ’s blood and exerted its influence, and the church community expanded by participating in Christ’s sacrifice. Today Christ’s sacrifice is sometimes only formally conveyed, which, as the Apostle Paul said, can be a dangerous signal in the ministry field (1 Cor 2.2; Phil 3.18). Christian leaders need to reflect their ministry and church leadership on the basis of Christ’s sacrifice and apply the key points that Christ’s sacrifice conveys to church leadership.

Jesus is at the center of church leadership, and Christ’s sacrifice has served as a bridge between Jesus and our lives. Christ died and ascended to heaven after his resurrection, and Christ’s sacrifice and meaning were conveyed through the early church and served as a conduit to make the people of the kingdom of God. The blood and sacrifice of Christ, who founded the early church, were continuously delivered through the sacrament and the proclamations of the Word, and early Christians participated in evangelism ministry as they themselves became sacrifices. Thus, Christ’s sacrifice was the process of God’s ministry to build churches, and at the same time, it was the essential power that led the early church to life.

This paper examines the concepts of how Christ’s sacrifice influenced the early church and categorizes the types of early church leadership into five categories. It also applies early church leadership to modern church leadership and presents prospects. After the apostles, early church leadership and the sacrificial ministry of the leaders influenced the church along with the works of the Holy Spirit and the blood of Christ’s sacrifice. Just as the resurrection of Christ cannot be established without Christ’s cross, church leadership cannot exist without the blood of Christ’s sacrifice. Through this article, I look forward to strengthening the essential parts of church leadership by reflecting the meaning of the blood of Christ’s sacrifice. In addition, while pursuing the restoration of early church leadership, I expect that mature growth will occur within the actual work of the Holy Spirit.
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For the Degree
Of
Doctor of Ministry

By

Duk Kun Kim,
M.T.S., Perkins School of Theology, SMU 2018

Dallas, Texas
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Introduction

“Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God[2] that he obtained with the blood of his own Son” (Acts 20.28)

The church was built at the costly sacrifice[hilasmos] of Christ, and church leadership based on Christ’s blood power has influenced church history. In a Christian view, sacrifice means the cross of Christ, and in general, sacrifice can be interpreted as a dedication to someone and a giving of oneself. Above all, just as Jesus established the church at the expense of his own blood (Acts 20.28), Christians and the identity of the church should be built on Christ’s cross. Christ’s sacrifice can make the church healthy through Christian leadership, just as we grow and influence through the visible and invisible sacrifices of our parents or someone else. Nevertheless, sometimes Christ’s sacrifice in church leadership is only recognized as a formal concept and is conveyed only as a means of leading the church.

The Britannica Dictionary defines the meaning of sacrifice on the basis of religious consciousness as an object that is provided to God to restore or establish good relationships with a man in accordance with divine order.¹ Thus, a sacrifice was a process to “make something sacred”, and the work of sanctifying was made by offering sacrifices to God. To sum this up, sacrifice in the Christian view can be understood as a process of giving in the presence of God and being divinely changed and renewed in the relationship with God. In fact, Christ said that the blood of his sacrifice was the blood of the covenant to forgive sin (Mt 26.28), and Christ’s blood as a means of grace that sanctified and saved us in our relationship with God. Based on this

¹ The New Encyclopaedia Britannica in 30 Volumes (William Benton Publishing, 1943-1973), 128. The term sacrifice derives from the Latin sacrificium, which is a combination of the word sacer, meaning something set apart from the secular or profane for the use of supernatural powers, and facere, meaning “To make”.
definition and the blood of Christ’s sacrifice, this essay will discuss the direction for the
development of church leadership.

Above all, Christ’s sacrifice in Christian theology has influenced not only doctrinal and
practical areas but also various aspects of church leadership. Christ’s sacrifice was also the
ministry of Christ, which transcended hierarchies and races, and represented Christ’s grace
without discrimination. The sacrifice of Christ and Jesus’ cross meant an identity of faith to be a
Christian. Thus, the sacrifice of Christ was the most essential purpose of their faith and signified
a true direction. 2 For this reason, early church Christians were willing to give their lives before
Christ after experiencing the sacrifice of Christ’s cross. Not only the apostolic group, which
devoted their last lives to martyrdom, but also bishops such as Polycarp participated in Christ’s
sacrifice, and the process of Christ’s sacrifice could eventually continue to influence church
leadership. 3

Early church leadership helped to establish more systematic concepts of theological meanings
based on Christ’s sacrifice. Through this process, it was possible to influence evangelism to be
more effective. For example, Paul more systematically delivered the meaning of atonement from
the sacrifice of Christ’s blood to the early church, and this process also gave great influences in
church history. 4 Paul’s attempt was a very important process of more theological systematization
and establishment of the concepts in which Peter and other leaders delivered the cross of Christ.
In the end, these analytical and hermeneutical concepts could serve as theological steppingstones
for church leadership. In addition, Paul developed a message of atonement and peace for the

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2 Gal 2.20. Paul repeatedly applied the cross to his calling. In Peter’s sermon in Acts 2, Peter asked for a response to
the belief, confession, and call on the cross of Christ he experienced.
York: Penguin Books Press, 1968), 130. cf. Polycarp was a bishop of the Smyrna Church and was one of the most
martyred figures among the early Christians.
4 Rom 3.25; 5.9; 1 Cor 10.16-18; 11.20-29; Acts 2.30-45:4. Paul’s theology of atonement and Christ’s sacrifice is
carried in more detail than that of Peter’s sermon on Christ’s blood.
Gentiles based on the “reconciliation” contained in the meaning of Christ’s sacrifice (Rom 3.24-26). Through Paul’s epistles, reconciliation by Christ was delivered and these could be important material of church leadership (Rom 6.5). In this period of change, the early church exerted the influence of church leadership, setting theological interpretations and standards.

Unlike the early church, however, the meaning of Christ’s sacrifice and atonement in today’s local churches and Christian situations has sometimes been conveyed as a means to just maintain the church. Especially in areas where Christianity is in decline, Christ’s sacrifice was often vaguely conveyed, and the essence of Christianity was formed or entrenched like an accessory to the church. This phenomenon was a characteristic that became clearer as secularized Christianity progressed, and it was also highlighted as a stream in modern Christianity. These views indicate that the blood of Christ’s sacrifice can lose its essential meaning or lose power in cultural and diverse circumstances. In addition, Christianity in this form is easy for formal Christians to appear and can further create compromised Christians. After all, church leadership, formed in a mixture, can be seen as a church leadership that is far from the essence of the early church (Table 1).

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5 <content.pdf (logoscdn.com), ‘Way Maker’ top 2020 worship song, The Life of Belief, 2020> According to “the life of belief, 66,000 American Christian sermons were analyzed in 2020, and topics of peace, hope, fear, and church were frequently mentioned, but Christ’s blood, sacrifice, and suffering were rarely mentioned. The theme of peace and hope is an important topic, but we can get a glimpse of the present state of Christianity where Christ, sacrifice, and blood are conveyed formally.
In the end, modern church leadership should be able to restore essential parts, such as early church leadership, and demonstrate leadership based on Christ’s sacrifice. Early church leadership was influential based on the meaning of Christ’s blood and sacrifice. For instance, *the Epistle of Ignatius to the Philadelphians* showed parts of greetings referring to the blood of Jesus and that routinely conveyed the meaning of Christ’s cross.\(^6\) In modern churches today, it seems unfamiliar to greet each other and encourage the church community by referring to “the blood of Christ.” However, in the letters delivered to the early church, there were frequent encouraging, healing, and challenging expressions based on Christ’s blood, death, and resurrection.\(^7\) These aspects indicated that the leadership of the early church formed and influenced the church based on Christ’s blood and sacrifice.

The sacrifice of Christ influenced medieval mysticism and the Reformation, not just the early church. From the apostles to Augustine, a ministry based on the sacrifice of Christ’s blood continued,\(^8\) and these parts appeared and were emphasized in church history even after the early church. Most of all, many mystics in the Middle Ages were influenced by the sacrifice of Christ’s blood and had a great influence on church leadership. For example, Hildegard of Bingen repeatedly revealed the spiritual influence of the vision of Christ’s blood and sacrifice.\(^9\) In addition, Catherine of Siena was also influenced by Christ’s blood and appeared to convey the noble meanings of Christ’s blood in various ways.\(^10\) These experiences were based on biblical concepts and eventually revealed that medieval mysticism exercised church leadership based on Christ’s blood and spirituality by words. On this basis, Christians can reflect Christian heritage,

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\(^6\) Ignatius, *The Epistle to the Philadelphians*, in *Early Christian Writings*, 93.
\(^7\) Ibid., 95.
be examined for spirituality and direction of church leadership, and learn the significance of church leadership based on Christ’s sacrifice (Table 2).

Most of all, early church leadership also gave a great influence on Reformational leadership. Martin Luther, for example, wanted to reform the church around the blood of Christ’s sacrifice and restore the essence of the early church. Luther stressed that Christ’s blood should be experienced through personal faith in grace, and he asserted faith in God’s Word and challenged the original restoration of the Bible. John and Charles Wesley, who restored the spirit of the early church and devoted to evangelism, also repeatedly emphasized the blood of Christ and exercised church leadership. John Wesley stressed that Christ’s blood was given by Jesus to substitute for our sins, and Charles and John Wesley interpreted Christ’s blood by comparing it to our own Passover. Based on the Bible, they regarded Christ’s sacrifice as a true Passover, and challenged anyone who sought eternal life and substitution to wait for Christ’s sacrifice and participate in the sacrifice and be given to God. To sum this up, the leadership of the Reformation was ultimately church leadership that established God’s people through the blood of Christ and sought a true restoration to the early church.

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12 Ibid., 280.
13 John Wesley and Charles Wesley, Hymns on the Lord’s Suppers (London: J. Kershaw, 1825), 5.
14 Ibid., 12.
15 Ibid., 27, 32.
Thus, church leadership focused on fostering new Christians and training them as disciples, and thus promoting evangelism and expanding the kingdom of God. To carry this out, Christ’s blood has been a source of atonement for God’s people. Most of all, salvation by faith through God’s grace in this process was the fruit of Christ’s blood and sacrifice (Eph 2.7-9). The cross of Christ was also a sign and a process made to achieve sacrifice, and it continued to be a means of salvation (Gal 6.17). Eventually, in Christian history, the gospel of Christ expanded by proclaiming the blood of Christ, the Word, and Christ’s atonement spread through the blood of Christ, the sign of the gospel. The process of church leadership was also the process of delivering Christ’s blood and sacrifice, and the church was able to fulfill the mission of church leadership while delivering the salvation of the cross and resurrection.

To sum this up, the early church was a church leadership that established God’s people through the blood of Christ and participated in the work of salvation through atonement. We can also see that early church leaders experienced the resurrection in the works of God, and through this process, they preached Christ and established God’s people. Based on this understanding, I would like to classify the leadership of the early church as incarnational leadership, inspirational leadership, servant Leadership, preventive Leadership, and transformational leadership (Table 3). Through these five kinds of leadership, I would like to renew the direction of church leadership and provide ways to develop modern church leadership based on Christ’s sacrifice.
**Process of Early Church Leadership (Table 3)**

> “But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.” *(Rom 5.8-9)*

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> “Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.” *(1 Pt 2.10)*
1. Prolegomena and Christ’s Sacrifice

“He entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption” (Heb 9.12)

Before applying Jesus’ sacrifice and blood to church leadership, we need to understand in multifaceted ways how this concept played a significant role in the early church and church history. The representative meaning of Jesus’ sacrifice was in atonement, which was conveyed through church leadership to give salvation. Above all, Christ’s atonement has provided the eternal atonement, which implies Christian concepts beyond social meaning. The early church also began to interpret and understand the salvation ministry of the Messiah Christ through the cross, and Paul also began to develop his leadership while preaching the gospel of the cross (Rom 3.24; 5.9). Ultimately, this atonement of Christ could play a key role in church leadership while serving as a channel for reconciliation between God and man (Rom 3.25; 5.10).

Most of all, Jesus’ sacrifice has influenced Christian history through mystical and revelatory elements. The early church also experienced the power of life in the blood of Christ, a revelation, and joined works of salvation given by proclaiming Christ’s blood. This church leadership was based on God’s attributes and ministry, which enabled evangelical ministry to be developed. Thus, the evangelical ministry of Christians, who obtained atonement, was theological, revelatory, and soteriological. Furthermore, the fact that early Christianity conveyed the kingdom of God centering on the sacrifice of Christ could become the foundation for conveying evangelical ministry through church leadership. Based on these concepts, the first chapter will navigate the conceptual and historical aspects of Christ’s sacrifice and the blood of Christ.
1) Understanding of Theological Concepts

“So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.” (Heb 9.28)

The Process of Christ’s Sacrifice and Theological Concepts (Table 4)

Early Christians interpreted the sacrifice of the Messiah and the atonement of Christ together and developed this understanding. The apostles and disciples’ interpretation of Christ became resources for church leadership, and Christ’s redemption worked as a central point for evangelical ministry. Above all, the apostolic group who experienced Jesus’ death began to apply the Old Testament meanings of atonement and salvation through the cross together to church leadership (Acts 5.30; Gal 1.4; 1 Tim 2.6). In addition, early church leaders also conveyed the meaning of Christ’s sacrifice from Jewish Christians to the Gentiles without discrimination, a part that was hard to understand from a general social perspective.¹⁶

¹⁶ Martin Hengel, Crucifixion (Philadelphia: Fortress Press, 1977), 10. Martin described that a crucified messiah, son of God or God must have seemed a contradiction in terms to anyone, Jew, Greek, Roman or barbarian, asked to believe such a claim, and it will certainly have been thought offensive and foolish, cf. 1 Cor 1.18-21.
Nevertheless, Christ’s sacrifice was the providence of God’s salvation to restore those whose image of God had been distorted, and it was an essential process for those who were lost because of unbelief to become reconciled with God (Table 4). For this restoration, the blood of Christ’s sacrifice worked as the central point for reconciliation and salvation ministry of the Messiah Christ.

The characteristics of Messiah Christ as a reconciler have a different meaning than the heroes in ancient Greek history and mythology. Martin Hengel explained the atonement of Christ, referring to the background of the early Greek era. Hengel argued that Jesus’ death should be understood separately from the deaths of heroes in the ancient world. Hengel also noted that Jesus’ death should be distinguished from the sacrifice of offerings used in ancient to sight the communal good or to appease the wrath of the gods. Above all, Hengel emphasized that Christ’s death was most different in that it was a substitute death for all mankind. Thus, Christ’s sacrifice is distinguished from ordinary death in that it has made a work of reconciliation that mediates between God and man and saves all mankind from sins. Christ’s substitution is also different from the general myth in that it saves humans who have been distorted by sin and leads them to the kingdom of God. Mythology is a literary genre that reflects the worldview of ancient society, but Christ’s atonement has been the foundation for reconciliation and salvation between God and man from ancient society to today.

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18 Ibid., 19, 20, 23. Hengel referred to an ancient story depicting the sacrifice of one’s daughter to calm Poseidon’s anger, and instead claimed that there were always clear cultural features in atonement for death, referring to the literary style of death. Through this concept, Hengel pointed out that death and sacrifice are common in ancient Greek literature.
19 Ibid., 28, 29. Hengel mentioned Apollo, for example, that every year a criminal was thrown into the sea as a sacrifice, and claimed that Christ’s death in the Roman era was friendly to those educated at the time.
Christ’s reconciling ministry has been Christ’s own ministry to save the world, and the leadership of the early church performed this ministry. From a Christian point of view, reconciliation through Christ’s sacrifice has been influential as a key for the salvation ministry of the Triune God. In this regard, Paul insisted on God’s work of salvation, emphasizing that Christ Jesus, a mediator between God and man, gave himself as a ransom for all (1 Tim 2.5-6).

Augustine also claimed the Triune God as a mediator and stressed that Christ’s sacrifice reconciles God and man.20 Furthermore, the early church leaders, including Augustine, maintained that Jesus, the mediator, was inseparable from God, and represented God’s characteristics while understanding Christ as the eternal God.21 Ultimately, through this understanding, we can see that the salvation ministry of Messiah Christ was work for eternal reconciliation. In addition, we can understand that Christ’s reconciliation ministry in church leadership has been exercised as the reconciling leadership of the Triune God.

The writer of Proverbs implicitly conveys the Messiah, emphasizing that the Lord of Creation made the world out of wisdom and love.22 This understanding foreshadows the sacrificial creation of Christ the Messiah and presented that the ministry of Christ’s reconciliation has been revealed in God’s providence. Hebrews also noted that Christ the Reconciler has worked together forever with God so that he cannot be separated from God.23 Athanasius also stated Jesus as the Savior and the Word, emphasizing that Christ’s reconciliation and creative ministry

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21 Irenaeus of Lyons, *Against Heresies*, book 4, Ch. 1, 2. Irenaeus emphasizes Christ’s essence, describing that the Lord is not man-made but the divine God, the one God from whom is the beginning of all creatures and beings. cf. Augustine, *The Trinity*, 116-119.
22 Prv 8.22-37. Chapter 8 of Proverbs presents the beginning and ministry of Messiah Christ, and depicts Messiah who has been in history since before creation (8.22-23). This Messiah is the Messiah who has been with God since eternity (8.24-27) and Messiah Jesus is the Creator and God of Order (8.26-29). Jesus is also described as the son of God, the God of love, and Jesus himself, who serves as a worker of atonement (8.30-37).
23 Heb 4.14; Gen 1.1-2.3; Prv 8.22.
were the ministries of God the Father.\textsuperscript{24} Through these arguments, we can see that Christ has worked as a mediator since before creation and has been involved in creation with the Father God.\textsuperscript{25} Eventually, we can understand that church leadership is leadership that seeks eternal reconciliation with God while at the same time recovering human beings lost by sin through Christ.

Above all, Christ’s reconciliation ministry was delivered through church leadership, based on Christ’s sacrifice. Christ’s reconciliation ministry has resulted in forgiveness and freedom from sin;\textsuperscript{26} healing and restoration for those who have been lost and wounded; and redemption from the inevitable death of human existence. In the sense of reconciliation, we can interpret atonement as an action, result, or process that binds God and man together. Oliver Crisp also argued that the doctrine of atonement is not treated as significantly as the Trinity,\textsuperscript{27} but that the reconciliation ministry conveyed by atonement allows us to reconcile with God in various ways.\textsuperscript{28} As Crisp asserted, reconciliation based on the characteristic of God’s love could be delivered in history through Christ’s sacrifice. Thus, Christ’s sacrifice has connected the kingdom of God and the world through reconciliation ministry, and church leadership has also been influenced through reconciliation ministry. Consequently, we can understand that church leadership is leadership that supports reconciliation ministry by focusing on Christ’s sacrifice.

The early church exercised its leadership by proclaiming the word about atonement in order to achieve reconciliation through Christ’s sacrifice. The Messiah in the Old Testament was

\textsuperscript{25} Gn 1; Jn 5.17; Rom 5.11.
\textsuperscript{26} Gn 3.21. God serves as a worker of reconciliation through grace and atonement to man in the reality of sin. cf. Lk 4.
\textsuperscript{27} Oliver Crisp, \textit{Approaching the Atonement: The Reconciling Work of Christ} (IVP Academic, 2020), 14.
\textsuperscript{28} Ibid., 17.
recognized as God who was revered and sacrificed, and this knowledge of God gradually began to be transmitted at home. Most of all, the faith community taught the meaning of atonement for man in the reality of sin, and leadership for the faith community was also demonstrated in the reality of sin. Furthermore, the atoning reconciliation ministry was constantly emphasized to remember and teach based on the word of God from home. After all, we can understand that church leadership is to actively convey reconciliation ministry, remembering the sacrifice of Jesus. Even when today’s churches deliver the ministry of the atonement, these theological perspectives are linked together, and the sacrificial work of reconciliation of Christ plays a key role in the center.

Christ’s sacrifice of the cross in church leadership played a role in renewing the temple-centered sacrifice (1 Jn 2.2). In addition, the sacrificial ministry through the Lamb, which was also linked to the cross of Christ, extended through the ministry of church leadership. Since the Babylonian exile, when Israel’s temple was destroyed, the sacrifices offered in the temple have been delivered through the word, and this change meant a very large paradigm shift. Afterward, the sacrifice of Christ in the New Testament era served as an important turning point as well as an endpoint. Christ informed that the prophets who had foretold the meaning of the sacrifice of

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29 Gn 4.26; 13.4; 21.33; 35.1-8. People began to call God’s name, building an altar and starting sacrifices. Abraham called God as eternal God, and Jacob went to God who atoned for his sins by offering sacrifices in response to God’s words.
30 Gn 18.19. The reason God chose Abraham was to fulfill his covenant. cf. Dt 6.7. The faith community did not miss a ministry that taught their children the word of God to remember.
31 Gn 46.1; Jn 8.56-58. In the Christian view, God, who is sacrificed in the text, means the Messiah Christ.
32 Ex 12.24-7. Passover was God’s work for salvation, a ceremony that should be taught and remembered forever. cf. Lv 1.4-5. The Bible says atonement for burnt offerings and brings the blood of burnt offerings for this purpose.
33 Gn 8.21; 9.16; Dt 6.1-11 God wanted to remember God’s works and to remind God of the salvation of man. cf. Mal 4.4 God ordered us to remember Moses’ Law.
34 Ex 12.21. Jesus the lamb of God is the Messiah who came to Israel who was oppressed in Egypt, and the blood of the Lamb who was sacrificed on Passover presented the blood of Jesus Christ. cf. Jn 1.29
35 Is 56.6-7. God spoke to the Gentiles and spoke of their sacrifices and restoration of worship, which foretold the true recovery of the Church. cf. Is 60.1-3; 6.22-24. When Israel was unable to worship in the temple due to its captives, they taught by worshiping God, atonement, and hope in suffering.
Messiah had been pointing to Christ Himself. Now the salvation of mankind through Christ’s sacrifice could be continued through church leadership ministry following Jesus’s word. Thus, church ministry faced a new period of transformation and transition through Christ’s sacrifice, and church leadership was able to give continuous influence while establishing the meaning of reconciliation, atonement, and salvation on the cross.

After all, the work of sacrifice and atonement based on Christ’s attributes played a key role in the work of evangelism. Just as the writer of Proverbs indirectly expressed that Messiah Christ was sent to this earth to do the work of atonement, so from a Christian point of view, Christ the Messiah was sent us as a mediator from the beginning to work like High Priest (Heb 4.14; 8.1). In addition, the incarnation of Jesus was a process of carrying out the prophetic ministry and atonement, and Christ revealed himself to be more real and revelatory to accomplish this process. Furthermore, the work of reconciliation performed by the Christ of Wisdom revealed the attributes of a righteous God because of all the right things done by Jesus the Messiah (Mt 11.19). This understanding of God provided early Christians a reason to carry out evangelism based on the word. Eventually, we can understand that Christ, who is at the center of church leadership, exerted his influence from the beginning as the Messiah and the Reconciler of the world. Furthermore, we can see that church leadership is leadership that conveys the atoning

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36 Lk 24.25-26 Jesus revealed Christ’s suffering and sacrifice through the prophecy of all the prophets.
37 Rom 3.22-29 Church leadership began to convey more actively and specifically the meaning of righteousness and redemption within Christ, which is reflected by Christ’s blood and grace.
38 Ex 29.19; 40.13 Hebrew “anointer” is reminiscent of Christ as the High Priest and the process of pouring out oil and ordination/appointment. Messiah Christ, who sacrificed himself for creation, appeared as a high priest and began to reveal the grace and work of Messiah’s salvation. Proverbs expressed this in relation to the work of creation, the expression of Messiah, and wisdom. Proverbs also delivered the Messiah of Jesus, who had been with him before creation, and the “send” to this land. cf. Pro 8.22 Proverbs expressed the Messiah Christ’s “anointing” and represented Jesus, the High Priest forever and reconciled visibly and indirectly.
39 Is 53.4-10. The suffering of Christ was to be offered as a sacrificial offering which meant that God was pleased. God put the Messiah Christ in charge of all our sins.
40 Acts 5.30-31; 5.41-42. The early church leaders were confident in teaching the work of Christ’s sinfulness and repentance, and in the midst of humiliation, they served the ministry of evangelism with joy.
work and the attributes of Christ who will come again and the attributes of God.

Here we need to ask one question. The question is, how does God forgive sin and give hope through atonement? This is a question that goes beyond doubts about the atoning Christ and the limits of punitive salvation. It is also a question that focuses on the hope of the expiatory sacrifice of God, presupposing Jesus as the righteous God who forgives or judges sins at the same time. Khaled Anatolios also asked questions from various perspectives toward church leadership, discussing the victory and salvation through the death of Christ.41 Through these concepts, Christians need to focus on the point that the ministry of atonement was the purpose of Christ’s sacrificial ministry and that the cross of Christ was a sign for true hope. Furthermore, the cross of Jesus should be interpreted as a sign that saves lives through the blood of Jesus, and God’s grace and love in the reality of suffering. Consequently, even when Christians today exercise church leadership, they should convey the hope of Christ’s cross and the victory of God’s salvation together.

Throughout history, atonement has provided the gospel of forgiveness, and church leadership has proclaimed hope to mankind by conveying this meaning. Anselm of Canterbury interpreted that the atonement was reserved for the event of the cross,42 which indicates that the work of atonement was related to the sacrifice of the cross from the beginning in God’s economy.43 Ultimately, the atonement made through the cross was God’s economy to forgive mankind, and the words of gospel and reconciliation could be delivered through the atoning grace of Christ.

From a general point of view, some sins are often seen as easy to forgive, and conversely, some

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41 Khaled Anatolios, Deification Through the Cross: An Eastern Christian Theology of Salvation (Michigan: WM. B. Eerdmans Publishing, 2020) 5, 6, 8-11. Anatolios not only discussed the ministry of Christ, but also interpreted various models of God to achieve salvation.
42 Oliver Crisp, Approaching the Atonement, 18. Recitation.
43 Ibid., 18. Athanasius and Irenaeus of Alexandria also observed that the atonement of Christ was essential and integral to the life and ministry of Christ. recitation.
sins can be difficult to forgive even when punished. Furthermore, some sins may be limited in their ability to be forgiven and to receive adequate compensation.\textsuperscript{44} After all, Christians need to recognize that the atonement of Christ is distinct from the general atonement,\textsuperscript{45} and that atonement through the cross is God’s own transcendent work of salvation.

Church leadership has been influential in proclaiming the meaning, value, and reality of the atonement of Christ. Christ’s atonement for humanity’s sins was atonement in the sense of presenting and delivering salvation through faith in Jesus (1 Tm 2.6; Gal 1.4). In this way, Christ’s sacrifice has influenced works as salvation from reality, which inevitably leads to death due to the sins of mankind, and as salvation, which means a complete recovery in the future. In addition, since Christ’s sacrifice was the atonement in the eternal process of achieving God’s reconciliation, the value of this eternal atonement cannot be measured. Church leadership is ultimately the most costly influence to deliver the eternal salvation contained in Christ’s atonement, liberating mankind from sin and connecting them to the kingdom of God.

Even today, church leadership needs to help restore the lost image of God through reconciliation ministry. Church leadership should also proclaim the work of atonement and salvation accomplished by Christ himself and seek the essential restoration of human existence. Most of all, church leadership proclaims the sacrifice of Christ’s blood and assists in the restoration of man to the essential image of Christ. Even today, Christ’s work of sacrifice and reconciliation has great value because it forgives sins and restores the distorted human image. Ultimately, in order to exercise church leadership, Christians need to focus on the gospel of

\textsuperscript{44} Dt 19.21. The Old Testament was an alternative to atonement in the universal sense, and Christ sublimated it into the law of love. In addition, Jesus declared forgiveness, salvation, recovery, and grace. cf. Mk 12.31.

\textsuperscript{45} Atonement consists of three English words: at, one, and ment. “at” represents time and location, “one” is used as a person or person, and “ment” is a process of action or outcome. From this, we can see that atonement refers to something that takes actual action toward a human being or something in time.
forgiveness and restoration through the blood of Christ. Even today, church leadership guides the fruit of the eternal work of reconciliation, and Christian leaders should participate in the leadership of conveying atonement through the blood of Jesus.

2) Biblical Understanding and Trend

“For the life of the flesh is in the blood; and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement.” Lv 17.11

<table>
<thead>
<tr>
<th>Christ’s Sacrifice and Biblical Understanding of Time (Table 5)</th>
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</thead>
<tbody>
<tr>
<td>Time</td>
</tr>
<tr>
<td>Ministry, Creation Work</td>
</tr>
<tr>
<td>Trinity, God/Messiah</td>
</tr>
</tbody>
</table>

The biblical view of Christ’s sacrifice is connected to various backgrounds about God’s creation and salvation. The Pentateuch taught about God himself through the law of the word and delivered God’s message to save the faith community and individuals (Ex 1-2). Among them, Genesis testified that Yahweh God independently worked and rested for creation, revealing God who leads and forms a community of faith. In this regard, from a Christian point of view, Yahweh and the Triune God are taught together, and Christians understand that the work of creation and the leadership of salvation has been accomplished together through the Triune God. Jesus also said that He has existed as one with Yahweh from before the beginning (Jn 10.22-30;

46 Prv 8; Col 1; Gn 1-2, cf. 12.8 The Son of Man worked as the master of the Sabbath. cf. Ex 3.14. God said Himself as Yahweh (who exists himself), and Jesus also said that Jesus and God are one.
and emphasized that Christ himself is the center for understanding all scriptures (Jn 5.39).

Today’s Christianity is responsible for delivering both God’s salvation with Christ’s sacrifice, focusing on Christ who revealed himself in creation. Christ created the world with a heart of service, and Christ’s ministry was to deliver the message of reconciliation to the world from the beginning. In this way, Christ’s ministry was not only the overall process of salvation but also the subjective ministry of Christ and the Triune God (Jn 5.17). Proverbs also said that the Messiah was called as a master worker, and from the beginning, the Messiah was commissioned to serve and rule the world. Thus, church leadership has also been exerted by participating in the work of salvation through the power of Christ, who is the Triune God. Today, Christians need to understand that church leadership is a process of ministry commissioned by Christ, and at the same time, a leadership that conveys the sacrifice of Christ and God’s salvation.

The book of Exodus described the process of saving God’s people who have fallen victim through the blood of sheep. It also focused on the continuous teaching of the people of God through the Ten Commandments, while delivering the process of holy sacrifices through Passover. John Collins argued that the Passover was regarded as a family festival for early Israel, and emphasized the general meaning in the Passover.

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47 Jn 17.1; 8.44; 8.55-58. Jesus said that he is God and God sent him. Jesus mentioned that Abraham rejoiced at the thought of seeing Jesus’ day; Abraham saw it and was glad.
48 Prv 8.22-37. Messiah Christ was authorized to serve and rule the world. cf. Gn 2; Mt 28.18; Jn 8.26.
49 Mt 28.18. Jesus said that Jesus himself has all the power of heaven and earth. He said that he sends his disciples to the world just as his Father sent him to the world.
50 Ex 3.7-8. God saw and heard the suffering of the people, and God said that God would deliver and save them.
51 Ex 3.9; 3.12; 3.18; 19-20; Dt 6. In the text, God emphasized repeatedly teaching the work of sacrifice.
52 John J. Collins, Introduction to the Hebrew Bible (Minneapolis: Fortress Press, 2014), 118. Collins described that YHWH, we are told, “passed over” the Houses where the Passover was being celebrated, and that were marked by blood on the doorposts and lintels, when he was smiting the firstborn of the Egyptians. cf. Ex 12.23. The Hebrew verb pasach, translated as “passed over,” has the same consonants as the name of the festival.
53 Ibid., 118. cf. Ex 12.14. The Passover was taught to be remembered for generations and emphasized to teach and keep. cf. Dt 4.9-10; 6.3-9.
Exodus, we can understand the meaning of the Passover and the sacrifice, which was intended to establish a relationship with God in our lives. Above all, from a Christian perspective, the Passover in Exodus was the process of Christ’s own work for salvation. Later, this meaning was renewed through the early church and continued to teach Christ, the Lord of the Passover, and to break bread (Acts 2.46). Ultimately, the biblical Passover was a festival of salvation by renewing the family and the community of faith, and church leadership spread it and exerted an influence. The church leadership in the Old Testament was not separate from the New Testament but supported the saving work of preparing Christ. For instance, the scene where Moses sprinkled blood on the mountain Sinai and shared the blood of the covenant established between God and the people reminds us of the original prototype of the Lord’s Supper established by Christ (Ex 24.8; Mt 26.26-28). The writer of Leviticus delivered the ministry of atonement offered through the blood of livestock (Lv 1.3-4), which was also a work foreshadowing the atonement through Christ’s own sacrifice.\(^54\) The part where Christ spoke of his blood as the blood of the covenant to be shed for the forgiveness of sins is also connected with these meanings of salvation.\(^55\) After all, we can see that church leadership is leadership that remembers the blood of Christ and proclaims the forgiveness of sins.\(^56\) Furthermore, Christians can also understand that church leadership remembers and renews the time of the Passover formed in the community of faith, and communicating the meaning of salvation contained in it.

Above all, the blood sacrifice in the age of the Tabernacle shows that the sacrifice made in the community of faith was connected to the gospel of the forgiveness of sins from the beginning.

\(^{54}\) Heb 9.14-22. Hebrews conveyed the fulfillment of God’s covenant and the redemption of sins through blood-sprinkling ministry.


\(^{56}\) In chapter 2, this essay explained and presented its argument about “Incarnational Leadership”
Based on this sacrifice of blood, church leadership delivered God’s salvation and continued the work of evangelism. After Exodus, the faith community pursued reconciliation with God through burnt offerings every day and atonement for the restoration of living worship. The scenes where the priests bring and sprinkle the blood of the sacrifice, and offer the fellowship offering, the sin offering, and guilt offering reflected church leadership toward the complete restoration of worship. In this way, the sacrifice of blood was emphasized from the beginning to worship God (Lv 17.11). Eventually, the perfect sacrifice was to restore worship, the purpose of God’s creation (Ps 33.1-6; Is 43.21). and church leadership also focused on the leadership to establish God’s people.

The Old Testament’s prophets proclaimed the restoration of the fallen worship and the preparation of the Messiah. The books of the Prophets conveyed the hopeful message of the Messiah in the collapsed place of life and the complete sacrifice. For example, Prophet Jeremiah delivered the restoration of Jerusalem’s corruption and broken justice and pointed out the formal worship. These messages of Jeremiah are also consistent with those of the prophet Ezekiel who preached the gospel of justice and recovery (Ez 18.29-30). Prophet Hosea also called for the restoration of the spirit of worship that had been collapsed in society, considering knowing mercy and God more important than sacrifices and burnt offerings (Hos 6.6). Prophet Amos also expressed the collapsed sacrifice and emphasized the actual restoration of justice, which foretold the true restoration of worship and the Messiah of justice. Furthermore, Isaiah prophesied the

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57 Lv 1.3-4; 2; Ex 29.38-46.
58 Lv 1.5, 9; 3.2; 4.1-12; 5.14-18; 6.30; 7.2.
59 Ps 15.1-4; 51.17-19; Rv 14.3-5.
60 Ps 50.23; 1Jn 2.2; Rom 3.23-26, cf. 1 Pt 2.10. The book of Peter presents us as the priest like a king and a vision of establishing God’s people, which is also linked to the direction and vision for church leadership.
61 Jer 5.1, 2; 7.4-6, 22. According to the book of Jeremiah, the people of God lost the function of the temple and oppressed orphans and widows, which meant a fallen sacrifice.
62 Am 5.22, 24. Prophet Amos expressed the distorted sacrifices of burnt offerings, fellowship offerings, and
recovery of sinners and the suffering of the Messiah (Is 35.10), which announced Christ’s hope for salvation.\textsuperscript{63} Through these prophets, we can see that church leadership has focused on Christ’s sacrifice and the restoration of worship through Christ.

The New Testament marked the beginning of a great change by applying the sacrifice of the Old Testament centered on Christ. Gospel writers began to deliver the gospel, renewing and interpreting the direction of church ministry on Christ (Lk 4.16-18, 43). In particular, Richard Burridge emphasized that among the Gospels, Matthew’s view was on the teachings of Jesus.\textsuperscript{64} Burridge also claimed that Mark wrote the Gospels by focusing on the suffering of Jesus and revealing Christ.\textsuperscript{65} According to Burridge, Matthew concentrated on the life that would be gained through Christ’s suffering and death (Mt 16.21, 26), emphasizing the reality of Jesus’ cross and resurrection and the vital role of the atonement.\textsuperscript{66} Based on these arguments, we can understand that Jesus’ teachings and sacrifices were conveyed to the early church through the various views of the disciples, and that church leadership was the leadership of delivering the cross and resurrection of Christ (Mt 10.17-18).

The New Testament focused on the incarnation and soteriological ministry through Christ’s sacrifice. Matthew highlighted the blood and sacrifice of Christ’s covenant, which was shed for many people for the forgiveness of sins (Mt 26.28), and thus he understood that Christ’s central ministry was in Christ’s blood and sacrifice. Mark delivered the death and resurrection of Jesus on the cross, focusing on salvation through Christ’s sacrifice and the blood of the covenant.\textsuperscript{67} In

\textsuperscript{63} Am 44.24; 45.7; 53.5-6. Isaiah detailed Messiah’s sufferings and focused on peace and recovery.
\textsuperscript{64} Richard A. Burridge, \textit{Four Ministries One Jesus: Exploring Your Vocation with the Four Gospels} (Great Britain: Society for Promoting Christian Knowledge Press, 2017), 17.
\textsuperscript{65} Ibid., 105-106.
\textsuperscript{66} cf. Mt 20.19, 28.
\textsuperscript{67} Mk 8.31, cf. Mt 26.28; Mk 10.34, 45; 12.5, 8; 14.22-26.
addition, Mark and Matthew interpreted the meanings of the cross in the light of the Old Testament, and these words could be a sample of the sacrament and be a sample for incarnational leadership. Eventually, the early church applied the elements of the ministry for salvation based on Christ’s sacrifice to the church ministry, and the church leadership performed it and exerted the influence of the ministry.

Above all, Christ’s sacrifice in the New Testament motivated discipleship, and the disciples demonstrated the church leadership by preaching the gospel of Christ’s forgiveness of sins. Luke taught believers about the cross of Christ and encouraged the way of the cross to participate in Christ’s sacrifice (Lk 9.20-23). Luke also emphasized the work of salvation in Jesus, adding Zacharias’ statement predicting Christ’s sacrifice (Lk 1.67-77; 9.20-35). As such, Luke maintained that Christ’s sacrifice was recorded by prophets and achieved through Christ (Lk 18.31-33), and he was interested in the restoration of salvation through the new covenant on Jesus’ Passover. This salvation of the Passover Lamb was spread to the early church, who wanted the sacrifice of Christ to continue, and eventually, church leadership was able to exert influence by delivering the cross through the disciples (Acts 3.19).

The authors of the New Testament emphasized the sacrifice of Christ and the work of incarnate Jesus. For instance, John also focused on being the God of Christ as the Word and the essential meaning of the incarnation (Jn 1.1-5). John challenged the way to become God’s people by believing in the incarnate Christ (Jn 1.12-18), and also emphasized the cross of Christ by inserting John the Baptist’s remarks, calling Jesus the Lamb of God (Jn 1.29). The scene in

68 Mk 14.65; 15.12-20, cf. In Chapter 2 of this essay, I dealt with Incarnational Leadership.  
69 Acts 3. The scene of the early church breaking the bread and Paul’s reference to the Corinthian Church to the Holy Communion reveals the prophetic and the elements of ministry for salvation in church leadership. cf. Col 3.16; Eph 5.19. Paul referred to poetry, spiritual songs, and applied them to the church community. cf. 1 Cor 14.26. Paul demonstrated church leadership by using elements of worship, referring to hymns, words, and eulogy.  
70 Lk 22.15; 22.20.
which John portrays Christ as the bread of life also reflects the importance of church leadership to focus on Christ’s sacrifice (Jn 6.27, 33). John also emphasized the mystery of eternal life through the blood of Christ by conveying Christ who is the Word and God.\textsuperscript{71} Thus, the early church concentrated on the restoration of life through the sacrifice of Christ, centering on Christ as the Word.

Above all, Paul maintained the theology of atonement by asserting that God appointed Jesus as a peace offering through his blood (Gal 1.4). Paul interpreted Christ’s sacrifice in connection with God’s attributes and righteousness and asserted the righteousness of God, which overlooked our sins through Christ’s sacrifice (Rom 3.25). For Paul, Christ’s sacrifice was the process of new life from the dead and the hope of resurrection (Rom 6.8-9). After all, Paul focused on the doctrinal and theological arrangement of God’s salvation process, based on the theology of Christ’s sacrifice and God’s righteousness (Rom 5.6-9; 1.4; 3.24; 6.4). This was a necessary part of church leadership in order to systematically announce Christ, who became the fellowship offering. In addition, while Paul emphasized salvation through Christ’s blood and spiritual life in Christ (Rom 8.1-5), at the same time, he did not separately understand the sacrifice and the place of life. As a result, we can see that Paul exercised leadership in pursuit of salvation and restoration through the sacrifice and blood of Christ.

Paul emphasized the role of Jesus, who came as a reconciler on the basis of the blood of Christ, exercising church leadership (Col 1.20; Eph 2.14-17). This view of Paul provided why church leadership should devote itself to the ministry of reconciliation, and in fact, Paul emphasized the importance of the ministry of reconciliation to church members (2 Cor 5.18).

\textsuperscript{71} Jn 6.54. John emphasized the eternal life given to those who could drink Christ’s blood, and the resurrection of these people on the last day.
This indicated that the community of faith should be united based on the sacrifice of Christ on the cross. According to Paul, the sacrifice of Christ’s blood was the starting point for the unification of all people, and it was the essential work of Christ’s cross (Eph 2.1-16). The early church leadership eventually focused on becoming one in Christ while receiving a variety of new believers, teaching, and delivering the work of Christ’s reconciliation.\footnote{Eph 1.22-23; 2.21. Paul expressed the church in Christ’s body and emphasizes that the church is connected. Paul also pursued the unity of the church, which was brought to Christ, and the ministry of evangelism through church leadership.} This ministry was an ongoing mission of church leadership and became an upcoming task.

Ultimately, the early church reinterpreted the meaning and sacrifice of Christ’s atonement from Jewish understandings of atonement, exerting the influence of church leadership. Hebrews’ writer actively interpreted and applied the meanings of the Old Testament to Christ’s sacrifice to the church community. Hebrews also described Christ as the Great High Priest, claiming the atonement of sins and ransom through Christ (Heb 2.17; 4.14). Hebrews, which describes Christ as the mediator of the covenant (Heb 8.6), emphasized the eschatological and eternal atonement of salvation through the blood of Christ (Heb 9.12-28). Thus, Hebrews described the sacrifice of Christ for eternal atonement, along with future salvation with Christ.\footnote{Heb 10.10-18. Hebrews maintained that not only did Christ offer eternal sacrifices for sin, but through this, he achieved the words of the Psalms. cf. Ps 110.1.} Ultimately, Christ’s sacrifice in the eschatological process played a central role in atonement and salvation.\footnote{Heb 9.28; 10.19; 10.22-25. Hebrews boldly challenged Christ through the blood of Christ, and maintained that the church community should prepare for Christ, taking care of and encouraging each other. cf. Heb 13.9-12, 16. Hebrews not only said that God consecrated the people as Jesus’ blood, but that Jesus had suffered. Hebrew also taught that Christians should not be let away by other lessons away from Jesus, but performed good and offered living sacrifices.}

Above all, the early church sought a holistic understanding by correcting false interpretations of Christ’s sacrifice.\footnote{Heb 9.28; 10.19; 10.22-25. Hebrews boldly challenged Christ through the blood of Christ, and maintained that the church community should prepare for Christ, taking care of and encouraging each other. cf. Heb 13.9-12, 16. Hebrews not only said that God consecrated the people as Jesus’ blood, but that Jesus had suffered. Hebrew also taught that Christians should not be let away by other lessons away from Jesus, but performed good and offered living sacrifices.} The writer of 1 John delivered Christ who became the fellowship offering (1 Jn 2.2) and taught about Christ who saves the world in an orderly manner. The early church

\footnote{See footnote 84 to know the sample of false interpretations.}
also led the church community by correcting wrong views through a full understanding of Christ’s incarnation. For example, John firmly rebuked those who denied that Jesus came in the flesh and repeatedly warned deceivers, antichrists, and teachers of other gospels (2 Jn 1.7). The book of Revelation also warned against the influence of the Nicolaitans’ Party and Jezebel based on Jesus’ words (Rv 2.13-20; 2.4-6) and tried to establish the church in an orderly manner. Thus, church leadership focused on keeping the church in balanced order and protecting it from various new crises.

Consequently, the direction of the early church focused on church leadership based on Jesus the Lamb and the kingdom of God. Church leadership also concentrated on leading people to the kingdom of God by Jesus the Lamb. At the center of the teachings of the early church was Jesus, who is the Lamb of God, and church leadership conveyed the vision of the kingdom of God in the relationship with Christ. For example, the scene where praise to the Lamb Jesus is taught to continue in the kingdom of God (Rv 5.13) shows salvation and hope through Christ’s sacrifice. In this way, the book of Revelation maintained that the people of God who have been saved are together in the kingdom of heaven, and it conveys hope to the church.

<table>
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<th>Year</th>
<th>Christian Population</th>
<th>Population Percent (1/600,000.00)</th>
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</thead>
<tbody>
<tr>
<td>40</td>
<td>1,000</td>
<td>0.0017</td>
</tr>
<tr>
<td>50</td>
<td>1,400</td>
<td>0.0023</td>
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<tr>
<td>100</td>
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<td>150</td>
<td>40,496</td>
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<td>200</td>
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<td>1.9</td>
</tr>
<tr>
<td>300</td>
<td>6,299,832</td>
<td>10.5</td>
</tr>
<tr>
<td>350</td>
<td>33,882,008</td>
<td>56.5</td>
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</table>

77 Rv 5.6-10. The Book of Revelation described Jesus as a lamb and the kingdom of God using various symbolic languages. Through this concept, Revelation declared a message of salvation and hope for the people of the kingdom of God, Christians who suffered, and the people of God who lived in the blood of Christ.
that is being persecuted. Finally, the early church demonstrated the leadership of the church by preaching the eschatological work of Jesus, the Lamb who sacrificed himself, and the salvation of the kingdom of God.

3) Development in the Early Church

“I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ’s afflictions for the sake of his body, that is, the church.” (Col 1.24)

The Apostle Peter led the church with strong leadership in the beginning of the church ministry. Peter’s strong leadership in the early church had the effect of strengthening the discipline of the church, but on the other hand, his church leadership was often limited. Even Peter’s church leadership had to be checked during the formation of the early church, which was an essential process for the church leadership to continue stably. Above all, the early church leadership was tasked with distributing the roles of newly formed Christians and leaders, while at the same time delivering the message of the sacrifice of Christ (1 Tim 3.2-13). Eventually, church leaders were faced with the reality of protecting and delivering the essential meaning of the cross of Christ in the context of a gradually growing church (2 Pt 2.1).

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78 Rv 7.14-17. The Book of Revelation encouraged those who had endured sufferings and prepared clothes clean with the blood of the Lamb. cf. Rv 14.4-5, 10. Revelation described the people of the kingdom of God as those who were led by the Lamb as innocent.
79 Acts 2.38-41; 3.7-11. Peter showed charismatic and supernatural leadership to the early church, which represents an image of the Apostle who exercised strong leadership.
80 Acts 5.9-12. The event of Anania’s death reflected the strong leadership of Peter, and the church community indirectly experienced strong leadership while watching these.
81 Acts 11.1-10 Peter needed to form a new church leadership based on his open mind and perspective toward Gentiles. cf. Gal 2.11-14. Paul rebuked Peter for not following the truth of the gospel. It also sought to neutralize Peter’s attempts to change Gentile’s life into Jewish’s life. cf. 1 Cor 9.5 Peter and the apostles had to give clear guidance as leaders, distributing new leaders.
First of all, the leadership of the early church focused on the process of discerning the truth in order to overcome various crises. Christ’s sacrifice took place in this process, and the cross of Christ was the continuing center of evangelical work. For instance, when Paul began to deliver the sacrifice of Christ with the Gentiles, it became an opportunity for change to break down the discriminatory barriers within the community (Rom 10.9-12). Thus, the cross of Christ influenced on Paul and the ministry of the early church, and Paul challenged the evangelical ministry and the transformation of the whole person (Rom 12.1-5). At times, Paul was adamant about things that deviated from the spirit of the cross (1 Cor 11.24-25, 29), and Paul taught that the church should not tolerate false teachers and false teachings, but should discern the truth. Eventually, the leadership of the early church supported the protection of church ministry and spread the sacrifice of Christ and the gospel while discerning and coping with ideas such as Gnosticism.

The early church was able to demonstrate church leadership through sacrificial leaders who followed the blood of Christ. The sacrifices of Peter, who was crucified, and Paul, who was martyred in Rome, were talked about in the early church, which provided

<table>
<thead>
<tr>
<th>Early Church Leadership and Sacrificial Christians</th>
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<tbody>
<tr>
<td>Year</td>
</tr>
<tr>
<td>D. ca. 67</td>
</tr>
<tr>
<td>D. ca. 67</td>
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<tr>
<td>D. ca. 107</td>
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<td>69-155</td>
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<td>295-373</td>
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<td>354-430</td>
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82 Rom 14.8; 15.16; 1 Cor 1.17-18; 2.2.
83 2 Cor 11.3, 4, 13-15. Paul recommended that the men of the division be on guard, saying that they could disguise themselves as righteous workers.
84 The Reality of the Rulers, 31-34. Gnosticism was a heretical idea that appeared extensively in the early church. Gnosticism sought salvation through knowledge and was oriented toward salvation from creation. Gnosticism did not claim the grace of the atonement, nor did it claim salvation by the Messiah Christ. cf. 2.4. Gnosticism maintained the creation of the offspring of wisdom as originating from the Iaidabaoth, and placed knowledge too high. Gnosticism also did not recognize wisdom as a partner of creation and did not interpret wisdom in association with the Messiah Christ. From the beginning, Gnosticism did not recognize Christianity, the blood, and the sacrifice of Christ, and developed a false theory of salvation.
religious motivation to the early church community.\footnote{The Neronian Persecution 6. 5, Eusebius, H.E. II.25.5-8. “Thus, then, was Nero the first to be heralded as above all an antagonist of God and stirred up to murder the apostles. It is related that in his day Paul was beheaded at Rome itself, and that Peter likewise was crucified, and this story is accredited by the attachment, which prevails to this day, of the names of Peter and Paul to the cemeteries there.” cf. Ignatius, Ignatius to the Romans 86.} Also, the early church after Paul delivered the message of Christ’s blood and bishops such as Polycarp were martyred and participated in the evangelical ministry. \textit{The First Epistle of Clement to the Corinthians} also showed that early church leaders encouraged the community, sacrificing themselves.\footnote{Clement, \textit{The First Epistle of Clement to the Corinthians}, in \textit{Early Christian Writings}, 25.} As such, the early church participated in the eucharist ministry by delivering the message about Christ’s blood,\footnote{Ibid., 39. Early church Christians offered daily sacrifices and gifts, which was distinct from the appearance of the Old Testament. Daily Sacrifices and offering meant their own Eucharist to God, peace, sin, and trespass offerings.} and with the sacrifice of the leaders, the early church expanded the evangelism ministry.\footnote{Ibid., 43. \textit{The First Epistle of Clement to the Corinthians} presented the part that connects Christ’s blood with his love for us to deliver the message.}

The early church, which emphasized the blood and resurrection of Christ together, demonstrated church leadership based on the teachings of the apostles. For instance, Ignatius described Christ’s blood to the Ephesians as divine blood and delivered Jesus’s suffering and resurrection together.\footnote{Ignatius, \textit{The Epistle to the Ephesians}, in \textit{Early Christian Writings}, 61-66.} This message conveyed the heart of Christ’s ministry, remembering the apostles’ teachings about Christ’s sacrifice and resurrection.\footnote{Ibid., 63, 66. Ignatius described Christ’s blood as Divine Blood and did not understand Christ’s suffering and resurrection separately. Through these concepts, Ignatius emphasized the need to be a unified community.} Augustine also taught as Paul said (1 Cor 12.27), that the church is interconnected and must prepare for the return of Jesus through the blood of Christ, the church.\footnote{Augustine of Hippo, \textit{Instructing Beginners in Faith}, tr. Raymond Canning (New York: New City Press, 2006), 65.} As such, the early church understood and delivered Christ’s blood based on the teachings of the apostles, and the church leaders preached the gospel according to this knowledge. Just as Paul’s words emphasizing harmony in the blood of Christ were delivered to the early church by Ignatius, the early church emphasized the blood of Christ,
resurrection, and harmony with the faith community (1 Cor 1.10).\textsuperscript{92}

Most of all, early church leadership focused on vital church leadership based on biblical meaning. The early church also repeatedly emphasized the salvation of life through the blood of Christ (Heb 9.15-28; Rv 17.14). Ignatius also interpreted the concept of Christ’s blood and life, conveying the biblical meaning that blood is life.\textsuperscript{93} Igna\textsuperscript{t}ius not only taught the fact of Christ’s suffering and the essence of ministry but also delivered doctrinal teachings.\textsuperscript{94} These teachings of the early church were a necessary process to establish the church vitally even in the persecuted environment. Polycarp also understood Christ’s sacrifice and his mission together, and based on this, he focused on preaching the vital gospel.\textsuperscript{95} Consequently, the early church developed a vital ministry based on Christ’s sacrifice, and the ability of life could be expanded by conveying the cross of Christ.

The vital evangelical ministry of the early church developed through the union with the incarnated Christ and the participation in the Eucharist.\textsuperscript{96} For example, Ignatius taught the early church the life of the eucharist and the sacrificial Christian. Ignatius emphasized this to the community of faith, seeing the eucharist as a union with Christ.\textsuperscript{97} Polycarp also considered the eucharist as a union in Christ’s blood, and he taught the message to the church community.\textsuperscript{98} Justin also conveyed the importance of the eucharist ministry and spread it by dialectically emphasizing the incarnation of Christ as the Logos.\textsuperscript{99} Irenaeus also focused on God who works

\footnotesize{\textsuperscript{92} Ignatius, The Epistle to the Ephesians, in Early Christian Writing, 66.}
\footnotesize{\textsuperscript{93} Ignatius, The Epistle to the Trallians, in Early Christian Writings, 80.}
\footnotesize{\textsuperscript{94} Ibid., 81, 86.}
\footnotesize{\textsuperscript{95} Ibid., 81, 86-87. Ignatius emphasized the passion and calling of Christ, mentioning the actualization of the crucifixion of Jesus and the Suffering of Christ. Ignatius died for God, offering a sacrifice to God as a true disciple, and Ignatius devoted Himself, joining the death of Christ and trying to imitate the passion of Christ.}
\footnotesize{\textsuperscript{96} In Greek, “Eucharist” means “to give thanks”. Eucharist also implies the meaning of the Eucharist and Lord’s Supper.}
\footnotesize{\textsuperscript{97} Ignatius, The Epistle to the Philadelphia\textsuperscript{n}s, in Early Christian Writings, 94.}
\footnotesize{\textsuperscript{98} The Martyrdom of Polycarp, in Early Christian Writing, 129, cf. 114, 117.}
\footnotesize{\textsuperscript{99} Justin Martyr, The First and Second Apologies: Ancient Christian Writers, trans. Leslie William Barnard (New}
in the whole world, and the incarnate Christ,\textsuperscript{100} delivering Christ with vitality. Based on the above various perspectives, we can see that the leaders of the early church pursued unity with Christ by implementing the eucharist and demonstrated vital church leadership.

As such, the early church emphasized the sacrifice of Christ and the union with Christ in the place of life. Irenaeus confirmed the fact that the word of the Lord actually became flesh and suffered, and pursued a life of union with Christ.\textsuperscript{101} Irenaeus also emphasized the fact that the Lord has redeemed us through his own blood, and he claimed that God and man were united through the flesh of the Lord and that the spirit of the Father was poured out.\textsuperscript{102} In addition, Irenaeus maintained that the incarnation of Christ was the incarnation of God himself, and he understood the incarnation as a means of union with God.\textsuperscript{103} Thus the early church pursued unity with God while teaching the sacrifice of Christ, and demonstrated church leadership based on the incarnate Christ.

The Christians of the early church actually pursued union with Christ through sacrifice and martyrdom. For example, Felicitas of the early church shared the suffering of the Lord and did not hesitate to participate in the suffering. Felicitas knew the nobility of Christ’s sacrifice and suffering, so she could not ignore the upcoming martyrdom.\textsuperscript{104} In the end, Felicitas, a slave, did not lose faith until just before she was martyred by offering his blood, but rather stood firmly in faith, offering full love.\textsuperscript{105} Perpetua also suffered as much as Felicitas,\textsuperscript{106} who died at the last

\begin{thebibliography}{9}
\bibitem{York} York: Paulist Press, 1997), 71.
\bibitem{Irenaeus} Irenaeus of Lyons, \textit{Against Heresies} (Pickerington, Oh: Beloved Press, 2015), I.10.1. cf. Phil 2.
\bibitem{Ibid} Ibid., I.10.1., III.22.1.
\bibitem{Ibid1} Ibid., VI.1.
\bibitem{Ibid2} Ibid., VI.1.
\bibitem{Ibid2} Ibid., VI.1.
\bibitem{Ibid1} Ibid., 20, 21.
\bibitem{Ibid2} Ibid., 21.
\end{thebibliography}
moment, offering herself for Christ. Perpetua, who had infants and a wealthy family at a young age, gave her all without losing her Christian identity. The martyrdom of these early church Christians revealed spirituality, ministry, and belief in action that sought union with Christ. In this way, the leaders of the early church gave the value of life to union with Christ and demonstrated their leadership. Perpetua’s martyrdom and her identity as a believer proved that the Christian path has more values and standards beyond life itself. For this reason, Perpetua was able to refuse Hilarianus the governor’s request to offer a sacrifice for the emperor at once. Blandina, one of the martyrs of Lyons, also sacrificed herself and participated in the martyrdom without losing her Christian identity. These early church Christians knew the value of Christ’s life, so they were willing to give their lives. After all, the martyrs who followed the path of Christ comforted and challenged the members of the early church, and Christians participated in a worthy life of delivering Jesus.

Above all, the early church paid close attention to the systemic delivery of Christ’s sacrifice and the incarnation of Christ. The early church also focused on organizing the essential meaning of Christ’s incarnation through Christology and Trinitarianism. For example, Gregory of Nazianzus testified that God, who came to this land, came to a blended form of God and man, and at the same time, Gregory proved that Jesus came in a human body and worked without sin and as the living bread of heaven. This was a statement that clearly suggested that the Lord

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107 Ibid., 3.
108 Ibid., 6.
109 The Martyrs of Lyons, letter of the Churches of Lyons and Vienne, Eusebius (Church History 5.1.1-5.28), 67, 75. Blandina suffered from the glory of Christ, the eternal companionship in the living God. Also, Blandina was able to sacrifice herself, convinced of her faith in the Lord. cf. Ibid., 79. Blandina was more pleased with the death of being invited to a festival with God, even though she became a victim of the beasts.
110 “The Martyrdom of Saints Perpetua and Felicitas,” The Acts of the Christian Martyrs, 21, 7. Perpetua dreams of the pain, sacrifice, and wound suffered by her brother Dinocrates. This experience of sacrifice reminds us of consolation and devotion by Christ’s sacrifice.
died and rose again, and it was a concept that established a doctrinal system about God and God’s divinity that came as a human being. Furthermore, Gregory testified of Jesus, who was weak and wounded and at the same time testified of Jesus, the Word and Lamb, and Christ, who gave his blood. Thus, Gregory wanted to represent the sacrifice of Christ incarnate and Christ as the Word. As Gregory argued, Christ destroyed death by death, and church leadership consolidated these Christ-centered concepts to solidify leadership.

The early church delivered the message of peace and mercy based on the attributes of God and the spirit of the cross. For instance, Augustine conveyed the meaning of Christ’s incarnation and sacrifice, and paid close attention to the declaration of peace through the blood of Christ’s cross. Augustine asserted that the peace of reconciliation between God and us has been provided to us beyond all understanding (cf. Phil 4.7, 91). Based on this, Augustine emphasized that true sacrifice is the pursuit of unity in holy companionship with God. Ultimately, Augustine saw true sacrifice as an act of mercy performed in relation to God and taught that it should be consecrated as one body in Christ through true sacrifice. In this way, we can see where church leadership has begun to spread the message of Christ’s sacrifice and reconciliation more universally, together with the message of mercy and peace.

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112 Ibid., 88.
113 Ibid., 88-89.
117 Ibid., 10.6.
Above all, the leadership of the early church focused on delivering the work of Jesus, the Lamb who sacrificed himself and saved us. The evangelism work of the early church was based on the attributes and work of God, who saved mankind and was with them. Augustine, for example, maintained that Christ’s suffering was apparently foreshadowed when God’s people celebrated the Passover of the Lord every year and put its blood on the doorposts and slaughtered and ate the sheep (cf. Ex 12).\(^{118}\) Augustine also stressed that the Lord was led like a sheep and that Christians, along with the sign of suffering and the cross, were marked on their doorposts in the same way.\(^{119}\) Consequently, Augustine argued that the beaten Lord knew the suffering of those who were beaten today.\(^{120}\) This view of Augustine conveys the salvation of Christ who comes to the place of life and Christ who knows and sympathizes with the reality of suffering. After all, we can understand that the early church pursued leadership focused on salvation through Christ, based on the sacrificial work of Christ.

The gospel delivered by the early church was connected to the intention of the incarnation and the victory of Christ’s sacrifice. Athanasius of Alexandria argued that the incarnation and Jesus, who died on the cross for us, were suitable and appropriate, and that the cause was consistent in every way. On this basis, Athanasius emphasized that salvation does not occur in any other way than by the cross.\(^{121}\) This concept stemmed from a clear understanding of the order, unity, and the victory of Christ in Christ’s incarnation. Athanasius also interpreted the death of the Lord and the cross as a sign of victory, emphasizing the hope of conquering death, which is no longer

\(^{118}\) Augustine of Hippo, *Instructing Beginners in Faith*, 135.
\(^{119}\) Ibid., 135.
\(^{120}\) Ibid., 147.
feared through the Lord’s cross.\textsuperscript{122} Furthermore, Athanasius maintained that the incarnation was the use of the human body as a tool for the Word of God to give life, which was given in order from the time of creation.\textsuperscript{123} Ultimately, we can see that the early church was interested in conveying the hope of salvation and resurrection through Christ based on the sacrifice of Christ incarnate.

The early church protected the sacrificial work of Christ from external forces and inherited it through the order of the church. Above all, the early church was able to secure the stability of the expansion of evangelism by being wary of heretical ideas and influences. These processes were not to lose the importance of the meaning of Christ’s sacrifice and resurrection, and at the same time to fully inherit Christ as the Word to the church community. Augustine also emphasized the certainty of Christ’s sacrifice, blood, and resurrection, while at the same time Augustine wanted to inform Christians about various divisions of heresies in the church and their dangers in advance (cf. 1 Cor 11.19).\textsuperscript{124} Just as Augustine emphasized the mercy of God and was resolute in the distortion of heretical influences, church leadership requires harmony and balance between these two aspects. Finally, we can see that church leadership must fully convey the meaning of Christ’s sacrifice and demonstrate preventive leadership that does not undermine it.\textsuperscript{125}

4) Challenge in Christian History

\textsuperscript{122} Ibid., 109.
\textsuperscript{123} Ibid., 149.
\textsuperscript{124} Augustine of Hippo, \textit{Instructing Beginners in Faith}, 148-150, 169.
\textsuperscript{125} This essay deals with preventive church leadership in Chapter 5.
“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” (Mt 5.10)

Church leadership has developed in Christian history by exchanging various challenges and influences. Above all, church leadership after the early church began to be transformed into a segmented and specialized form. For instance, Gregory the Great provided a variety of pastoral tools to demonstrate church leadership. Gregory taught pastors’ spiritual leadership by classifying them into more specialized forms. Just as Gregory subdivided church leadership into forms such as sermons, spirituality, and pastoral care, church leadership was transformed into a form to convey Christ’s meaning, sacrifice, and resurrection more effectively. On the other hand, however, it also meant the possibility that the more detailed church leadership took place, the more dispersed became the meaning of Christ’s sacrifice and blood. Thus, the fragmentation of church leadership can be a factor that causes the dispersion of the essence of church leadership, so church leadership continued to need the restoration of its essential meaning.

First of all, Gregory’s church leadership significantly strengthened the technical and practical aspects. Gregory’s strengthening of the technical and outward forms of ministry, on the other hand, highlighted the need for and re-education of the meaning of Christ’s sacrifice. When this technical aspect of church leadership was added, it was necessary to renew the meaning of Christ’s sacrifice and work. Nevertheless, on the other hand, the church leadership was able to

126 St Gregory the Great, the Book of Pastoral Rule, trans. George E. Demacopoulos (New York: St Vladimir’s Seminary Press, 2007), 14, 32.
127 Ibid., 203.
128 Ibid., 88, 156, 206 Gregory suggested many pastoral proposals to teach effectively along with spiritual leadership. He emphasized the importance of church leadership, which requires men and women of all ages, those who are sad and happy, and others of all kinds. Gregory also stressed the importance of a humble mind, emphasized preaching as a preacher’s words and actions, as well as focusing on a more specialized form of pastoral leadership.
convey the crucifixion and resurrection of Christ more effectively by making good use of the technical aspects. Combining these two aspects, we can see that church leadership after the early church pursued the original meaning of Christ’s sacrifice, focusing on the stability of the church. Through this process, the church leadership after the early church strengthened the essential parts of church leadership to renew the church ministry, and medieval mysticism became the core and started to exert its influence.

Medieval mysticism exercised church leadership by dealing with the significance of the sacrifice and blood of Christ. This enabled church leadership to seek an essential restoration of the meaning of Christ. Above all, church leadership in medieval mysticism concentrated on union with God and the sacrifice of Christ. For instance, there were 16 showings that Julian of Norwich witnessed centered on incarnate Christ and the part that she referred to the union between God and man under the light of the Triune God. In particular, in the first and second revelations, Julian described the precious suffering, God’s wisdom, and love, and in the fourth revelations, she focused on the offering of Christ’s blood. These aspects of medieval mysticism teach us to distinguish between the various mysticisms of today, the sacrifice of Christ, the Trinity, and the central biblical thought. In Julian’s fifth revelation, the story of a friend overcame by Christ’s suffering appears, and

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<tr>
<th>Year</th>
<th>Influential Works</th>
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<tr>
<td>325AD</td>
<td>Nicene Creed</td>
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<td>397AD</td>
<td>Canonization of The New Testament</td>
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<tr>
<td>2-4AD</td>
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<td>540-604</td>
<td>Gregory the Great</td>
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<tr>
<td>1098-1179</td>
<td>Hildegard of Bingen</td>
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<td>1347-1380</td>
<td>Catherine of Siena</td>
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<td>1343-1416</td>
<td>Julian of Norwich</td>
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<td>1484-1531</td>
<td>Ulrich Zwingli</td>
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<td>1483-1546</td>
<td>Martin Luther</td>
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<td>1509-1535</td>
<td>John Calvin</td>
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<td>1703-1791</td>
<td>John Wesley</td>
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<td>1703-1758</td>
<td>Jonathan Edward</td>
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<td>1886-1968</td>
<td>Karl Barth</td>
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<td>1906-1945</td>
<td>Dietrich Bonhoeffer</td>
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130 Ibid., Ch, 4.
131 Ibid., Ch, 5.
through these messages, Julian expressed hope through Christ’s death. Eventually, we can see that medieval mysticism conveyed the meaning of Christ’s sacrifice, and church leadership pursued the restoration of Christ’s cross like the early church.

Medieval mysticism understood Christ’s blood and the church as a connection rather than a separation. For instance, Catherine of Siena emphasized that God has shown love through the blood and body of Christ Jesus. Catherine argued that the holy church serves the body, blood, and bread of life bestowed by Christ who is the perfect God. Catherine also holistically understood the meaning of the blood and service of Christ, and emphasized that we can know the truth through the blood of the Lord and were newly created as children of the Lord in the blood of Jesus. Catherine also noted that, based on the revelatory message, we receive grace by the blood of Jesus, and that the Good Shepherd heals his lambs with that blood. This understanding, based on Paul’s words, was Catherine’s focus on salvation and restoration through the blood of Christ. Like Catherine, who experienced the depths of spirituality while meditating on the blood of the Lord, medieval mysticism delivered the message of sacrificial blood of Christ and demonstrated church leadership.

The church leadership of medieval mysticism was developed on the basis of the blood of Christ’s sacrifice and sacramental theology. Hildegard of Bingen, for example, confessed that

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132 Catherine of Siena, The Dialogue, 66.
133 Ibid., 66.
134 Ibid., 114. Catherine insisted on well-being given through Christ’s blood and emphasized that sin can be cleared through the blood of the Lord.
135 Ibid., 114.
136 Ibid., 220.
137 Ibid., 245, 247. Catherine likened blood to a flame of love. Through this concept, the blood of the fire and the Lord cannot be separated from each other. cf. Rv 1.5.
138 Ibid., 255. Catherine confessed that the great blessings of the Lords’ blood have been poured into the burning love of our sins to forgive and cleanse them.
139 Ibid., 276. cf. Jn 10.11
140 Ibid., 288, 307, Catherine emphasized that the Lord made peace as pain, even in the shameful death of the cross.
when the Lord hung on the tree of suffering, the church participated to the Lord in the secret mystery of heaven.\textsuperscript{141} Hildegard also claimed that when the innocent lamb was lifted up on the altar of the cross for the salvation of men, the church appeared within wonderful heaven of mystery.\textsuperscript{142} Above all, Hildegard intended to interpret the sacrament mysteriously and to strengthen the sacramental spirituality based on the sacrifice of Christ’s blood.\textsuperscript{143} Through these concepts, Hildegard emphasized Christ’s sacrifice and wanted to focus more on the biblical essence. Hildegard mentioned that Christ’s blood was offered for the purification and redemption of people’s sins,\textsuperscript{144} which is consistent with Paul’s claim of the cross of Christ for the forgiveness of everyone’s sins (Rom 4.25). Hildegard understood that Christ’s body and blood were the most vital, and emphasized that those who love salvation and want to worship the Lord should receive the cup of sanctification from the Lord.\textsuperscript{145} As a result, we can see the part where Hildegard understood the sacraments and the grace of the Triune God in an integrated way and demonstrated the leadership of the church based on the sacrifice of Christ.\textsuperscript{146}

Most of all, church leadership after medieval mysticism innovated by renewing the meaning of Christ’s sacrifice through the leadership of the Reformation. The Reformation leadership was leadership that strengthened and restored the meaning of the sacrifice of Christ in the form of the early church again. The Reformers also focused on the incarnation and cross of Christ, emphasizing faith, the Scripture, and Christ who is God. Zwingli, for example, argued that there is no other’s suffering could ever be compared to that of Christ, and Christ’s sacrifice was

\textsuperscript{141} Hildegard of Bingen, \textit{Scivias}, 238.  
\textsuperscript{142} Ibid., 238.  
\textsuperscript{143} Ibid., 241, Hildegard said in the sacrament of the altar that God remembered the suffering of his son, and that the Lord poured his blood when he drove out his death. She also emphasized that the blood and body of the Son of God illuminated the altar above the sacrament and that the body and blood of the Lord were consecrated to the altar.  
\textsuperscript{144} Ibid., 247, 255.  
\textsuperscript{145} Ibid., 259.  
\textsuperscript{146} Ibid., 263.
mediated by faith alone. These arguments contained that the martyrdom or death of the saints is precious, but the death of these people and the death of Jesus must be clearly distinguished. Zwingli also understood the sacrament as a sign of the divine and focused on Christ, who truly suffered and washed our sins with his blood. As such, we can see that the Reformation leadership was centered on the cross of Christ and sought the restoration of the early church.

Reformation leadership emphasized not only the blood and atonement of Christ but also individual faith in it. For example, Martin Luther concentrated on Christ’s sacrifice and demonstrated reformative leadership. Luther called for the renewal of believers who return to the Word, and stressed the blood of Jesus shed for the forgiveness of sins for all people. Luther also asserted that Christ’s blood is the blood for all people, and emphasizing and trying to inherit the word of Christ itself. Luther stressed again the grace through Jesus’ own blood, not the blood of others, and gave it as an inheritance, emphasizing the grace of forgiveness promised through the Holy Spirit. Thus, Luther emphasized the new covenant established through Christ’s blood, and challenged to the awakening of faith by faithfully fulfilling the promise to commemorate Christ’s blood.

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148 Ibid., 49.
150 Ibid., 154-155.
151 Ibid., 157.
152 Ibid., 157-158.
153 Ibid., 157.
154 Ibid., 157. cf. Lk 22.20; 1 Cor 11.25
155 Ibid., 159.
Above all, Luther testified that all power is in Christ’s word and that forgiveness is given to all who believe that the blood of Christ is shed for them. Through this perspective, Luther made it clear that Christ’s promises are not fulfilled by our good works, but by faith. Luther proposed that the word of God’s promise given in the sacrament brings forgiveness of sin, and argued that this covenant of Christ is the only remedy for sin in the past, present, and future. Consequently, Luther emphasized that participation in the Lord’s Supper belonged to everyone, not mediated by the priest, and insisted that each individual obtain the forgiveness of sins before Christ, who died in weakness and conquered sin. As such, we can understand that Luther focused on the restoration of the early church based on the sacrifice of Christ, and the recovery of faith based upon the interpretation of the Bible.

Church leadership after the Reformation pursued a return to the early church based on doctrinal and theological concepts. For instance, John Calvin established the doctrinal and systematic concepts on the soteriological meaning of Christ’s sacrifice. Calvin emphasized the factory, transformation, and atonement of Christ through the cross. According to Calvin, the blood of the Lord should always be mentioned, and whenever we preach the way of salvation through the Bible, it should always be delivered. Calvin maintained that Christ’s blood was for atonement and cleansing from sins, and claimed that a person of true faith responds to the

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156 Ibid., 161.
157 Ibid., 170.
158 Ibid., 178.
159 Ibid., 142.
160 Martin Luther, The Magnificat, 60.
161 Oswald Bayer, Martin Luther’s Theology: A Contemporary Interpretation (Eerdmans Press, 2008), 61-62.
163 Ibid., 133.
164 Ibid., 133, 135. Calvin interpreted Rom 4.25 and emphasized that the death of the Lord conquered sin and restored righteousness by resurrection. Death in cross refers to weakness, but emphasizes that faith helps strengthen.
troubles of sin by believing in the grace of eternal washing in the blood of Christ.\textsuperscript{165} Thus, Calvin’s ideas focused on grace, faith, and righteousness; centered on the understanding of the blood of Christ; and strengthened the soteriology and doctrinal aspects of Christ’s sacrifice.\textsuperscript{166}

After the Reformation, practical church leadership based on the sacrifice of Christ was demonstrated by John Wesley. For example, John Wesley understood the sacrament as a sign of present grace and memory of Christ’s suffering and death, emphasizing that the church should frequently perform the Holy Communion.\textsuperscript{167} Wesley also understood the bread and wine as outward signs of inward grace, that is, of the body and blood of Christ, and warned about the danger of infrequent ministry of holy communion. Furthermore, according to Wesley, Christians are not only obliged to receive the sacrament but to recognize it as a command from God.\textsuperscript{168} Wesley emphasized that Christians cannot be saved unless they partake of the Lord’s Supper, and challenged us not to just receive once a month.\textsuperscript{169} John Wesley also challenged the clergy to live as servants of Christ, overseeing the biblical essence of the church, which God brought with his own blood.\textsuperscript{170}

John Wesley challenged church leadership to change by Christ’s blood-based ministry. Wesley mentioned Christ’s atonement and sacrifice and maintained that Christ on the cross represents all mankind through a new covenant.\textsuperscript{171} As such, Wesley concentrated on God’s providence to save the world by presenting the meaning of the sacrament and understood that

\textsuperscript{165} Ibid., 258.
\textsuperscript{166} Ibid., 258. 97, 112. cf. 2 Cor 5.21.
\textsuperscript{167} John Wesley and Charles Wesley, \textit{Hymns on the Lord’s Supper} (London: J. Kershaw, 1825), 4, 9, 13. cf. 13, 18. John Wesley interpreted the sacrament as a means of grace and understood it as a glorious promise of the future. cf. 21, 25, 32. Wesley challenged us to make sacrifices for our own good, connecting the sacrament to sacrifice for ourselves.
\textsuperscript{169} Ibid., 87, 91.
\textsuperscript{170} Ibid., 97, 102, 104.
\textsuperscript{171} Ibid., 127.
Christ once lived in torn body and blood for us and our sin. Christ once lived in torn body and blood for us. Also, Wesley, based on Christ’s ministry, demonstrated the work of faith and salvation, emphasizing that faith is the only condition of justification. Wesley thus focused on social sanctification in the process of changing personal belief and redemption. Wesley also, based on Jesus’ teachings (Lk 4.18-19), offered the way of God’s people from sin to complete salvation, waiting for the full sanctification. As such, Wesley emphasized experiential faith and evangelical ministry and focused on church leadership based on the gospel of Christ’s blood.

John Wesley’s practical leadership was leadership that emphasized the blood and perfection of Christ together. According to Wesley, Christ’s blood is continuously needed by the saved, and this concept includes aspects of grace that are ready to save us from future sins. Wesley delivered that God loved the world and sent his son to the world to save sinners, and stressed the grace of atonement that the Lord’s wounds were due to our sins. Wesley also argued that we can be reconciled to God through the blood of Christ and that every believer in Christ should be convinced that He alone is to his merit. As a result, church leadership after the Reformation sought a return to the early church, focusing on the biblical meaning and the blood of Christ.

Dietrich Bonhoeffer, distinct from Wesley, developed an altruistic form of church leadership based on Christ’s sacrifice. Bonhoeffer argued that the church is not just a gathering of individuals or a social gathering, and based on this understanding, he delivered a message to

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174 Ibid., 364.
176 Ibid., 156.
178 Ibid., 85, cf. Sermon, 1.243-244, May 1738.
179 Dietrich Bonhoeffer, *Spiritual Care*, trans. Jay C. Rochelle (Fortress Press, 1985), 14, Bonhoeffer emphasized that we are bound together in Christ’s body because the church comes through baptism and baptism provides us with relationships within the church.
the compromised church leadership. Above all, Bonhoeffer maintained that our humanity, like Jesus who died on the cross, must die on the cross and participate in the community of the body of Christ (cf. Jn 19.34, 35).\textsuperscript{180} Bonhoeffer also stated that the purpose and origin of the sacrament are in the body of Christ,\textsuperscript{181} and emphasized that the suffering in Christ should be shared through the church.\textsuperscript{182} According to Bonhoeffer, although it is difficult to understand Christ’s cross and atonement perfectly, the church must be able to play the role of hope.\textsuperscript{183} Eventually, Bonhoeffer focused on altruistic and transformative leadership, emphasizing the role of light and salt in society.

Bonhoeffer conveyed Christ’s cross and resurrection in a powerless world and focused on leadership for others. Bonhoeffer argued that because of Christ’s suffering, we can be together with the crucified and the risen Lord and that we also must go forward with God in suffering.\textsuperscript{184} In addition, Bonhoeffer insisted that we move forward with God in the midst of hardship.\textsuperscript{185} Thus, according to Bonhoeffer, God is powerless and weak in this world, but in the end, God helps us through this.\textsuperscript{186} As Bonhoeffer claimed, Jesus exists only for others, and Jesus became a man for others so that Christ was crucified.\textsuperscript{187} Eventually, Bonhoeffer challenged the sacrificial life of Christian by conveying the sacrifice of Christ and the altruistic meaning of Christ.\textsuperscript{188} This understanding of Bonhoeffer challenges the modern church to connect the love of God with

\begin{enumerate}
\itemsep-0.5em
\item Ibid., 225.
\item Ibid., 230.
\item Ibid., 200.
\item Ibid., 217. Bonhoeffer said humans go to God in distress and seek salvation from sickness, sin, and death. Also, Bonhoeffer maintained that humans go to God in poverty, and Christians go with God in hardship, looking at God swallowed by sin, weakness, and death.
\item Ibid., 212.
\item Ibid., 229.
\item Dietrich Bonhoeffer, \textit{Spiritual Care}, 44, 63. Bonhoeffer stressed that a whole community confesses to each other, and that if someone confesses their sins, they do not end up alone, and that no one needs to be left alone as a community in Christ.
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neighbors and suggests the path of selfless discipleship. Even today, the way to imitating and following the sacrifice of Christ is a core process of church leadership, which can be seen as a task of leadership that Christians must realize.

**Conclusion**

In church leadership, Christ’s blood is the driving force that unites the church and connects it with the world. Today, the church of Christ, which was built with expensive grace, needs to restore the parts in which the gospel is mixed to the form of the early church anew. The precious blood of Christ is the life-saving blood, which is evidence of Christ’s own sacrifice. This marvelous mystery of Christ’s blood is a true light of hope for all, so church leadership must serve and be renewed based on the basis of the blood of Christ. Jesus saved mankind with a costly sacrifice, and Jesus realized the plan of salvation in God’s providence through prophetic preparation and process. The incarnation revealed to us the value of Christ’s sacrifice, and in the end, God’s incarnation has been transmitted through the Word in our lives. Just as Christ represented himself through the incarnation, church leadership should exercise church leadership by lovingly participating in the blood sacrifice and spreading it through evangelism.
2. Incarnational Leadership

“And it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” (Gal 2.20)

The early church focused on incarnational leadership that delivered the power of Christ’s blood (Acts 2.46; Gal 2.20). Incarnational leadership means leadership that Christians go to the world with the gospel and permeate into the world, just as Jesus himself came to save the world. This leadership conveys the purpose of Christ’s incarnation and follows Christ’s words. Athanasius emphasized that Jesus expressed himself through the light of his suffering, so the incarnation of Jesus is not limited in the past and the words that dwell in us cannot be separated from Christ. Augustine also maintained that the purpose of the incarnation was that the Lord became flesh to dwell among us (Jn 1.1-5). After all, the incarnational ministry means leadership that seeks to change the world by sharing the fact that Christ has dwelt among us.

Early Christians wanted to be faithful to their original mission by delivering the incarnation and sacrifice of Christ with a mission. Philip of the early church also preached the meaning of Christ with a sense of calling according to the work of the Holy Spirit (Acts 8.32). When the believers who met Christ served the church by conveying the meaning of the incarnation (2 Cor 5.14-20), the church leadership could also be expanded. Paul also delivered Christ’s sacrifice through the sacrament, and Paul repeatedly proclaimed the meaning of salvation through Christ’s blood. Thus, incarnational leadership means leadership that proclaims the meaning of Christ’s sacrifice, and leadership that conveys influence in the spirit of Christ’s sacrifice.

190 Augustine, *Teaching Christianity*, I. 12, 13.
191 Rom 3; 1 Cor 11.23, 25; Eph 2.1-18.
1) Incarnational Vocation

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free,” (Lk 4.18)

The early church exercised leadership based on the vocation of the incarnation. Early Christians participated in church leadership, fulfilling their vocation to become true disciples of Christ, just as Jesus worked according to his vocation (Lk 4.18). Indeed, early Christian leaders led the church in response to the call based on their Christian identity. The disciples recalled their calling, and the cross of Jesus served as a tool to challenge and awaken the disciples’ calling (Gal 6.14). In addition, the identity of Christian ministry was continuously linked to Jesus’ sacrifice, the incarnation, and the purpose. The incarnation of Christ was a calling to go to the lower places, and it was a sign that delivered the salvation of the atonement. Also, when the disciples participated in their calling, it meant that they were involved in the eucharistic ministry, which meant their participation in the ministry of saving lives. Ultimately,

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192 Lk 4.16-19. The words that Jesus healed the blinded and gave the poor the good news and fed the oppressed soon became the identity of the disciples and began to appear the same in the early church. cf. Is 61.1; Acts 2-4.
incarnational leadership was the leadership that led from sin and death to life, and it was the process of mission for the upcoming salvation (Table 7).

The leadership of the early church carried out the ministry of evangelism based on incarnational leadership. Ignatius, for example, did a vocational ministry by delivering salvation based on the death of Christ. Also, Ignatius gave the early church members a clear reason to follow Jesus in memory of Christ’s sacrifice.\(^\text{193}\) Ignatius’ calling and perspective are also consistent with Paul’s ministry that followed the cross as his calling (2 Tm 4.7-8; Gal 2.19-20). As such, even after the group of apostles, the early church continued its mission to preach the gospel along with the cross of Christ. Ignatius also encouraged the church to participate in the sacrifice of Christ, intuitively realizing the day of his martyrdom that he would face in the future.\(^\text{194}\) These parts indicate that the calling to be a Christian was a calling to convey and participate in the sacrifice of Jesus’ cross. As a result, we can understand that the early church served according to the meaning of Christ’s sacrifice and that leaders participated in evangelism and joined the incarnational vocation.\(^\text{195}\)

Above all, the Christians of the early church followed the call of Christ, sacrificing themselves for the church of the Lord. For instance, the apostles Paul and Peter challenged the Christian vocation and humbly sought to sacrifice their lives before the holy church (1 Pt 5.5-7). This call and challenge were a call to Christ’s cross and meant a commitment to the narrow path. Ignatius also argued for the humble sacrifice,\(^\text{196}\) who emphasized that experiencing Christ’s

\(^{193}\) Ignatius, *The Epistle to the Trallians*, in *Early Christian Writings*, 79.

\(^{194}\) Ibid., 81.

\(^{195}\) Acts 2.46; 1 Cor 11.25; Gal 2.20; Phil 2.12-18.

\(^{196}\) Ignatius, *The Epistle to the Trallians*, in *Early Christian Writings*, 79. Ignatius stressed that the church’s leader, deacon, should have a heart to serve Jesus and the church.
blood and suffering are the path to divine unity.\textsuperscript{197} Thus, the Christian path was connected from the beginning with the sacrifice of humbly seeking union with Christ. The Christians of the early church also remembered and participated in Christ’s sacrifice and exercised church leadership according to their calling.

The core calling of early Christians was to overcome crises and lead the congregations to eternal life. However, sometimes, when church leaders’ sense of calling was undermined or corrupted, the church community was easily in crisis and confusion (1 Cor 1.1-19; Phil 2.3). Beeley argued that the church should be more sensible and solid in order to protect the church from numerous crises.\textsuperscript{198} This means that only when church leadership discovers its essential vocation and devotes itself holily, it is effective to lead the congregation to life. The more fully Christian leaders establish their identity and calling, the more appropriate and stable church leadership can be oriented and influential. Eventually, Christian leadership is a process of discerning a calling identity, which can be seen as a commitment to uniting the church. Incarnational leadership is also the process of establishing a church built by Christ’s blood according to the calling and leading the congregation to eternal life.

When Christians fully establish their vocation and ministry identity, they can find a direction to go. Likewise, the early church could not lose its ways to an altruistic church when it handled its sacrificial mission according to its essential vocation. Beeley also analyzed the leadership of the early church as altruistic leadership rather than self-benefit and paid more attention to the

\textsuperscript{197} Ignatius, \textit{The Epistle to the Smyrnaeans}, in \textit{Early Christian Writings}, 104. Ignatius not only mentioned the flesh and blood of Jesus but also delivered greetings to the church, emphasizing the sacred union of suffering and resurrection. cf. 109.

importance of the identity of the church.\textsuperscript{199} In fact, the early church, founded by Christ’s blood, focused on altruistic ministry from the beginning, just like the vocation contained in the cross of Christ, and church leadership developed while carrying out the altruistic identity (Acts 2.43-47). Craig Hill also emphasized the spirituality of the Lord’s kingdom for life,\textsuperscript{200} and maintained that an altruistic service, such as the early church, should be our spirituality. In this way, the leadership of the early church could be developed by pursuing the direction of the altruistic ministry, just like the vocation of the incarnate Christ.

Above all, incarnational leadership involves a call to a divine vocation, and the Christian calling is inevitably connected to the vocation of the divine church. Paul also had a period of preparation until he was officially sent through the church after meeting Christ and being transformed (Gal 1.17-18). As such, church leadership is the process of connecting individuals and the church in Christ and performing evangelism, so it is very important for Christians to establish their calling.\textsuperscript{201} According to Christine Pohl, living communities value the combination of divine grace and human solid effort.\textsuperscript{202} This understanding highlights the importance of our active participation in the vocation of the church. Thus, the Christian’s vocation must be directed toward the personal but at the same time the common good, and when this harmony is achieved, the hope of life through the church can be transmitted more effectively. Today, the Christian’s calling is a calling that connects eternal hope, so church leadership should pursue and give true hope in the midst of despair.

Even in the modern church today, true hope in Christ can bring about the new change. This

\textsuperscript{199} Ibid., 11.
\textsuperscript{201} Christopher A. Beeley, \textit{Leading God’s People}, 27, Quotation.
hope can also be realized through incarnational leadership that discovers and performs the given vocation. Incarnational leadership is leadership that participates in Christ’s life and words, and this leadership assists in evangelism ministry and vocation. John Wesley, who emphasized the gospel of blood like the early church, also began to pray for those who persecuted him with a sense of conviction after gaining conviction through God’s word.\(^\text{203}\) Afterward, Wesley became convinced of Christ he had experienced in Christ by faith, and spread the gospel message with a greater sense of calling.\(^\text{204}\) With such a clear calling, Christians actively spread the hope of the gospel in response to Christ’s commands and calls. Thus, incarnational leadership means leadership that prepares for the coming life like Wesley and actively participates in the preaching of the gospel according to the calling.

In modern church leadership, social science approaches can be used to combine Christian’s calling and church leadership. For example, Moshe Zeidner argued that emotional intelligence can affect identity, stressing that a scientific and systematic approach help people more appropriately discover their vocation.\(^\text{205}\) According to Zeidner, the perspective of emotional intelligence analyzes the stress, rational functions, and emotional areas within us, helping us to identify our inner reals more realistically.\(^\text{206}\) Through this prism, we can see our calling and our inner personality, and we can examine it from the perspective of a more systematic and specialized form of leadership. However, from the Christian point of view, since the Christian vocation is found in a relationship with God, the approaches of social science methods have inevitable limitations.

\(^{204}\) Ibid., 82.  
\(^{206}\) Ibid., 119.
Ultimately, modern church leadership should focus on ministry with a sense of vocation and helping to build a relationship with Christ. Because Christ is present in the realities of life to help save lives, church leadership also needs to pursue this and focus on the relationship with Christ. Still, today’s Christian leadership must concentrate on saving lives and creating relational trust. To strengthen this part, church leadership needs to help connect each individual and various pastoral ministries, just like the early church (Eph 2.20-22). In the process of demonstrating church leadership, church leaders should also be able to help the work of Christ’s sacrifice harmonize with the congregation. Modern Christian leadership is based on calling in a diversified society, but it is necessary to develop a variety of ministries that establish relationships with Christ. In addition, today’s church leaders need to help them discover their vocation of individuals and communities through church leadership and proclaim the word based on the sacrifice of Christ.

2) Incarnational Proclamation of the Word

“But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses.” (Acts 3.14-15)

The early church demonstrated incarnational leadership by spreading the word of Christ’s cross and the attributes of God. The disciples proclaimed the salvation of God, the Word, by delivering the message of Jesus, who is incarnated (Jn 1.1-15). These words were remembered and conveyed, and through teaching and ministry, the church’s mission continued (Mt 28.20). The ministry of Christ as the Word continued and could be expanded even after Jesus ascended to heaven by conveying the Word of God. When Christians proclaimed the Word of Christ, it
meant that the divine Triune God was actually working in the place of life. Athanasius also understood without separating the nature, attributes, and divinity of the Lord as the Word. This understanding is consistent with the claim of John, who understood and conveyed Christ as God the Word (Jn 1.1-3). Thus, the early church demonstrated its leadership by proclaiming the Triune God and the Lord as the incarnate Word.

Above all, after the apostles, the early church proclaimed the word based on oral traditions and records passed down through the apostles. In The Epistle of Clement to the Corinthians, we can see the important process of delivering Christ’s words through Paul’s teachings. In addition, Ignatius not only delivered the teachings of the Lord, who is incarnated, but also emphasized that Christ dwells in us and that we ourselves are the temple of the Lord. These facts present that the leadership of the early church proclaimed the incarnate Christ as the Word based on the teachings of the apostles. Paul also heard the knowledge about Christ through the apostles’ witnesses, and he delivered the words back to the church and demonstrated church leadership. Later on, Paul’s testimony and the knowledge of Christ, which Paul heard, became church leadership for future generations (Eph. 2.2; 3.21). This testifies to the fact that the Lord, who is the incarnate Word, is transcendent and works beyond time and space through words.

The early church proclaimed the word according to the Great Commission of Christ, and the proclamation of this word was to deliver salvation through Christ’s sacrifice (Mt 28.19-20. cf. Acts 2-3). The Great Commission of Jesus was that Christ commanded his disciples to continue to be delivered through the apostles and the new disciples about Christ’s sacrifice. Also, when


John delivered Christ, Christ’s sacrificial ministry and its meaning were conveyed and influenced (1 Jn 4.10-11). Ignatius also delivered the incarnate Christ and helped the word of Christ to continue, and so the leaders of the early church proclaimed Jesus as the Word, and delivered the hope for salvation. Furthermore, the parts that the apostles actually saw and testified were declared as the words of Christ (Acts 2.42-43; 3.15-16). We can understand that the leadership of the early church eventually proclaimed the meaning of Christ’s sacrifice through the evangelism ministry (Table 8).

**Expansion of Incarnational Word’s Ministry (Table 8)**

<table>
<thead>
<tr>
<th>The Incarnation of Word</th>
<th>Proclamation of Word</th>
<th>Proclamation of Disciples</th>
<th>Proclamation of Christians</th>
</tr>
</thead>
</table>

The early church exercised its leadership by discerning those who delivered the incarnate Christ differently. After the ascension of Jesus, the church ministry expanded, but those who interpreted Christ’s incarnation differently appeared in the early church. At that time, the early church had to deal with those who interpreted the essence of Jesus differently, and Paul tried to discern the essence of the gospel through the words of Christ (Gal 1.1-10). Beeley also asserted the early church responded to heretical ideas based on wise discretion and urgency.

Eventually, the early church identified the crisis based on the words of Jesus and the words of the

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212 Christopher A. Beeley, *Leading God’s People*, 111. Augustine argued that false spirits should be discerned, and spiritual urgency is needed in reality where the dangers of false ideas are scattered.
Old Testament and carried out the original mission of the church.

Above all, the Christians of the early church tried to fully dedicate themselves to incarnate Christ in the midst of various crises. The full devotion was an attitude of Christians, and this integrity was constantly requested by Christian leaders (1 Cor 4.2). The leaders of the early church did not exercise their leadership in merely technical ways but focused on giving their lives whole and for the sake of the gospel (2 Tim 4.6). Paul was not only wary of the other gospel but also devoted himself to witnessing to Christ through good and clean ministry (1 Tim 6.12-21; 2 Tim 3.1-11). Ultimately, just as Gregory the Great mentioned that church leadership should be Lord’s own, not ours, the leadership of the early church focused on Christ himself as the Word in the midst of crisis and sought to fully proclaim God.

When the early church proclaimed the word, it emphasized the importance of the fact that Christ died and rose again (Acts 5.30-32). This means that the essence of Christ’s sacrifice was conveyed together in connection with the resurrection. To that extent, Christ’s sacrifice was linked to the vitality of the resurrection, and the early church did not understand the two separately. The fact of Christ’s resurrection was an object of faith and reality to the apostles and disciples, which also meant the meaning of inseparable reward for Christians (Acts 20.24). Kevin Rowe discussed leadership formed by Christ, noting that Jesus’ death did not end with his death, but was integrated with Jesus’ resurrection. This argument reveals to us that Christ’s death, life, and resurrection, performed in the incarnation of Christ, have been constantly conveyed and proclaimed through church leadership.

213 Christopher A. Beeley, Leading God’s People, 114. Quotation.
Above all, the early church abolished personal glory by revealing the teachings of the cross and resurrection of Christ. Church leaders concentrated on the glory of Christ, and church leaders were willing to sacrifice themselves while proclaiming these glorious works of God. Beeley also emphasized that early Christians strictly excluded individual glory,215 and early church leaders helped individuals and communities turn to the Lord.216 Robert Wilken also maintained that the leadership of the early Christian community witnessed Jesus’ resurrection through his disciples, and was most concerned with the preservation and transmission of the teachings received from Jesus.217 Thus, the early church not only preserved Christ’s teachings but also abstained from individual glory, but also focused on revealing Christ and proclaiming the Word.

The early church since the time of the apostle actively conveyed the meaning of the incarnation, teaching the sacrifice of Christ and the word of God. Augustine, for example, taught and educated Christianity, proclaiming the importance of God’s love and mercy. His Christian teachings were not limited to his understanding and delivery of God.218 Augustine delivered God’s mercy and hope for salvation by teaching God’s characteristics based on the Bible to those who began to believe anew.219 Augustine also conceptually understood God and argued that the Holy Spirit, Jesus, the Father do not work separately from us, but are with us and work with mercy today.220 Thus, the leadership of the early church actively taught the nature and meaning of Christ’s words in the church while seeking a complete understanding of God.

215 Christopher A. Beeley, Leading God’s People, 70.
216 Ibid., 88-89.
218 Augustine, Teaching Christianity, 125.
219 Augustine, Instructing Beginners in Faith, 77.
220 Augustine, Trinity, 423.
Above all, the leadership of the early church focused on restoring the essential problems of human existence through the proclamation of the word. Peter also delivered the Word, dealt with the restoration and man’s sin problem, and was concerned with God’s work for the restoration of all things (Acts 3.19-25). According to Wilken, the early church dealt with the problem of human existence and the restoration of life that was separated from God. In addition, Wilken argued that the early church developed the theology that established the church according to Christ who worked for the restoration of human existence.  

Based on this point of the early church, today’s modern church leadership also needs to reflect on the problem of human existence and deliver the gospel. Only when the church declares the word of Christ for the restoration of human existence in reality can the leadership of the early church be reproduced in the modern church.

The modern church was called on to proclaim the word in a diversified world. Even if the church does not change the same way as the world does, church leadership needs to spread the word by applying Christ’s sacrifice again in the place of life today. Above all, in a diversified world, Tim Shapiro argued that we need to focus on special topics related to the surrounding communities. According to Shapiro, this interest and research are important because it is the life force of the church.  

Christian leadership must constantly interpret and proclaim the incarnate Christ in today’s place of life, which is shaped very differently. In addition, it is necessary to pay attention to the cultural and unique situations of the world, and to convey the gospel in a way that fits our lives today. At this time, while practically applying and proclaiming the meaning of

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Christ’s sacrifice, we should spread the meaning of Christ’s incarnation and salvation at work in our lives.

In a multi-religious and multi-cultural age, the restoration of the declaration of the word on Christ’s sacrifice is a very important and urgent task. Church leadership should focus on the word of God in a multi-cultural generation and exercise leadership toward Christ. It is also necessary to learn and listen to differences in understanding for church leadership in multi-religious situations. Just as God called Abraham and used him as the channel for salvation, church leadership should continue to be used in response to calls for world salvation. Today’s church leadership has both prospects and realistic limits to change the world. At this time, Christians should more fully discern their place in life and continue to proclaim the word through incarnational leadership.

3) **Eucharistic Ministry**

“Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts,” (Acts 2.46)

**Process of Eucharistic Ministry (Table 9)**

<table>
<thead>
<tr>
<th>Incarnation-Eucharistic Ministry</th>
<th>Fellowship-Eucharistic Spirit</th>
<th>Sacrificial Ministry-Evangelistic Ministry</th>
</tr>
</thead>
</table>

The early church developed eucharistic ministries while remembering and delivering Christ’s sacrifice. Eucharistic ministry refers to the Eucharist by breaking and partaking of bread, and the
whole process of serving along with the spirit of the Eucharist. When the Christians of the early church participated in eucharistic ministry, they were able to experience the presence of the incarnate Christ again. Above all, the disciples participated in the breaking of bread in remembrance of Christ, and the Eucharist continued as a key ministry of the early church. In a letter to the Corinthians, Paul emphasized the order of the Eucharist and participated in the Lord’s Supper (1 Cor 10.16-17), and spoke about the importance of the eucharistic ministry. Ignatius also taught Christians about the life of humility and sacrifice and eucharistic spirituality. Ultimately, the Eucharist acted as a means to unite the community while aiming for union with Christ, while the early church conducted eucharistic ministry and developed the ministry of evangelism together (Table 9).

The Eucharist of the early church was transmitted in connection with Christians’ prayers, spirituality, and ministries. For example, Polycarp emphasized the union and sacrifice with Christ through his eucharistic prayers and ministry. Polycarp’s expansion of the Eucharist into the eucharistic prayer and ministry reveals the influence of the Eucharist on the spirituality of the early church. This part indicates that the Eucharist influenced not only the breaking of bread, but also the formation of Christian spirituality and support for sacrificial ministries such as martyrdom. This integrated interpretation and practice of Polycarp were also linked to how Ignatius considers the Eucharist to be a union in the blood of Christ. Ignatius also participated in

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223 Based on verses Acts 2.42, 46, we can understand that fellowship, prayer, spirituality, and the eucharist ministry are not separate from each other but connected to each other.
225 Ibid., 109, 87, 94. Ignatius understood the Eucharist as a union of Christ’s blood and asked the church to pray for himself to participate in Christ’s suffering. Ignatius thus emphasized the blood of Christ, motivating his disciples.
226 Acts 2.42,46-47. The early church did not separate the breaking of bread from the apostles’ teachings, and early Christians also conducted a fellowship to remember the incarnate Christ together.
227 *The Martyrdom of Polycarp*, in *Early Christian Writing*, 129. Polycarp emphasized the path to sacrifice and burnt offering, and participated in sacrificial martyrdom.
the religious life based on Christ’s blood and love,\textsuperscript{228} indicating that Christ’s suffering also influenced Ignatius’ martyrdom.\textsuperscript{229} As a result, we can see that Christ’s covenant and spirit contained in the Eucharist were connected with ministries of the early church in various ways.

Above all, the early church conducted its ministry while conveying the forgiveness of sins and soteriological meanings contained in the Eucharist. Ignatius’ emphasis on Christ’s suffering for all of our sins was consistent with what John says (1 Jn 1.7). This indicates that the early church exercised its leadership based on the message delivered by the apostle group. In addition, the part that the early church shared with eucharistic confession reveals that the early Christians paid attention to eucharistic ministry and meaning.\textsuperscript{230} Although the early church was influenced by other forms during the development of the eucharistic ministry (1 Cor 11.27), the church again focused on the essential part of the eucharistic ministry.

When the Eucharist ministry faced a crisis, the early church overcame limitations and weaknesses and sought the essential meaning of ministry. For example, Paul rebuked the Corinthians for misunderstanding and misconceptions about the Eucharist. Paul wanted to correct believers who practiced the Lord’s Supper unworthily and partook of it without discernment (1 Cor 11.28-31). In addition, he emphasized the need to participate in the body of Christ through the breaking of the bread and emphasized the wisdom of discernment. (1 Cor 15, 16, 19). As such, the early church sought order by reprimanding the church when it was exposed to wrong rituals or under the wrong influences (1 Cor 14.40). This precautionary awareness prevented confusion and separation of eucharistic ministry and could help the ministry to

\textsuperscript{228} Ignatius, \textit{Ignatius to the Smyrnaeans}, in \textit{Early Christian Writings}, 102.

\textsuperscript{229} Ibid., 101, 102. Ignatius encouraged the faith of his church members by conveying Jesus’ words to Peter, telling him to appear and touch Him after his resurrection.

\textsuperscript{230} The \textit{Epistle of Polycarp to the Philippians and the Martyrdom of Polycarp}, in \textit{Early Christian Writings}, 117. Polycarp sought to unite with Christ and participated in the Eucharistic life, prayer, offering himself.
continue. Thus, we can understand that the early church focused on the eucharist ministry that Christ did, and through this, paid close attention to maintaining essential ministries.

The leadership of the early church after the Apostolic period concentrated on restoring the essence and meaning of eucharistic ministry. For example, Justin of the early church emphasized the importance of the incarnation of Christ and the ministry of the Eucharist while being wary of sacrifices to other gods. Justin also stressed the Eucharist, stating that Jesus was crucified by Pontius Pilate. He also focused on the incarnation of Christ as the Lord of God, while emphasizing that Jesus took on flesh and blood for our salvation. Through this concept, Justin focused on eucharistic ministry and teaching the soteriological implications of Christ’s blood and flesh. This is consistent with the part where Paul delivered the soteriological words through the cross (1 Cor 1.18). After all, the leadership of the early church concentrated essentially on restoring the meaning of the Eucharist and expanding salvation while protecting the eucharistic ministry.

Above all, the early church paid attention to the work of restoration and healing of the church community based on the eucharistic ministry. Eucharistic ministries delivered the message of recovery and healing in various forms based on Christ’s sacrifice and suffering. Justin emphasized the incarnation of Christ and believed in the healing and redemption of Christ’s blood and flesh, while the writer of the book of Hebrews also highlighted the help and recovery through Christ’s suffering (Heb 2.16-19). In fact, the book of Hebrews highlighted Jesus, who is working to restore human existence through the eucharistic passion of Christ (Heb 10.10-22).

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231 Justin Martyr, *The First and Second Apologies*, 27.
232 Ibid., 70.
233 Ibid., 70-71.
234 Ibid., 71.
235 Ibid., 70, 84.
Furthermore, the book of Hebrews declared that God does not remember our past because Christ gave himself and the blood once for all (Heb 10.14-18, 11.1-10). Thus, the healing through Christ’s incarnation was the driving force to revive the church community, and in the end, the early church concentrated on restoration through eucharistic ministry.

The eucharistic ministry of the early church exerted an influence to unite the church in a hierarchical society. When the church community shared the blood of Christ together, it was meant to invite everyone to become one in Christ across class, race, and region. Although the early church was in a cultural background where status was prioritized, the eucharistic message contained meanings that transcend convention. Craig Hill also analyzed these methods, emphasizing the necessity of self-deprecation in the factional life of man. Hill’s ideas clearly conveyed the Eucharist implications of "self-denial" and "cross" in the leadership of the early church. Eventually, the Eucharist of the early Church was an invitation to Christ’s cross and self-emptiness (Gal 2.19; Phil 2.6-10), and through this, we can understand the importance of unity according to the spirit of the Eucharist.

The restoration of today’s eucharistic ministry means a work that connects Jesus’ sacrificial ministry with ourselves and our community. This means training to put down one’s own interests, arms, and prejudices and to resemble the heart and character of Christ. Brene Brown maintained that we should put down the way we live just to protect ourselves and abandon armed leadership, which consists of forms of cynicism and control. Ultimately, we need to pay

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236 Clement, *The First Epistle of Clement to the Corinthians*, in *Early Christian Writings*, 43. The Epistle of Clement not only emphasized the spirit of love while sharing the Eucharist message, but also stressed full love, companionship, and religious life.

237 Craig Hill, *Servant of All*, 2.

attention to the evangelism ministry that permeates and changes society. Even today, Christians need to move from the position of life to a lower position through incarnational leadership and pursue a eucharistic life. The method of incarnational leadership is unambiguous, sacrificing ourselves and oriented toward humble ministry.

Eucharistic ministry performs the ministry of salvation and supports spiritual change. When Christ had the Last Supper with his disciples, he emphasized that Christ’s blood is blood for all mankind (Mk 14.21-31), and Christ’s sacrifice was a declaration of love for the salvation of all. Augustine mentioned that the sacraments of the New Testament offered salvation, and the sacraments of the Old Testament promised a savior. After all, today’s eucharistic ministry is linked to leadership that changes the world and spreads the gospel of salvation. Lovett Weems stressed the importance of genuine transformational leadership, noting that the church cannot be changed by mere slogans. To this end, Weems emphasized that Christians should focus on passion rather than superficial strategies, and seek change with a clear understanding of reality. As Weems argued, the church needs to pursue change in the place of culture and life, and in order to pursue this, Christians should focus on the realization of the eucharistic spirit in the place of life.

Above all, eucharistic ministry is a ministry that helps establish a relationship with God and spirituality and reveals Christ. In addition, the eucharistic spirituality of the incarnation does not separate the place of the Word and life but gathers them together and aims for unity in Christ. The early church also delivered the body and blood of Christ in their lives through incarnate

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239 Augustine, Teaching Christianity, 55.
241 Ibid., 50, 56.
242 Ibid., 27, 30, 79
spirituality and demonstrated leadership by living out Christ’s words. Christians also need to seek an incarnate spirit in which the presence of the Holy Spirit is internalized, and it is necessary to aim for a mature relationship with God. As Steven Garber said, Christian leadership is evident within relationships.\footnote{243} Just as Garber emphasized knowledge and conduct, and stressed meaning and responsibility within God,\footnote{244} incarnate spirituality aims to unite and accompany Christ. This spirituality is not abstract but supports and goes hand in hand with the actual manifestation of Christ in our lives.

The early church repeatedly remembered and continued eucharistic ministry, demonstrating incarnational leadership. As Craig Hill maintained, it was a new way of life for Christians in a world full of ambition.\footnote{245} Restoring the leadership of the early church in modern churches today means remembering and realizing the eucharistic mind and ministry. The modern church already has eucharistic heritage, and many churches are participating in it. However, the task of church leadership is to continuously remember and implement it, and to realize eucharistic life and spirituality more practically. Modern Christians also need to participate in the eucharistic ministry of delivering Christ’s blood and flesh by using various environmental factors. Even today, we can continue our incarnational leadership by actively remembering and sharing the meaning of the Eucharist that Jesus did.

\section*{Conclusion}

The incarnational leadership of the early church was a process of leadership that applied the

\footnotetext{243}{Steven Garber, \textit{Visions of Vocation: Common Grace for the Common Good} (Downers Grove, Illinois: InterVarsity Press, 2014), 94.}
\footnotetext{244}{Ibid., 97.}
\footnotetext{245}{Ibid., 5.}
way the disciples worked with Jesus to the church again. Jesus formed church leadership through his disciples and offered the true direction for the early church to move forward. In particular, the blood and suffering of Jesus, who sacrificed Himself on the cross, was the work of God to raise and save the wounded. Following this, early church leadership was able to participate in leading people to the path of true hope and life. In addition, the Christians of the early church also proclaimed Christ, participated in the Eucharist, and continued their ministry of church leadership. Eventually, the incarnational leadership of the early church could be realized continuously while remembering and following the ministry that Christ said. Furthermore, when this incarnational leadership was harmonized with the work of the Holy Spirit, it could exert a stronger influence.
3. Inspirational Leadership

“How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!” (Heb 9.14)

The early church participated in evangelism ministry through inspirational leadership following the work of the Holy Spirit. The key and continuous ministry of the Holy Spirit was to reveal the blood of Christ and Christ who is the Word (Acts 8.16-20). The ministry of the Holy Spirit was to expose Christ’s cross and connect the church, the body of Christ. Peter beginning to preach the gospel of Christ’s blood as he experienced the work of the Holy Spirit was a prime example of inspirational leadership (Acts 2.38). Peter experienced the work of the Holy Spirit, and he participated in spiritual training and discipleship, and continued to develop Christ’s ministry (Acts 2.42; 3.1; 4.31). This is also shown in Paul’s letter, which emphasized the work of the Holy Spirit and spread the gospel (Rom 8.1-6).

The early church developed under the light of the Holy Spirit, and the early Christians served the church with inspirational leadership. Above all, when early Christians followed the Holy Spirit’s light and continued the spiritual relationship with the Holy Spirit, inspirational worship and ministry could continue. Church leadership focused on interpreting the word in pursuit of this inspired worship and ministry. Augustine also focused on spiritual interpretation, balance, and interpretation of the Bible according to the Holy Spirit, and church leadership following the guidance of the Holy Spirit was the main method of the early church. Ultimately, the leaders of the early church joined the work of the Holy Spirit based on the word and found a way to pursue a harmonious balance of the church. This inspirational leadership of the early church was able to contribute to establishing a more vital and inspirational worship community.

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246 Ibid., 83. Quotation.
1) **Inspirational Worship**

“I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” (Rom 12.1)

**Process of Inspirational Worship (Table 10)**

<table>
<thead>
<tr>
<th>Origin of Inspirational Worship</th>
<th>Early Church Worship</th>
<th>Direction of Inspirational Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Lamb of God, Jesus</td>
<td>Listening to Teaching</td>
<td>Meeting and Intercession</td>
</tr>
<tr>
<td>Worship in the Spirit and Truth</td>
<td>Eucharist and Baptism</td>
<td>Worship in the Place of Life</td>
</tr>
<tr>
<td>Gloring to God</td>
<td>Praise and Prayer</td>
<td>Eschatological Preparation</td>
</tr>
</tbody>
</table>

The early church pursued spiritual worship, and the church developed through church leadership, participating and supporting worship. The prayers and praises of the members of the early church who witnessed the cross of Christ and experienced the Holy Spirit are examples of the inspirational worship.\(^{247}\) The early church not only experienced the work of the Holy Spirit on the day of Pentecost, gathered together to pray, and remembered the word of the covenant, but also wanted this type of worship to continue (Acts 2.42, 47). Throughout the New Testament, the appearance of the terms "praise and prayer," "meeting and sacrifice" (Eph 5.19-20), indicated that the early church was a worship-oriented community. Thus, the transformation of the early church into a spiritual worship community took place within the work of the Holy Spirit, and the focus of the early church was on the continuation of spiritual worship.

The inspirational leadership of the early church was leadership that supported holy and spiritual worship (Jn 16.12-15). The early Christians pursued the way of spiritual worship by

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\(^{247}\) Acts 2.1-5, 46. cf. 1 Sm 15.22; Acts 5.29-32.
following Jesus’ words, which emphasized the worship of spirit and truth. For instance, the part where the early church gathered together to pray and experienced the powerful work of the Holy Spirit revealed the form of the early church that wanted to become worshippers anytime and anywhere (Acts 2.1-3). Paul also emphasized holy and living worship within the Holy Spirit (Rom 12.1-2) and focused on the "sustainability" of worship in the Spirit. In Clement’s letter, we can also see the emphasis on the importance of liturgical prayer based on the teachings of the apostles. This indicates that the leaders of the early church prayed within the work of the Holy Spirit (Acts 2.42) and taught and supported the continuation of holy worship.

The worship of the early church could be developed by connecting the concepts of worship in the Old Testament and the meaning of Christ together. In addition, the forms of worship in the Old Testament were formed and delivered centered on Christ’s sacrifice (Rom 3.25). Above all, church leadership challenged new Christians to follow the peace offering and Christ, and emphasized that they would live in worship. The scene where Paul challenges the worship of the peace offering centered on Christ reflects the sacrifice of the Old Testament (Lv 1-2). Furthermore, the early church emphasized the need to offer a living and complete worship based on the sacrifice of Christ that was offered once and for all. Thus, church leadership focused on inspirational worship based on Christ’s sacrifice and worship concepts found in the Old Testament.

Above all, the early church taught the words in worship and remembered Christ by applying various forms of worship. In addition, as in the words of Deuteronomy, the early church

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249 Phil 2.17; Rom 12.1. cf. Eph 5.18-20; 2.2-3.
250 Clement, The First Epistle of Clement to the Corinthians, in Early Christian Writings, 42-44, 47.
251 Rom 5.11; 4.20; 1.21.
252 Heb 10.10-16, 22. Hebrews challenged Jesus, emphasizing eternal sacrifices.
shared about Christ in the form of family gathering and worshipped by teaching the words.\textsuperscript{254}

The early church not only shared about Christ’s cross and resurrection at home (Acts 5.30; Rom 6.5) but also worshipped and frequently applied the elements of the Psalm. In the letter to the Colossians, Paul also emphasized the worship with psalms and hymns, and conveyed the meaning of worship to the church members (Col 3.16). John also drew scenes of praise and worship in the kingdom of God based on Psalms and emphasized worship in the place of life of the early church, which was persecuted (Rv 5.9-13). Consequently, we can see that the early church understood the meaning of worship from the home based on the Old Testament and Christ.

The early church regarded Jesus, the Lamb of God, as the central theme of worship, and focused on the worship of inspired praise (Rv 5.7-13). John emphasized worship by describing the kingdom of God and the blood of Jesus, and especially by expressing Jesus of the kingdom of God as the Lamb of God, conveying the importance of worship (Rv 7.17-19). This indicates that Christ is doing the work of salvation as the Lamb of God, while at the same time the Holy Spirit is helping with eternal and inspirational worship (Rv 14.3-7). Based on this concept, the early church was active in worship even in the ever-changing environment and devoted itself to revealing Jesus the Lamb. The scene where Paul delivered Jesus, shared praise, and worshiped also reveals the importance of the inspirational worship that was formed in the early church.\textsuperscript{255}

Above all, the sacraments of the early church were connected with the meaning of Christ’s sacrifice and resurrection and developed into elements of spiritual worship. First of all, the early church remembered Christ’s sacrifice through the work of breaking bread. At the same time, church leaders shared the meaning of repentance and resurrection by participating in Christ’s

\textsuperscript{254} Deu 6.7; Acts 20.20.

\textsuperscript{255} Rv 19.6-10. cf. 1 Cor 14.26; Phil 2.6-1.
sacrifice through baptism. In fact, Paul interpreted baptism as the union of the risen Christ and taught the meaning of Christ’s sacrifice (Rom 6.3-5). Paul also described those who were led in the Red Sea as being the people of God who had been baptized, so church leaders challenged the church to the importance of the ministry of baptism (1 Cor 10.2; cf. 1 Pet 3.21). After all, the leadership of the early church encouraged baptism by teaching the elements of salvation included in baptism, and baptism and the Eucharist could be established as forms of worship in God’s salvaging ministry.

The early church emphasized both inspirational worship and eucharistic ministry, and was interested in applying these ministries to life. In Didache, we can see that Christians of the early church independently understood the liturgical characteristics of the Eucharist, distinguishing between the Eucharist and fellowship sharing food in the church. Didache emphasized the daily worship preparation, fasting, and eucharist prayer, while remembering the coming of the kingdom of God. Furthermore, Didache stressed the importance of life after Sunday, challenging to prepare for Wednesday and Thursday by fasting. These points indicate that the early church not only aimed for spiritually mature reverence but also emphasized the aspect of continuing worship in life.

The early Christians repented of their sins based on Christ’s sacrifice and focused on eucharistic worship. For example, Peter and Paul repeatedly delivered messages and teachings calling for repentance of sin as well as the Eucharist. Augustine also repented before the sacrifice of Christ and emphasized the importance of the eucharistic faith. In addition,
Augustine focused on worship of praising God, offering eucharistic prayers in remembrance of the grace of Christ’s blood. Augustine confessed that he was able to convert from sin to Christ, illuminated by Christ, and wanted the eucharistic spirit to be restored continuously and specifically. As a result, we can see that the early church focused on the gospel of repentance while continuing the eucharistic worship based on the blood of Christ.

Above all, what the leadership of the early church paid attention to inspirational worship was the process of preparing for the eschatological ministry. The glorious praises offered in heaven described in the Gospel showed the original model of worship (Lk 2.14), which soon led to the worship of heaven and passed on to the early church. Later, the forms of worship in the early church were also found in church worship until the 4th century, including Didache, and the legacies of these worship revealed how important the early church considered spiritual worship and eschatological ministry. The book of Revelation repeatedly emphasized the significance of worship, also including a message urging us to prepare for the coming kingdom of God (Rv 19.1-10). Thus, the leadership of the early church paid attention to inspirational worship while delivering an apocalyptic message in relation to Christ.

The inspirational worship of the early church was understood as an important process within the covenant of Christ. The Old Testament emphasized inspirational worship, and the covenant of God’s salvation, which was established through David’s worship, lasted through the church.

261 Ibid., 262, 283.
263 Ibid., 182.
264 Rev 14, 19. The worship of the kingdom of God was brought to the early church centered on the blood of Jesus the Lamb.
266 2 Sm 7.1-29; Is 9.6; Acts 15.16-17. The word testifies that Christ has come as a savior in the covenant of God. Christ mentioned that his blood was the blood of the covenant, which led to the gospel of salvation. Jesus wanted to restore the worship where David had worshiped, and Jesus spoke of the restoration of eternal worship through the
Within the framework of God’s covenant, church leadership supported inspirational worship and developed in connection with missional leadership to find new worshipers. The part where Paul and Barnabas were sent from the church in Antioch and began to mission reveals the process of church leadership looking for new worshipers (Acts 15.35). After all, we can see that the early church was active in the work of inspirational worship; through this, they participated in preparing for the kingdom of God. Today’s church leadership should also support the inspirational worship in the process of achieving God’s covenant, and the church, which has lived in the blood of Christ, must establish worshipers of God’s kingdom.

2) Inspirational Discipleship

“Therefore, friends select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task,” (Acts 6.3)

Early church leadership could be developed through inspirational discipleship in carrying out the Great Commission of Christ. After Jesus’ ascension, the early church members experienced the charismatic work of the Holy Spirit and new believers began to join together (Acts 2.2, 41). As the number of new disciples naturally increased within the church, church leadership was faced with establishing full disciples. At this time, those who experienced the work of the Holy Spirit were called to be leaders (Acts 6.3), and the teachings of the apostles were one of the training processes to raise disciples. Through these teachings, Christ’s crucifixion and resurrection, and various activities could be conveyed. Church leadership also exerted influence through the teaching of the Word and discipleship based on the work of the Holy Spirit (Acts
Thus, the active discipleship developed by the early church was carried out in connection with inspirational leadership.

New believers in the early church were motivated to devote themselves to inspirational discipleship, and discipleship was developed in conjunction with the work of the Holy Spirit (Acts 4.33-34; 8.9-14). When the church leadership emphasized the name of Jesus and preached the gospel, the work of the Holy Spirit was accompanied, and some new believers entered the path of discipleship by expressing wonder at the work of the Holy Spirit (Acts 6.7; 8.13, 39-40). Paul also actively participated in the discipleship and exerted influence (1 Cor 1.17; 2.4), and systematically conveyed the actual works of the Holy Spirit that he had experienced to the church.\textsuperscript{267} The parts where Paul led the church by describing the specific events of the Holy Spirit’s work (Rom 8.6; Eph 6.17) reflect the early church’s interest to establish discipleship under the light of the Holy Spirit. The ministry of discipleship was the leadership of the church, and the disciples were able to influence in the witness of the Holy Spirit and the works given in the Holy Spirit (Gal 5.22).

Early church leaders, including Peter, engaged in spiritual life and demonstrated inspirational leadership. The fact that the leadership of the early church participated in prayer life and spiritual training was a process of inspirational discipleship. For instance, Peter’s regular prayer life and

\begin{table}
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Inspirational Discipleship (Table 11) \\
\hline
Beginning of Christian faith \\
Calling and Vocation \\
Spiritual Training (Prayer and Meditation) \\
Modest Personality \\
Remembering Jesus \\
Participation in Eucharist \\
Declaration of the word \\
Supernatural Works \\
Serving Church \\
Helping Others (Mission) \\
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\end{tabular}
\end{table}

\textsuperscript{267} Acts 9.17. cf. 1 Cor 1.17; 2.4; 12.7; 3.5.
continued training in the word was a process of renewing discipleship following Christ’s teachings (Acts 3.1; 10.9). The disciples were aware of the teachings of various prayers, including the prayers of the Lord, which were constantly emphasized in Jesus’ words, and the prayers that appeared in parables, and they participated in the spiritual path through discipleship. In this way, Jesus repeatedly emphasized prayer, and the early church Christians participated in the restoration of their prayer life with inspirational leadership.

The inspirational discipleship of the early church meant dedicating oneself as witness along the path of Christ. Based on the teachings of the apostles, the early church participated in the path of "witness" that Jesus gave through the Great Commission (Acts 2.42; Mt 28.20). The whole process of following the word of Christ was connected to inspirational discipleship, and the disciples followed as witnesses in the work led by the Holy Spirit. Athanasius of the early church also focused on a clean mind and emphasized that we should become disciples who pursue the word of Christ and a life of vitality. Ignatius also described the first stage of his discipleship path, emphasizing obedience to the way of the cross along with Christ, who would come again, whether powerless or invisible. Ignatius confessed that his martyrdom and the path to Christ are the first steps of discipleship, revealing the appearance of a witness participating in discipleship.

Above all, the early Christians devoted themselves as witnesses by following the character of Christ, and the ministry of witnesses could be continued through discipleship in pursuit of holiness. The early church focused on the restoration of holiness based on the Old Testament and

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268 Lk 9.28; Mt 6.9; Acts 10.9.
271 Ibid., 87-88.
the teachings of Jesus, and restoration of holiness was a process to exercise inspirational discipleship. This holiness was the way to imitate the character of God, and holy change was linked to the fruit of the Holy Spirit (Gal 5.22). In church leadership, the fruit of the Holy Spirit and holy changes were essential, and the characters of the leaders required divine growth. When the disciples were transformed into holy characters and gained the trust of the community, church leadership could also exert influence more effectively.

After all, the inspirational discipleship of the early church was a training process to teach and prepare for the upcoming salvation and eternal life. From the beginning, church leadership contained spiritual elements, and church leadership dealing with salvation and eternal life required time for preparation and training. Paul also had enough time to prepare for evangelism ministry by meeting the apostles before conducting his official mission (Gal 1.17). Beeley also maintained that those who seek spiritual discernment should be prepared first with a virtuous and humble character. Building virtue and having a humble personality like this is as important as the duty of leaders with spiritual leadership. As Beeley argued, good pastoral leadership helps to repent their sins and prepare for spiritual salvation, and true disciples humbly perform these ministries. Thus, the inspirational leadership of the early church was aimed at the humble ministry of salvation by establishing inspirational disciples through the character and spirituality of the leader.

The early church experienced the power of the Holy Spirit and exercised church leadership based on the fruit of the Holy Spirit. Through these fruits of the Holy Spirit, early Christians were able to identify the life abiding in Jesus and participate in the work of Christ. Above all, the

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272 Heb 10.29; 1 Cor 16.20; 13.11.
273 Christopher A. Beeley, Leading God’s People, 69. Quotation.
274 Ibid., 71.
leaders of the early church remembered the words of Christ’s grace and wanted to exercise church leadership without neglecting their free will (Jn 2.17, 22; 1 Pet 2.16). Thus, the leadership of the early church sought practical changes in the Holy Spirit, and Christians focused on the work of living and working together in Christ (Gal 5.22; Eph 2.22). Also, the actual work of the Holy Spirit was to spread the blood of Christ, which meant the testimony of God himself.275 The part where Paul claimed on the fruits in the Holy Spirit was also the process of discipleship that resembles God’s attributes, and the process of following the Holy Spirit and discipleship was the continual direction of church leadership.276

Above all, inspirational discipleship unfolded through disciples who learned and applied the attributes of God. The leaders of the early church paid attention to inspirational leadership based on the characteristics of God. Early church leaders also described God’s wisdom, power, and revelation, and emphasized love and the judgment of grace together.277 The sacrifice of Christ was a work derived from God’s attributes and based on this, the early church taught the characteristics of God and exercised church leadership. Beeley also insisted that true leaders should show grace and holiness to the congregation,278 emphasizing that those who are holy by the grace of Christ can stand in a position to lead others.279 Today, inspirational leadership seeks the way of leadership for the realization of the kingdom of God by imitating and applying the attributes of God through discipleship (1 Pet 1.16).

Church leadership should be able to help the spiritual formation of Christians in order to realize inspired discipleship. Through true discipleship, the spirituality of the disciples can grow,

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275 1 Jn 5.5-8. cf. 2 Tim 1.14; 1 Jn 3.24.
276 Gal 5.22; Rev 2.7.
277 1 Cor 1.21; Eph 1.17; 2 Pet 2.4; 2 Tim 4.1.
278 Christopher A. Beeley, Leading God’s People, 29.
279 Ibid., 31.
but when they lack mature spirituality, they become Christians who lose their purpose. Most of all, the process of forming inspirational discipleship is a holistic process of training and meditating on the word, and training to help love God and neighbors. To realize this, meditation and various spiritual training can be a process to improve the relationship with God. Ellen Birx maintained that altruistic love comes from the power of meditation and argued that meditation must be performed for a balanced faith. According to Birx, meditation is like cleaning time, so it is necessary to aim for the love of Christ on the basis of its benefits. Based on this, church leadership needs to learn the words of Christ like the early church leadership and help apply them in their lives (Acts 17.11).

Today’s church leadership should focus on discipleship imitating the sacrifice of the cross. Self-sacrificing leadership promotes self and neighbors together, but this does not come automatically, or the process of suffering disappears. Dietrich Bonhoeffer described costly and cheap grace, and he argued for the whole path of discipleship. According to Bonhoeffer, cheap grace is grace without sacrifice and is just like a lesson or a system of principles. In addition, cheap grace is a sacrament without the confession of sin, denying the Holy Spirit, and it means grace without the cross and obedience. Conversely, according to Bonhoeffer, costly grace is the grace of Christ’s cross and refers to the path of obedience that comes with the cross and sacrifices. Paul also focused on the ministry and dedication of Christ’s sacrifice and sought true discipleship. Ellen Birx also sought a healthy transition of personality and spirituality,

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282 Ibid., 25.
283 Ibid., 26, 32.
284 Gol 1.24. cf. Phil 2.7; Rom 12.1-2.
emphasizing a life of self-emptiness. Ultimately, we should be able to follow the true direction of church leadership through discipleship emulating the sacrifice of Christ.

The leadership of the modern church should support evangelism ministry by connecting individuals and communities through the work of the Holy Spirit. In order to effectively realize this, we need to be able to help connect God and the world through discipleship. Above all, church leadership should focus on discipleship, which seeks to restore the image of God contained in one soul. Augustine also emphasized the image of God in us and pursued an understanding of the Triune God. The spiritual direction of Christians is the original image of God in us and seeks the restoration of God’s image in a distorted world. To this end, church leadership follows a spirituality of unseparated union, gathering, and doing good. Today is a society where many emotionally wander and are sacrificed by structural evil, so preparation and change through inspirational discipleship are a necessary and urgent process for everyone.

3) Harmony in the Holy Spirit

“making every effort to maintain the unity of the Spirit in the bond of peace.” (Eph 4.3)

Church and Harmony in the Holy Spirit (Table 12)

<table>
<thead>
<tr>
<th>Harmony of God</th>
<th>Spiritual Harmony</th>
<th>Harmony of Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harmony of Trinity God</td>
<td>Harmony of the Word and Prayer</td>
<td>Harmony in Diversity</td>
</tr>
<tr>
<td>Harmony in Truth and Love</td>
<td>Harmony of Cross and Resurrection</td>
<td>Reconciling Harmony in Community</td>
</tr>
<tr>
<td>Harmony in the Holy Spirit</td>
<td>Harmony of Belief and Action</td>
<td>Harmony, Building up Church</td>
</tr>
</tbody>
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The early church demonstrated church leadership in pursuit of harmony within the Holy Spirit. Emphasizing this harmony and union was a characteristic throughout the early church. In the early church, various groups of people who experienced the work of the Holy Spirit were together, and church leadership had to overcome the period of a new change harmoniously. In Acts 2, there are scenes where people in each region experience the strong work of the Holy Spirit and receive the teachings of the Word (Acts 2.10-14). The early church, which experienced the work of the Holy Spirit, had to adapt to the rapidly changing culture and needed to demonstrate proper church leadership in it. The newly formed Christians were faced with the reality of being organized in one community, and Paul described the church as the body of Christ, emphasizing the harmony of the church community.287 Thus, the leadership of the early church was placed in the task of bringing the church together in the Holy Spirit while adapting to the new environment.

Above all, Paul sought unity in the reality that the church had already been divided and encouraged the church by emphasizing its unification in the Holy Spirit (1 Cor 1.10; Eph 4.3). This exhortation was to seek change by renewing church leadership in the midst of the separation and chaos that the church experienced. Even in Clement’s epistle to the Corinthians after Paul, there was also a scene in which he emphasizes unity and cooperation and encourages the pursuit of the common good.288 This shows that the remnants and conflicts of division still existed in the church in various forms, and that the leaders of the early church demonstrated their leadership in pursuit of harmony. Through this, we can see that the leadership of the early church continued to seek harmony within the Holy Spirit and aimed for a united community.

287 Acts 2.41-42; Eph 4.12; 1 Cor 12.27; Col 1.24; Rom 10.12.
288 Clement, The First Epistle of Clement to the Corinthians, in Early Christian Writings, 38.
The early church sought harmony within the Holy Spirit, emphasizing the union of the Triune God. Ignatius, for example, emphasized that the Lord is one with the Father of God and can never be independent. Ignatius argued for the characteristics of God’s spiritual union and mentioned that apostles, bishops, priests, and communities of Christ should not act separately but unite.  

Ignatius also claimed that there is an altar in God’s temple, so that Jesus is with the Father forever. As such, the early church fully understood the spiritual relationship between the Father God, Jesus, the Holy Spirit, and the Triune God, and focused on unifying the church based on this. This is in line with Paul’s understanding of the Triune God in relation to the church as the body of Christ (1 Cor 12.27).

The leadership of the early church did not embrace factionalism for the sake of the united work of the Holy Spirit. Moreover, the early church had to defend the church and protect its order from numerous separatist and malicious influences and powers to destroy the church. In the midst of rapid change, the direction of leadership in the early church was unity with love and care. Robert Markus noted that the Donatist was based on sectarianism (4th century), emphasizing that the early church abolished factionalism. According to Markus, during the numerous persecutions from Rome, the Donatist wanted to receive into the church only innocent people without apostasy, but it was eventually branded as a heresy. Based on this history, modern Christians need to move toward union, remembering that, in the church community, all sinners can be transformed.

Above all, the leadership of the early church sought to unite the church through low status and humble ministry. The early church helped this spiritual harmony take place within the work of

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290 Ibid., 72.
292 Ibid., 53-55
the Holy Spirit, which became the driving force behind the change of the church. Clement’s letter to the Corinthians, for example, teaches Christians to go beyond stubbornness and sectarian movement and to treat one another with humility. This reflects the leadership of the early church, which sought humility in the divided reality within the church. Through this letter, we can see church leadership that aims to unite the church community while focusing on the low and humble heart of Christ. Thus, the unity of the church community in the work of the Holy Spirit with mature and humble spirituality was an ongoing task and important process of church leadership.

The early church sought harmony beyond stratification, following the spirit of Christ’s sacrifice and the work of the Holy Spirit. Craig Hill also emphasized that Jesus’ teachings conveyed challenging words to church members who had a sense of superiority, and claimed that the death of the Lord was a missionary path. Through this concept, Hill maintained that the Lord’s consistent teaching was serving and persevering, and asserted that the practice of serving is connected to the Lord’s rule. As Hill argued, Christians need to be careful not to form into aristocratic or erroneous status, in a stratified and status-prioritized generation. In addition, church leadership should seek harmony in the community while discerning the various stratifications and divisions that may occur within the church.

Above all, the early church understood Christ’s death and resurrection as one and sought harmony with Christ. Also, the leaders of the early church pursued the continuation of resurrection through unification with Jesus. In Paul’s letter to the Romans, we can see that the

293 Clement, The First Epistle of Clement to the Corinthians, in Early Christian Writings, 28.
294 Ibid., 29.
295 Craig Hill, Servant of all, 41, 56.
296 Ibid., 46.
297 Ibid., 5-7.
union with resurrection is not considered abstract, but that it is considered as a practical word to be embraced by the church (Rom 6.5). This alliance with the Word was one aspect of spiritual life, and it was what the early church sought after Christ’s ascension. As Gregory Jones said, the early church prepared a new reality by uniting with the life, death, and resurrection of the Lord. This meant a transition to leadership that renews Christianity by the work of the Holy Spirit. Consequently, we can see the part where the leadership of the early church pursued the work of the Holy Spirit to participate in the death of Christ and unite with the resurrection.

The early church focused on saving lives by seeking union and harmony. The leadership of the early church delivered Christ’s cross throughout the work of the Holy Spirit to save the community of life. It was God’s message to the unity of the church that proclaimed Christ through the Holy Spirit, which was God’s own ministry to save lives. In his confession, Augustine prayed for the Lord of peace and for rest and life to be united in the eternal rest of the kingdom of God. As long as today’s church spread Christ’s life, union with Christ’s resurrection can occur. Also, when church leaders engage in life-saving work, it can be Christ’s own leadership. After all, Christians should be able to pursue the vision to save lives through church leadership and aim for the unity of the church community.

Modern church leadership needs to pursue unity and holiness through various professional factors. For instance, James Empereur argued that a healthy and holy person is united in God and that an integrated body can live in the world sacramentally with the joy of God. In addition, Empereur stressed the need for safer and more professional help in order for us to live

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299 Augustine, *Confession*, 379.
holistically with healthy and holy personalities.\textsuperscript{301} As Empereur suggested, modern people have been affected by a variety of psychological and mental influences, so more professional preparations are needed to unite those exposed to various and special environments. Today, modern churches can experience confusion and division by various internal and external influences, and church leadership needs to prepare for various methods for unity.\textsuperscript{302}

Most of all, pursuing harmony in today’s divided life in church leadership is a process of spiritual leadership. The leadership of the early church also sought unity by awakening the spirituality of the leaders and emphasized leadership that is in harmony with God’s salvation. In this way, the leadership of the early church, based on Christ’s sacrifice, helped to fully restore the relationship with God and move toward a spiritual life.\textsuperscript{303} Augustine also argued that God works in unity spiritually, and based on this understanding, he influenced the church’s history as well.\textsuperscript{304} Like Augustine, believers who pursued a unified prayer with God also set an example for spiritual life and influenced Christians.\textsuperscript{305} This reconciliation was a process of leadership seeking spiritual union with Christ, who died on the cross and rose from the dead, as the early church attempted.

Modern Christianity was called to a community of spiritual fellowship in Christ. As Dietrich Bonhoeffer argued, what unites us together stems from a belief in brotherly communion in Christ.\textsuperscript{306} Such a true union can only happen in a relationship with Christ. Bonhoeffer

\textsuperscript{301} Ibid., 20.
\textsuperscript{302} Cf. In fact, church consulting has been more effectively coordinating or assisting reconciliation when the church suffers from organized, financial, or serious division. American churches have subsidized church leadership through various consulting sessions. (Ex: churchconsulting.org, theunstruckgroup.com)
\textsuperscript{303} Rom 5.10; Eph 2.16; Rom 5.11.
\textsuperscript{304} Augustine, \textit{Trinity}, 70, 81, 84.
emphasized true fellowship through the sacrament, achieving fellowship in Christ, where we worship together in true love.\textsuperscript{307} Ultimately, church leadership needs to pursue communion within Christ and aim for the unity and harmony of the Church through this. When today’s churches deliver Christ, and participate in Christ, blood, and flesh, and serve altruistically, this can be genuine fellowship. The next generation who exercises leadership in the church must also realize the kingdom of God while seeking true fellowship and harmony within Christ.

**Conclusion**

The inspirational leadership of the early church was leadership in which the disciples obeyed and served according to the work of the Holy Spirit. The disciples testified to Jesus who sacrificed and hung on the cross for them, and the Holy Spirit led the ministry by revealing the cross and resurrection of Jesus. Above all, the work of the Holy Spirit to testify of Christ was absolutely necessary for the apostles and disciples to demonstrate their church leadership in a new environment. The early church, relying on the power of the Holy Spirit, revealed Christ’s truth and life and wanted to pursue the direction of the Triune God. There were still many shortcomings and weaknesses in the leaders of the early church, but they were redeveloped by discerning inspirational ministry and discipleship through the word. Although there were sometimes various conflicts, they sought unity with the Holy Spirit and focused on inspired worship. Like the early church, the modern church is called to serve the church and seek harmony through inspirational leadership.

\textsuperscript{307} Ibid., 78, 84, 157.
4. Servant Leadership

“The greatest among you will be your servant.” (Mt 23.11)

The early church imitated the way Jesus served his disciples and demonstrated servant leadership (Jn 13.5-6). The service of Jesus, which the disciples experienced, had different characteristics from the general and worldly values. Servant leadership pursued by the early church was leadership that follows Christ by sacrificing with the heart of a servant, and this leadership influenced a genuine Christian alternative in a generation familiar with stratification. Just as Paul sent a letter to the Romans and introduced himself as a servant (Rom 1.1-2), the service of the early church was conveyed through the ministry of church leaders and Christians. Based on this, new members of the early church also began to serve themselves together with the leaders, and the church could continue to develop through servant leadership.

When the leaders of the early church had a heart of service, the ministry of caring for the members of the church could also be performed properly. This service and full care came from communication of service, and servant leadership could be exercised based on the heart of compassion and humility. Thus, the sacrificial ministry of the early church leaders added depth of service to the early church. In particular, the bishop was able to influence not only through teaching but also through the ministry of sacrifice and service that rejected comfortable paths. When today’s church leaders restore servant leadership, the leadership of the early church can be realized in a place of life. Furthermore, when Christians follow the leadership that early Christians served and humbly handled the role of serving, they can join the role of salt and light in the world. Ultimately, when modern churches sympathize with the pain of neighbors in the spirit of service and perform the servant ministry, church leadership in Christ can be sustained.

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308 The Martyrdom of Polycarp, in Early Christian Writings, 127.
1) Servant Communication

“Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing.” (1 Pt 3.8-9)

Serving Communication and Fellowship (Table 13)

<table>
<thead>
<tr>
<th>The Process of Serving Communication</th>
<th>True Fellowship and Servant Communication</th>
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</thead>
<tbody>
<tr>
<td>Relationship-Oriented Communication</td>
<td>Empathy and Encouragement-Oriented Dialogue</td>
</tr>
<tr>
<td>Breaking down Prejudice and Discrimination</td>
<td>Conversation that Matches Words and Actions</td>
</tr>
<tr>
<td>Internal and Trustful Conversation</td>
<td>An Open and Respectful Conversation</td>
</tr>
</tbody>
</table>

All the ministry of service that Jesus did contain communicative elements of service. The communication elements of service by Jesus included figures of compassion and humility, encouragement and recovery, respect and sacrifice, and hospitality and blessing. Even when Jesus called his disciples, taught them, or talked to opponents, he worked through servant communication (Mt 19.21; Jn 12.7, 26). Jesus talked with the spirit of serving, breaking down the walls of prejudice of his disciples (Lk 14.27; Jn 4.8-9). Sometimes Jesus confronted those who opposed him, but Jesus cared for all his people and had compassion on them (Mk 6.34). Jesus reminded his disciples of his death and talked about service and demonstrated communication by setting an example by serving (Jn 13.5; Lk 24.7). Peter’s letter also treated each other with mercy and emphasized communication of service (1 Pt 3.8), which was a teaching that the early church repeatedly emphasized.
Above all, servant communication is a dialogue that reveals Christ’s character and sacrifice in silence and leads the neighbors to the cross even in a quiet state (Is 53.7). As Jesus revealed his salvation by talking to the robbers on the cross (Lk 23.43), servant communication is oriented toward humble, self-deprecating conversation. The disciples also communicated in service and helped their neighbors to the cross of salvation and focused on revealing Christ. The scene where Paul had a conversation in Aden shows how he understood the audience and introduced Christ (Acts 17.22). The spirit of this conversation reveals that Christians of the early church showed leadership through servant communication. In addition, Ignatius sought communication of service that attempted to communicate in love and grace, citing Christ’s death.309 This reveals that the early church focused on communication through self-sacrificing service.

The early church demonstrated leadership by establishing a community with the disciples through servant communication. Also, early Christians not only preached the gospel but also served and communicated with their neighbors wholeheartedly. The early church practiced sharing and preached the gospel, and Peter’s letter taught Jesus’s heart with the spirit of service.310 In addition, the early church attempted to communicate based on the spirit of Christ’s cross and conveyed it practically (Phil 2.1-5). The scene where Barnabas visits Paul first and establishes him and connects him to the leadership of the church (Acts 11.25), can be seen as a scene where servant communication is demonstrated. This leadership of Barnabas was a new example of servant communication in which Jesus sought to find and encourage his betrayed disciples.311 Eventually, the early church had disciples of service who encouraged each other

309 Ignatius, Ignatius to the Trallians, in Early Christian Writings, 81. See Farewell. cf. Ibid., 79. Ignatius regarded the deacons of the church as the servants of the church of God and emphasized the servant leadership.
310 Acts 2.44; 4.32; 1 Pt 3.8.
311 Cf. The Epistle of Barnabas, in Early Christian Writings, 160, 163. Banaba’s Epistle of the early church taught with an emphasis on Christ’s sacrifice, incarnation, and Jesus’ suffering. This reflects the author’s perspective of pursuing and the following service.
based on the spirit of sacrifice, from which can be seen that this was the influence that established the church.

Above all, the early church developed various ministries representing Christ through servant communication. When Peter participated in the healing ministry in the name of Jesus, he did not boast of gold and silver but tried to perform it with a humble heart (Acts 3.6). Through this heart of service, Peter wanted to reveal Christ’s ability to participate in pain and suffering. Thus, the early church participated in the healing work that Jesus did and focused on obtaining freedom for those oppressed with a heart of service. Paul’s careful encouragement and guidance of Timothy was also an example of servant communication. Paul and Timothy also treated Philemon in a warm and serving language and encouraged him to take care of the weak in the church (Phlm 1.1, 10). In this way, the early church revealed Christ through servant communication and developed by connecting servant communication and ministry.

The communication of the early church was a process of resembling the sacrifice and character of Christ. Early Christians knew that Jesus of the cross forgave the woman who had committed adultery on the scene and communicated his compassionate heart (Jn 8.4-11). Just as Jesus’ communication revealed the character of Jesus, the communication pursued by the early church presented Jesus’ character. For example, constitutions of the apostles emphasized compassion, humility, gentle personality and purity, and the blood of Christ’s sacrifice based on Proverbs.312 Furthermore, the apostles’ constitutions taught that the bishop who follows Christ should not be angry, not double-spoken, and not speak evil.313 In this way, the apostles established the order of the church and pursued the communication of sacred words and

313 Ibid., 2609, 2610.
sacrificial personalities.\textsuperscript{314} After all, the servant communication of the early church was a communication that respects others and follows the tolerance and humility of Christ.\textsuperscript{315}

The communication of service of early Christians was a communication that recognized the responsibility as a disciple and pursued the unity of vision and action. After Jesus’ ascension, the disciples recalled the Great Commission of Jesus and began to gather together according to Jesus’ words. Although there were incomplete elements in the early church (Acts 6.1-3), Christians recognized the practice of faith and service toward Christ together. As Andrew Wingate mentioned, faith can be strengthened by sharing with others, and dialogue must be carried out through action.\textsuperscript{316} Thus, the characteristics of servant communication are to try to align dialogue and actions and to give one’s faith responsibly for the realization of the kingdom of God. This servant communication pursues union but attempts to do so with an open mind. In addition, serving is a language that attempts to communicate and demonstrates servant leadership with consistent behavior.

Above all, modern church leadership should actively try to communicate serving in a place of life. Just as helping a thirsty person to drink water is an appropriate expression of love, the ministry of service discerns and serves these need-based parts. John Neafesy saw the actual treatment of the poor as personal and regular contact.\textsuperscript{317} Neafesy also made it clear that treatment for the poor is not our righteousness, but God’s love and truth itself.\textsuperscript{318} As Neafesy argued, the modern church needs a practical transition to a welcoming church in order to achieve communication of service. This is because the community of faith can experience the actual

\begin{footnotesize}
\textsuperscript{314} Ibid., 2581.
\textsuperscript{315} Jn 3.16; 2 Cor 5.18; Rom 12.18; Mt 25.40; Eph 3.8.
\textsuperscript{316} Andrew Wingate, \textit{Mission as Dialogue}, from D. Brockman and R. Habito, eds., The Gospel among Religions (Orbis Books, 2010), 466.
\textsuperscript{318} Ibid., 42.
\end{footnotesize}
peace of Christ and the vitality of the church through hospitality. Ignatius of the early church also conveyed and emphasized the importance of hospitality and welcoming attitudes to the church. Ultimately, church leadership should welcome anyone, convey peace (Mt 10.12), and actively communicate through hospitality.

In order for church leadership to transition to a welcoming community, the balance of spirituality and humble character must be repeatedly trained. Without humility, the transition to servant communication is also impossible. The early church taught the importance of humble leadership like Jesus, who rode a donkey and urged the transition into a welcoming church community (Mt 21.5; 1 Pt 5.6). Without mature humility, it is never possible to form a truly welcoming church community. Beeley also saw humility as an important factor among the virtues of the early church leaders, and Augustine also understood humility as the highest virtue of Christians. In fact, Augustine emphasized that Jesus is a humble God, so he expressed deeper love different from humans. The early church aimed for an awake life of belief, careful not to destroy this humility (Col 2.8, 18), and through this, the church leadership pursued a mission of humble hospitality.

Above all, servant communication is a preparation process for becoming the salt of society, which is a way of serving society and preaching the gospel. Today, modern society belongs to a multicultural reality, and church leadership is called to the specific situations of each country and region. Jesus, who calls us, emphasized that if the church does not become the salt of society, it can be trampled on and abandoned (Mt 5.13). After all, a respectful attitude in a diversified society can be an opportunity to actually represent service, and communication to serve can be

319 Ignatius, Ignatius to the Philadelphians, in Early Christian Writings, 96.
320 Christopher A. Beeley, Leading God's People, 37.
321 Augustine, Instructing Beginners in Faith, 71.
the process of realizing social change. Church leadership should also pursue open communication while understanding the reality of today’s multicultural life. Just as Christians in the early church gradually permeated into society following Jesus’ communication, church leadership should develop communication of service based on the spirit of the Holy Spirit.

Communication of service in the modern church is essential preparation for missionary development and evangelism. For instance, Andrew Wingate argued that conversations can begin when people meet together and take place by opportunity and intention. Wingate understood that this open type of dialogue needs to take place widely beyond religion. As Wingate argued, realizing the communication of service by church leadership is very important for continuing evangelism to people of other religions. After all, today’s church leadership needs to conduct a missionary dialogue while demonstrating serving spirituality and leadership. In addition, the church should continue an open dialogue based on a belief that serves and works by love.

When church leadership communicates with an open mind and spirituality, the evangelical ministry can continue to be healthy. Jesus’ communication, which broke social prejudices and stereotypes (Lk 19.5), also influenced the early church. Jesus knew about the various barriers inherent in society, but beyond those realities, he focused on each person and communicated with love. This work of Jesus originated from Jesus’ heart and holy character to human existence. Following this, the apostles also challenged the Christians with a compassionate heart, and the early church was able to expand the evangelism ministry by following the spirit of Jesus. Consequently, servant communication pursued by the leadership of the early church could act as leadership that had an impact on the church community and society.

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2) **Sympathetic Care**

“Rejoice with those who rejoice, weep with those who weep.” (Rom 12.15)

### The Process of Sympathetic Care  (Table 14)

<table>
<thead>
<tr>
<th>Sympathetic Christ</th>
<th>Sympathetic Care’s Method</th>
<th>Sympathetic Care’s Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sympathy through Suffering</td>
<td>Fellowship (Koinonia)</td>
<td>Leading to the eternal life</td>
</tr>
<tr>
<td>Merciful Christ</td>
<td>Caring for Other &amp; Opened Dialogue</td>
<td>Recovery of the Sacrament</td>
</tr>
<tr>
<td>Generous and Humble Care</td>
<td>Personal, Spiritual Care</td>
<td>Recovery of God’s Image</td>
</tr>
</tbody>
</table>

The early church demonstrated compassionate and caring leadership based on the spirit of Christ’s sacrifice. The sacrifice that Christ died on the cross had the power to recover and take care of those who were in the reality of suffering and sin. The cross of Christ was a message of compassion for those in distress (Heb 2.18), and a healing message for those with a broken heart. Based on these words of Christ, the early church demonstrated servant leadership in care. Early church Christians sympathized with and took care of neighbors, which was an important way to lead the church. For example, Paul participated in pastoral care, conveying the words that Christ commanded us to weep and laugh together (Rom 12.15). Thus, the sympathetic care that the early church pursued was leadership that followed God’s ability to heal the reality and pain of human sin.

The sympathetic care of the early church stemmed from the leadership that Christ cared preciously of one life and led to salvation (Jn 10.11; 1 Jn 3.16). Based on this, the caring ministry pursued by the early church was a process that helped a soul to eternal life. Beeley also described the role of shepherds understood by the early church and argued that shepherds were built to lead
souls to life to come. Beeley also clearly emphasized that the pastor is also a leader built to lead souls to life and claimed that the early church taught this part.\footnote{Christopher A. Beeley, \textit{Leading God's People}, 9.} Thus, we can understand that the pastoral care of the early church was to lead and help the church community to the life to come.

Sympathetic caring in the early church was a ministry of shepherding through the word of Christ. While emphasizing love in the Holy Spirit, Paul emphasized a leadership of love in a relationship with God (Rom 15.30). Paul’s church leadership was one that the apostles consistently emphasized according to Jesus’ command to feed the sheep (Jn 21.15-17; 1 Jn 4.7). As James Lee argued, Augustine maintained that the word and sacrament can feed the sheep, and the word can feed the thirsty sheep with healthy water. Augustine also stressed that Christ is the source of union among all shepherds, and that the Good Shepherds feed the sheep by accepting Christ.\footnote{James K. Lee, \textit{St. One in The One Shepherd}, 2. Quotation.} In this way, Christians must follow humble Jesus, listen to his voice, and perform care to serve Jesus, who is the one Shepherd (Jn 10.27).

Above all, the pastoral ministry of the early church was a ministry of serving the church, the body of Christ. In addition, caring ministry meant the process of caring and serving, just as Christ served souls through his entrusted duties (1 Pt 5.3; Jn 10.11). Augustine also interpreted the reason and purpose of service based on the Bible and understood shepherding as a Christian leader as serving the church, the body of Christ.\footnote{Augustine, \textit{Sermon 340A: At the Ordination of a Bishop}, 297.} These parts reveal that the leaders of the early church understood that shepherding was their task. As Augustine understood, we can see where the early church continued to serve the church through the caring ministry. After all, we can

\footnotesize
\begin{itemize}
\item \footnote{Christopher A. Beeley, \textit{Leading God's People}, 9.}
\item \footnote{James K. Lee, \textit{St. One in The One Shepherd}, 2. Quotation.}
\item \footnote{Augustine, \textit{Sermon 340A: At the Ordination of a Bishop}, 297.}
\end{itemize}
understand that the early church exercised church leadership through shepherding, which was an important role for church leaders.

The sympathetic care of the early church developed by distributing detailed roles to church leaders (Ti 1.7). In addition, the detailed and important task of the early church was to lead people to Christ, the Good Shepherd (1 Pt 2.25). The role of the leaders at that time was to feed the flock of sheep as Jesus said and to declare the year of God’s grace and the hope of God’s kingdom (Jn 21.15; Lk 4.19). As Gregory’s argued, Christian leaders conveyed the meaning of Christ’s sacrifice through words and continued to teach and lead people to the cross of Christ. Beeley also maintained that the pastoral leadership of the early church not only conveyed confident consolation to the congregation but also developed by forming the practical authority given in life. As such, the early church distributed the roles to exercise leadership of service to church leaders, and formed the authority of church leadership through caring work.

Above all, the early church performed care while using a language that empathized with the heart of Christ. Paul also emulated the languages of Christ and tried to take care of the members of the church by expressing the languages of love (Col 3.13). The scene where Paul greets the Ephesians with warm grace and love represents the reality of compassionate care (Eph 4.2). The early church took care of its members based on the sacrifice of the cross and cared for each other as Christ shared the pain of human loss by sacrificing himself (Heb 5.8; Eph 4.32). Ignatius also repeatedly sent intimate and warm letters to the Ephesians and showed the leadership in service, longing for the virtue of practical love. In this way, the early church, which delivered and served the language of caring and ministered, renewed the community through servant leadership.

327 Christopher A. Beeley, Leading God’s People, 41.
328 Ignatius, The Epistle to the Ephesians, in Early Christian Writings, 61.
and offered true hope.\textsuperscript{329}

The sympathetic care of the early church was carried out emphasizing the work of healing and recovery together. For instance, Augustine referred to the relationship between the shepherd and the sheep and interpreted the perspective of church leadership in terms of healing. According to Augustine, the shepherd gives rest, and distinguishes between the strong sheep and the weak sheep, and also Christ feeds the sheep with judgment.\textsuperscript{330} Also, according to Augustine, the disease of humanity can be cured through Jesus, who is a physician, and God’s wisdom.\textsuperscript{331} As James Lee argued, Augustine not only professed Christ as a physician but also emphasized that humility is the medicine that treats humans.\textsuperscript{332} Constitutions of the Apostles also emphasized that human healing can occur through Christ, who becomes the head of the church.\textsuperscript{333} Servant leadership is very important because today’s Christians can also be healed through Jesus of the cross and experience recovery through genuine care.

Church leadership needs to find ways to serve souls who have been wounded physically and mentally. Today, there are many people, inside and outside the church, who need healing in soul, spirit, and body. John Neafesy asked that we are called to victims of broken hearts and emotions in a wounded world and that we must respond with love.\textsuperscript{334} Neafesy emphasized that although each individual’s experience of pain is different, it is necessary to pay attention to the harmony of love and justice as a wounded healer.\textsuperscript{335} This understanding presents a task to properly care for broken hearts. From this perspective, Park Palmer emphasized the importance of truth while analyzing the elements of depression. Palmer saw that when we ignore the truth, the self and

\textsuperscript{329} Ibid., 43.
\textsuperscript{331} Augustine, \textit{Teaching Christianity}, 111-112.
\textsuperscript{332} James K. Lee, \textit{St. One in The One Shepherd}, 3. Quotation.
\textsuperscript{334} John Neafesy, \textit{A Sacred Voice Is Calling}, 111.
\textsuperscript{335} Ibid., 111.
ethics are ignored, we can be drawn to wrong life and cause other pain. After all, we can see that Christian leadership should be illuminated by truth and properly care for and serve those with a variety of emotional and spiritual challenges.

Even today, church leadership needs to professionally care for those who have emotional difficulties and demonstrate church leadership. In order to realize this, emotional help should be given to each other, and care should be expanded. Above all, empathic care must be extended from the individual to the community and also to the community. As Palmer noted, self-care is not a selfish attempt, and emotional anxiety can act as the beginning of pastoral care. Thus, church leadership should understand the problems and difficulties of deep human existence and take care of diverse congregations. For example, William Meller asserted that pastors need to understand depression in advance and argued that these mental difficulties should not be misunderstood as a lack of faith. In addition, Meller stressed that religious leaders should change their negative attitudes to encourage each other, and ministers should pay attention to their self-care. Modern church leadership also needs to develop sympathetic care by applying professional knowledge and consulting.

Church leadership should strengthen sympathetic care in connection with community gatherings. Just as the early church performed sympathetic care in gatherings (Acts 2.46; Eph 4.32), church leadership can strengthen pastoral care through healthy small groups. In addition, churches can also continue their care in appropriate small groups, such as mentor groups to protect and care for ministers or church leaders. Gregory Jones also argued that modern

337 Ibid., 35.
339 Ibid., 29.
Christians should mature their individual spirituality and pursue holiness and integrity through small groups such as bands. Walter Fluker also maintained that empathy can begin when we open our minds to others and that empathy can be achieved through the practice of waiting and listening. Furthermore, Fluker stated that it is a composition of civility and compassion of ethical leaders so that communities can connect with each other. Ultimately, church leadership needs to learn sympathetic care through small groups, and Christian leaders need to provide various training for mature caring.

Church leadership should be able to prepare for various crises and perform appropriate care. Ronald Heifetz stressed that we face crises in our daily lives and that leading someone is dangerous and willing to take risks. Heifetz understood that exercising leadership also means living at risk, so leaders should be able to face the dangers of leadership itself. However, Heifetz argued that the deepest expression of wisdom and experience comes from the sacred mind, which can be achieved by applying, being aware of, and realizing the principle of compassion. Church leadership is also a continuous process of learning to restore the sacred heart and realize love. On the other hand, when this sanctity is undermined, church leadership can easily be put at risk. Even today, church leaders need to be prepared for spiritual and mental care, keeping in mind the various internal and external crises.

The sympathetic care of the early church had an impact on recovery through the name of Christ. The early church proclaimed in the name of Jesus and spread God’s power, which was

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341 Walter Earl Fluker, *Ethical Leadership: The Quest for Character, Civility, and Community* (Minneapolis: Fortress Press, 2009), 72, 73.
342 Ibid., 17, 85, 145. 152.
344 Ibid., 11.
345 Ibid., 227.
active care to lead and serve one soul. Jesus challenged his disciples to continue to use God’s power (Mk 16.17-18) and told them to do the work of recovery through service. This ministry of healing and recovery meant spiritual care, and the apostles also joined this spiritual care. Peter also proclaimed the name of Jesus, and thus the church leadership continued to participate in the ministry empowered by the Holy Spirit (Acts 9.40). God’s healing and recovery were also the services of souls, and finally Christ’s own ministry for the salvation of God’s kingdom. Today, modern churches must fully serve for the restoration and healing of the soul, and must focus on the gospel of true freedom, recovery, and resurrection through the cross of Christ.

3) Servant Ministry

“Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form,” (Phil 2.5-7)

Process of Servant Ministry (Table 15)

<table>
<thead>
<tr>
<th>The Beginning of Servant Ministry</th>
<th>Influence of Servant Ministry</th>
<th>Prospect of Servant Ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus who emptied himself</td>
<td>Sharing blood of Christ</td>
<td>Ministry of hospitality</td>
</tr>
<tr>
<td>Focus on the relationship with God</td>
<td>Saints- Sacrificial service -Influence</td>
<td>Recognizing the needs of the poor</td>
</tr>
<tr>
<td>The authority through service</td>
<td>Healing through service</td>
<td>Generous sharing</td>
</tr>
<tr>
<td>Recognizing others as a blessing.</td>
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<td></td>
</tr>
</tbody>
</table>

The early church exerted the influence of church leadership through the ministry of sacrificial service. Paul sacrificed himself to shepherd the early church, demonstrating the church through servant ministry. Paul also wanted to realize the authority of the apostles given to him as a servant of Christ (2 Cor 11.1-8). In this way, exercising church leadership by serving was to
imitate the sacrifice of Christ, and this was the true direction of the church. Beeley also understood the leadership of the early church as the concept of authority and service, and argued that such authority and service were the core concepts that led to the early church. The letter to Timothy, which was a teaching given to the leaders of the early church, also emphasized serving the church through the authority and duties given to the bishop (1 Tm 3.1-13). Thus, we can see that sacrificial service in the early church was an essential matter for church leaders, and the early church also demonstrated servant leadership.

Early church Christians recognized others as objects of God’s love and served them. Clement’s epistle to the Corinthians also regarded church members as a blessing of love and teaching, and encouraged them. This is an example of recognizing the Christian community as a precious object of God’s love. Paul also regarded his neighbors as "blessed people" and repeatedly emphasized respecting each other (Rom 16.7; Eph 4.2). The part that the early church regarded others as God’s blessings was consistent with the covenant of creation that God built, and this understanding was also consistent with the words that stipulated to love one’s neighbor in the Exodus. In this way, the early church realized service according to the biblical basis, and demonstrated church leadership through the spirit of “serving”.

Above all, the early church actively supported the ministry of sharing and participated in the leadership of practical service. Church leadership carried out practical sharing while paying attention to the close neighbors to implement sharing (Acts 6.1; Rom 12.8). In addition, the early church tried to realize the service of Christ by actively dedicating the evangelism ministry and sharing of love together (Acts 2.44; 4.32). Augustine also argued that material things should be

346 Christopher A. Beeley, Leading God’s People, 8.
347 Clement, The First Epistle of Clement to the Corinthians, in Early Christian Writings, 43.
348 Ibid., 43.
349 Christopher A. Beeley, Leading God’s People, 10, 13.
used as tools for the poor and that mercy should be actually practiced.\textsuperscript{350} This indicates that the importance of love through material things and the ministry of service must be specifically carried out in the place of life. Thus, the ministry of sharing performed by the early church appeared in the form of helping according to the needs of neighbors within the attributes of God who is merciful (2 Cor 9.1-10). Furthermore, this ministry of service was to follow the character of Christ and obey the word.

Early church Christians engaged in sacrificial service according to the needs of the poor. The sharing work of the early church was already emphasized in the Old Testament, and the early church did not understand Jesus' ministry as separate from traditional sharing (Dt 10.18; Mt 19.21). As such, church leadership was interested in the ministry of service as the role of salt in society from the beginning. Gregory of Nazianzus was also interested in sharing spiritual bread for the poor and serving the poor spiritually and practically.\textsuperscript{351} In addition, Gregory did not regard service as merely an element of virtue but viewed love for the poor as something for our own flesh and blood.\textsuperscript{352} Thus, Gregory insisted on serving the poor as an act of grace,\textsuperscript{353} and emphasized that those who respond to the gift of grace received from God love God and love the poor. Like Gregory, early church Christians sacrificed themselves while performing the ministry of service in relationship with God.\textsuperscript{354}

There were various obstacles to the servant ministry pursued by the early church, and church leadership overcame them and exerted influence. Although division occurred when the early church began the ministry of sharing, the church leadership overcame it by focusing on the

\textsuperscript{350} Augustine, \textit{Homilies on the First Epistle of John}, 85.
\textsuperscript{352} Ibid., 14.5.
\textsuperscript{353} Ibid., 14.22.
\textsuperscript{354} Ibid., 14.9.
essential fields (Acts 1.3). Later, Augustine was also interested in church leadership by analyzing the fundamental reasons of sin that interfered with service. Augustine argued that the bishop should become a servant, stopping the sin of pride, and emphasized that being a true servant is a great and worthwhile life. Augustine asserted that the Shepherd Jesus feeds us and that the ministers should not seek their own benefits. Even today, Christians must be able to focus on servant leadership by overcoming various obstacles in service, just as Paul of the early church pursued service by abandoning personal interests.

Above all, the leadership of the early church was aimed at the ministry of service based on tolerance and holiness. For instance, Beeley emphasized that the early church leadership was leadership that showed the tolerance of the leader to serve and holiness in relationships with neighbors. Beeley also asserted that the early church leadership was leadership that gave life through the love of Christ rather than following individual honor. As such, the early church understood by connecting between generosity and service, and pursued church leadership toward a lower position. In addition, servant leadership of the early church was the process of following the holy Jesus who died on the cross (Mk 10.45). Craig Hill also emphasized Jesus as a servant, understanding Jesus’ personality and behavior itself as a model of the church, and maintaining the importance of life imitating the heart of Christ. Thus, the ministry of service of the early church can be seen as a process of leadership that realized the sacrifice of Jesus on the cross and expressed tolerance and holiness.

355 Augustine, Sermon, 340A, At the Ordination of a Bishop, 297.
356 Ibid., 297.
358 Ibid., 10, 35.
359 Christopher A. Beeley, Leading God’s people., 17.
360 Craig Hill, Servant of all, 29.
Church leadership today should practice the ministry of service with the spirituality and discipline of self-emptying. The early church never used service as a means to maintain the church, and leaders focused on the spirituality of Jesus, who washed the disciples’ feet. Craig Hill argued that the position given to the leader should be handled by self-emptying and that Christians should overcome obstacles through service rather than self-promotion.361 Today’s churches should also perform the service based on the spirituality of self-emptying that the early church pursued (Phil 2.1-15). For example, the Savior Church in the United States has had a lot of influence through the servant ministry. Based on the servant leadership school and training, this church focused on an intimate relationship with Jesus, and wanted to help the world experience the resurrected Christ through the church.362 Through this vision and training, the Savior Church developed a ministry to help neighbors of various types including slums and alcoholics. Even today’s modern churches can also show leadership of service like the early church when they actively participate in the ministry of serving their neighbors.

Through servant leadership, modern churches can practice the ministry that Christ served by preaching the gospel to the poor. For instance, Dorothy Day understood poverty as an elusive and paradoxical thing, and emphasized that the behavior and spirituality of giving are the best way to counter evil. According to Dorothy, what is given to neighbors liberates individuals, not only in the spiritual aspect but also in the material aspect.363 Dorothy also argued that Christians should not only understand poverty but also participate more practically in overcoming poverty, paying attention to the structural aspects of social poverty. Furthermore, Dorothy served the region through the house of hospitality, emphasizing that opportunities to serve the poor should

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361 Ibid., 2, 7.
be given to the rich.\textsuperscript{364} Today, these services are carried out not only through general churches but also through non-profit organizations.\textsuperscript{365} After all, the modern church needs to professionally pursue social service, and church leadership must be able to expand for the power of the gospel through servant leadership.

In a distorted world, modern churches require a lot of sacrifice and patience to demonstrate servant leadership. In addition, showing leadership in serving in a broken world is to embrace true love, so it is a way of a cross of sacrificing oneself. Thus, since the realization of the leadership of service is a participation in the sacrifice of Christ, the ministry of service essentially takes a form of altruistic leadership. Ellen Birx asserted that true love is helping someone to do well, and that caring for others is not only love, but also love that has a positive influence.\textsuperscript{366} Birx also emphasized altruistic love and viewed love as finding a balance between one’s own needs and the needs of others.\textsuperscript{367} As such, church leadership should pay attention not only to the leadership of service but also to the altruistic mind and sacrificial ministry.

Ultimately, church leadership needs to form trust-based leadership through servant ministry. When church leadership serves the socially disadvantaged, it does not make the church difficult but rather elevates the church. Even today, to practice the ministry of service is to emulate and follow the humbled Jesus, which is an important factor in gaining the trust of the world (Acts 2.47). In order to achieve such a trusting relationship, church leadership and mature service of Christians are first necessary. Furthermore, in order for leaders to perform a full ministry of service, spiritual formation and politeness must be prepared. Finally, the church can contribute to society through servant ministry, and it can also join in the expansion of the kingdom of God.

\textsuperscript{364} Ibid., 29.
\textsuperscript{365} Cf. Example: Methodist Children’s Home (http://www.mch.org), Dallas CitySquare. (http://www.citysquare.org)
\textsuperscript{366} Ellen Birx, \textit{Selfless Love}, 140.
\textsuperscript{367} Ibid., 161.
Also, when service is restored, church leadership can gain various benefits, and through this process, the modern church can participate in the fruit of Christ’s sacrifice.

Conclusion

Servant leadership pursued by the early church can be an alternative for the church and the next generation in today’s stratified social structure. The world wants to see the role of light and salt through the church, and the church can have an impact only when it permeates society like salt through servant leadership. Only when the church switches to servant leadership can it advance to a more mature stage. When church leadership loses servant leadership or has a dysfunctional appearance, church leadership can easily lose its trust and momentum. As a result, church leadership should give influence through service in today’s painful and anxious world and focus on leading change through service. When the church communicates and takes care of the world with a heart of sacrifice, we can experience Christ’s ability to heal.
5. Preventive Leadership

“No that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ. But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed!” (Gal 1:7-8)

The early church focused on effectively and systematically carrying out evangelism through preventive leadership. In addition, preventive leadership helped to fully discern ideas based on the truth in an ever-changing environment. Through this leadership, the early church was able to help spread the gospel of Christ effectively. Although the early church experienced doctrinal challenges, secularization, and unstable times, the church overcame these processes and demonstrated preventive leadership. The part where the early church established the organization and structure more functionally and effectively reflected the form of preventive leadership. In the end, the more stable forms of the church achieved by the early church were the necessary parts to convey the evangelical work of Christ

The crises that come to the church today can come in many forms. For this reason, churches are always faced with the task of preparing for the upcoming crisis in each church’s situation. At this time, preventive leadership can help the church and prevent the crisis with proper management. Above all, in order for church leadership to demonstrate preventive leadership, it is necessary to biblically discern the doctrines in church history and to prepare the structure and administration within the church in a complete and orderly manner. Even today, when church leadership renews the church based on the spirit of the early church, it can perform evangelism in the secularized life. After all, preventive education of the church can be a preparatory factor to properly and safely care for church members, and through preventive leadership, the church can develop Christ’s sacrifice and evangelism wisely and more stably.
Preventive Discernment

“But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive opinions. They will even deny the Master who bought them—bringing swift destruction on themselves.” (2 Pt 2.1)

The early church protected the community through preventive leadership and performed in evangelism. In addition, the early church actively responded to various heretical ideas and demonstrated preventive leadership. Above all, the early church was in an environment of persecution from the outside, and was faced with numerous crises within the church, including the Christological controversy. For example, Ignatius’ letter to the Ephesians taught Christians to be wary of the Docetism in the church. These teachings revealed Ignatius’ demonstration of church leadership while protecting the church from false teachings.\(^{368}\) Thus, we can understand that the leaders of the early church established doctrinal order by preventing crises of the church, and spreading the meaning of Christ’s sacrifice (1 Cor 1.17; Gal 1.7).

The preventive education of early church leadership was the process of discerning the words of Christ, which was necessary for the stability of church work (Mt 7.15; 2 Cor 11.4). The early church delivered the words that Jesus had warned against false prophets and taught them to be firmly wary of the wrong teachings already formed within the church (Mk 13.22; 2 Pt 2.1). Furthermore, Paul repeatedly preached the words to prevent those who fall into heresies (2 Tm 4.1-2), and at the same time, the evangelical ministry was performed together. Through this process, the early church was also active in coping with heresy while bringing those who fell into heresy back. This overall process was to protect an individual’s belief and was necessary to protect the church from the coming chaos.

\(^{368}\) Ignatius, *The Epistle to the Ephesians*, in *Early Christian Writings*, 63.
Paul’s preventive leadership was repeatedly presented to the early church through his teachings and exhortations. In his letter to the Colossians, Paul not only helped them to understand Christ, but also raised awareness to avoid falling into vain deception (Col 2.4, 8). Paul also taught Christians not to fall into wrong teachings and influences by developing their discernment (2 Tm 2.15-18). Paul’s church leadership was an essential process to build faith in Christ’s sacrifice and resurrection. Consequently, through preventive leadership, Paul repeatedly taught the truth of the gospel to the church community and individuals and established important concepts and theological meanings of doctrinal education (Rom 2.13; 1.17; Eph 2.8). Thus, Paul took a strict attitude in following false teachings, while at the same time continuing to proclaim the sacrifice of Christ and the message of the gospel (Rom 2.8; 3.25).

Paul wanted to build the church, the body of Christ, in various ways by demonstrating preventive leadership. Above all, Paul organized the material to understand and interpret doctrines in a balanced manner, and these foundations helped to properly conduct church leadership.  

Robert Wilken also mentioned Paul’s ministry, which contributed to the expansion of Christianity in the early church, and conveyed Paul’s leadership’s contribution to the church ministry. Wilken emphasized that Paul clearly interpreted the relationship with God to protect the church from false teachings and to exercise leadership in an orderly manner within the laws of the church. Ultimately, Paul’s interpretation of the church as the body of Christ was also part of the preventive leadership that united the church. Overall, we can understand that the early church established church order based on the traditional Christian heritage, strengthened doctrinal understanding, and demonstrated preventive leadership.

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371 Ibid., 19-20, 24.
Above all, the letters to the seven churches in the book of Revelation taught the churches to discern heresy ideas clearly and wisely. The book of Revelation not only revealed the teachings toward the church but also informed them to be wary of false ideas in advance (Rv 2-3). As such, the early church learned how to cope with various power and doctrinal issues that could affect the church internally and externally. Paul was also very determined when discerning heretical ideas, and he treated heresy ideas strictly when teaching the church (Gal 1.6-8). Peter’s letter also taught that the church should strictly handle and guard against heretical teachings (1 Pt 2.1). Later, Polycarp also strongly rebuked the heretic Marcion, saying that he was the first born from Satan.\textsuperscript{372} Thus, the preventive leadership of the early church, which was resolute against heretical ideas, repeatedly informed the church to deal with heresy with caution.

The early church developed a preventive leadership that responded more actively and effectively to various heretic ideas. For instance, Justin claimed that the heretic Marcion was following an evil demon, and clearly pointed out that his teachings not only deny God, the creator of all heaven and earth but also misrepresent Christ.\textsuperscript{373} Church leadership has been more specific about how to discern and prepare for these powerful heresies. To this end, the leaders of the early church began to deal with wrong knowledge and teachings through biblical interpretation, doctrine education, and various councils.\textsuperscript{374} Through the time of establishing various orders, the early church pursued a full understanding of the attributes of the Triune God and Christology and continued to protect the church from other teachings. As a result, the traditions and legacies of the early church were able to provide important Christian standards to

\textsuperscript{372} The Epistle of Polycarp to the Philippians and the Martyrdom of Polycarp, in Early Christian Writings, 115. Heresy Marcion recognized Jesus of the New Testament as God of grace and love, but was branded as a heresy by dismissing the God of the Old Testament as a violent God.
\textsuperscript{373} Justin Martyr, The First and Second Apologies, 64.
\textsuperscript{374} The early church opposed Marcion, who recognized only part of the New Testament, and canonized 27 volumes of the New Testament (397). It also contributed to protecting and establishing Christianity intact by establishing Christian doctrines and traditions through the Council of Nicene (325) and the Council of Constantinople (381).
this day.

Above all, the early church strengthened Christian education in preparation for the dangers of heresy and other ideas that appeared after the apostolic age. Church leadership not only focused on essential Christian teaching but also opened up the possibility of correcting various theological errors. For example, Augustine’s main concern was not only the Trinity but also a full understanding of God, such as Christian education, and he was able to systematically educate these words to cope with heresy ideas in many ways. Augustine eventually conveyed biblical-based Christian education and wanted the church to be protected from various influences. Just as Augustine regarded Christian education as the best education and regarded it as education that brings true happiness, church leadership could be developed by focusing on the recovery of essential Christian education.

The early church was wary of ideas branded as heresy as well as ideas in the heretical process. For instance, Irenaeus of the early church was wary of the influence of heresy and pursued a balanced understanding of the divinity and humanity of Christ, and Jesus who came for salvation. Above all, Irenaeus raised awareness by warning that heretical ideas destroy the work of Christ united with God. In addition, Augustine not only warned of heretical errors and deceptions but also sought to strengthen the monitoring of the processes and essential influences of the heretics. For example, according to Augustine, heretical influences sometimes cause disputes, and there are situations where they no longer cause conflict. However, Augustine understood that even when there was no more conflict, heresy could hold people captive, and

375 Augustine, Teaching Christianity, 108.
377 Irenaeus of Lyons, Against Heresies, I, 10. 1-2.
378 Ibid., V, 1. 1-2.
those already captive could continue to be deceived.\textsuperscript{380} After all, Christians should not confuse the state of being without problems with the state of truth and should be able to recognize and discern the heretical processes and flows of ideas. Church leadership should not judge heresy too hastily, but on the contrary, it is necessary to be careful not to accept it easily and without filtering.

Church leadership should approach with a balanced and comprehensive judgment when dealing with heretical elements that fall into various errors. For example, Augustine argued that heretical elements should be clearly defined, while and at the same time not making the mistake of omitting elements of condemnation and judgment in the name of grace.\textsuperscript{381} Augustine’s point of view raised the question of when, and to whom, when we show mercy. One thing to note here is that Augustine defines the heretics as children of the devil who helps the devil, not the brothers of the devil.\textsuperscript{382} Augustine also taught about the error of feeding the sheep without judgment, emphasizing that Jesus was also involved in judging the sheep.\textsuperscript{383} Eventually, Christians need to be vigilant, remembering that those who are already heretics or are in the process of heresy are in Christ’s judgment. In addition, the church should protect the church by dealing with heresy with a strict and balanced view.

When church leadership readily accommodates individuals or groups belonging to various heresies and errors, it is more likely to be exposed to confusion. Even today, groups or objects in heretical error sometimes pretend to be the truth, but also expose their heresy momentarily or gradually. Many of the heresies have these two-sided characteristics, so discerning sometimes requires expertise and at the same time requires continuous monitoring. After all, church

\begin{itemize}
\item \textsuperscript{380} Ibid., 283.
\item \textsuperscript{381} Ibid., 281-283.
\item \textsuperscript{382} Ibid., 281.
\item \textsuperscript{383} Ibid., 283.
\end{itemize}
leadership needs a new and systematic discernment of the upcoming heretical influences,\textsuperscript{384} and at the same time requires spiritual preparation that is awake in all directions. Furthermore, many heretics can express aggressive tendencies, so it is necessary to keep this in mind in advance. Above all, church leadership in dealing with heresy should not take an ambiguous position, and it needs wisdom to cope with it clearly based on a balanced biblical interpretation. Christians should remember that the sneaky and crafty serpent abused the wisdom and be able to cope with it in pursuit of harmony between grace and order, truth and discernment. Keeping this in mind, church leadership can help the future of the church by not making the mistake of accepting heretical groups or objects without discernment.

After all, a wise response to the heresy of church leadership is also important for local churches, denominations, and all churches. Since church leadership can cause new divisions and confusion if it treats heresy vaguely, appropriate attitudes need to be emphasized in advance. Augustine also warned that the sacraments of Christ could be divided and separated under the influence of many heresies.\textsuperscript{385} Ultimately, Christians should not be overly judgmental about heresy, but at the same time should not take a stand-by attitude toward it. For this, Christians need basic knowledge about heresy and need to know how a new heresy can occur in advance. It is also worth noting that individuals or groups on the path to heresy are accustomed to interpreting biblical concepts either artificially or selectively. In addition, it should be remembered that a characteristic of the heretical process is that it places too much priority on the doctrine and authority of an organization, institution, or meeting over the Bible.

\textsuperscript{384} Ibid., 282.
\textsuperscript{385} Augustine, \textit{Sermon 218B: On the Lords’ Passion}, 192.
As a result, church leadership should be able to help prevent heresy in advance, recognizing that heresy is accustomed to constantly deceiving. Today is a time when the works of false prophets are strong and discerning them is becoming more important than ever. For this proper discernment, church leadership should be able to regularly educate and convey Christian education on heresies such as Bible studies, the Apostles’ Creed, the Nicene creed, and Christian doctrines at the level of local church and denomination. Even today, when proper and continuous Christian education is implemented, it can prevent the influence of heresy and contribute to the return of those who deviate from the gospel. Augustine also wanted to inform the knowledge of heresies in advance through church leadership, teaching important guidelines to early believers who wanted to have faith. Today’s church leadership needs to learn to discern the various heresies that have already been formed, and local churches need to be proactive in teaching the importance of Christian heritage and tradition.

### Heresies around the World (Table 16)

#### Heresies in Ancient Society
- Docetism (Treating Jesus as a ghost)
- Ebionism (Law-abiding, Denial Paul’s epistle)
- Gnosticism (Dualism, Salvation by Knowledge)
- Marcion (Denial of the Old Testament)
- Montanism (Excessive Mysticism & Eschatology)
- Separationism (Excessive division)

#### American/European Heresies
- New Apostle Movement (Excessive Mysticism)
- I-HOPE, Vinyard (Excessive Mysticism)
- Mormonism (Unbiblical religion)

#### Asian/Other Heresies
- Almighty Religion (Denial of God’s divinity)
- The Salvation (Wrong theory of salvation)
- Union Religion, JMS, God’s church (Pseudo, Religious sect leaders)
- Sin Cheon Ji (Heresy, Destroying churches)
- Eternity Religion (Excessive eschatology)

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386 Mt 24.11; 24.24; Mk 13.22; 2 Thes 2.11; Rv 20.10.
1) Reinforcement of Administrative Order

“For a bishop, as God’s steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it.” (Ti 1.7, 9)

Church Administration and Order (Table 17)

The early church demonstrated preventive leadership by strengthening administrative order amid various internal and external crises, and this part played a role in establishing the church more firmly. The words of Titus showed the preventive leadership pursued by the early church while guiding the moral aspects and qualifications of the bishop (Ti 1.17-19). The order and structures of the church pursued by the early church were necessary to protect the church from the chaos that could come to it (1 Cor 14.26-27). This was a necessary process for the church, which was founded by Christ’s blood, to stably carry out evangelism work. Above all, each member within the church was organically connected to each other and educated to do ministry (Phil 2.1-3; Eph 4.14-20), which seals up new divisions that may arise in the church or are already divided parts. Thus, the church, the body of Christ consisting of the work and fruits of the Holy Spirit, needed to be functionally distributed and helped each other.

The early church leaders performed administrative and functional distribution based on God’s
orderly attributes (1 Cor 14.33, 40; 1.10). In addition, the early church applied the meaning of peace, justice, order, and sacrifice based on the attributes of God, and through this, the church aimed for a ministry that helped and united with each other (Eph 4.16). Paul also repeatedly taught the spiritual formation and role of leaders and presented a clear reason for each leader to be connected according to God’s attributes (1 Cor 6.15; Eph 4.15). These teachings were conveyed so that they are not separated from God’s attributes, and church leadership demonstrated administrative leadership based on teachings on the attributes of the Triune God. Eventually, the early church formed an orderly and spiritual community and exercised leadership to prevent the separation of the church.

Above all, the early church continued to renew the structure of the church based on the sacrifice of Christ (1 Tm 2.1-6; 3.1-10). In addition, the church sought to renew the structure of the church, distributing the members’ gifts to build up the body of Christ. This functional and spiritual order of the early church added to its influence more universally and broadly (1 Cor 6.19). Robert Wilken also argued that the bishop’s role was a concept of serving a city, but by the end of the second century, it became more universal. Church leadership eventually adapted to the circumstances of the expansion of Christianity by establishing a new structure with the leaders of the church (Eph 4.22-32), which was a necessary process for the effective protection of the church. This continuous renewal of the church not only helped the church to be more effectively protected from heretical elements but also contributed to its stable growth.

The early church also began to distribute the role of church leadership more specifically and systematically. For example, the specific assignment of the role of the bishop to Timothy served

388 Eph 6.23; 2 Cor 11.31; Acts 2.33; 1 Pt 1.2.
to provide more intensive protection from internal and external factors that destroy the church (1 Tm 3.1-8). In addition, Polycarp’s epistle also described the role of priest, deacon, and bishops in more detail, adding to the solidity of church leadership. Through this, it was possible to help the church leadership and expansion of the church continue even after Paul. Thus, the church was developed by distributing the roles of the leaders, and church leadership could be expanded by clearly presenting the roles and qualities of each leader.

Above all, the early church prevented confusion in ministry by distributing the administrative responsibilities of the leaders. As the church ministry was added, appropriate administration was needed, which was an essential process for church stabilization in a situation where arguments and divisions. Robert Wilken argued that the leadership of the early Christian generation was bestowed upon Christ’s disciples whose role was evidence of Christ’s resurrection.

Furthermore, according to Wilken, the early church emphasized that the responsibility of the elder ( overseer) and the bishop was shifted to the role of presider who led the celebration of the Eucharist. Consequently, this structure established in the church leadership was a necessary process to establish the church responsibly and intact, and the church was able to prevent confusion in the ministry by distributing its liturgical roles to the pastor. Like the early church, it is essential for church leadership to properly establish roles and responsibilities to lead the church in a healthy and stable way.

390 Polycarp, The Epistle of Polycarp to the Philippians, in Early Christian Writings, 120-121.
391 Ignatius, The Epistle to the Ephesians, in Early Christian Writings, 63. cf. Acts 15.2. Unexpected problems also occurred as the church performed ministry and mission more actively on Acts 15.2. At this time, the association of the apostle group and the elder group assisted properly to deal with and help with difficulties.
393 Ibid., 32.
As the early church expanded, new disciples began to be raised, and church leadership focused on forming an administratively flawless church. This impeccable administration contained moral, linguistic, and practical aspects.\textsuperscript{394} Above all, the leadership of the early church pursued both flawless administration and efficiency in the process of organizing the church. In fact, the apostles added administrative efficiency by establishing the essential role of the apostles through church leadership (Acts 6.3-4). Paul also received the necessary financial support through the church and was able to obtain stability in his ministry with administrative help (Phil 4.15-19). Thus, the direction of the early church was a form of a flawless church, and it continued its work while renewing the administrative order together (Eph 4.25-30; Rv 14.4-5). Even today, it is necessary to establish the functional order and roles of the church effectively and flawlessly, which can be a process to solidify the church leadership.

Although there were weaknesses and limitations in the functional distribution of the early church, the ministry was able to continue through dedicated leaders. The disciples of the early church sacrificially assumed their responsibilities and roles based on the teachings of Christ (2 Tm 4.6), and church leadership headed to low places and was wary of being given preferential treatment. Constitution of the Apostles also taught that bishops should not accept bribes and stressed to behave in an orderly manner according to conscience.\textsuperscript{395} As such, the early church showed leadership by educating the mature morality and sacredness of the leaders as the administrative domain expanded. Didache of the early church also advised that Christians should not live for their own gain in preparation for the return of Christ, and taught Christians should be wary of the deceptive influences of the world.\textsuperscript{396} Ultimately, the influence of the leadership of

\textsuperscript{394} Lk 1.6; Jude 1.24; Eph 5.27.
\textsuperscript{395} Constitutions of the Holy Apostles, 2628, 2629.
\textsuperscript{396} The Didache, in Early Christian Writings, 197.
the early church resulted in the benefit of Christ, and the church focused on the mature changes of Christians.

Above all, the leadership of the early church sought to renew the church more effectively by distributing the ministry along with the gifts. The New Testament taught each member to discover their gifts in the Holy Spirit (1 Pt 4.10; 1 Cor 12.10-11). In addition, the church prepared and performed this in order to place each member of the church in an orderly manner according to the gifts given to them. However, given that the church was already engulfed by a variety of internal or external influences, the distribution of these gifts was bound to be limited. Therefore, the church needed to make an administrative distribution in advance according to the gifts as a precautionary measure. These processes contributed to church leadership by preventing confusion inside and outside the various churches as well as the heresy domain.

The early church distributed ministry and gifts and pursued the spiritual health and administrative balance of the church. As the church community grew, a proper balance between administrative and spiritual leadership was needed. To this end, the church needed to check both the administrative and spiritual areas while performing effective functions and supervision proper to the characteristics of each church. Augustine also emphasized the need for union and love to form the church properly and healthily because the church is consisted of the body of Christ and has various functions.  As a result, the early church pursued clarity functionally but spiritually pursued leadership toward the work of the Holy Spirit (1 Cor 2.10; Eph 4.3). The administrative balance and spiritual maturity pursued by the church leadership could contribute to preventing church disorder.

Administrative preparation of church leadership plays a role in protecting the church from

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397 Augustine, *Teaching Christianity*, 113. cf. Eph 5.27.
upcoming tests or strong external forces. Just as the early church showed systematic and administrative leadership as the church grew in size, church leadership should continue with the meaning and continuous renewal of functional distribution, calling, meaning, and membership. In addition, as the size of the church grows, more thorough supervision, finances, self-purification ability, and morality are required for church members, which should be prepared in advance. When a church expands without this part being prepared, church leadership can easily be engulfed in unexpected chaos. Modern church leadership also needs to continue functional administration and renewal, as many of the disruptive factors in today’s church leadership stem from financial, moral, heresy, and educational vulnerability.

Ultimately, the leadership of the early church focused on proper administrative impact when uncertain and new obstacles appeared. As Wilken noted, the persecution situation of the early church was by no means an ordinary journey, and church leadership in a crisis situation was fraught with uncertainty. Nevertheless, church leadership concentrated on the essential role and vision of the church whenever it faced various obstacles. Each time, the church recalled the Great Commission ordered by Jesus and showed leadership by conveying the cross of Christ (Mt 28.19-20). Today’s church leadership should also be renewed along with the gospel of the cross and resurrection, focusing on the essential mission. When all administrative, functional, and spiritual distributions are used as means to carry out the gospel of Christ, the church’s mission can continue to expand.

2) Prevention of Secularization and Institutionalization

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"You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness." (Eph 4.22-24)

**The Process and Prospects of Institutionalization/Secularization (Table 18)**

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Today, the secularization of Christianity is the overall flow of Christianity, and it has become a general phenomenon that we can see around us. The secularization of churches mainly occurred in countries where Christian history has lasted for a long time. Also, in the modern church, the phenomenon of secularization is occurring in most regions, except in countries where Christians are newly born or in countries where the church is an environment of persecution.

Above all, secularization refers to a state in which the meaning of Christianity is affected by various cultures, ideas, and customs of society, and its original value is tarnished. In the process of secularization, Christ’s sacrifice of the cross may be still conveyed, but the various meanings of Christianity may be mixed easily or gradually. Nevertheless, even in the state of secularization of the church, Christ’s gospel should be conveyed, and Christian leadership should be renewed so that the essential gospel is not lost.

Modern church leadership lies in the reality of institutionalization in which Christian values have become ambiguous. In general, institutionalization refers to the process by which institutions are qualified, maintained, and established as social laws. On the other hand, the
institutionalization of Christianity means the process of utilizing or integrating various social and cultural systems with the church ministry in the process of expanding the church. As the period of persecution of the church in Christian history passed and stabilized, institutional methods of ministry began to gradually form in the church. At this time, the church was influenced by institutionalization and various values were fused with each other, resulting in functional and dysfunctional appearances. The church leadership at this time was faced with the task of continuing the evangelism ministry in the reality of secularization and institutionalization.

Above all, as the early church gradually expanded and church members flowed in, the church showed characteristics of adapting to institutionalization. Peter’s letter mentioned the institutions established by man and taught Christians to follow Christ, obeying the state in the system.\textsuperscript{399} These words presupposed those institutions are necessary for humans, but on the other hand, Peter’s letter suggested the importance of Christian interpretation and values in institutionalization. Paul also emphasized church ministry in institutionalization that the church should pursue in the context of diversification and expansion of the church. Thus, the part where designated and taught various ministries such as teachers, pastors, and servants through the gifts of the Holy Spirit (1 Cor 12.4-31; Rom 12.1-6), reveals the part where the early church began to expand more systematically.

After the period of persecution passed, the early church gradually began to develop its expertise of evangelism in the reality of institutionalization. For instance, Gregory the Great emphasized the importance of specialization of church leadership and spiritual leadership.\textsuperscript{400} In order to systematically develop pastoral ministry, Gregory challenged to innovate the pastor’s

\textsuperscript{399} 1 Pt 2.13. Letter from Peter to obey all institutions for the Lord reminds us of Jesus’ message to dedicate Caesar’s to Caesar. This is similar to Paul’s teachings, which encouraged Christians to obey the authority of the state. cf. Mt 22.21; Rom 13.1.

\textsuperscript{400} St Gregory the Great, \textit{the Book of Pastoral Rule}, 29-31.
inner part, conduct, positive mind, and attitude. Gregory’s church leadership helped and taught pastors to be pure, and strengthened the methodological parts to realize it. In addition, it focused on the external areas of church leadership by strengthening the external skills and professionalism in the speech of pastors. However, in another aspect, as pastoral leadership became more specialized, Christ’s sacrifice and emphasis on the cross tended to weaken. This part was a phenomenon that appeared when the church entered a period of stability after the persecution period, or when secularization progressed.

When Christianity entered a stable period, church buildings were built and institutionalization also increased rapidly. For example, we can understand this by what happened to the church after the conversion of the Roman Emperor Constantine in the 4th century. As Robert Wilken mentioned, the first thing Emperor Constantine did after converting to Christianity was to build a church building, and after that, to decorate the church very splendidly. Even attempts were made to make the church look more beautiful by adorning it with gold. Consequently, Christianity was placed in the process of enlargement, but the phenomenon of secularization and institutionalization also increased at the same time. In this way, when Christianity was rapidly affected by secularization, the meaning of Christ’s sacrifice was added with extravagant decorations. Furthermore, the more specialized the methodological parts of church ministry, the more the essential meanings tended to be diluted. Nevertheless, on the other hand, in the institutionalized reality, the church was more active in translation and dissemination of the Bible

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401 Ibid., 43.
402 Ibid., 49-51.
403 Ibid., 51-57.
404 Ibid., 49-51.
406 Ibid., 166-168.
407 Cf. The pastoral rules of Gregory the Great put emphasis on the spiritual leadership and methodology of pastoral leadership, which shows a different form from Justin, Irenaeus, or Ignatius’ correspondence.
(4th, 16th, 20th centuries), and also gave positive influences through the strengthening of pastoral specialization.

Above all, church leadership in the reality where institutionalization has already taken place must be renewed by focusing on the values of God’s kingdom again. Gregory Jones also saw that the church should be aimed at the reign of God, not ambition, while gathering and hospitalizing.\(^{408}\) Jones also stressed that the church should be renewed to the reality of the kingdom of God, where love is achieved with a focus on missionary work.\(^{409}\) In today’s expansion of Christian organizations and non-profit organizations, Christian values need to be conveyed more effectively and actively. For this, the church needs to be not indifferent to the order and policies of the state or institution (Lk 3.7) and requires various preparations and practices to change the local community. Just as John Wesley was active in the social transformation movement, Christians must convey the value of God’s kingdom in institutionalized reality through the participation of Christian organizations or non-profit organizations.

Church leadership needs to build the value of trust and life following the values of God’s kingdom. In addition, we must be able to embody the spirit of Christ’s sacrifice in social reality. For instance, Larry James emphasized the importance of trust-based NGO leadership in the spirit of Christianity.\(^{410}\) In addition, James argued for the importance of leadership, emphasizing that good coaches can move deeper when he considers numerous failures.\(^{411}\) James maintained that a dedicated leader with diverse values and experiences can develop leadership professionally, and

\(^{409}\) Ibid., 115.
\(^{411}\) Ibid., 35-40. cf. Larry James contributed to the specialization of Dallas Homeless Ministry (Dallas CitySquare).
in the end, his leadership can become a channel to change the community. Thus, Christians need to expand healthy NGO ministries for life-saving ministry based on Christian values.

Church leadership at this time requires appropriate wisdom and discernment, and at the same time requires an understanding of social scientific leadership.

Above all, church leadership can support social sanctification while participating in various social changes through NGOs. As Alicia Schortgen argued, the activities of NGOs formed to solve social issues could contribute to various fields of ministry, including social justice. For instance, healthy Christian organizations and NGOs today have been participating in serve by providing good resources, helping to realize Christian values. Furthermore, since NGO leadership in modern society has scientific and systematic elements, these factors can be used to develop ministry in various aspects. After all, cooperating with NGO leadership in today’s reality can be a necessary part to serve society more effectively.

Here, church leadership requires a prior understanding of not only the positive functions of the NGOs but also the dysfunctional parts. Ian MacMillan and James Thompson suggested that the biggest mistake that occurs when social transformation is achieved through social enterprises is to understand problems improperly. In order to solve this problem, he argued that we should

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412 Ibid., 109.
413 Cf. As of 2010, 1.4 million Non-Profit Organizations in the world, the largest number in the United States, were active and influential, and Christianity had a great influence on these NGOs in many ways.
414 A Literature Review of Empirical Studies of Philanthropy: Eight Mechanisms That Drive Charitable Giving, 928. Cf. NGO leadership includes various social science elements. To this end, it is recommended to consider needs, solicitations, cost, altruistic, reputation, psychological benefits, values, and efficacy for wise distribution and sharing. It also educates that leadership should be exercised by studying what, how, and who to approach.
416 Cf. Example) NGO Homeless Ministry, NGO Orphanage Ministry, NGO Food Bank Ministry, and overseas rescue ministry in case of NGO disaster.
417 Dean Hoge, Fenggang Yang, Determinants of Religious Giving in American Denominations: Data from Two Nationwide Surveys, 123. In fact, conservative U.S. Protestants participated in the most sharing in society through churches and NGOs (1990-2000).
start with knowing the practicability correctly for the solution to the problem we currently understand. Ultimately, in order for church leadership to participate in activities and ministry for social transformation, it is necessary to know the society and the church community correctly. In addition, church leadership must be able to grasp the institutionalized situation more professionally and requires a minimum preparation process to properly utilize various sources such as social structure, obligations, and economy.

Above all, in order for church leadership to properly cooperate with NGOs, it is necessary to renew Christian values and prepare for participation in ministry. Church leadership should hear the needs of a changing world but realize the values of God’s kingdom according to the cooperation and capacity of the church leaders. At this time, the most important part in the cooperative process of the church leadership is to be careful not to mix the community of Christians with the values of the world. Ronald Richardson maintained that too often congregations exchange their beliefs for the majority. Richardson also argued that today’s congregations seek to exchange their beliefs for immediate solutions, and in fact, many believers easily exchange the value of the kingdom of God for mere survival. As a result, church leadership needs to restore the essence of Christ’s cross and the value of life in the context of institutionalization and secularization. Furthermore, church leadership should use NGO leadership as a means to spread missionary work and the gospel of Christ.

Church leadership still has a mission to convey Christ’s cross and resurrection, even in the

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419 Ibid., 4. cf. Effective NGO ministry requires questions about who, why, and how many people are affected. And it is important to systematically approach to solve the problem.
420 A Historical Overview of Philanthropy, Voluntary Associations, and Nonprofit Organizations in the United States, 1600-2000, 36. Peter Dobkin Hall argued that historically American volunteer movements, NGOs, etc. continued to develop. He stressed that the United States, Britain, and France were similar but different and that religion played an important role in fueling the proliferation not only in the 19th century but also in modern society.
421 Ronald Richardson, Becoming a Healthier Pastor: Family Systems Theory and the Pastor’s Own Family (Fortress Press, 2005), Ch.10.
422 Ibid., Ch.10.
midst of rapidly changing society. As Paul repeatedly declared the cross of Christ in a changing environment (1 Cor 2.2), church leadership must repeatedly reflect the value of Christ’s life and sacrifice. It sometimes seems impossible for the church to stop the huge flow of secularization, but Christians still have to aim for the realization of God’s rule and values. In addition, the more institutionalized the church is, the more it should be emphasized so as not to lose the essential meaning of Christ’s sacrifice and seek social change. The moment church leadership loses the role of light and salt in society, the church can easily be trampled on and lose its essential function. In order to prevent these parts, church leadership needs to be constantly renewed as a vibrant community again.

Conclusion

The preventive leadership of the church is desperately needed not only to prevent confusion in the church in advance but also to guide the direction of the church correctly. Even today, external attacks on the church can come in various forms unexpectedly, and there is a difficulty that there is not only one consistent form. Still, churches can be easily affected by heresy and easily exposed to weaknesses in administration and institutionalization. To overcome this, the church needs to examine, educate, and update the direction of ministry, purpose, motivation, and leadership for evangelism on the basis of Christ’s sacrifice. Church leadership should focus on the mission and vision that should be done in an ever-changing environment and seek to restore a balanced evangelical ministry. Proper renewal in the new environment and preventive leadership of the church can be seen as the tasks given equally to all churches.
6. Transformational Leadership

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” (Mt 28.19-20a)

The early church delivered the news of Christ’s cross and resurrection, influencing individual and social changes. The early church leaders participated in evangelism ministry and led individual changes, and the spread of the gospel could continue through disciples led by the Holy Spirit. Above all, church leaders who experienced the sacrifice of Christ participated in and influenced the work of the change through various ministries. Also, the early church was praised when it served the world and evangelized, and the disciples showed transformational leadership by conveying the cross of Christ. Furthermore, the disciples joined the mission along with the guidance of the Holy Spirit, which was the path of Christ requested for salvation. This missional work was motivated based on Christ’s sacrifice and was a major vision of the church to change.

Early church leadership pursued complete change and recovery based on the gospel of the cross. The early church focused on evangelism work based on love and mercy for a complete change, and Paul also participated in teaching the importance of Christ’s mind (Phil 2.1-9). Above all, the gospel of grace, which the early church focused on, gave its influence through church leaders. In addition, the integrity and personal ethics pursued by early church leaders acted as an urgent and important element of church leadership and exerted influence. Sometimes the early church suffered due to the political power of Rome, but ultimately, it was able to contribute to social transformation through the prophetic ministry and evangelism that preached the gospel of the cross. Furthermore, the early church, founded by the blood of Christ, continued to obey the Great Commission and passionately participated in the evangelism ministry.
1) Holy Ethics and Change

“You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.” (Mt 5.13)

<table>
<thead>
<tr>
<th>Ethical Reality</th>
<th>Ethics of Jesus</th>
<th>Sacrificial Ethical Path</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hierarchical reality and Discrimination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Structural evil and distortion</td>
<td>Ethics the life and justice</td>
<td>Change through Jesus’ ethics</td>
</tr>
<tr>
<td>Fruit and sin of conceit</td>
<td>Seeing us as God’s image</td>
<td>Change of the nation by serving</td>
</tr>
<tr>
<td>Separation and wounds life</td>
<td>Holiness and faithfulness</td>
<td>Voice of justice</td>
</tr>
<tr>
<td></td>
<td>Sharing and forgiveness</td>
<td>Aiming for sanctification</td>
</tr>
</tbody>
</table>

The early church pursued transformational leadership based on the holy and righteous ethics of Christ. The holy ethics and spirituality pursued by the early church were the driving forces behind renewing and promoting church leadership. Above all, the leaders of the early church aimed for spiritual and holy change of individuals based on the sacrifice of Christ, and focused on spiritual changes of spirit, soul, and body (1 Thes 5.23; Rom 12.1-5). What the leaders of the early church followed was the path and values of Christ was a new transition from the culture of the day. For instance, the part of the early church’s acceptance of Onesimus and attempt to remove the barrier (Phlm 1.10; Col 3.11), revealed that the ethics of seeking forgiveness and equality was reflected in church leadership (Col 3.9-11). This church leadership shows the spirit and path of the early church that took a different path in Rome’s discriminatory society.

Above all, Paul paid great attention to the evangelical change through Christ beyond the general values and the flow of universal culture permeated in the generation of the time (Rom 1.16-17). Paul’s true equality was to tolerate each other in Christ beyond various races (Rom
10.12; Col 3.11), and in the end, the principles Paul understood about the gospel could provide concepts of social change. John was also interested in love based on the sacrifice of Christ (1 Jn 4.12), which meant a different path from the hierarchical society of the day. In this way, the early church pursued the full ethics within the truth and aimed to restore the original existence of man. Augustine also taught that both males and females were created in the image of God based on the Bible, and emphasized the importance of the original human being.\(^{423}\) Parker Palmer described a true calling and emphasized growth into our own true selves rather than any image we should be.\(^{424}\) Christians also need to recognize the image of God in us and pursue genuine and ethical changes in Christ.

The interest of the early church was to pursue individual and social change based on Christ’s essential ministry. Above all, the essential ministry of Christ was the salvation of the kingdom of God, and this recovery of salvation was linked together with the meanings of ethics, justice, life, and honesty. Although the Bible temporarily regarded this land as distorted by sin,\(^{425}\) it did not understand by separating the salvation of the kingdom of God from the ethical changes on this earth.\(^{426}\) However, the early church focused on a completely changed life based on the meaning of Christ in reality (Rom 12.1-5). Furthermore, these values and ethical standards of the kingdom of God presented a challenge for Christians to change.\(^{427}\) Thus, the early church leaders pursued practical ethical change and evangelism work together based on the spirit of Christ.

The early church devoted itself to spreading the meaning and message of Christ beyond structural evil. We can understand this part through the story of Felicita and Perpetua, who were

\(^{423}\) Augustine, *The Trinity*, 328-329.


\(^{425}\) Col 1.13; 1 Cor 15.24-25; Rv 19.6.

\(^{426}\) Eph 4.15; 1 Tm 2.1-4; 1 Pt 2.1-3.

\(^{427}\) Rv 14.5; 3.2; 1 Cor 15.51; 2 Cor 12.21.
martyred beyond their status in Roman society. These two martyred Christian women were one slave and one wealthy class.\textsuperscript{428} However, both of them devoted themselves to Christ beyond their status, and circumstances, and eventually the early church was able to continue to learn Christ’s indiscriminatory salvation, as Paul mentioned (Col 3.11). After all, the main concern of the early church was not in class, but in how to confess Christ as Lord and sacrifice for Christ. In addition, the early church focused on the message of pure ethics, equality, and freedom contained in Christ when Roman society belonged to great absurdity and structural evil (Gal 3.28).

Consequently, the leadership of the early church taught by linking holy ethics and aspirations for holiness together. Furthermore, early church Christians pursued change by teaching Christians full maturity and virtue (Eph 4.13; Rom 15.2). In this way, the "holiness" that the early church aimed for was teaching that gave "standard" and "challenge" of Christ’s character beyond the ethical concepts. As Beeley argued, the early church presented the path of vocation through the "holiness" of the leader,\textsuperscript{429} and holiness and the virtue of a leader were continuous qualifications for becoming a mature leader. In this way, holiness was like the direction of intact ethics, and mature ethics was one of the requirements that could be realized through holiness. Thus, we can see that the early church understood the meaning of holiness, life, and the path to mature ethics together without being separated from each other (Rom 6.22; Eph 4.15).

Above all, church leadership is aimed at social sanctification through ethical renewal. The ethic of life pursued by the early church was also conveyed as an element of sanctification along with the value Jesus mentioned.\textsuperscript{430} In fact, Jesus’ ethics of life included respect for life and contained elements of social sanctification (Mt. 5.13; 25.45). Beeley also argued that the early


\textsuperscript{429} Christopher A. Beeley, \textit{Leading God’s People}, 34.

\textsuperscript{430} 1 Cor 13.4, 12; 14.1, 3; Mt 6.15-32.
church was a form of mature care for life,\textsuperscript{431} which reflects the appearance of church leadership that pursued the restoration and renewal of life. Not only the early church but also many Christian leaders aimed at respect for life and restoration, and social sanctification. Representatively, John Wesley pursued an evangelical ministry and devoted himself to social change and restoration, including the abolition of slavery.\textsuperscript{432} Wesley’s active support for William Wilberforce’s campaign to abolish slavery in British society reveals how much Wesley aimed for life and equal ethic.\textsuperscript{433} Since today’s ethics of life also serve as a milestone for social change, church leadership should focus on social sanctification based on the ethics of life.

The ethical maturity and renewal of the leaders of the early church were essential for individuals and communities. For instance, Constitution of the Apostles of the early church repeatedly stressed that pastors should become unblameable people. In addition, Constitution of the Apostles challenged pastors by teaching them to continue to maintain their flawless appearance even after becoming a pastor.\textsuperscript{434} Today’s church leadership also needs to establish ethical codes of conduct and specific plans to form flawless leaders and prevent ethical scandals. Indeed, church leadership should establish various ethical guidelines to prevent unexpected scandals and prepare a system to oversee them. Ministries through NGOs also need to show leadership while being aware of ethical maturity, education, and obligations, and demonstrate leadership. For example, Robert Lupton emphasized that when someone helps others, they should take care of people more professionally through a checklist of critiques.\textsuperscript{435} After all,

\begin{footnotesize}
\textsuperscript{431}Christopher A. Beeley, \textit{Leading God’s People}, 68.
\textsuperscript{433}Ibid., 104.
\end{footnotesize}
church leadership requires ethical maturity and expertise for ministry to serve others and must continue to cooperate to build a flawless church.

Most of all, church leadership should provide alternatives and ways for maturity in the reality of experiencing ethical failure. Walter Fluker argued that ethical leaders influence each other by helping them interact. Fluker warned of the dangers of leadership that lacked morality, and maintained that spiritual identity, vitality, and maturity into spirituality in practice are necessary. In the end, Fluker stressed that we need to pursue a proper balance between right and wrong, considering the development of character, citizenship, and the meaning of community for ethical leadership. As such, when church leaders fail in morality, they can become obstacles to the ministry of the gospel, so church leadership should aim for ethical maturity through systematic education. These preparations are the way to make the cross of Christ not in vain and are necessary preparations for transformational leadership.

Church leadership today requires a lot of sacrifices and continuous discernments in order to pursue holy ethics. These sacrifices appear while demonstrating church leadership and are an upcoming task for leaders who serve the church. John Neafsey also advocated an urgent response to the Lords’ voice and emphasized the importance of mature and sacrificial love. According to Neafsey, the calling of the divine Lord includes a part of being seen through the poor. Furthermore, Neafsey maintained that in a call confined to the self-centered realm, we must listen to the voice of our conscience, responding to the voice of the Lord. Thus, Christians

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is necessary to approach the parts omitted from this part more systematically.

436 Walter Earl Fluker, Ethical Leadership, 21.
437 Ibid., 38, 39.
438 Ibid., 63.
440 Ibid., 19, 7.
should listen to the words of Christ’s divine calling, and respond to change beyond personal concerns.

The early church’s pursuit of holy ethics and change was a series of hardships and sometimes even death. In addition, the process of church leadership was a series of sacrifices and pains, and exercising leadership in full love was sometimes a way to death. As Craig Hill argued, Christians were called to achieve love for their enemies beyond their sense of superiority, but this call requires sacrificial patience.\textsuperscript{441} The scene where Polycarp of the early church served Christ without betraying Jesus until martyrdom shows that the process of love for enemies and martyrdom was never a fantasy.\textsuperscript{442} Therefore, the path to pursuing holistic ethics and change is the path of discipleship, and it is the process of continuously determining to become a disciple. Even the ethics that Christians must walk today comes with sacrifices, and sometimes the results may not look good. Nevertheless, church leadership should still aim for and support holy ethics and sanctification (1 Tm 4.5).

2) Prophetic Ministry

“On the other hand, those who prophesy speak to other people for their upbuilding and encouragement and consolation.” “while prophecy is not for unbelievers but for believers.” “but all things should be done decently and in order.” (1 Cor 14.3, 22b, 40)

The early church demonstrated transformational leadership by the mature virtue of the church through prophetic ministry. Prophetic ministry was classified as part of the spiritual ministry, and it had to perform in order like Paul’s exhortation (1 Cor 14.3-40). When the prophetic ministry

\textsuperscript{441} Craig Hill, \textit{Servant of all}, 40, 56.
\textsuperscript{442} \textit{The Martyrdom of Polycarp}, in \textit{Early Christian Writings}, 128.
was not carried out properly, an unexpected crisis came to church leadership (1 Cor 14.3-40). However, the early church exercised the leadership of the church by pursuing an appropriate and orderly prophetic ministry based on the Old Testament. The early church experienced the fulfillment of the prophecies of the Old Testament (Lk 24.44), and the disciples began to perform both prophetic ministry and evangelism. Prophecy included judgmental, soteriological, and practical characteristics that were accomplished by conveying Christ in the Holy Spirit. Ultimately, the prophetic ministry pursued by the early church was performed by interpreting and applying the words and fully discerning their meanings (Acts 7.1-15).

The Process of Prophetic Ministry (Table 20)

<table>
<thead>
<tr>
<th>Biblical Prophecy</th>
<th>Prophetic Discernment</th>
<th>Purpose of Prophecy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hope in God’s kingdom</td>
<td>Full discernment</td>
<td>Revealing Christ</td>
</tr>
<tr>
<td>Prophecy of Christ’s sacrifice</td>
<td>Preparation of Christ</td>
<td>Restoration of worship</td>
</tr>
<tr>
<td>Declaration of God’s justice</td>
<td>With humility and love</td>
<td>Joining in repentance’s ministry</td>
</tr>
<tr>
<td>Development of the Messiah’s Theology</td>
<td>Power of the Holy Spirit</td>
<td>Realization of justice and peace</td>
</tr>
</tbody>
</table>

Above all, the leadership of the early church focused on the essential meaning of prophecy while interpreting the saving work of Christ. Church leadership was concerned with the prophetic work of interpreting the Christ prophesied in the Old Testament and proclaiming the coming God’s kingdom (Acts 2.15, 16). Furthermore, Christians interpreted the cross of Jesus as the fruit of prophetic ministry and understood it as the actual reality of the kingdom of God to save lives (Acts 2.28; 3.22). Clement’s letter to the Corinthians also conveyed the implications
contained in Christ’s ministry, reminding the hardships of humble Christ.\(^{443}\) Thus, Paul and the church leaders interpreted and delivered the center of the Old Testament as Jesus (Rom 9.25-26; Jn 5.39), and these parts revealed the process of prophetic ministry and salvation work that the leadership of the early church focused on.

The leadership of the early church did not lose its prophetic voice even in the persecuted environment, and the sacrifice of Christ’s blood was at the center of the prophecy. The church experienced Christ the Messiah who suffered in weakness (Heb 2.18), and the Messiah’s sacrifice was a prophetic message of hope. As Clement told the Corinthians, early Christians preached the gospel of Christ’s blood and focused on the prophetic ministry that revealed Christ.\(^{444}\) This prophetic ministry was a message of change in a rapidly changing society, and a channel to deliver hope and life. Furthermore, the leaders of the early church conveyed Christ who died on the cross and was resurrected through prophetic work and pursued change of salvation.

The prophetic leadership of the early church was a process of discerning justice in reality based on God’s justice. This prophetic process required a clear discernment of how to realize God’s freedom and justice in reality. This was not an ambiguous concept, but a clear concept, and the early church predicted a firm and clear definition in reality. Just as the Prophet Amos prophesied without silence on the realization of justice (Am 5.24), the early church delivered the message of love following the message of Jesus, which was directed toward non-violence (Mt 26.52; Eph 3.17). Thus, Christian leadership should deliver the gospel of justice and grace, just as Jesus did prophetic work and preached the gospel for the oppressed and poor (Lk 4.18).

Above all, the early church interpreted and spread the prophetic meaning of Christ based on


\(^{444}\) Ibid., 25.
the message of truth. The early church leaders interpreted the prophetic ministry according to the truth of Christ and focused on the delivery of messages. From an early age, church leadership predicted and interpreted what God would do, and prepared for Christ (Lk 24.44). Just as John the Baptist prepared for Jesus’ ministry (Jn 1.23), prophetic ministry concentrates on revealing Christ. Ignatius also taught the word to the Smyrnaeans, interpreting Christ’s truths and meanings prophetically in front of Roman influence.445 As a result, today’s Christians also need to focus on the transformation through Christ, revealing Jesus through the prophetic ministry of church leadership.

Early church leadership wanted to protect the prophetic ministry of the church from other gospel influences. Robert Wilken described the history of the early church, which was influenced by heresy and Gnosticism, and was divided into various parts.446 Drawing on the background of this early church, Wilken emphasized that the early church pursued a biblical and complete understanding of Christ as God and the Father God.447 Thus, the early church was wary of other knowledge while understanding Christ and establishing prophetic work. In the early church, other prophets shook the church from time to time and preached a different gospel, but again church leaders interpreted and discerned the Bible based on Christ. The early church eventually delivered the message of restoration through the prophetic ministry, centered on the cross of Christ (Acts 8.30).

Today, church leadership is being asked to interpret words and act prophetically in the midst of various social changes. For instance, Jason Bembry distinguished the prophetic concept and applied modesty modes such as fasting and prayer against oppression, revenge, and violence.448

446 Robert Louis Wilken, The First Thousand Years, 44, 45.
447 Ibid., 44-46.
448 Jason A. Bembry, Walking in the Prophetic Tradition: Models of Speaking Truth and Acting in Love for Everyday
This part challenged the church’s prophetic ministry to be in harmony with non-violence and spiritual formation, while emphasizing a just manner and spiritual participation together. After all, the humble participation of church leadership in the realization of justice was not only part of prophetic ministry, but also maintaining the identity of the church. For example, Leah Gunning Francis argued against the protest with the action of faith, looking at the reality of discrimination and injustice.\(^{449}\) She presented the importance of working with the clergy to pray for justice and engage in social justice.\(^{450}\) As Francis argued, it is an important prophetic ministry for Christians to help the oppressed and to actually deliver the gospel.

Above all, church leadership needs to develop friendships that embody the meaning of Christ’s prophetic work in their lives. In addition, church leadership should carry out prophetic work by connecting the fruits of Christ’s forgiveness, friendship, and ministry to the world. Gregory Jones also emphasized that Christ’s forgiveness and friendship with Christ are still essential today.\(^{451}\) When the leadership of the modern church seeks healing in friendship with Christ, it can participate in God’s salvation and transformation in the broken reality. Today, when Christians join in prophetic ministry, the forgiveness, friendship, and hope that Christ has accomplished in the world can be expanded. Also, when church leadership proclaims hope and blessings in relationship with Christ, the gospel of Christ can be practically realized through prophetic work.

Even today, when Christians engage in life-saving prophetic work, they must do so humbly. Jason Bembry emphasized that prophetic ministry must be performed in a way that saves lives,

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\(^{450}\) Ibid., 11.

\(^{451}\) Ibid., 65.
where justice and love are applied together. This part indicates that the prophetic ministry should be based on humble love. Paul also stressed the humility of the prophetic ministry and focused on delivering the message of hope through this (Acts 28.23-31). In order to proceed with the prophetic work today, a humble character must first be prepared. The prophetic ministry that proceeds without humility means that the ministry has already collapsed; and justice, love, and humble preparation for ministry are essential elements to save lives.

Sometimes, when carrying out prophetic work, unexpected difficulties or great sacrifices may follow. Because this land is not the kingdom of God, new discrimination or distorted lawlessness always happens unexpectedly. So sometimes, Christians’ life participating in prophetic ministry can easily result in death. Although Christianity should focus on the kingdom of God and prophetic ministry in their lives, the end may be as short as the death of John the Baptist (Mk 6.25-29). Nevertheless, like the merchant who went everywhere in search of pearls (Mt 13.44-46), Christians should not remain silent and seek justice. As Jason Bembry argued, this prophetic ministry is important because it is the way to restore true worship. Even today, church leadership should respond to the path of sacrificial discipleship without losing the importance of prophetic ministry in a turbulent generation.

The prophetic work of church leadership is the work of preparing Christ and transforming the soul. Steve Corbett and Brian Fikkert emphasized that the mission of God’s people is rooted in the mission of Christ. Furthermore, Corbett and Fikkert maintained that we should carry out the ministry of Jesus, proclaiming the good news of the kingdom of God by word and deed. In

453 Ibid., 66, 73.
454 Steve Corbett and Brian Fikkert, When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself (Chicago: Moody Publisher, 2009), 37.
455 Ibid., 36-37.
this way, the prophetic ministry of church leadership conveys the kingdom of God and actually performs the role of transforming one soul and the world. Prophetic voices and ministries can also transform souls and influence gradual social change. Even today Christians must seek social sanctification through prophetic work and renew their missional ministry.

After all, the prophetic ministry of church leadership is the ministry of spreading the hope and grace of the kingdom of God. The early church also proclaimed the kingdom of God and delivered the gospel of the kingdom’s grace to individuals and the church community (Acts 28.31; Lk 4). Just as the prophets’ ministry resulted in a message of hope, today, church leadership should deliver the message of hope for the kingdom of God through prophetic ministry. As Gregory Jones emphasized, Christians need to keep their focus on the hope of the kingdom of God that works out salvation in a broken reality. When modern Christians proclaim the gospel of hope through Jesus, the prophetic work of the kingdom of God can be performed. The modern church can also participate in this transformational leadership and prepare for the return of Christ.

3) Mission and Evangelism

“To the Jews I became as a Jew, in order to win Jews.” “To the weak I became weak, so that I might win the weak.” “I do it all for the sake of the gospel, so that I may share in its blessings.”

(1 Cor 9.20a, 22a, 23)

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### Process of Mission and Evangelism (Table 21)

<table>
<thead>
<tr>
<th>The Motivation of the Mission</th>
<th>Discernment of the Mission</th>
<th>Mode of the Mission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation in the cross of Christ</td>
<td>Mission through the spiritual way</td>
<td>Humble mission to other religion</td>
</tr>
<tr>
<td>Atonement and Reconciliation with God</td>
<td>Imitating Christ’s way</td>
<td>Mission in family and the life</td>
</tr>
<tr>
<td>Great Commission of Christ</td>
<td>Mission with Christ’s personality</td>
<td>Mission for salvation</td>
</tr>
<tr>
<td>Extension of the holy people</td>
<td>Discernment through the word</td>
<td>Mission with hope and gospel</td>
</tr>
</tbody>
</table>

The early church demonstrated transformational leadership through missional work that followed the work of the Holy Spirit. The early church began to participate in missions for reconciliation with God given through the cross of Christ. In addition, the disciples experienced the work of the Holy Spirit on the Day of Pentecost and participated in evangelism and missional work concretely and in earnest (Acts 2.38-41). In Acts 8, there is a scene in which Philip, who experienced the work of the Holy Spirit, interprets and conveys the prophecies of the Old Testament and participates in missional work (Acts 8.30-34). This missional work indicates that the church leadership connected and supported the church and the mission field. Paul also participated in the mission after being trained through the church, which reveals that the church leadership supported the missional work and carried out the evangelism (Acts 15.22-35). When the leadership of the early church supported missionary work and carried out work following the work of the Holy Spirit, the works of evangelism could be expanded.

Above all, the mission of the early church was to spread the gospel of salvation and the leadership of the church played a role in supporting the transformation into a holy people. The case where Peter met Cornelius after Jesus’ ascension represents the work of the Holy Spirit that helps people become holy people without discrimination (Acts 10.25). The Holy Spirit’s ministry provided opportunities for the disciples, who had been closed to the Gentiles, to switch to an open mission (Acts 10.35). Paul also proclaimed the gospel of repentance to save the Gentiles.
and expanded his mission along with the work of the Holy Spirit (Acts 20.24). In this way, through the evangelistic work of the apostles, the missional expansion of the church could be continued in the Holy Spirit. Paul and Barnabas also followed the work of the Holy Spirit and did missional work in cooperation (Acts 13.2), and thus, church leadership followed the Holy Spirit and performed the work in a fluid form, not uniformly.

The missional work in the leadership of the early church was a process of conveying the meaning of the cross, which was the ultimate vision the church had to convey. Furthermore, all the processes in which the early church delivered the evangelism and the cross of Christ meant participation in missional expansion. Although church leadership was a process of offering oneself in solitude, the fruits of the sacrifice of the cross were gradually added (Phil 2.17; 2 Tm 4.8). At this time, the works of the Holy Spirit were the actual power of God to support missionary work. The Holy Spirit revealed himself through the word, healing, and supernatural work (Acts 9.40), and early Christian leaders were able to continuously experience the manifestation of the Holy Spirit by participating in missionary work (1 Cor 2.4). Today’s church leadership should also present an evangelical and missional vision in the Holy Spirit through trained disciples.

Above all, the early church overcame the weaknesses of missional work and pursued spiritual exploration and change. The various trials and errors experienced by the early church show how important spiritual exploration is in church leadership. John Drane also argued that church leadership is in the call to become a spiritual seeker.457 As Drane mentioned, church leadership needs to explore new mission sites and continue spiritual research even in vulnerable situations. Through this inquiry, church leadership can follow Jesus’ orders and participate in the mission of

457 John Drane, *Do Christians know How to be Spiritual?* 121.
salvation. Early Christian leaders practiced Jesus’ Great Commission through spiritual leadership (Mk 16.15-20) and obeyed sensitively by observing the place led by the Holy Spirit. This path of missionary spirituality required discipleship and continuous training, and the holistic harmony of spirituality and vision, the word, and obedience were required.

Even today, the modern church can more effectively perform evangelism through missional leadership. Although today is an instantiated reality, the missional God is still eager to expand evangelism. Allen Roxburgh and Scott Boren maintained that the missional church starts with the mission God wants, and that the missional work is not a strategy or model, but rather a formation of what God does in the world and us. To this end, Roxburgh and Boren paid attention to the missional call to the church and stressed that first, living a missional life should begin from the place of life. Thus, church leadership should transform the overall church’s ministry into a missional form, find missionary needs in the place of life, and participate in evangelism. Consequently, even today, the missional church reflects reality through the past, responds sensitively to the needs of neighbors, and participates in missional works.

Today’s church leadership needs to unfold evangelism in an appropriate way in a multi-religious context. The early church also spread the gospel by taking an attitude of understanding other religions. The scene where Paul evangelizes in Aden represents the method of evangelism approaching while understanding other religions (Acts 17.22). Paul’s open attitude was necessary to evangelize the Gentiles, and thus, Paul understood the place of life and pursued missional leadership (1 Cor 9.19-22). Amy Eilberg also paid attention to Abraham’s calling and

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459 Ibid, 39.
460 Ibid., 56.
focused on the work of striving to become holy in the middle of Jewish tradition. Eilberg noted that although Judaism separated the concept of the Messiah from Christian meaning, it is the same as Christianity in pursuing the life, justice, kindness, and humble life of the Lord. This attitude of understanding other religions is a preparatory element of missional leadership to humbly preach the gospel to other religions.

Above all, church leadership needs to develop evangelism ministry in consideration of the multicultural reality. This evangelism work was the mission in the kingdom of God that Jesus himself practiced and conveyed. Jesus challenged his disciples to confess faith in the idolatrous Caesarea Philippi (Mt 16.13) and did not conduct evangelism in an aggressive form or destructive way. After all, the church’s gentle missionary work should be the process and method of all churches and organizations that perform missional work. Wise missional leadership does not regard the world as a hostile or confrontational object. Furthermore, taking an aggressive form of missional leadership is dangerous because it is equivalent to using weapons to capture a solid castle. Ultimately, Christians should follow the humble personality of Christ and pursue missional leadership.

Church leadership should pursue a missional balance and focus on glory for God. David Bosch maintained missional work as linked to cosmic salvation and God’s glory. In addition, according to Bosch, evangelism is the core and center of missional work, and through this, it proves what God has done and will do in the future. Bonhoeffer also emphasized a balanced

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462 Ibid., 6.
464 Ibid., 9-11.
faith centered on justice, the word, theory, and practice, and wanted to reveal Christ in a balanced manner.\textsuperscript{465} Paul also pursued his missional leadership and wanted to be used for the glory of God through all that was given to him. This reveals that church leadership should help connect with God and exert influence for God. Thus, evangelism ministry should not be separated from the place of life but should be carried out aiming for the glory of God’s reign.

Above all, church leadership needs to focus on evangelical ministry through the home for the practical reign of God. The early church expanded evangelism through the Oikos (house), and the family became an important starting point for evangelism work (Acts 2.46). Jerry Pipes also maintained that healthy relationships in the home can affect self-esteem, emphasizing the importance of education in establishing identity while guiding children in the right direction.\textsuperscript{466} The community of faith should learn relationships through families, and church leadership should help build families with words. In particular, teaching the words of Shema can be the process of establishing the next generation and preparing for missions (Dt 6.4-9). Today, church leaders should emphasize and convey the importance of God’s love, just as parents support their children with unconditional love at home.\textsuperscript{467}

Today’s church leadership engages in evangelistic ministries. Hope can be transmitted in the midst of an uncertain generation. Above all, the gospel pursued by church leadership not only has the ability to save but also has the power to guide the soul. Although everyone has an unexpected challenge of faith, church leadership must convey the hope of faith through evangelism. Alan Roxburgh and Scott Boren also stressed the importance of missional life

\textsuperscript{465} Bonhoeffer, *Spiritual Care*, 44, 12-15.
\textsuperscript{466} Jerry Pipes, *Building A Successful Family: Basic Building Blocks for A Healthy Home* (USA, 2002), 42-43.
\textsuperscript{467} Ibid., 45.
because the gospel can change everything in the place of life.\textsuperscript{468} This perspective reveals that church leadership should deliver the gospel of hope in its place of life. Pastor Yong-ki Cho, who served the Yeouido Full Gospel Church in South Korea, also preached the gospel, considering the hope that comes from the cross of Christ as the most important factor.\textsuperscript{469} He emphasized fully believing in and proclaiming the creative power of the Word, and his devotion to the work and missional ministry of the Holy Spirit was able to contribute to the growth of the church.\textsuperscript{470} Thus, church leadership should exercise leadership and focus on the hope of God’s kingdom in an uncertain and painful life.

Church leadership courageously challenges the hope of God’s kingdom, and it is necessary to demonstrate missional leadership. In addition, church leadership should pursue the realization of the kingdom of God based on the balance of justice, grace, love, and fairness. Although at times church leadership can be pushed to its limits by exposure to weaknesses, it must bravely move forward with faith again. Brene Brown also advocated the importance of bold leadership and courage and emphasized the need for brave leadership that uses fear to good use.\textsuperscript{471} Today’s church leadership also needs to be courageously dedicated to evangelism in the midst of various social changes. When church leadership seeks courageous faith and devotes itself to evangelism, the fruits of the cross and resurrection of Christ can be obtained. Furthermore, when church leadership conveys the sacrifice of the blood of Christ and God’s kingdom, the hope of resurrection through Christ can continue.

\textsuperscript{468} Alan J. Roxburgh and M. Scott Boren, \textit{Introducing the Missional Church}, 73.
\textsuperscript{469} Yonggi Cho, \textit{My Story for Church Growth} (Seoul: Seoul Word Press, 2005), 26-27. cf. 3 Jn 3.2.
\textsuperscript{471} Brene Brown, \textit{Dare to Lead: brave work, tough conversations, whole hearts}, 68-69.
Conclusion

The leadership of the early church pursued ethical change and supported the evangelism ministry to continue fully. Founded by the sacrifice of Christ, the church has made a lasting impact on the salvation of individuals and societies through transformational leadership. Although church leadership has been influenced by many weaknesses throughout history, Christ’s cross and resurrection have always been a source of hope for everyone. Ultimately, even today, Christians must accomplish social sanctification and prophetic ministry together through church leadership that achieves change. When modern church leadership propagates the gospel of Christ’s sacrifice, society can discover true hope and be connected to the kingdom of God. Even today, the bride of Christ, the church, should be used for change and salvation of the world, conveying the eternal and precious value of the kingdom of God.
Conclusion and Intervention

Church leadership has always faced realistic crises and various issues throughout history. In today’s diversified society, church leadership always faces new callings and issues. At this time, church leadership should effectively discern the upcoming issues and respond appropriately and effectively. Above all, when Christians develop complete discernment and renew their Christian values, they can more wisely participate in evangelism. In addition, church leadership should seek the heart of Christ and find the right way while properly recognizing the pastoral situation. Since internal and external issues that always come to church can come unexpectedly, church leadership requires preparation in various areas.

Above all, the church built by the costly sacrifice of Christ is linked with the immeasurable value of the kingdom of God. The church performs the most precious work of value to help connect the life of this earth to the kingdom of God. Even today, the church, which has been given the power of the cross and the authority of heaven (Acts 16.19), has received a holy call to expand the kingdom of God. Ultimately, when church leadership declares the cross and resurrection of Christ, the kingdom of God can come, and the expansion of salvation can take place. Modern church leadership can also participate in the work of leading life by joining the work of evangelism in the Holy Spirit. Church leadership should follow this essential mission and vision, and it is necessary to pursue the spirit and direction of the leadership of the early church.

Even in Christian history, church leadership has expanded the work of salvation and life. Church leadership has led the ministry by imparting the life of the blood of Christ and has helped shape the church spiritually. Above all, the incarnational leadership of the early church led to repentance and recovery by proclaiming the gospel of Christ. Just as Didache of the early church
challenged Christians to repent of sin in advance before participating in the sacrament,\textsuperscript{472} church leadership has exerted influence by spreading the gospel of the cross. After all, church leadership needs to continue to emphasize and deliver the blood of Christ in sermons and small group meetings in order to continue performing evangelical ministry. Preaching, small groups, and gatherings that do not contain Christ’s sacrifice in our place of life today can be seen as distorting the essential meanings of the Bible. When church leadership shares and communicates the meaning of Jesus’ sacrifice at every opportunity, the essential ministry of the church can be expanded.

Church leadership has demonstrated spiritual leadership by delivering the cross and resurrection, forgiveness and joy, redemption, and the Holy Spirit. However, the Christian life and ministry can become accustomed to the loss of inspiration or the joy of salvation. Christians need to discern this reality from the spiritual life, and to constantly restore the spiritual passion in the Holy Spirit. Church leadership should also be continuously renewed with all vision, directions, and purposes focused on living worship. If a church is stained with the misuse of material and power, it can easily lose the inspiration and power of God. At the same time, if the spirit of Christ’s sacrifice is broken, it can become an obstacle to the cross in an instant (Phil 3.18). Finally, in many moments of decision, church leadership needs to follow the sacrifice of Christ and seek restoration to the spirit of the early church (1 Cor 3.9).

Servant leadership pursued by the early church played a role as a channel to expand the meaning of Christ’s sacrifice. The early church was able to develop by applying servant leadership based on the spirit of service included in the sacrifice of Christ. When early church Christians moved to a low position with servant leadership, the people of the world praised the

\textsuperscript{472} Didache, in \textit{Early Christian Writings}, 197.
early church. Furthermore, when church leadership was applied following the communication and spirit of service, the pastoral care and servant ministry could be continued. Just as Augustine said that grace comes first and good works second,\textsuperscript{473} church leadership must continue to participate in the ministry of service in the grace of God, and to do this, it must be sensitive to the needs of the community and surroundings.

Above all, church leadership needs to protect Jesus’ ministry and continue evangelism through preventive leadership. The modern church already has traditional Christian heritage such as the Apostles’ Creed, the Lord’s Prayer, and the Sacraments. Church leadership should assist in regular teaching, learning, and remembering of these parts. Even today, church leadership should be properly dealt with, remembering that heresy does not disappear, and that heresy can always appear in the guise of a new light. Furthermore, just as the early church strengthened the church leadership by renewing the church organization, the church needs to constantly check its administrative areas (speech, spirituality, finance, organization, doctrine, etc.) and renew church leadership. Ultimately, the church should constantly restore and inspect the spirit of Christ’s cross so that it does not become a formal Christianity in the place of secularization and institutionalization.

Church leadership needs to deal wisely with those who fall into the heresy around us. Above all, Christians must accept with care and love those who have fallen into heresy and who wish to return to Christianity. In addition, those who return after being completely cut off from heresy should be treated with complete faith and love. At the same time, church leadership needs to educate the doctrines continuously and effectively within the Christian tradition (The Apostles’ Creed, the Creed of Nicaea, etc.). When church leaders teach this repeatedly, the congregation

can prevent new confusion with the help of the whole truth. Furthermore, since anyone can fall into heresy without exception, church leadership must be able to help Christians learn and train the bible in a balanced manner. Even today, church leadership should never aid or underestimate heresies, and at the same time, must discern based on correct knowledge of heresies.

The cross of Christ is always the reason for missional leadership, and the resurrection of Jesus is the purpose of the mission that Christians deliver. Based on the transformative leadership of the early church, the modern churches need to realize the faith that works through love in the place of life. Furthermore, the modern church should fulfill its role as the salt of society by pursuing the holiness, ethical maturity, and just voice that the early church pursued. The passion and discipline for reverence pursued by church leadership can be a process that transforms the church community into a healthy one. Although the world is still changing, church leadership must pursue orderly spiritual work while conveying the values of the kingdom of God in it. In addition, church leadership needs to show humility in solidarity and modesty to achieve missionary expansion.

Although there are still inevitable limitations to church leadership, at the same time, the church plays an important role in salvation for everyone. The church is newly opened and closed, and sometimes engulfed in strife, but churches are still hopeful for everyone. Although the reality of sin inherent in humans appeared in the church, the church that has been given the king to heaven can help to connect people with the kingdom of God through the cross. This process of church leadership is sometimes difficult and arduous, but church leadership is precious because everyone on this earth is comforted through the sufferings of Jesus and finds hope through the resurrected Jesus. However, Christians must put aside their pride and faithfully preach the gospel to connect the cross of Christ and the world.

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Even today, the church is a preliminary stage for the complete kingdom of God, and it is a gathering to prepare God’s people. Even in the early church, leaders who were full of weaknesses served the church, but they were able to overcome the upcoming crisis through strength from above. Although the reality faced by church leadership was full of elements that humans could not do, church leadership was able to move forward again under the light of the cross. Although today’s church leadership also faces an uncertain reality at times, Christians should move forward, trusting in Jesus who was crucified in weakness. Not only that, through the leadership of the church in the last days, Christians must share the sacrificial blood of Jesus and the hope of resurrection, and participate in the preaching of the gospel of the glorious kingdom of God.
Appendix 1 (Incarnational Leadership)

Answer 1-5 in the following sections to examine your incarnational leadership.

(Surely Yes: 5, Slightly Yes: 4, I don’t know: 3, Slightly No: 2, Not at All: 1)

(Incarnational Vocation)

1. Do you have any experience of clear atonement and forgiveness for your sins by the blood of Christ?
2. Do you have a clear calling and conviction from God after meeting Jesus?
3. Do you train habitually to improve your relationship with God?

(Incarnational Proclamation of the Word)

4. Do you read the Bible centered on the blood, cross, and resurrection of Jesus Christ?
5. Do you regularly challenge Christ’s blood and gospel through testimony, speech, small group, and propagation?
6. Are you deliberately planning or committed to sharing the Word of Christ?
7. Are you praying for the ministry and encouraging the ministry?

(Eucharistic Ministry)

8. Are you grateful and looking forward to the blood of the Eucharist and Christ?
9. Are you familiar with or want to participate in a week’s communion?
10. Do you serve the church or participate in evangelism by following the sacrificial ministry?

Evaluation: 48-50: Similar to the leadership of the early church, 45-48: Need to develop leadership, less than 45: Need to strengthen leadership

(Total: )
Appendix 2 (Inspirational Leadership)

Answer 1-5 in the following sections to examine your inspirational leadership.

(Surely Yes: 5, Slightly Yes: 4, I don’t know: 3, Slightly No: 2, Not at All: 1)

(Inspirational Worship)

1. Do you experience the work of the Holy Spirit, which proves Christ’s blood?
2. Are you volunteering and serving in prayer for the fullness of the Holy Spirit?
3. Do you regularly participate in speaking, prayer, relief, etc. to continue your inspirational worship?

(Inspirational Discipleship)

4. Have you decided to walk the path of your disciples, relying on the power of the Holy Spirit?
5. Do you live as a disciple who carries and follows the cross in appreciation of God’s costly grace?
6. Will you habitually participate in spiritual training and spread the gospel in your life?

(Harmony in the Holy Spirit)

7. Do you try to resolve this actively and wisely when you are in a conflict?
8. In the midst of conflict and difficulty, do you pray for harmony and unity within the Holy Spirit?
9. Do you try to understand your family members (fellows) at home and do good?
10. Are you interested in peace of regions and countries, participating in reconciliation?

Evaluation: 48-50: Similar to the leadership of the early church, 45-48: Need to develop leadership, less than 45: Need to strengthen leadership

(Total: )
Appendix 3 (Servant Leadership)

Answer 1-5 in the following sections to examine your servant leadership.

(Surely Yes: 5, Slightly Yes: 4, I don’t know: 3, Slightly No: 2, Not at All: 1)

(Servant Communication)

Q. Do you have the heart to seek humility and help your neighbors?

Q. Are you trying to be kind while listening to the pain of your neighbors?

Q. Do you visit the discouraged first or show practical interest?

(Sympathetic Care)

Q. Do you repent of your pride and try to emulate Jesus’ sacrifice?

Q. Are you listening to your neighbors with pain and wounds, sympathizing with them?

Q. Are you helping and praying for the needs of your neighbors with a positive and merciful heart?

(Servant Ministry)

Q. Is your priority following Christ’s sacrificial service?

Q. Do you know and participate in the service of the region?

Q. Are you donating and contributing to the disappearance of structural evils and poverty in society?

Q. Are you welcoming your neighbors and helping people in need in other countries?

Evaluation: 48-50: Similar to the leadership of the early church, 45-48: Need to develop leadership, less than 45: Need to strengthen leadership

(Total: )
Appendix 4 (Preventive Leadership)

Answer 1-5 in the following sections to examine your preventive leadership.

(Surely Yes: 5, Slightly Yes: 4, I don’t know: 3, Slightly No: 2, Not at All: 1)

(Preventive Discernment)

Q. Can you understand and educate the history of heresy in church history?

Q. Can you consistently convey new knowledge of modern church heresy?

Q. Do you teach heresy in the church community or family?

Q. Do you constantly read Bible words during the week and have prior knowledge of doctrines?

(Strengthening the Administrative Order)

Q. Do you have a proper understanding of the responsibilities of each position in the church?

Q. Are the administrative parts of the church properly distributed, inspected, and cooperated?

Q. Are administrative ministries mission-oriented and used according to Christ’s vision?

(Prevention of Secularization and Institutionalization)

Q. Do you understand and face how Christianity was influenced by institutionalization or secularization?

Q. Are you interested in Christian education (cross) for the church to make good use of institutionalization?

Q. Are you participating in evangelism through cooperation with NGO or church ministry?

(Homeless, Orphanage ministry, etc.)

Evaluation: 48-50: Similar to the leadership of the early church, 45-48: Need to develop leadership, less than 45: Need to strengthen leadership

(Total: )
Appendix 5 (Transformational Leadership)

Answer 1-5 in the following sections to examine your transformational leadership.

(Surely Yes 5, Slightly Yes 4, I don’t know 3, Slightly Mo 2, Not at All 1)

(Holy Ethics and Change)

Q. Are you interested in justice, equality, and ethics of life based on the Bible?
Q. Do you strive for reverence to resemble God’s holiness, and pursue the integrity of Christians?
Q. Are you always awake, aware of, and careful not to fall into temptation and arrogance?

(Prophetic Ministry Moving Forward)

Q. Are you sure that the prophecy of the Old Testament has been fulfilled through Christ?
Q. Do you humbly conduct prophetic ministry and participate in the restoration of justice (payer/campaign, etc.)?
Q. Are you obeying the ministry that conveys Christ and the kingdom of God?

(Evangelism and Mission)

Q. Are you sure of the clear mission called for evangelism?
Q. Have you regularly prayed for missional work along with the work of the Holy Spirit?
Q. Have you participated in or supported missional work with inspiration and activity?
Q. Do you work together in missional help and service in your place of life?

Evaluation: 48-50: Similar to the leadership of the early church, 45-48: Need to develop leadership, less than 45: Need to strengthen leadership (Total: )
Workshop 1 (Incarnational Leadership)

(Personal Activity)

Q. Write down your calling based on the identity of Jesus’ ministry in Luke Chapter 4.

Q. Read the Bible with the themes of Jesus’ blood, life, cross, resurrection, and salvation.

Q. Participate for two hours a week in self-sacrifice for your neighbors.

(Small Group Question)

Q. Talk about the image of Christ’s blood when it first came.

Q. Remember Christ’s blood and share your awareness and repentance of sin.

Q. Share your plans on how to proclaim the gospel and blood of Christ.

(Leadership Development)

Q. Look at the words below and plan how to develop and apply them.

   (Relationship to God: vision, trust, obedience, passion, spiritual training)

Q. Look at the words below and plan how to develop them and apply them to your life/church.

   (Relationship with neighbors: respect, change, personality, kindness, influence, commitment)

Q. Read one of the leadership references and develop the topics below.

   (The author’s intention, development plan of incarnational leadership, and application to church leadership)
Workshop 2 (Inspirational Leadership)

(Personal Activity)

Q. Write the full worship of the Spirit and Truth on the basis of John 4 and Rome 12.
Q. Ask Jesus and the Holy Spirit to speak, listen carefully, and read the Bible.
Q. Pray for over an hour every day for inspirational worship and discipleship.

(Small Group Question)

Q. Share what God has said to you, reflecting on the Bible.
Q. Share the events that represent Christ through the Holy Spirit.
Q. Remember the blood of Christ and share your experiences with the Holy Spirit.
Q. Share your plans on how to preach the gospel of Christ’s blood in the work of the Holy Spirit.

(Leadership Development)

Q. Look at the words below and plan how to develop and apply them.

   (Relationship with God: loyalty, faith, Holy Spirit, obedience, discipleship)

Q. Look at the words below and plan how to develop them and apply them to life/church.

   (Relationship with neighbors: modesty, ablation, doing good, reconciliation)

Q. Read one of the leadership references and develop the topics below.

   (Author’s intentions, development plan of inspirational leadership development, and application to church leadership)
Workshop 3 (Servant Leadership)

(Individual Activities)

Q. Reflect/record the appearance of full service drawn through John 13.

Q. Ask Jesus and the Holy Spirit to speak, listen carefully, and read the Bible.

Q. Find and participate in the servant ministry to emulate the leadership of service.

(Small Group Question)

Q. Share the words God has given you by reflecting on the Bible.

Q. Share the most touching story of service you’ve ever heard.

Q. Share the words that the Holy Spirit has moved you to serve your neighbors.

Q. Remember the sacrifice of Christ and share how you can help your neighbors.

(Leadership Development)

Q. Look at the words below and plan how to develop and apply them.

(Relationship with God: Peace, worship, sacrament, gratitude)

Q. Look at the words below and plan how to develop them and apply them to life/church.

(Relationship with neighbors: serving, politeness, empathy, caring, kindness)

Q. Read one of the leadership references and develop the topics below.

(The author’s intention, development plan of servant leadership, and application to church leadership)
Workshop 4 (Preventive Leadership)

(Individual Activities)
Q. Read John chapters 1-2, Rome 12, and Ephesians. Reflect and record the appearance of a discerning believer.
Q. Ask Jesus and the Holy Spirit to speak, listen carefully, and read the Bible.
Q. For preventive leadership, be familiar with the information about heresy and traditional creeds.

(Small Group Question)
Q. Share the words God has given you by reflecting on the Bible.
Q. Share your experiences of discerning the truth through words.
Q. Share your plans on how to strengthen doctrines and discern heresy.
Q. Share the ways to deliver the cross so that the sacrifice of Christ is not in vain.

(Leadership Development)
Q. Look at the words below and plan how to develop and apply them.
(relationship with God: Word, holiness, integrity, ability, doctrine)
Q. Look at the words below and plan how to develop them and apply them to life/church.
(relationship with neighbors: meekness, discernment, faith, heresy prevention, Christian education)
Q. Read one of the leadership references and develop the topics below.
(The author’s intention, development plan of preventive leadership, and application to church leadership)
Workshop 5 (Transformational Leadership)

(Individual Activities)

Q. Read Matthew 28, Acts 1-2, and reflect and record yourselves on evangelism.

Q. Ask Jesus and the Holy Spirit to speak, listen carefully, and read the Bible.

Q. Participate in evangelism and pray for missional work for transformational leadership.

(Small Group Question)

Q. Share the words God has given you by reflecting on the Bible.

Q. Share the things that represent Christ through the Holy Spirit.

Q. Remember the blood of Christ and share the experiences of the Holy Spirit guiding you.

Q. Share your plans on how to preach the gospel of Christ’s blood in the work of the Holy Spirit.

(Leadership Development)

Q. Look at the words below and plan how to develop and apply them.

(Relationship with God: mission, life, prophecy, boldness, belief)

Q. Look at the words below and plan how to develop them and apply them to life/church.

(Relationship with neighbors: hope, ambivalence, moderation, gifts, God’s kingdom)

Q. Read one of the leadership references and develop the topics below.

(Author’s intention, development plan of transformational leadership, and application to church leadership)


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