Developing Thai Leaders for Long-term Fruitfulness within the Association of Churches Bangkok

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DEVELOPING THAI LEADERS FOR LONG-TERM FRUITFULNESS
WITHIN THE ASSOCIATION OF CHURCHES IN BANGKOK

Written by

DAVID D. CHANG

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DEVELOPING THAI LEADERS FOR LONG-TERM FRUITFULNESS WITHIN THE ASSOCIATION OF CHURCHES IN BANGKOK

A MINISTRY FOCUS PAPER SUBMITTED TO THE FACULTY OF THE SCHOOL OF THEOLOGY FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE DOCTOR OF MINISTRY

BY

DAVID D. CHANG
SEPTEMBER 2018
ABSTRACT

Developing Thai Leaders for Long-term Fruitfulness within the Association of Churches Bangkok

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2018

The goal of this project is to develop an effective leadership-training program, partly through the use of a training manual for pastors and lay leaders within the Association of Churches in Thailand Bangkok (ACTB). This ministry focus paper will start with an examination of the context of Thai leadership development. There are historical, cultural and missiological factors that affect the growth of the Church in Thailand, particularly in Bangkok. Many young pastors left their churches due to discouragement and inability to overcome some barriers. Deeper reasons for attrition include lack of discipleship, consistent input, mentoring and peer-support.

Further reflection on theology of leadership reveals that in order for leaders to have a long and fruitful ministry, there must be a balance between dependency upon God and personal growth. Integration between inner transformation and missional outlook is crucial to vitality. Effective Thai leaders are also contextually sensitive and biblically grounded. A reexamination of how Jesus and the Apostles trained leaders is certainly applicable for the Thai context.

Having a training manual itself is not the main goal. Leadership seminars should not be merely content driven, but aim to bring together a cohort of leaders that can foster friendship and support for one another. Ministry coaching should also be implemented outside of classroom settings. The manual can be a tool to stimulate personal leadership growth, multiplication and development of leadership cohesiveness within the ACTB. It contains twelve lessons on biblical leadership, and is written specifically with a Thai church audience in mind. The manual will be translated into Thai and checked by native speakers for accuracy.

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I would like to thank OMF Thailand for allowing me to serve as the Regional Leader of Bangkok from January 2008 to December 2017. During that time period I was given many opportunities to learn about leadership development through on-the-job training. Mark Leighton, the OMF Thailand Field Director modeled for me a way to train adult learners. The Association of Churches in Thailand Bangkok was the platform for me to practice ministry coaching and conduct seminars. I want to thank all of the Thai pastors who welcomed me into their churches. I could not have accomplished this project without the support of my family who serve the Lord together with me. May Christ alone receive all the honor and glory.
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MINISTRY CONTEXT
INTRODUCTION

There is an urgent need for more Thai leaders who are both faithful to God and fruitful in multiplying disciples for Christ in Thailand. The Good News of Jesus Christ was introduced to the Thai people through Western missionaries over 180 years ago, yet the percentage of Christians amongst Thais is still very low compared to followers of other religions. Also, the impact of Christianity is minimally felt upon Thai society. A lack of effective leadership has hindered the pace of growth and expansion of God’s Reign. Although many factors affect church growth, such as religious traditions and sociopolitical context, history has proven that sound leadership can make a significant difference in organizations and institutions. A lack of visionary leaders results in complacency and attrition. A shortage of godly servant-leaders obstructs the witness of the Gospel and spiritual movement. The number of young leaders dropping out of ministry can be demoralizing and disruptive for local churches. There is therefore a crucial challenge to pursue the effective training of Thai Christian leaders for the sake of God’s mission in Thailand.

The larger aim of this project is to develop a multidimensional program for leadership training within the ACTB, which includes impactful seminars, one-to-one coaching and fostering a supportive system that will empower leaders to persevere and be fruitful. I will examine the need for consistency of leadership seminars along with suitable content for Thai churches. Leaders or missionary advisors within the association, have an ongoing role in developing the leadership culture of the organization towards greater effectiveness, accountability, personal growth and synergy. The deeper
motivation behind leadership development is to see local leaders flourish and Thai churches increase in spiritual health.

The topic of leadership training is of a particular interest to me for a number of reasons. For some years I served as an evangelist and observed many missionaries lead Thais to Christ and form local churches. Even though there is great joy in seeing people turn to the Lord, there is also sadness in seeing many drift away from the Church due to disappointment in leadership. In many places, as the saying goes, “the backdoor of the church is wider than the front door.” Lack of vision as well as character among some Thai leaders has held local churches back from expansion. Consequently, focusing on leadership training will contribute to the evangelization of Thailand.

Serving as the Bangkok Regional Leader of OMF Thailand for a decade, I counted how many fulltime pastors resigned from churches within the association. Some left due to conflict with other church leaders, some failed in personal morality and some were discouraged and gave up serving the church. In hindsight, I wonder if some of these resignations could have been prevented if there were more discipleship, training, mentoring, fellowship and accountability. Increasing the effectiveness of the current leadership development program may help some pastors persevere in their churches and bear lasting fruit.

In recent years, various Thai church leaders have communicated concerning their desire for more appropriate forms of partnership with missionaries and mission organizations. Instead of seeing missionaries on the forefront of church plants or taking prominent roles, these Thai leaders would prefer that missionaries become coaches who walk alongside or encourage Thais to take the lead. This perspective is extremely relevant
to the development of Thai and Asian churches. National leaders must take ownership for the extension of God’s Kingdom within their own country. The more Thais feel empowered to lead, the more local churches will truly become an indigenous movement. In the end, these leaders will carry on the work when missionaries phase-out. There is therefore a call for missionaries from various denominations to exercise sensitivity and wisdom in partnership with and in developing emerging Thai leaders.¹

A discussion about the importance of leadership development was held in August 2017.² During the session, several experienced church planters and missionary leaders expressed two paradoxical ideas. On one hand, authoritative Thai leaders are often on the forefront of dynamic church movements. On the other, Thai leaders who understand the stewardship of power and recognize the value of releasing laity are needed to help the Thai church reach its full potential. There is a tension between a directive style of leadership and an empowering one. The following questions prompt me to consider the topic of leadership training: “What kind of leaders are needed for church growth in Thailand?” and “How can we develop leaders that are both strong-minded and yet humble servants?”

The reason for writing about leadership development in Thailand is grounded in 2 Timothy 2:2: “And what you have heard from me in the presence of many witnesses

¹ In this paper, I will use the terms training, building up and developing leaders synonymously, although one should recognize that each term brings a different emphasis. Training leans towards impartation of certain skills, building up emphasizes empowering and developing refers to a long-term process of nurturing.

² The discussion was held during OMF Thailand Strategy Council held in Bangkok, August 18-19, 2017. Minutes were taken during the meeting, but only circulated within OMF leadership. Special permission may be granted for non-OMF Strategy Council members who wish to view the minutes.
entrust to faithful men who will be able to teach others also.” God’s stewards have been charged to entrust his Word to faithful individuals who will pass it onto the next generation. What Timothy heard from Paul includes the message of the Gospel as well as the kind of life that believers should imitate. As a follower of Jesus Christ, I have devoted my life to studying God’s Word and sought to apply certain principles to my leadership. Even though I am still learning and being transformed by God’s grace each day, I have a responsibility to teach the teachers. The set of core values that I and many other leaders of OMF Thailand hope to instill in the hearts of Thai believers include a deep dependency upon God, being grounded in the Word, having a Kingdom perspective and leadership that is motivated by God’s glory.

OMF International, formerly known as China Inland Missions or CIM started church planting in Thailand and many other East Asian countries in the early-1950s. Thais came to Christ in North, South and Central Thailand, and the local churches increased in numbers in the following decades under the leadership of both foreign missionaries and national leaders. The Association of Churches in Thailand was founded in 1983. The original aim was to create opportunities for small Thai churches in different regions across the country to relate to one another through regular fellowship and training events. Averil Bennett and David Sheahan write, “The OMF conviction was that a church, even though a spiritual church, is susceptible to demise if not in healthy

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3 All Scripture in this paper is quoted from the English Standard Version.

association with other similar churches.”\(^5\) Forming the association also allows local churches to register and have legal rights in the eyes of the government. The churches in the region of Greater Bangkok that were registered with ACT became known as ACTB churches. There is still a need to develop an effective leadership-training program for pastors and lay leaders among ACTB churches and beyond.

Part One of this project will address the community and ministry context of leadership development. It begins with an overview of the socio-political and religious setting of Thailand in Chapter 1. This is important because both the cultural and religious environments of this country affect leadership and church growth. The slowness of church expansion and emerging leadership has much to do with the Thai worldview as well as missionary strategies. It continues with reflection upon the uniqueness of doing ministry in Bangkok in Chapter 2. This section will conclude with the specific ministry context of the ACTB. It shows how most Thai leaders were trained in local churches within the association, and mentions some causes of leadership dropout among young, middle-aged and older leaders. In order to help strengthen and sustain the current leadership, the ACTB will need a more supportive environment, initiate more ministry coaching and training seminars.

Part Two will start with a literature review in Chapter 3. First, it examines the underlying principles of leadership development, and then the particular challenges of training within the context of Asia and Thailand. It also addresses the practical aspects of building leaders. Chapter 4 will continue with deeper theological reflections on this topic.

\(^5\) Averil Bennett and David Sheahan, *Beyond Ourselves: OMF in Thailand the First 60 Years* (Bangkok: Kanok Bannasan, 2016), 204.
A core reason for leadership failure today is due to the lack of proper discipleship. This paper seeks to integrate the essential components of discipleship with leadership development. Leadership endurance requires a certain perspective and conscious effort to grow in various areas. While mentors, pastors, missionary advisors and coaches can be helpful, individual leaders need to take responsibility for their personal development.

Finally, Part Three discusses the implementation of the leadership-training program in the ACTB. Leadership development will include various types of workshops for fulltime pastors and lay leaders. Leaders should be encouraged to keep learning beyond their formal education. Having a cohort or regular group of trainees will foster friendship and support for one another. Ministry coaching should also be available for those who are eager to grow. Strengthening a culture of mutual care and support among church leaders in the ACTB will be a major challenge. The final section is a training manual, which includes lessons written for Thai leadership seminars. Some materials were taught within the past two years in the gathering of ACTB leaders, and some have not yet been used. The manual is written specifically with a Thai church audience in mind. Consequently, the language and illustrations may appear simplistic or strange to an English speaking audience.
CHAPTER ONE
THE BROADER CONTEXT OF LEADERSHIP TRAINING IN THAILAND

This first chapter describes the larger context of Thai leadership training and development, starting with a brief overview of mission history and how it impacted the growth of Protestant churches in Thailand. Thai believers have been shaped by Western influences as well as the cultures of neighboring nations, in particular by Chinese migrants. There are many encouraging signs of growth and expansion in recent years, but more strategic investment in Thai leaders will lead to long-term fruitfulness. After surveying the historical context, the Thai religious worldview will be addressed, along with values, social structure and how they affect leadership development in this country.

A Brief History of Protestant Missions in Thailand

Most Thais today view Protestant missionaries in a positive light. The first missionaries introduced the Christian faith to Thailand along with science and education. Many Thai kings and local rulers endorsed their contributions to society. Christianity in Thailand has been shaped by the influence of Westerners, neighboring Asian cultures, as well as the arrival of more recent Asian missionaries. Even though many indigenous Thai
leaders and churches are multiplying today, the historical impact of these outside forces must be taken into consideration.

The Early Years

The first two Western Protestant missionaries, Carl Gutzlaff and Jacob Tomlin, arrived in Bangkok in 1828. Their arrival was viewed with suspicion at first due to the political climate of the time. Relationship with the West became increasingly complex during the reign of Rama III who ascended the throne in 1824, which was the same year Britain declared war on Burma. Thailand, also known as Siam at that period of time, was seldom at peace with Burma. Naturally, Siam was keen to become Britain’s ally. A decade later however, Britain attacked China and prevailed, and China had been Siam’s undisputed trading partner for centuries. The European nations advanced their business empires in Asia forcefully, causing Rama III to become increasingly suspicious of Westerners.¹ During his twenty-seven year reign, Rama III managed to avoid direct confrontations with Westerners while keeping Siam open to trade and some degree of outside influences. This was no small accomplishment.

The presence of two foreign missionaries aroused the interest of many, especially among the Chinese. Crowds of people came daily to receive literature and medicine. Shortly afterward, the Siam foreign minister ordered British agent Robert Hunter to expel the missionaries, perhaps out of fear of unrest, and possibly offensive language against

Buddhism. Hunter however took sides with the missionaries and managed to appeal to an earlier treaty for them to stay.²

Gutzlaff baptized only one convert—a Chinese man named Boon Tee. Boon Tee was initially a great help to the missionaries, but sadly, he became addicted to opium and fell away.³ In 1831, Gutzlaff’s wife died giving birth to twin daughters. One child died at birth, the other four months later.⁴ Death due to childbirth and tropical diseases were frequent among family members of early missionaries to Siam. A few months later, the physically ill and sorrowful Gutzlaff took a ship alone to China. Amazingly, he lived for another twenty years in China, and his missionary reports were useful in mobilizing fresh workers for Asia.⁵

The arrival of Dan Beach Bradley, a medical doctor, contributed significantly to wider society. Bradley ordered vaccine scabs for smallpox from Boston. After four years of experimenting, he succeeded in vaccination against smallpox and proceeded to train royal physicians.⁶ He also brought the printing press to Siam. The printing press was not only used for Christian literature, but news and royal decrees were printed for distribution. Ten thousand copies of the royal decree against opium were printed and distributed across the country as an effort to assist Siam against the opium trade.⁷

² Ibid., 128-129.
⁵ Ibid., 5.
⁶ Ibid., 18.
⁷ Terwiel, *Thailand’s Political History*, 121.
The contribution of pioneering Western missionaries in the area of leadership training was clearly seen through the founding of institutions. Christian schools and hospitals opened the minds of young Thai leaders to the wider world as well as to biblical values. The first Christian school for boys was started in 1852, which later became the Bangkok Christian College.\(^8\) Education and medical work filled a great need in the opening and development of Siam. King Mongkut, or Rama IV, was especially forward looking and sought to utilize the services of Western missionaries. He gave land for missionaries to build homes, a chapel and the first Protestant cemetery.\(^9\) The pioneering Protestant missionaries prepared the country for future ministry and further leadership development. They left a legacy of self-sacrifice, service to the wider society and perseverance.

The Influence of Chinese Thais

In 1837, William Dean of the American Baptist Mission organized the first Protestant Church in the whole of East Asia, consisting of three Chinese converts and eight Westerners.\(^10\) This church continued to grow and became known as the *Maitrichit* Church. The Chinese migrants were more pragmatic and less orthodox in Buddhism, thus they responded to the Gospel much quicker than the Siamese. When Rama III was urged to take action against the missionaries for trying to convert the Siamese, he replied, “Let

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\(^8\) McFarland, *Historical Sketch of Protestant Missions in Siam 1828-1928*, 64.


them alone; no one will give heed to them except the Chinese.”¹¹ For many years, the Chinese migrants filled the gap in trade, business and industrial labor in Bangkok, as the Siamese majority preferred to work in agriculture and as civil servants. These kinds of jobs gave the Chinese migrants potential to increase greatly in wealth. As many Chinese became Christians, they naturally exerted their influence in churches as well as the surrounding culture.

Chinese Thais have played a significant role in evangelism and leadership training in Thailand. For example, in 1972 the Chinese Thai church known as Saphan Luang or Yellow Bridge Church started a Thai-language worship service for the younger generation. Immediately, 200 members started attending the Thai service. Many of these believers were either direct descendants of Chinese migrants or Thais married to Chinese converts.¹² Another example was in 1973, when a wealthy Chinese believer from this same church evangelized the Thai employees in his metal factory. Within two years, half of the Thai workers were baptized, and a pastor was invited to shepherd the new flock.¹³ Christian businesses will continue to be one effective platform for church planting in Bangkok. This need to develop and partner with Thai Christian entrepreneurs will be addressed in a later chapter.

In the 1980s, Kriengsak Charoenwongsak, who came from a Chinese-Thai background, started an aggressive church-planting movement known as Hope of Bangkok. He started the first church on the Kasetsart University with seventeen people.

¹¹ Ibid., 38.
¹² Ibid., 46.
¹³ Ibid.
Within one year, the church grew to over one hundred and adopted the cell-church model. The phenomenal church growth was due to Kriengsak’s gifted leadership. Missionaries and Thai Christians who worked with Kriengsak in the early stages testified that he was full of passion and had extraordinary abilities. He also had a clear vision to plant a church in every province of Thailand. The Hope of Bangkok church model has proven to be attractive, especially among business leaders, and the middle-to-upper-class “Bangkokians” who aspire to be a part of something successful and socially credible.

Sadly, Kriengsak was accused of sexual immorality and mishandling church funds towards his political career. The leaders of the original movement split into various factions, but many key trainees of Kriengsak remain dynamic in forming new denominations and multiplying the next generation of Thai charismatic leaders.

Chinese Thais continue to exert influence in this country, and quite amazingly, the current third- and fourth-generation of Chinese migrants have assimilated culturally with Thais. Many hold high positions in government, business, medical and educational sectors. The future of leadership training within Thai churches will undoubtedly involve significant resources, experiences and manpower that come from Chinese Thai Christians.

The Arrival of Missionary Organizations and Recent Developments

Unlike many other Asian countries, Thailand was never colonized or at war with a Western nation. This unique aspect of Thai history affects the attitudes that most Thais possess towards Westerners today. Foreigners in general are welcomed, respected and

even sought after as marriage partners by many. When the communist government took control of China in 1951, many missionary organizations evacuated and some started work in the unreached frontiers of Southeast Asia. Waves of denominational and interdenominational mission agencies have arrived in Thailand since that time. Some of larger ones include Worldwide Evangelistic Crusade (1947), Overseas Missionary Fellowship (1949), Thailand Southern Baptist Mission (1949), New Tribes Mission (1951), Presbyterian Church in Korea (1956), American Assemblies of God (1968), Campus Crusade for Christ (1970), Youth with a Mission (1972), and World Vision Foundation of Thailand (1973).  

Comity agreements were made between the major agencies. OMF for example went to provinces in the North, South and Central regions where there were no previous Christian churches. Conversion and church growth was slow but steady for many decades. Indigenous churches were formed throughout the country with a clear Thai identity by using Thai language dialects and songs. In the 1970s and 1980s, there were increased efforts to cooperate among churches. The first annual All Thailand Church Growth Seminar was organized in 1971 with Donald McGavran as special guest, which developed into the Thailand Church Growth Committee (TCGC). The Evangelical Fellowship of Thailand (EFT) was formed to represent a wide range of churches that did not come under the Southern Baptists or the older Church of Christ in Thailand (CCT). The Association of Churches in Thailand (ACT) was officially registered with the EFT in 1985, which consisted of numerous churches planted by OMF missionaries throughout

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16 Ibid., 224.
the country that were already organized into regions and that then established a nationwide identity.

The increase of indigenous Thai Christian leaders across the country has been an encouraging sign. There is tremendous potential for expansion as local churches work together at a provincial and national level. However, growth often has been stifled by a lack of more visionary or empowering types of leadership. The veteran church planter Alex Smith wrote: “A functional difficulty in leadership at the national level is obtaining not only leaders acceptable to the Church at large, but also leaders who have administrative ability to delegate responsibility and expect accountability.”17 Thus, can be seen the importance of proper leadership selection and more effective training that can help impact the growth of Christianity in Thailand.

Marten Visser, who conducted extensive quantitative research in Thailand, also presented interesting hypotheses about leadership and church growth. One of his proven but provocative hypothesis states: “Churches in which pastors have a lot of authority attract more new Christians than churches in which authority is shared among a group of people.”18 This finding seems to fly in the face of many Western church models that advocate shared leadership. The unique aspects of Thai leadership styles will be examined in this paper with the aim of developing a more biblical and culturally transforming model. Visser’s survey also showed that there are more than 325,000 Protestant Christians in over 4,000 churches in Thailand. Approximately 40 percent are

17 Ibid.

from tribal backgrounds. Christians are growing at 4 percent annually, which is higher than the current Thai population growth.\textsuperscript{19}

\textbf{The Thai Worldview and its Impact upon Leadership Development}

Leadership development is a process, and the impact of the Thai worldview must be taken into consideration. Many foreign missionaries entered Thailand attempting to build up Thai leaders through a Western mindset, or using formulas that worked well in American churches or in other Asian countries such as South Korea or Singapore. These trainers were usually disappointed by the lack of results as they implement foreign strategies onto Thai soil. Perhaps this is due to their failure to grasp the unique challenges of the Thai context.

\textbf{The Mixture of Theravada and Folk Buddhism}

The majority of Thais believe in a mixture of Theravada Buddhism and animism. This is apparent as one visits Buddhist temples, where popular monks give out protective amulets and foretell the future. While the teachings of Buddha are revered, the average Thai also pays respect to a wide range of deities originating from India to China.

Christian anthropologist Charles Kraft wrote, “Culture consists of two levels: the surface behavior level and the deep worldview level. At the core of the culture . . . lies the structuring of the basic assumptions, values, and allegiances.”\textsuperscript{20} Thai believers can learn to behave like Christians quite quickly. They can sing hundreds of Western worship songs translated into Thai, and pastors can give three-point sermons like most American

\textsuperscript{19} Ibid., 103.

preachers. When crises or trials strike however, these believers, or even church leaders may fail to exemplify biblical values. This is because time and effective teaching are still needed to address and transform the Thai worldview.

For example, the concept of bunkhun or giving reciprocal merits is deeply imbedded in the Thai Buddhist psyche. Bunkhun implies when kindness is shown to one person, that person is required to return the favor. Christian service then often becomes a cycle of doing good to others so that the favor can be returned one day when needed. While the practice of bunkhun can be helpful in strengthening relationships within a community, it is still a departure from the biblical teaching of giving grace. The Christian idea of grace or unmerited favor is very difficult for most Thais to accept, and a self-centered motivation among Thai leaders may take many years of biblical teaching and modeling to correct.21

The biblical understanding of sin is another concept that requires extensive teaching for Thai leaders. The Thai word sin, or baap, is commonly understood by Buddhists as breaking the five precepts. Thais may even say, “I have never sinned, since I never broke the five precepts and I have not caused anyone trouble.” Because sin is not understood as transgression against God by Thai Buddhists, most will make an effort to cancel their sins by doing good works or making merits. Thais view sin as a relational issue. The weakness of this worldview is that the seriousness of a sin may be minimized in a community because it does not seem to be causing anyone direct harm. Much has been written in recent years about the emphasis on guilt versus shame. Both ideas are

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21 This summary comes from numerous interactions with mature Thai church leaders who admit openly that Thai Christians have a particular difficulty in understanding grace due to their upbringing in Buddhism, a religion that emphasizes making merits.
scriptural and Thai leaders will need to grapple with the consequences of sin and how to deal with it within their churches and communities.

Thai Buddhism also can have an impact upon leadership development. Strict Theravada Buddhists believe that salvation can only be attained by one’s own individual effort through meditation and merit making. Detachment from relational ties is seen as a step towards enlightenment. Christian leaders who still possess residues of this mindset can avoid seeking fellowship and accountability from other leaders. However, the biblical model of spiritual growth emphasizes interdependency and relationships.

The Buddhist sangha or local temple committees on the other hand may offer interesting case studies for training indigenous leaders. For example, monks learn the Tripitaka scriptures through memorization, attend various functions in the community and practice daily tak baat or “merit-prayer walks” for the local people. Novice monks learn daily disciplines under supervision, and develop their sense of duty by imitation and participating in many chores. These days however, the training of young Christian leaders is usually classroom centered and knowledge based. Graduates from seminaries lack the experience of interacting with non-believers on a daily basis.

An animistic worldview seems to prepare Thai people to be more open to prayers for blessing or power evangelism. The book of Acts and the history of missions contains plenty of examples that support praying for the sick or effective deliverance ministries. Paul Hiebert and his analysis of the excluded middle also points out the need for

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encountering the spirit world among followers of folk religions.\footnote{Paul Hiebert, *Understanding Folk Religion* (Grand Rapids, MI: Baker Books, 1999), 49, 50.} The danger however is for many leaders to over-contextualize, or adapt an animistic form of Christianity without discernment. The name of Jesus or Christian prayers can become merely a tool for people to obtain their personal wishes. Prayer for blessings upon people can be practiced without discretion, since every animist wants to be blessed by a higher power. The word of God however points out that repentance is necessary before one can live a blessed life. Sadly, there are many churches and leaders who attract the miracle-hungry crowds but neglect the teaching of sound doctrines.

Thai Values and Social Structure

Those who are involved in leadership training must also understand the impact of Thai values. Cultural values are deeply ingrained in people. Some aspects of culture are neutral and even biblical because they reflect the image of God in human beings. Some elements of culture are corrupt and may even come from Satan. Christian leaders must exercise biblical discernment when it comes to making disciples who will ultimately bring transformation to the culture and society.

For example, Thais value harmony very strongly. The value of peace in relationships is often more important than justice—which many Buddhists would rather leave for karma to decide. Confrontation is avoided as much as possible for the sake of social harmony. This may be why in 2008, thousands of anti-government protesters occupied the front area of the parliament and government buildings in Bangkok for months, because any use of force from the authorities to disperse the public would be
viewed as unethical or un-Thai. In most other countries, such prolonged demonstrations might have been dealt with much sooner. The strong value of harmony affects leadership and church growth in that ministry teams may avoid talking about hard issues. Conflicts may be swept under the carpet, and the misuse of power by leaders left unaddressed.

The *saduak, sabai, sanuk* orientation, or convenience, comfort and fun is very important to most Thais. Church activities or ministries that lack these elements will have a difficult time keeping its members. Missionaries from other Asian countries such as South Korea and China have less emphasis upon these three values. For example, they attempted to train Thai leaders to wake up at five in the morning for daily prayers, or acquire stronger disciplines in reading and studying—most of these missionaries have not seen great results in the Thais they train. Navigating through Thai cultural values in the work of developing leaders is indeed a significant challenge. Certain aspects of culture may be endorsed, while others demand biblical transformation.

A Thai psychologist named Suntaree Komin, researched mostly among educated Thais and identified nine Thai value clusters. The following clusters were listed in order of importance: ego orientation - having a strong sense of ego; grateful relationship orientation - showing reciprocal kindness; smooth interpersonal relationship orientation - being non-assertive and avoiding conflicts; flexibility orientation – an ability to adjust, religio-psychical orientation - a strong allegiance to Buddhism; education and competence orientation - often choosing form over substance; interdependence orientation, fun and pleasure orientation, achievement-task orientation - demonstrating
ambition in work.\textsuperscript{24} Since the data collection of this research was actually done from 1978 to 1981, it is likely that there are changes in the order of importance, especially among Bangkok Thais or youths. As mentioned in previous paragraphs, cultural values can be both beneficial and obstructive in the training of godly leadership. To go against the values consistently will distance leaders from followers, or foreigners from Thais. However, values that are unbiblical need to be addressed. Effective leadership training must include a way to discuss cultural values with the aim of transformation. Leaders who bring change will need to act courageously at times and shock their followers. These incidences however will need to be followed-up with by debriefing and teaching as Jesus did for his disciples.

The Thai social structure is hierarchical. In \textit{Working with Thais}, Holmes and Tangtongtavy point out that hierarchy is a major cornerstone in Thai relationships.\textsuperscript{25} In order for leaders to gain acceptance and influence, they must know their place in the hierarchical structure. This aspect of Thai culture is often very uncomfortable for those who come from egalitarian backgrounds. Without a certain willingness to understand and practice Thai social dynamics however, foreigners will face constant resistance or rejection. Working with relational lines and paying respect to those above oneself in the hierarchy will help leaders move forward in their objectives. The social system however has some trappings. For example, those who are under in their status will always feel a sense of \textit{krengjai}—there is no direct English translation for this word, but it roughly

\textsuperscript{24} Suntaree Komin, \textit{Psychology of the Thai People: Values and Behavioral Patterns} (Bangkok: Research Center National Institute of Development Administration, 1991).

means a combination of respect and cautiousness about offending others. Those who are below in the hierarchy will almost never challenge those above. Church and social activism therefore are often top-down rather than a swell of voluntary actions from below. Initiatives from common people may easily be squelched by the will of leaders.

Related to hierarchical structure is the patron-client value. Successful leaders in Thailand are seen as father figures and patrons.\textsuperscript{26} They have an obligation to protect and provide for those under them. In return, the followers show loyalty and honor to their leaders. Unwillingness to cooperate or fulfill the expectations of patron-client relationships will isolate individuals and leave them without much credibility. These types of relationships however can easily become manipulative. It is a challenge for Christian leaders to exercise their power or prestige for the true benefit of their followers.

In Larry Persons’s book \textit{The Way Thais Lead}, groundbreaking research was done to identify the different kinds of faces that Thais utilize as their social capital.\textsuperscript{27} In Part Two, this book will be reviewed along with its contribution to Thai leadership development. It is very important to understand the dynamics, benefits and difficulties of the Thai social structure in order to build leaders effectively.

\textsuperscript{26} Ibid.

CHAPTER TWO

THE PARTICULAR CHALLENGES OF BANGKOK AND THE ACTB

Rama I founded Bangkok as he ascended the throne in 1782 and became the first ruler of the Chakri dynasty. He moved the capital from Thonburi (on the west bank) to the east bank of the Chaopraya River and named it *Krungthep*, meaning the city of an angelic being. Today the capital is called Bangkok by international travelers.\(^1\) For over two hundred years, Bangkok has been the hub of cultural influence and political power in Thailand. Being in the center of financial policies, decisions made in Bangkok affect the entire country. The total size of the economy (GDP) in Bangkok grew five times in the past quarter-century, and the population grew from three million in 1975 to over ten million in 2000.\(^2\) Bangkok is truly a megacity of Asia and of global standards.

The Particular Challenges of Training Leaders in Bangkok

Training Thai leaders in this socially complex city requires careful research and planning. Bangkok attracts those pursuing higher careers, education, wealth and

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\(^1\) Terwiel wrote that the area was named Ban Kok, meaning “village of the wild plum trees.” B.J. Terwiel, *Thailand’s Political History: From the Fall of Ayutthaya to Recent Times* (Bangkok: A River Books, 2005), 66.

\(^2\) Ibid., 201.
prominence. It is also filled with the marginalized such as migrants, slum dwellers, sex workers and neglected youth. It is easy to become lost and discouraged by the overwhelming needs of the urban jungle. Those who aspire to grow leaders in Bangkok must have the ability to think strategically, network effectively and focus specifically on a group of people or churches. Training young Thai professionals, for example, will require very different approaches in comparison to discipling the urban poor. It is also imperative that leadership training is conducted in teams or in partnership with others. Foreign missionaries should first gain acceptance into an existing denomination or network of churches in order to train Thai leaders relationally and transparently. Lone rangers who are not accountable to any organization or local leadership will only produce unnecessary confusion and unhealthy competition.

It is not easy for missionaries to decide whom to train. Like Nehemiah who surveyed the broken walls of Jerusalem, it is wise to start with genuine prayer and survey. Trainers should seek to understand the cultural landscape, condition of churches, state of local leadership and consult with available experts before proceeding. The experienced urban missionary Robert Linthicum wrote insightfully: “We are not called by God to be committed to dealing with all the needs of the city, but to address only one pain of the world.”³ Bangkok is filled with vast needs, but missionaries should avoid developing a messiah-complex. They should humbly seek a group of Thai people where they can love and serve consistently, and by God’s grace impart values and truth overtime.

Because Bangkok is the center of cultural and religious influence, it is also a place of intense spiritual warfare. Too many new missionaries underestimate the power of darkness and the vigilance required to establish God’s work and equip leaders in the city. Harvie Conn, a deceased scholar in urban missions wrote: “In cities where urban power is overtly religious in orientation and strongly institutionalized, it may be very difficult to see strong church growth or a change of faith. With major religious symbolic significance, such a city does not easily open its doors to theological outsiders.”

Conn referred to an observation made by Ray Bakke, another veteran in urban missions who conducted seminars for Christian leaders throughout the world: “In countless meetings he has asked urban pastors to define the ten basic barriers to effective evangelism of their cities. To his surprise, he has found that most of the barriers are defined as internal. ‘Nearly all barriers,’ he has concluded, ‘are created by church politics, policies, priorities, or personalities, and not by the big, bad city itself.’”

This important finding is quite accurate in describing the spiritual condition of churches in Bangkok. From 2015-2016, the committee of top Christian leaders in the Evangelical Fellowship of Thailand (EFT) went to court repeatedly to sue another group of new leaders for defamation and overtaking their positions. Officials from the Thai Religious Affairs Department and Thai judges looked upon this with distain. The public failure of Christian leaders to honor God in word and deed has led to spiritual decline and factions in many local churches. Besides the lawsuits, gross sexual sins of prominent leaders and financial scandals also have discredited the name of Christianity in Bangkok.

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4 Harvie M. Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City and the People of God* (Downers Grove, IL: InterVarsity Press, 2001), 199.

5 Ibid., 197.
It is difficult to understand why a leader would throw away a lifetime of achievements and significance for selfish pleasure. Much like the sad stories of leadership failure in the Bible from Samson and King Solomon, the mistakes of leaders should serve as a warning. Missionaries and church leaders must be extremely watchful and never think that they are above temptation and the need for accountability. These stories of leadership failure should not be covered up, but discussed more deeply in order for others to learn (1 Tm 5:19-20). This practice is still countercultural, and the tendency of most Christians in Thailand is to avoid confronting unpleasant truths and saving face. The life and examples of those who fail or succeed should become timely lessons for those who are conducting leadership training.

The Association of Churches in Thailand Bangkok (ACTB)

The Association of Churches of Thailand (ACT) was formed due to an early comity agreement with the OMF to plant churches in unreached provinces.\(^6\) ACT Bangkok (ACTB) was formed later than the ACT of other regions. Missionaries who opened a dormitory for Christian university students in the Huamark area started the first church in ACTB. As students grew in their faith and became young professionals, several more churches were established. Other OMF missionaries have come and pioneered new churches in different parts of Bangkok since the 1980s. Local church leaders came together for fellowship and to have a sense of belonging under the advice and encouragement of OMF leaders. A working committee made up of Thai pastors was formed in the late-1980s, with the objective of fostering fellowship between all ACTB

churches. Since then, representatives of churches elected committee members and serve for a two-year term. Usually, an OMF missionary is invited to serve as the advisor of the pastoral committee.

Because OMF is an Evangelical and Interdenominational agency, the ACTB does not have a strong theological distinction. Most churches practice baptism by immersion in the ACTB, with the exception of a few missionaries who come from Presbyterian backgrounds. Some are more Charismatic, while most are non-Charismatic in doctrine but prefer lively forms of worship. Thai leaders can vary in their teaching and practices because they grew up under different churches and denominations, or received training under different institutions.

Since the late-1990s, partnership organizations of OMF were granted a religious-worker visa under the agreement that they would start more ACTB churches in the Bangkok region. Many succeeded in church planting, and therefore, more Thai leaders sponsored or trained by missionaries from different backgrounds became a part of the Association. For the past three decades, ACTB has grown into an association with thirty churches and new church plants. These churches have an average membership of sixty adults. All of the churches gather annually for either revival meetings or camps. Youth, children and women have fellowship activities on a regular basis. Thai pastors and lay leaders also gather quarterly to discuss challenges, church registration, ordination and plans for future projects or training events. Currently 2 percent of the local church’s offering is given to the ACTB to be used for administration and ministry purposes.

The younger generation of pastors in the ACTB are all seminary trained. However, the turnover rate is extremely high within their first five years of ministry.
Since 2008, around fifteen full-time Thai seminary graduates resigned or left their churches dissatisfied. Some faced relational issues with older leaders and became frustrated or discouraged. In most cases, other church leaders in the ACTB only hear about the conflicts when the decision to leave has been made by young pastors. Some middle-aged pastors in the ACTB also dropped out of fulltime ministry due to moral failure or mishandling of finances. As an association of churches, there is still weakness in the area of accountability among its church leaders.

Older, bi-vocational leaders have led a number of ACTB churches since the younger, full-time pastors resigned. These lay leaders tend to be more mature and stable, but not many of them are visionaries or dynamic enough to attract more members to the church. There are few exceptions of gifted lay leaders who attended part-time evening seminaries while working their daytime jobs. Some of them were impacted by godly example of missionaries in their youth. Over time, these lay leaders developed their preaching and administrative abilities through practice, and are currently seeing significant growth in their congregations.

There is still much to be done in the area of leadership training in the ACTB. If young seminary graduates could be encouraged through mentors, middle-aged pastors kept accountable, and older bi-vocational leaders sharpened in their abilities, there will be a bigger pool of effective leaders in the group of churches. If the entire association develops a stronger focus on training and caring for its leaders, there is enormous potential for growth and fulfilling God’s purposes for Thailand and beyond.
PART TWO

THEOLOGICAL REFLECTION
CHAPTER THREE

LITERATURE REVIEW

There are numerous books on leadership development; therefore it is difficult to select only a few to review. In this chapter, seven books are chosen for their philosophy on leadership development and helpfulness towards implementation within the Thai urban context. Below are further explanations of why each of these works is selected.

The first book, *Building Leaders*, by Aubrey Malphurs, was written over ten years ago, but the content and suggestions are still relevant today. Malphurs’s book offers a clear and concise theology of leadership development by surveying Scripture. It is important that this project is grounded in God’s Word. Malphurs brings special attention to how Jesus and the early church taught and trained followers. The book is also a useful guide for trainers as it contains charts comparing the strengths and weaknesses of different training models in most churches today. For someone who is starting a leadership-training project in a local church or denomination, it is strategic to think through why certain methods are chosen above others.

The second book is *Jesus Driven Ministry*, by Ajith Fernando. The author combines solid biblical exposition with ministry experiences from Sri Lanka. This book
is selected because the author is a theologian and practitioner. He writes from a Buddhist-ministry environment where young indigenous leaders have been trained through Youth for Christ. Fernando’s insights are helpful for Thailand, particularly themes on suffering, persecution by family members, the identity of leaders and leadership community. These themes are examined from an Asian, biblically-balanced perspective.

The third and fourth books are chosen because they specifically address leadership development within a Thai Buddhist context. Larry Persons, a Westerner who grew up in Thailand conducted extensive ethnographical research on the topic of the “Thai face.” *The Way Thais Lead* is a more current and informative book on Thai leadership. Person discusses Thai ideals for leadership that are common in Thailand, but may not truly benefit others in the long-term. Towards the end of the book, he promotes being a *barami* leader, or a particular type of noble leader who will truly make a positive impact in Thai society. *Developing Indigenous Leaders* in the SEANET series serves a similar purpose in that it helps readers search for a model of leadership development that is both biblical and reproducible within the Thai context.

The fifth and sixth books offer relevant methods for training leaders. *Teaching Cross-Culturally* by Judith and Sherwood Lingenfelter challenges preconceived approaches to teaching in seminaries and conducting workshops for adult learners from different cultures. Effective communication is a vital part of leadership training. For missionaries who spend lots of time teaching both formally and informally, this book helps reflect on how to engage more deeply with learners and how to make classroom activities more impactful. The proposals in *TransforMissional Coaching* by Steve Ogne and Tim Roehl can be seen as complementary to the work of classroom teaching. Where
the classroom model of training falls short, apprenticeship or coaching can help strengthen. The benefit of coaching is that it can be implemented within the leader’s ministry context. It is flexible, and the Thai leader does not need to spend a lot of money or time away from the local church. Even though Ogne and Roehl focus on a postmodern, post-Christendom audience, the various tips, techniques, paradigms and approaches of coaching can still be utilized in Bangkok.

Finally, *The Emotionally Healthy Leader* by Peter Scazzero is a recent book that addresses the subject of a leader’s wellbeing, which then affects ministry longevity. The emphasis of this project is to develop long-term fruitful leaders. Too many Thai pastors leave the ministry due to burnout, relational conflicts or personal failure. The deeper issues of family life, relationships and moral struggles are seldom addressed in the open, partly due to the Thai cultural emphasis on saving-face. The pressures of outward success and numerical growth in the urban context have caused many leaders to become weary. The issues addressed in this book are vital to the sustainability and spiritual fruitfulness of Thai leaders.

*Building Leaders* by Aubrey Malphurs and Will Mancini

When it comes to having a guide to Christian leadership training, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* by Aubrey Malphurs and Will Mancini serves as a rather comprehensive manual. There are numerous strengths in this work. For one, it starts with a clear definition of leadership development. Malphurs and Mancini state, “Leadership development is the intentional process of helping established and emerging leaders at every level of ministry to assess
and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”¹ This definition encourages trainers to consider reaching out to a broader spectrum of Thai leaders who are involved in different kinds of ministry, and to help them take the next necessary steps towards their own growth.

The first part of the book presents their motivation for building leaders: “We want people to remember us for the number of godly, competent leaders who are in Christ-honoring ministries around the world because we made leadership development a priority in our busy ministry schedule.”² The obstacles of leadership development are stated, particularly the lack of an empowerment mindset, which is still the case in many Thai churches. The second part provides a biblical foundation, starting with the ministry of Jesus, followed by models of early churches. This portion of the book is helpful for trainers to evaluate how much of their project is in alignment with Scripture.

Part three of the book is the most practical. It offers a blueprint for leadership development and options for implementation within the Thai context. The authors describe the differences between workshops and seminars, formal and informal training events versus a more process-oriented commitment—with accompanying charts. The discussion allows readers to assess their current methods and explore new alternatives. For example, a classroom model of training, according to the Training Venues Comparison Chart, is highly beneficial in passing on knowledge, and can be broad in content. However, the model is lacking in skill-impartation and character formation. It is less relational and less interactive compared to other models. The apprenticing model on


² Ibid., loc 432.
the other hand is highly impactful in forming leadership skills and character, but less content-driven and less inspirational.³

There are a few possible weaknesses in this otherwise excellent guidebook. The authors tend to view leadership training as a linear process, therefore, providing steps one, two and three.⁴ They intend for this to be helpful, but in many ministry contexts, the actual process of training may be messy, simultaneous and disorganized. This is a weakness in the authors’ presentation. They first presented the way Jesus and the early church developed leaders based on certain principles, but then the models presented in part three of the book seemed to fit well only for certain types of churches and cultures.

Within the Thai church context for example, the initiative to start training usually comes from the top. Trainers should have credibility as well as a genuine relationship with trainees. A lot of love and care are needed to develop long-term fruitful leaders. In the Thai environment, the process of training may simply start with a mature leader who is willing to impart his life to younger leaders, as well as to foster genuine relationships outside of formal events. The relationship then takes off and becomes an informal gathering that welcomes others. Growth can be spontaneous and less linear. Furthermore, the implementation of leadership training plans in Thailand may require a high degree of flexibility due to the unique challenges of local situations.

³ Ibid., Appendix F.

⁴ Ibid., loc 1975.
The Jesus Driven Ministry by Ajith Fernando

The Jesus Driven Ministry is written by Ajith Fernando, who served for over three decades as the Director of Youth for Christ in Sri Lanka—a Buddhist-majority country much like Thailand. This book was originally a series of Bible studies, which Fernando wrote to address leaders concerning their lifestyle and pathway to longevity in the ministry. Throughout the book, he demonstrates that a fruitful and lasting ministry must be modeled after Jesus Christ, whose way of leading is revealed in the first chapter of Mark’s Gospel. The first seven chapters of the book focus on the inner life of the leader, and the following seven chapters deal mainly with the challenges of public ministry such as evangelism, teamwork, discipling young leaders, launching new leaders, ministering to the oppressed and visiting homes. This model of division will be adopted for the leadership-training manual in the appendix.

At least six areas of this book are informative to leadership development in Thailand. First, are Fernando’s personal ministry experiences from Sri Lanka and the variety of historical lessons he used. Second, the theology of leadership is firmly based on the life of Christ through careful expositions of Mark 1 and other passages of Scripture. There is also a strong theology of groaning or suffering that comes out of Fernando’s context of leadership. Next, the pastoral attitude and advice from the author permeates throughout the book. There is an insider’s understanding of honor and shamed-based culture, especially when discussing the topic of accountability. When dealing with leaders who committed sexual sins for example, Fernando asserts, “The memory of a painful discipline process would trigger a resistance to the temptation when it assails

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5 Ajith Fernando, Jesus Driven Ministry (Wheaton, IL: Crossway Books, 2002), 14.
them with great force.”6 Finally, Fernando is a scholar who actually seeks to be relevant to both Asian and Western postmodern perspectives. On the topic of submission to authority, Fernando comments, “Postmodern people are uncomfortable with principles outside themselves governing their decisions and behavior.”7 He then challenges readers by stating that leadership requires sacrifice, and often demands doing things outside of one’s strength or comfort zones.

The only weakness in this book comes from the standpoint of organizational leadership. While the author is very robust in spiritual leadership, he does not address factors such as goal-setting and performance evaluation. When it comes to dealing with problematic people, Fernando emphasizes accountability, love and forgiveness. However, it is not clear whether his idea of disciplining may include letting go of some problematic staff members. A reason may be that ministry in a context of shortage of manpower such as Sri Lanka or Thailand makes it difficult to let go of team members unless it is absolutely necessary.

**The Way Thais Lead by Larry Persons**

This is a recent book based on ethnographic research conducted by Larry Persons, who is an American born in Thailand to missionary parents. Persons conducted thirty-eight long interviews and eleven focus groups, drawing from a diverse sample of seventy-seven leaders and followers from various sectors of the Thai society. Some key questions explored in Persons’s research include: “What is a ‘face’ to Thai people?” “What are the

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6 Ibid., 136.

7 Ibid., 21.
different anatomies and function of ‘face’ in Thai society?” “How do Thai leaders expand their influence through ‘face’?” “What is the virtuous and lasting way for leaders to steward ‘face’ as a social capital?” One asset of this book is that it is not aimed specifically at a religious audience, but is assessable and applicable to all who seek to understand leadership within the Thai context.

In the first part of the book, the author helps readers to understand the five Thai terms, which are pivotal to explaining the Thai concept of face. These words are nata, kiat, cheusiang, barami and saksi. It is imperative to understand the subtle differences of these terms and how Thai leaders use them to expand their influence or climb the ladder of hierarchy. Based on the findings of Persons, the kind of leader that will bring lasting change and good to society are those who understand the pathway towards barami or a particular type of honor. The term barami is unique to the Thai worldview; it can be compared to a large tree giving shade to others. Barami leaders are noble leaders who truly work for the good of others by empowering them with no strings attached.

Persons argues, “Noble leaders are aware of the power of goodness and its sufficiency for leadership. They are satisfied with prestige built on good works. For them, social capital is merely a by-product of doing what is right.” Rather than seeing face as something that a Thai leader must constantly work hard to build up or protect, Persons’s conclusion points out that barami is actually a by-product. Truly noble leaders should steward their social-capital for the sake of others. Face is not a personal possession, but to

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9 Ibid., loc 3945.
be held with open palms. It is interesting to note that this discovery based upon data does not come from a Christian audience, but from leaders across a wide-range within Thai society. In other words, most human beings have an intrinsic understanding of the type of leader that they wish to follow and give honor to in the long-term.

Understanding the value of barami is important for leaders who must function within Thai hierarchy. It helps leaders connect genuinely with their followers who need to feel a sense of belonging to their community and protected by benevolent patrons. Noble leaders neither create power distances between themselves and their followers, nor do they lose status by giving power away: “When followers grow to believe their leader has their best interests in mind, his attempts to draw close to them do not diminish his superordinate status.” There are many other gems or insights on Thai leadership culture from this book. The only area that the book does not address sufficiently is how leaders should be developed in Thailand. Persons depicts the model of an ideal leader in Thailand, but does not fully explore how such kind of person can be nurtured or groomed.

**Developing Indigenous Leaders**

This is the tenth book in a series produced by SEANET, which is a network of scholars and practitioners aiming to reach the Buddhist world. The ten articles come from both Asian leaders and Western missionaries. The strength of this book lies in its diversity of views and wealth of experiences. There is no room here to give a critique for

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10 Ibid., loc 4211.
every contributor, but a few articles will be highlighted along with their significance to
the current training program in the ACTB.

The opening article by Russell Bowers who writes from the context of Cambodia
boldly states, “Ministry is more sharing the good news about Jesus than it is lamenting
the bad news about anyone else.”¹¹ He describes a period of time when many Khmer
leaders were caught up in criticizing their opponents and denouncing anything connected
with Buddhism. These negative attitudes actually hindered the growth of the church. This
article exhorts readers that ministry in a majority-Buddhist environment such as Thailand
requires the ability to notice the good aspects of others and to build bridges toward
people and culture rather than fences to keep others out. Trainers must also have hope
and faith that God is already at work, and that he will direct them to the right people to
develop through the use of appropriate methods.

A number of writers in this series are against a seminary model of leadership
training. These include Mitsuo Fukuda from Japan and David S. Lim from the
Philippines, who are both strong advocates of the house-church model. It is however
unreasonable to ignore denominational churches and many traditional models of training
that are still thriving, and in many places showing no signs of decline in Asia. The article
by Carolyn S. Johnson is more balanced in suggesting a both-and model. In rural
Northeast Thailand where she works, a mentor-apprentice model of leadership training is
not only culturally appropriate but also economically feasible. In Bangkok however,
preachers and full-time pastors should have a minimum of a bachelor’s degree in

¹¹ Russell Bowers, “More Pro-Jesus than Anti-Buddha: Developing Positive Leaders,” in
Developing Indigenous Leaders: Lessons in Mission from Buddhist Asia, ed., Paul H. De Neui (Pasadena,
theology to be recognized by mainstream churches and even Thai society at large. It is also difficult for Thai leaders without higher education and a broader academic perspective to make a difference beyond their local church. There are several traditional seminaries, the largest being Bangkok Bible Seminary, that produce hundreds of graduates each year. These graduates lead churches across the country. A percentage of these graduates do fail to continue in the ministry due to financial or personal reasons. However, many are still serving as effective pastors of growing congregations and leaders of Christian organizations. Therefore, trainers should value both informal and formal learning depending on the context. Personal mentoring and spiritual formation should be integrated as much as possible into the training process.

A number of authors in this series also write strongly against extracting leaders away from their context of ministry and residency. Some seem to argue for training the “indigenous leader” in an ideological or the purist sense possible. However, identifying these types of leaders to train is getting more difficult in Asia due to urbanization. In Bangkok for example, most pastors and church members are not actually born and raised in the capital city. It is true that in some cases, a native Bangkok leader may be more effective in reaching their own people. In most churches, however, trainers must work with whom they have. The present reality of Bangkok is that the majority of church leaders are not actually serving in the province of their birth. Therefore, trainers should accept reality and see certain advantages in working with leaders who come from the outside, or have broader life experiences beyond their own local cultures.

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One helpful article comes from J.N. Manokaran, who addresses leadership development among neo-Buddhist disciples in India, or converts from the Dalit class. The history of oppression towards the Dalit people group led to a great openness towards the Gospel and provided an opportunity for missionaries to serve as trainers. There are seven key personal reflections from Manokaran’s article (all starting with the letter C), which are applicable to the ACTB context.

First, are context and contrast: Monokaran states, “All leadership development involves discernment between following the Word and following the patterns of the world.” He argues that missionaries need to act as prophetic voices and help local leaders discern the way towards a countercultural, Christ-like, servant-leadership. This is a challenging exhortation for foreign missionaries working with the ACTB. Second, is community: the system of training should be conducted among peers and offer adequate support for leaders to withstand social pressure. The third reflection is on content: besides the importance of sound theology, training should include the impartation of skills, and introduction of new ideas and models that come from the global church.

Next is consistency: there must be regularity in meeting together, but also, the integrity of private and public life of leaders must be addressed. It must also be comprehensive: leadership training should include the head, heart and hands, which may incorporate some degree of business skills or helping ACTB leaders become self-sustaining. There is also common vision: leadership training should have a clear goal for all participants to move towards. Manokaran asserts, “Development of new leaders

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happens when established leaders communicate easily understood strategies with passion and clarity to others.”¹⁴ Finally is choosing wisely: leaders need discernment to decide who to invest their lives in and who to develop. This is a good reminder for missionaries and pastors who are in the business of pouring out their lives in order to raise up a generation of missional leaders.

*Teaching Cross-Culturally by Judith and Sherwood Lingenfelter*

There are numerous insights from the Lingenfelters, who experienced first-hand the challenges of teaching students from the inner cities of America to the Pacific island of Yap. Teachers should become familiar with the hidden curriculum passed down from the surrounding culture, which may hold more weight than the stated curriculum.¹⁵ When outside teachers begin to understand the dominant cultural values and expectations of students, it will help them adjust their content in a way that actually engages and brings about possible transformation.

The Lingenfelters discuss traditional ways of learning, which are still commonly practiced in Thailand, as well as the challenges in incorporating these methods in formal settings. For example, learning by observation, imitation, memorization and doing rather than giving explanations. They write, “In some societies the only people who can teach are those with whom people have a personal, mentor-like relationship.”¹⁶ Missionaries should be careful not to belittle the effectiveness of these traditional methods, which have

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¹⁴ Ibid., loc 2206.


¹⁶ Ibid., 42.
been utilized since biblical times. It is a challenge for Western-educated trainers to integrate the best educational methods of the West with the tried-and-true methods of the East. There are also expectations from local leaders who want schools and seminaries to be more Western in approach and academically up-to-standard.

Another difficulty that missionary trainers face is in the area of empowering students and trainees is asking questions openly in class. In Thai and some other traditional societies, questioning teachers can be seen as disrespectful or threatening. But the reality is that trainers may not know what students are actually thinking or learning if they do not ask questions. The Lingenfelters recommend various ways to draw out questions from participants. For example, telling stories can help students reflect on their own experiences. Also, non-confrontational methods that do not single out a person before the classroom can be adopted such as having people interact in groups. Whatever questions participants may have can then emerge from small groups.  

The Lingenfelters also describe different kinds of learning styles and intelligences. It is important for Western-educated trainers not to overlook local leaders who exemplify different types of strengths that are highly valued by their own people and context. Some Thai leaders, for example, are excellent in relationships and sensitive to non-verbal cues. These leaders may be more effective in pastoring churches than those who graduate with the highest academic marks in seminary. It is best for missionary trainers to withhold judgment at first, and look for ways to develop each Thai leader according to her own learning style and particular intelligences. The book further gives helpful suggestions for effective classroom teaching among relationally-oriented people.

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17 Ibid., 54-55.
These include previewing the material to be learned in each lesson, specifying the important points in a lesson, providing frequent feedback and reinforcement, giving small units of work rather than large ones, working in groups, providing clear structure to assignments, using visual aids and recognizing students who are more sensitive to praise or criticism.\textsuperscript{18} These are all good tips that can enhance the effectiveness of missionaries teaching in classroom settings. Another highly recommended method is using drama and skits. Role-play is a great way to learn in a fun-loving, hands-on and non-confrontational Thai environment.

The only area that this book could address more is integration between formal and non-formal teaching. There seems to be two distinctive schools of thought among missionary communities in Thailand—one that advocates the continuation of current Western seminary models and one that wants to return to the first century and implement Jesus’s non-institutional, master-apprentice way of leadership training. It seems that both models have relevancy in this time period. In Bangkok, for example, institutions will continue to perpetuate certain paradigms that come from the West. It is important for trainers to work with existing platforms and bring about transformation or effective leadership development in seminaries. Seminaries should also be open to incorporate time-tested, non-formal methods of training to produce more lasting fruit. This subject will be discussed further in Chapters 4 and 5.

\textsuperscript{18} Ibid., 66-68.
TransforMissional Coaching by Steve Ogne and Tim Roehl

TransforMissional Coaching discusses the benefits of coaching and offers clear guidelines for Christian coaches. The book is also chosen because it tackles the subject of missional leadership, which is an important component of the Training Manual. Ogne and Roehl introduce various methods of coaching, including mental outlines and specific questions that coaches can ask during a coaching session. Christian coaches can help leaders walk through the four pillars of calling, community, culture and character.

Coaches can start the process with questions that clarify calling for coachees. The underlying philosophy is that leaders perform better when they understand themselves and minister out of their core gifts and sense of calling. The second area is community, when leaders are prompted by questions to examine their relationships with those in church or family. The third sphere of culture helps leaders to examine their mission to engage and transform the surrounding environment. The fourth category is character. Development in this area is essential for any Christian leader, without which all the other pillars will eventually collapse.

While the coaching techniques from this book are applicable, a main argument against the book and the model of coaching in general is that it should not be seen as the only right way to train leaders. The authors suggest a radical paradigm shift from the traditional way of doing church to missional. They argue that methods

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such as preaching sermons or training seminars are outdated, but coaching is the answer to a new era of church. There is a lack of scriptural grounding for their view. Even though cultural tides are changing, there will always be a need for preaching, teaching and outside input. Human beings are sinful by nature, filled with self-deception, ignorant of God’s truths and in need of correction (Rom 3:10-18, 23). Paul wrote to the Colossians, “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ” (Col 1:27). Paul’s emphases should apply to leadership training as well. One should never assume that Christian leaders already have answers within themselves, and only need to be asked the right questions to draw them out. Leaders are also in dire need of accountability and honest rebuke when they stray.

The coaching model should be applied parallel to mentoring and other types of outside input such as expository preaching, seminars and workshops in the effort to develop leaders. Mentoring emphasizes more direct impartation of knowledge and experience, whereas coaching invites reflection and self-initiation. Both models are needed depending on the context and maturity of the person being trained. As Thai leaders mature and gain more ministry experience, a more coach-coachee relationship can be helpful and empowering. In Chapter 5, the model of coaching will be discussed with further applications in mind.

_Emotionally Healthy Leadership by Peter Scazzero_

Peter Scazzero writes from his “Achilles heel” or personal struggle with emotional health as a leader of a bustling church in New York City. After plenty of
mistakes in the ministry and in marriage, he advocates a model of leadership that is personally sustainable and healthy for the Church. Scazzero warns, “The emotionally unhealthy leader is someone who operates in a continuous state of emotional and spiritual deficit, lacking emotional maturity and a ‘being with God’ sufficient to sustain their ‘doing for God.’”20 The causes of unhealthy emotional leadership may be traced to family of origin as well as failure to apply God’s standards of rest and rhythm to one’s life. The strength of this book is its clear implementation, including healthy practices that will bring transformation at both the personal and local church level. These include leading out of marriage or singlehood, practicing the twenty-four hour Sabbath, focusing on spiritual development of team members and slowing down for discernment before important decisions. Scazzero also introduces certain monastic practices for Christian communities, which can be refreshing if carried out consistently in the busy environment of urban ministry.

There are a few limitations in this book; one being that Scazzero does not use sufficient space to exegete Scripture, which leaves some to wonder whether his suggestions are biblical. He also uses terms that are friendlier for students of modern psychology such as “facing your shadow,” rather than acknowledging your sinful nature. Some of his illustrations, however, seem speculative and overly subjective. For example, the case study of a pastor not spending enough time with family and showing signs of unbalance may appear overly-driven in an American context, but seem quite normal for an Asian church leader. There are plenty of cases of missionaries and pastors throughout

20 Peter Scazzero, Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team and the World (Grand Rapids, MI: Zondervan, 2015), 25.
church history who sacrificed privacy, family and health for God’s Kingdom. It is
difficult to measure objective standards of emotional health and ministry boundaries.
What is viewed as sound-practice for one person may seem overly indulgent for another.

Having pointed out some hesitations about the book, Emotionally Healthy
Leadership seems good for long-term ministry. Some applications may need to be
adapted to better fit the Thai context. Even though most hardworking Thai leaders in
Bangkok recognize the need to slow down and maintain balance, a healthy rhythm is
extremely difficult to implement. The drive to achieve outward success comes from the
surrounding church culture as well as from pressure within. Scazzero suggests a five-
stage process to change, which is quite relevant. The first stage is awareness: “Slowing
down is an interesting idea.” Second people can ponder: “Help me understand more about
slowing down.” Pondering can lead to value: “I really believe it is important for everyone
to slow down.” Once valued a leader may prioritize rest: “I’m shifting my entire life
around as I slow down to be with Jesus.” Finally the leader may own learning to rest:
“All my decisions and actions are based on this new value.”

A further and bigger challenge would be to see formation of healthy leadership culture within the ACTB. This
matter will be explored in Chapter 5.

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21 Ibid., 44-45.
CHAPTER FOUR
THEOLOGICAL BASIS FOR LEADERSHIP DEVELOPMENT

During the third Lausanne Congress in 2010, The Cape Town Commitment was written and affirmed by 4,200 Evangelical leaders from 198 countries. In the Call to Action section it states, “The rapid growth of the Church in so many places remains shallow and vulnerable, partly because of the lack of discipled leaders, and partly because so many use their positions for worldly power, arrogant status of personal enrichment.”¹ There is therefore an urgent need to disciple leaders in order to uphold the testimony of the Church and the honor of Christ’s name. Because most leaders were not discipled fully before they were placed in leadership positions, it is necessary to integrate the essential elements of discipleship into any leadership development program.

In Chapter 3, a number of relevant books on leadership development for the ACTB ministry context were explored. This chapter begins with a biblical survey on this topic, starting with leaders from the Old Testament. Since the subject of leadership is broad and can be studied from many different angles, this section will mainly be a

theological reflection that contributes to the goal of developing long-term fruitful Thai
leaders.

Theological truths are often paradoxical, such as God’s love and justice, grace and the role of pursuing good works, or even freewill and predestination. Choosing only one side and leaving out the other can cause not only a loss of balance, but drifting into heresy. The Christian life should be dependent upon God’s grace alone, but by that same grace, believers are instructed to work out their salvation in fear and trembling (Phil 2:12). By this same principle, long-term fruitful leaders are those who fully abide in Christ and are active in their personal development. Leadership training should be holistic, which includes spiritual foundations of discipleship as well as specific skills pertaining to organizational development.²

Another paradox in leadership concerns movements towards the inner-transformation of leaders and the outward focus of missions. “Transformational” and “missional” are two buzzwords in recent leadership discussions. This chapter will unpack the meaning of these two emphases and discuss a way towards integration. In the same vein of finding balance and holistic training, the importance of raising up Thai leaders who are both Bible-grounded and contextually relevant will be addressed. A few characteristics of Thai leadership such as conflict-avoidance and face-saving will be discussed, and how these aspects of culture can be addressed through the teaching of Scripture. Biblical leadership training should also be modeled after Christ and how the

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² Leadership coach Robert Logan pointed out that most leadership problems in churches actually stem from discipleship issues. Therefore, the need is addressing discipleship or spiritual formation first, followed by specific leadership competencies. Logan lists thirty-seven leadership skills that can be developed. See Robert E. Logan, The Leadership Difference (Santa Rosa, CA: Logan Leadership, 2017).
Apostle Paul developed leaders in the first century. This section will conclude with four principles of leadership development based upon the New Testament.

**The Paradox of God-dependency and Personal Development**

Christian leaders are called by God to fulfill a certain mission. In order to accomplish this, they must be both reliant upon God and responsible stewards of talents and resources. These two aspects of inner-posture and outer-performance should be integrated. From various examples of Scripture, it can be seen that long-term fruitful leaders grow in their trust in God as well as their abilities to lead effectively.

The Bible does not give readers a clear definition of what a leader is. However, it is filled with narratives that point to the importance of leadership, and blessings or curses that the people of God may receive under the influence of judges, kings and prophets. It is now commonly accepted that leaders are mainly influencers. Leaders can affect the outcome of situations and the wellbeing of a group of followers. From the beginning of the Pentateuch, people like Abraham, Isaac, Jacob and Joseph were leaders who influenced a group of people towards God’s purposes. After researching the lives of hundreds of leaders from the Bible and church history, Robert Clinton from Fuller Seminary defines a Christian leader as, “A person with God-given capacity and with God-given responsibility who is influencing a specific group of God’s people toward God’s purposes for the group.”

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The emphasis of Scripture is not on techniques of leading, but rather on how leaders should trust and obey God’s word and be a blessing to followers as a result. For example, God called Abram to move to a new land and promised, “In you all the families of the earth shall be blessed” (Gn 12:3b). Abram’s obedience impacted future generations and nations beyond his time period. The lives of the patriarchs demonstrate that obedience to God’s word and faith in his promises are essential to a fruitful life. The patriarchs of Genesis did not have official positions, with the exception of Joseph who was second-in-command in Egypt. Their lives however, including their mistakes and failures, serve to warn and instruct how to relate to God (1 Cor 10:1-11).

There are, however, numerous instances when the Bible reveals the importance of leadership wisdom and sound governance. For example, in Exodus 18, Moses related all the wonders that God did for his people to his father-in-law, Jethro. At the same time, Moses revealed his weakness as a new leader by trying to take all Israelites’ problems upon his own shoulders. Moses’s way of governing was a recipe for burnout. Even though Jethro was a foreigner, he possessed practical wisdom and asked Moses a few pertinent questions: “What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening” (Ex 18:14)? This incident became a turning point for Israel’s organizational structure. From that time onward leaders who feared God, who were trustworthy and hated bribes were appointed to govern tens, fifties, hundreds and thousands (Ex 18:21-22). The establishment of a sound leadership structure led to Moses’s own survival and the followers’ peace and sustainability (Ex 18:23).
Although many Christians will argue that the focus of Scripture is not on “self-help” or personal improvement, Exodus 18, Acts 6 and many other passages actually highlight the importance of exercising sound administration under God’s sovereign rule. Moses and the Apostles’ willingness to listen, develop themselves and free up capacity resulted in God’s further blessings upon his people. Logan gives a helpful diagnosis for many churches and organizations: “Spiritual problems need to be addressed with spiritual tools. Leadership problems—although absolutely requiring a strong spiritual foundation—need to be addressed with leadership tools.”

The era of conquest was successful largely due to Joshua’s God-dependent leadership. Yahweh charged Joshua repeatedly to be strong and courageous, and to be careful to obey all the Law given through Moses (Jo 1:8-9). Victory for the Israelites did not rely upon clever military strategies or the number of soldiers, but on trusting God and obeying his instructions. The portrait of a Christian leader in the book of Joshua is someone who influences a group of people to succeed in God’s mission through faith, courage and careful obedience. While many in secular leadership studies have come to a consensus in recent years that leadership has to do with influencing a group of people to reach a certain goal, or that leaders should empower followers, most do not address the true source of a Christian leader’s ability. From a biblical perspective, a leader’s success or fruitfulness is based upon his reliance on God. At the same time, natural abilities and spiritual gifts can and ought to be developed in order to maximize effectiveness.

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5 Logan, The Leadership Difference, 4.

After Joshua passed away, the era of the Judges depicts leadership failure. The victories and downfalls of leaders such as Gideon, Jephtha and Samson point to the faithfulness to God, in spite of various human failures and disobedience. While Judges reveals the sinfulness of God’s people and their continuous cycle of backsliding, defeat, crying out to God and deliverance through a judge, it also demonstrates how a God-empowered person can shape history. The book ends with a thought-provoking repetition, “In those days, there was no king in Israel” (Jgs 17:6, 18:1, 19:1, 21:25). The failures of God’s people set the stage for a coming godly leader, David, and “the sympathetic reader who has followed the whole narrative is left yearning for such a king.”

The entire narrative of David from 1 and 2 Samuel portrays the life of a God-dependent and developing leader. In spite of David’s mistakes and moral failures, he lived a life of repentance and was recorded in Scripture as a man after God’s own heart (Ps 51, Acts 13:22). As a young shepherd boy, David made his mark in history by defeating Goliath. David was not a leader motivated by fame or recognition, but by zeal for God’s honor: “You come to me with a sword . . . but I come to you in the name of the Lord of hosts, the God of all the armies of Israel, whom you have defied” (1 Sm 17:45). This attitude of trusting in God and honoring God’s name would continue to strengthen David’s leadership and his influence among his followers. David also wrote numerous psalms that expressed his devotion to Yahweh and impacted future generations to relate rightly with God.

One particular incident reveals the depth of loyalty that David inspired from his soldiers. In 2 Samuel 23, David simply expressed his thirst for water from the well of

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Bethlehem. Immediately, three mighty men broke through enemy lines just to obtain the water. It is startling that these ruthless and fearless men were so eager to please their commander. Even more surprising was David’s response, “Far be it from me, O Lord, that I should do this. Shall I drink the blood of the men who went at the risk of their lives?” David’s reply gives a glimpse of some characteristics of a godly leader. First, David was a God-centered person. The words, “Far be it from me, O Lord, that I should do this,” shows that he conducted his life at that time in light of God’s principles and presence. Throughout his leadership, David often inquired of the Lord before making decisions (2 Sm 5:17-25). It is reasonable to state that David’s followers respected him greatly for his dynamic relationship with God.

David was also unselfish and valued other lives above his own physical needs. The self-reflective question reveals his genuine concern for the welfare of his followers. David was not a tyrant, but a caring shepherd. In spite of success, David did not forget his humble beginnings. These account of David show that a genuine love for God, and love for others are marks of a true spiritual leader. The also show that skills and abilities can complement a leader’s spirituality. Psalm 78:72 summarizes this truth about David’s leadership, “With upright heart he shepherded them and guided them with his skillful hand.” David’s abilities as a musician and military commander were both put to use for the expansion of God’s Kingdom during his time period.

Proverbs 22:29 says: “Do you see a man skillful in his work? He will stand before kings; he will not stand before obscure men.” Knowledge, talent and abilities, however,  

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[8] King David did not forget his humble beginnings. When God initiated a covenant, David prayed, “Who am I, O Lord God, and what is my house, that you brought me thus far? And yet this was a small thing in your eyes, O Lord God. You have spoken also of your servant’s house for a great while to come, and this is instruction for mankind, O Lord God! (2 Sm 7:18-20)”
without a deep relationship with God can bring about a leader’s downfall. This is a lesson learned from the main writer of Proverbs, Solomon, and from many kings that followed. Unlike David, Solomon did not go through a period of character testing and spiritual formation in the desert. He was never brought to a point of desperation and total-dependency upon Yahweh. 1 Kings 11 recorded that Solomon became unfaithful to God, because his many foreign wives led him astray to worship idols.

The lack of consistency in character is a common problem among leaders of churches and organizations. Development of core behavior or consistency in character ensures that a leader finishes well. The summary of Solomon’s last days is both sad and instructive (1 Kgs 11:4). Solomon was the wisest king who had the potential to usher in even more of God’s glory on earth. Instead, his impact towards future generations was minimized due to unfaithfulness. On the other hand, the failures of leaders in Scripture points to a need for Christ, the true Son of David. Human leaders can never accomplish God’s mission through their own moral strength or power. Like many other leaders in the Old Testament, Solomon was a “type” of Christ, preparing God’s people for the coming of the Messiah who would bring about true wisdom, justice and everlasting reign.

There are many more characters in the Old Testament such as Joseph, Daniel and Ezra, who help provide a fuller picture of God-dependency and personal development. Only one more person will be examined here. During the exilic period, Nehemiah was portrayed as a God-enabled and capable project manager. Nehemiah completed the enormous task of rebuilding the wall of Jerusalem in fifty-two days, mainly because of Yahweh’s help. But a careful study also shows that Nehemiah’s leadership abilities made a significance difference. While readers of the Bible must be careful not to reduce
narratives into mere moral lessons or management manuals, it is unwise to ignore the obvious wisdom highlighted in these accounts.

As a God-enabled leader, Nehemiah possessed clear vision and mobilized God’s people to work together (Neh 2:11-18). The reconstruction of the city wall encountered serious opposition from outsiders, but Nehemiah dealt with the situation by assigning roles and stationing guards to defend the people. The rebuilding project also faced difficulties from within, as the poor were in debt and enslaved by nobles. Nehemiah did not respond rashly, but pondered these matters before confronting those who were responsible for their oppression (Neh 5:6-12). In these incidents, conflicts between people were dealt with and followers were motivated to carry on.

Nehemiah was a leader who would not be intimidated by conflicts. He was neither hasty nor slow to act, but solved problems in a timely fashion in order for the people to move forward and reach their goals. Godliness in leadership should not lend excuse to poor management. Sadly, too many churches in Thailand and other parts of the world are stuck or unfruitful because of the unwillingness of leaders to confront structural and relational issues. The naïve, but unbiblical view that many hold is that if the Church simply loves God, he will take care of everything without her people lifting a finger or applying common wisdom. However, God has entrusted leaders with authority and abilities to govern. In addressing the various roles of the body of Christ, the Apostle Paul exhorts, “The one who leads, with zeal” (Rom 12:8b). Unwillingness to grow in effectiveness, tackle problems and bring about organizational change is a neglect of proper stewardship. Singaporean Pastor Daniel Foo also states,
Why are some organizations thriving and others struggling? Because some are led outstandingly; others have leaders who are insecure, lack the boldness to lead, have the fear of men and do not equip themselves to be excellent. Leaders produce followers like themselves, and as a result, weak leaders head organizations that are mediocre in their standards, lacking focus and power.9

The book of Nehemiah and other narratives of the Old Testament should be exegeted according to authorial intent in order to gain clear insights on pathways towards fruitful leadership. Both the successes and failures of leaders should motivate leaders to keep developing themselves while being fully reliant upon God. This is the paradoxical truth that leaders must embrace and the reason for organizing training programs to improve ministry performance. Leadership formation should be holistic and pay attention to both spirituality and skills.

**Integrating of Transformational and Missional Leadership**

Another two areas that Christian leaders must hold in tension are the importance of inner transformation and the call to reach people. Neglecting either aspect will be harmful. Without obedience to the mission of God, the transformational leader becomes inward-focused and human-centered. Failing to pay attention to personal transformation, the missional leader is driven by outward results and becomes spiritually empty.

James MacGregor Burns developed the concept of transformational leadership studying the lives of different leaders who had the ability to motivate followers to pursue a common vision.10 The term also became popular in the business sector and commonly refers to leaders who empower followers or helps them commit to a cause greater than

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9 Daniel Foo, *The Outstanding Leader: How to Take Yourself, Others, and the Kingdom Forward* (Singapore: Genesis Books, 2016), xx.

themselves. Professor and organizational consultant Warren Bennis conducted interviews with outstanding leaders in different fields identifying four characteristics of transformational leadership: vision, communication, trust and empowerment.\(^{11}\)

The concept of transformational leadership has influenced Christian thinking as well. In his classic book *Transforming Leadership*, Leighton Ford offers ten portraits of the Lord Jesus as a model-leader and motivator: a son, strategist, seeker, seer, strong one, servant, shepherd-maker, spokesperson, struggler and sustainer.\(^{12}\) In a more recent book, Tod Bolsinger defines leadership this way: “Leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.”\(^{13}\)

The emphasis on inner-transformation is both biblical and relevant. Christ is the ultimate transformational leader. He instructed followers not to be caught up by cultural regulations, but to pay attention to the conditions of their hearts (Mt 15:18-20). He further inspired his disciples to serve one another by setting for them an example through foot-washing, and subsequently through his sufferings upon the Cross (Jn 13:15, 1 Pt 4:1). The Apostle Paul also states in Romans 12:2a, “Do not be conformed to this world, but be transformed by the renewal of your mind.” The Greek word for “be transformed” is *metamorphousthe*, from which comes the word metamorphous. From a biblical standpoint, a transformational leader is one who has experienced a spiritual rebirth, and is continuously renewed by the Spirit and Word in order to bring change to others (2 Cor


\(^{12}\) Ibid.

\(^{13}\) Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: InterVarsity Press, 2015), 36.
3:18). The spiritual authority to influence others comes from a life submitted to the lordship of Christ (1 Cor 11:1). Thai leadership development, therefore, must give attention to genuine conversion and ongoing spiritual formation in order to produce lasting fruit among followers.

The term missional leadership is derived from the concept of the missional church. When Lesslie Newbigin returned to England from India, he discovered that the West is increasingly in need of a fresh missionary engagement.¹⁴ Newbigin’s writings challenged Western church leaders to start seeing their own pluralistic societies as mission fields. In 1998, a team of theologians and writers including Darrell Guder, Alan Roxburgh and Craig Van Gelder met and coined the term “missional church.”¹⁵ The seminal book and a series of many more publications promoted the idea that Europe and North America are no longer under Christendom and believers must engage their surrounding culture effectively or become irrelevant. A number of key ideas or concepts are integral to the missional conversation. These ideas include emphases on the Reign of God, Missio Dei, Trinitarian missiology, missional ecclesiology, engaging culture and the role of leaders as equippers.¹⁶ Church planter Ed Stetzer simplifies the theologically-loaded concept by stating, “Missional means adopting the posture of a missionary, learning and adapting to the culture around you while remaining biblically sound.”¹⁷

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this definition, every believer can be missional. In the Training Manual, a missional leader is defined as one who is engaged in the mission of God and fully participates in the Great Commission.

Writers of missional leadership emphasize the mobilization of the entire church—ministry is not only for pastors and missionaries.18 Throughout the history of the Church, ordinary people have always been used by God to spread the Gospel. In Acts 8:4 and 11:19, believers who were persecuted were scattered abroad. The word scatter in Greek is diaspero, from which comes the English word diaspora. It is also an agricultural word used for the scattering of seeds.19 God used the lives of unnamed believers to spread his Word and bring about a spiritual harvest. A movement of God deteriorates when ordained leaders are afraid to lose control, and authority to do ministry is no longer shared with other members of the Body of Christ.

The people of God, however, are prone to forget the lessons of history and tend to repeat the same mistakes. As the Church becomes more powerful in society, leaders often lose sight of their mandate to be equippers of others (Eph 4:11-13). Roxburgh states, “It has been said that Christianity started out in Palestine as a fellowship, moved to Greece and became a philosophy, went to Rome and became an institution, spread to Europe and became a government, and finally crossed the Atlantic to America where it became an enterprise.”20 The church in Thailand is also in danger of becoming a religious institution

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20 Woodward, Creating a Missional Culture, 94.
that wants endorsement from the government, but may lose some of its freedom in Christ to multiply organically and exercise spiritual gifts without clerical licenses.

Both principles of transformation and mission should be integrated into the training of Thai church leaders. As a transformational leader, Christ offers a model of ministry that is based upon identity as God’s children. Ford writes, “A sense of identity, a security that comes from knowing who one is, lies at the very heart of leadership.”

Jesus started his earthly ministry with a clear sense of affirmation from God the Father—he is God’s beloved Son, well pleasing to the Father even before any ministry accomplishments (Mk 1:11). Some Thai leaders are tempted to grasp for control or become manipulative due to insecurity and a lack of confidence in God’s love. The Buddhist religion emphasizes performance and self-effort. Christian leadership, however, is motivated by love and grace. Therefore, the area of motivation and finding one’s security in Christ must be foundational in any leadership development paradigm.

Christ is also strong but willing to serve, Ford writes, “In Jesus, strength and compassion were joined so that his strength became a transforming, liberating force, not one which frightened and crippled others.” Leadership is often associated with strength. Jesus amazed the multitudes because he taught with authority and demonstrated spiritual power through miraculous signs and wonders. Many Christian leaders are attracted to this aspect of Jesus’s leadership for good reasons, especially in Thailand where idols and evil spirits enslave many; God’s servants should be strong and exercise spiritual authority in their ministry.

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22 Ibid., 122.
Power, however, can seduce and corrupt a good person. A spiritual leader must be intensely aware of the pitfalls of power. Singaporean leadership coach John Ng uses the term Leadership Failure Tendency (LFT) to help leaders pay careful attention to their area of weakness. Some leaders have been ruined by the abuse of power, others by sex, greed, bitterness or jealousy. Without true self-awareness and a close walk with God, abusive leaders can hurt their followers and bring harm to their churches and organizations. Proper strength in leadership should be moral, ethical and spiritual.

Jesus’s leadership demonstrates the desirable balance between meekness and strength. He is the Lamb of God and the Lion of Judah. In the Gospels, he speaks firmly to his disciples without being harsh. He was at times filled with righteous anger towards hypocrisy and did not back down from speaking against religious corruption. He was bold and yet sensitive, decisive but patient, strong but willing to serve.

Andy Crouch, editor of *Christianity Today*, expounds the paradox of authority and vulnerability in his recent book *Strong and Weak*. For Crouch, the height of human flourishing lay somewhere in between exercising one’s God-given authority and embracing vulnerability. Unwillingness to accept either side causes a leader to be either a tyrant, or weak and ineffective. Crouch further states, “Leadership begins the moment you are more concerned about other’s flourishing than you are about your own.”

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26 Ibid., 112.
important to help Thai leaders develop maturity in character, which include confidence and humility, authority and vulnerability.

Insights from transformational leadership will help Thais to understand wholeness in character, and how to inspire followers through spiritual and moral strength. It also prompts Thai leaders to examine their motivations, and whether they truly aim for the flourishing of others. Transformational leadership should be integrated with a missional focus. Christian leaders should develop in both their inner-motivations and outward-focus. In this section, the significance of these concepts was addressed and will be incorporated into the training of Thai leaders. Further exploration and application of these principles mentioned should bring about organizational renewal and greater long-term fruitfulness among God’s servants in Thailand.

Towards a Contextual and Biblical Model of Leadership Development

In Part One, numerous challenges in raising up Thai leaders were discussed, as Thais possess a vastly different worldview from most Western leaders or missionaries. Some include the Thai Buddhist view towards sin, the motivation that springs from bunkhun, the Thai orientation towards saduak sabai and the value of social harmony. Danger towards over-contextualization was also mentioned. There are also differences in how Buddhist monks in the sangha are trained—a tendency to focus on chants, rituals, memorization and acts of services. Christian leadership training should engage the Thai worldview and traditional methods, while examining them in the light of God’s revelation in order to discern the best way forward.

27 See Chapter 1, pages 16-21.
However, to complicate already existing challenges, leadership development in Bangkok and in other megacities must also take into consideration the impact of globalization. Tim Keller in New York City describes two phenomena related to globalization. First, globalization connects cities to the rest of the world through the introduction of technology—this could mean that Christian leaders in Bangkok prefer to watch YouTube videos of worship services from Sidney, relate to other overseas mentors through the social media or listen to the latest sermon download from America. Second, globalization connects cities to each other.\textsuperscript{28} Keller states, “The elites of New York, London . . . not only work for the same multinational companies . . . share common social and cultural values. They are better able to identify with the urban elites of other nations than with the nonurban citizens of their own countries.”\textsuperscript{29} To what extent this is already happening in Bangkok is uncertain. But foreign trainers need to recognize that there is no longer a truly indigenous Thai way of behaving or doing ministry in Bangkok. Navigating the way towards biblical faithfulness and cultural relevance is becoming increasingly complex.

Training contextualized Thai leaders is a great challenge because there are strengths and weaknesses in every culture. For example, the Thai cultural value of harmony is very helpful in keeping social interactions smooth and calm. Argumentative situations in local churches are often diffused through the tendency of conflict avoidance. However, there is a negative side to every cultural value. By avoiding confrontation, root problems can remain unaddressed. This is when leaders must turn to God’s Word for


\textsuperscript{29} Ibid.
proper guidance and discernment. Godly leaders should not perpetuate a common sentiment: “This is just the Thai way of doing things.” When Thai leaders are given the opportunity to study the Scripture systematically and corporately under the guidance of the Holy Spirit, they should come face-to-face with biblical teachings that conflict with cultural behavior.

The Thai value of face-saving can foster respect and bring about positive influence. Persons, however, addresses the dark side of accumulating face as a social capital. Thai leaders who are influencers in society all practice face-saving to some degree. However, self-centered motives of face saving and manipulation of followers should be addressed in leadership training forums that seek to bring Scripture’s perspective to bear upon this subject. Newbigin states, “True contextualization accords to the gospel its rightful primacy, its power to penetrate every culture and to speak within each culture, in its own speech and symbol, the word which is both No and Yes, both judgment and grace.” The next chapter specifically discusses how some culturally-sensitive issues can be addressed.

Newbigin also advocates a process of discernment that involves the community of the faithful—this may include Thai leaders and foreign missionaries studying the Bible together. Careful listening and submitting to one another helps prevent personal and cultural biases, or overemphasizing one’s favorite truths. This is why the Training Manual includes many discussion questions that will help facilitate an environment of corporate learning. There will also be two lessons on biblical interpretation and


preaching. Leaders and teachers of the Church must learn to exegete Scripture as accurately as possible before making specific applications.

David Hesselgrave states: “Thus acceptable contextualization is a direct result of ascertaining the meaning of the biblical text, consciously submitting to its authority, and applying or appropriating that meaning to a given situation. The results of this process may vary in form and intensity, but they will always remain within the scope of meaning prescribed by the biblical text.”32 Thai leaders and missionaries may not be completely precise in exegeting Bible passages and applying them on this side of eternity. However, there must be a genuine effort to understand God’s revelation as a community, and repent of any leadership values and behaviors that are contrary to God’s will.

This chapter concludes with an examination of how Christ and the Apostle Paul trained their followers. Jesus brought together twelve disciples to demonstrate the principle of investing deeply in the lives of a few leaders. While some practices of Jesus may not be directly applicable to a modern context, there is a need to study the principles that are still binding today.33 As the Son of God, he could have worked miracles alone like a super hero without recruiting any disciples. However, Jesus’s long-term strategy was to work through a small group of leaders who would carry out his mission. There are four broad principles that can be derived from Jesus’s leadership development: careful selection, holistic training, relational training and timely releasing.

The selection of followers by the leader is a serious and spiritual task. Jesus did not take this matter lightly, but prayed all night before making the decision (Lk 6:12-15).


33 Malphurs and Mancini, Building Leaders, loc 1013.
The Apostle Paul was also careful in choosing the right person to be his apprentice (Acts 16:1-5). He instructed Timothy to choose faithful people who could be entrusted with the Gospel (2 Tm 2:2). This is an area that missionaries and Thai pastors often fail in. Because many churches are small and needy, leaders tend to invest in whoever is around, and waste lots of energy on people who drain their resources and are unfruitful. The first task of leadership development is prayer and discernment for the right people to invest in. Leadership training should also have a clear target group. In selecting a group of lay leaders to train, there is a need to develop content, structure and training style that are appropriate to the target group.

In regards to holistic training, Jesus took time to train his followers through both words and action. For example, he taught his disciples concerning character and morality through the Sermon on the Mount and many other discourses (Mt 5:1-7:27, 13, 18, 24-25). Jesus also trained his disciples on-the-job. He sent them out in twos to preach, to exercise authority over demons followed by sessions of debriefing (Lk 10:1-20). The Apostle Paul also trained many young leaders through his missionary journeys. Malphurs and Mancini define leadership development as, “The intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”

This definition emphasizes the importance of holistic training in areas of character, knowledge and skill. It also implies that trainers must observe trainees in real-life situations in order to assess together which areas are in need of further development.

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34 Ibid., loc 332.
Training in Bangkok should incorporate character, knowledge and skill. One way to do this is through modeling. When older leaders set examples in Bible teaching, visiting, evangelizing, praying, planning and leading, younger leaders will have opportunities to observe and learn beyond the classroom setting. Ministry coaching is another way of impacting younger leaders on-the-job. Consistent coaching sessions that include asking open questions can stimulate reflection and further actions of obedience. Especially after certain ministry activities, follow-up coaching can deepen impressions upon the trainee and stimulate growth.

Relational training is another principle demonstrated throughout Scripture. Jesus genuinely loved and cared for his followers. He not only provided for them, but also often took them aside for respite and reflection. He also restored them when they made mistakes, as seen in the life of Simon Peter. In Paul’s letters, he mentions many companions by name and considers himself a spiritual father to them. Paul deeply valued his relationships with colleagues. In spite of the difficulties of distance and time constraints, Paul consistently built relationships with them through letter writing. Relational training is highly effective in Thailand. When followers know that their leaders care for them and have in mind what is truly good for them, they will be more open and responsive. This means leaders must take time to visit, listen and understand the needs of the trainees in order to develop them fully. The next chapter will address the way to implement relational training through the formation of missional communities.

Finally, principle of empowering and releasing must be considered. Jesus sent out his disciples to carry on with the mission that he started on earth (Jn 20:21). The Apostle Paul also had a pattern of establishing elders to lead the churches that he pioneered (Acts
Leadership training should have in mind the long-term goal of releasing followers. The best way is to start early. Little by little, trainees should be empowered to take on certain tasks under proper supervision. Accountability is important in the early stages of leadership development. This is why Jesus consistently corrected his disciples when their perspectives and attitudes strayed from God’s Kingdom values (Mk 10:42-45). When emerging leaders are faithful, more responsibilities can be added until they are ready to be released. Too many Thais and missionaries keep people under their authority for a long period of time. The fear of losing control has stifled the growth of the Thai church. On the other hand, some leaders are cut off from supervision too early and never become mature and fruitful. The principle of accountability and timely releasing must be incorporated into the training of Thai leaders.

There are many more training principles that can be gleaned from the examples of Christ and the Apostles. The fundamental starting point is to examine God’s Word carefully, avoid extracting quick solutions from Scripture that are out-of-context, but rather, apply truths that are relevant across cultures. These include proper selection of leaders, holistic training, relational training and timely releasing. This chapter also argued for the need to embrace and integrate the paradoxes of God-dependency and personal development, inward-transformation and outward-missions, and to equip Thai leaders to be biblical and contextual.

The Cape Town Commitment further exhorts:

Some leadership training programs focus on packaged knowledge, techniques and skills to the neglect of godly character. . . . Furthermore, some leadership training programs lack specific training in the one key skill that Paul includes in his list of qualifications – ability to teach God’s Word to God’s people. Yet Bible teaching is
the paramount means of disciple-making and the most serious deficiency in contemporary Church leaders.\textsuperscript{35}

Helping Thai leaders to interpret Scripture rightly and teach it soundly is a long-term but necessary task. As Thai leaders learn to abide in Scripture and handle God’s word rightly, they will be given more biblical principles that can bring about personal fruitfulness, church growth, multiplication of leadership and fulfillment of God’s mission in Thailand and beyond.

\textsuperscript{35} Cameron, \textit{The Cape Town Commitment}, 56.
PART THREE

MINISTRY PRACTICE
CHAPTER FIVE
DESIGN, IMPLEMENTATION AND ASSESSMENT

The previous chapter explored the theological paradoxes of depending on God and personal development, inner-transformation and missions, and Scripture and culture. It also reflected on a few key principles in leadership development based upon Christ and the Apostle Paul. The process of theological reflection undoubtedly informs the content of the Training Manual and overall training plan.

At the time of writing this thesis, ten training seminars have been conducted within a two-year period for the target audience, mainly Thai church leaders in the ACTB. Participants have also been asked for feedback and provided evaluation. Therefore, the training manual is an ongoing work based on teachings from recent years and adjustments to be implemented in the near future. The overall training process, however, emerges from many years of relationship building with Thai leaders in Bangkok while serving as the OMF Bangkok Regional Leader from 2008 to 2017. The organizational position opened doors for mentoring younger Thai pastors and serving as a missionary advisor for a group of church leaders. The training manual is a tool that compliments the larger effort to develop leaders in Bangkok through ministry coaching,
training events and fostering a supportive system that should help bring about greater long-term fruitfulness in Thai leaders. This chapter starts by discussing the main topics, themes and teaching methodologies in the training manual.

**Conceptualization and Content of the Training Manual**

The Training Manual addresses knowledge-growth, character formation and skill development. This is based upon the conviction that leaders should grow holistically. Learners must also hold in tension the need to rely on God’s power and growing intentionally. Personal development is part of Christian stewardship, and the leader who uses her gifts will be given more (Mt 25:29). Well-known authors such as John Maxwell and Ken Blanchard have written numerous books on personal growth. Many of their principles should be introduced into the Thai church context. Some of their key ideas will be translated, paraphrased and captured in the Training Manual.  

Important lessons about life-long development and finishing well based on the work by Robert Clinton, along with my own additions to better suit the Thai context, are also included.

The emphasis of the first half of the manual will be on personal development, and the second half on skills pertaining to organizational or church development. The first part of the manual addresses the biblical view of leadership, including topics such as character development, integrity, humility, prayer, personal transformation and the crucial area of family life. These characteristics are all based upon Paul’s instructions to

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the early church concerning the qualifications of elders and deacons (1 Tm 3:1-13, Ti 1:5-9). After laying the foundation for the leader’s personal life, the second part of the manual will continue into skills of leadership. These include vision casting, discipling, mentoring, coaching, interpreting and teaching God’s Word, teambuilding and fulfilling God’s ultimate mission.

The Training Manual will explore how transformational and missional thinking should impact leadership in local churches. It will include explanations and discussion questions that help trainees unpack these ideas and apply them to their ministries. Learners will examine their inner motivations and consider whether their churches or organizations are conforming to God’s mission to reach the world. For example, the missional theological discussion helps leaders return to God-centered leadership. The very term “missional” is a reminder that God is a sending God, and ministry to others should come from a deep awareness of God’s character. Guder states, “The ecclesiocentric understanding of mission has been replaced during this century by a profoundly theocentric reconceptualization of Christian mission. We have come to see that mission is not merely an activity of the church. Rather is the result of God’s initiative.” True missional leaders do not exist to promote their own programs or policies. One goal is to help pastors and elders maintain a clear focus on God and his character, and to discern areas that may distract the Church from her true calling.

Missional leadership also emphasizes reaching out and engaging the surrounding culture. Roxburgh states, “All the church does and is should live out God’s life in the midst of the world. . . . This include worship, preaching, communion, loving one another,

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3 Guder, Missional Church, 4.
social justice, caring for the poor, and sharing Jesus’s gospel. Being missional is about all of it, not part.”4 Learners should become less inclined to compartmentalize evangelism, but see mission as an integral part of every church activity. The concept of missional leadership ensures that the Church exists for the sake of others and continues be salt and light in a decaying world. Many Thai churches are becoming nominal. Lessons on vision casting and missional growth should challenge Thai leaders to enter unreached communities and engage new cultural grounds in order to keep their churches in tune with the Spirit of God.

Missional leadership also seeks to empower every church member for ministry and is marked by spontaneous fellowship or participation. This truth is significant in a Thai church culture that is strongly hierarchical. Thais who are ordained tend to have their hands in too many church programs and hinder laity from taking initiatives. Gifted lay leaders who are not given the opportunity to use their gifts in church will become disillusioned and turn their attention elsewhere. The training of Thai leaders must engage the role of lay leadership and help ordained pastors to become equippers. This may require a radical paradigm shift among some pastors. In order for this to happen, events and encounters must also take place beyond the classroom. As a starting point, the training sessions should be conducted in such a way that invites participation from all members of the Body of Christ. Pastors and lay leaders should be treated equally and both groups have freedom to contribute their ideas and be heard.

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Besides having small group discussions, assessment tools or questionnaires will be included in the manual that facilitates reflection in a non-threatening way. In *Emotional Healthy Leadership*, Scazzero includes questionnaires that can be translated or adapted to the Thai context.\(^5\) For example, there is a team assessment page that helps leaders evaluate whether their ministry teams are healthy and facilitating transformation of team members and communities. Leaders will give points from one to five to each statement—five being the highest score. Some of the statements include: “I explore and ask questions when people are highly reactive, or triggered, rather than ignore them.” “I ask specific questions about the quality of people’s marriage or singleness because it is a key factor to build a healthy culture and teams.”\(^6\) Filling out the form will prepare participants for deeper discussions. Hopefully leaders will sense their need for growth and tackle specific issues in their churches or communities.

On the subject of team culture, the Training Manual will also address contextually-challenging issues in the Thai church such as church discipline, conflict-resolution and speaking the truth in love. There is a preference for to naturally weave difficult issues into lessons on biblical leadership and teamwork. Rather than isolating or pointing out specific situations that may cause unnecessary discomfort among participants, seminar attendants can evaluate the teachings of Scripture and how they apply to their local church context. In some lessons, using case studies can be very helpful and less threatening. For example, a study on church discipline can include fictional characters such as Mr. A and Mrs. B: “Mr. A needs to confront Mrs. B about a

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\(^6\) Ibid., 215.
grievance. How should Mr. A approach her? And if Mrs. B does not listen, what should Mr. A do?” Participants can then imagine a situation that is likely to take place in their own church. In small group settings, they may offer opinions, but a sensitive facilitator can always help people come back to the Scripture for answers. These types of case studies are relevant to Thai leaders and will help them navigate between the complexity of culture and Scripture.

On issues such as speaking the truth, servant-leadership or asking for forgiveness, the teachings of Scripture remain countercultural. When God’s Word is ignored or not taught and obeyed carefully, Christian communities become stagnant, relationships become superficial and spiritual growth is hindered. Culturally-sensitive issues must be addressed creatively in training seminars or during one-to-one mentoring sessions in order for leaders to grow spiritually. The transformation of leaders will eventually affect the growth of churches and communities. Training sessions should invite members of the Body of Christ to interact with Scripture with the help of the Holy Spirit, and be willing to correct perspectives through the process of prayer, discussion, listening and submitting together to God’s word.

The Training Manual will use creative methodologies such as drama and role-play to be of greater assistance to Thai learners. Jewish Rabbi and family therapist Edwin Friedman argues that effective leadership training is more of an emotional process rather than imploring specific techniques and content. Based upon this argument, pure training seminars that emphasize obtaining more data are extremely limited in their impact on learners. Trainers should make an effort to build relationships with trainees outside of the

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7 Friedman, *A Failure of Never*, loc 727.
classroom setting, and seek to incorporate ministry coaching and other hands-on activities together with trainees. However, given the focus of this Training Manual, seminars still can have an emotional impact and be transformative, mainly through the use of culturally engaging methods such as drama and role-play.

In *Teaching Cross-culturally*, the Lingenfelters give the example of a Korean professor who brought students into the streets blindfolded in order to experience how it feels to be led by an authoritarian leader. The activity made a deep impact upon the students. The Lingenfelters state:

We propose that good teaching in any culture will include traditional learning techniques and that a teacher who wants to be a Christ-like servant in a cross-cultural setting will try to make learning as context specific and real to life as possible. To achieve this we must include learning by observation and imitation, learning by trial and error, learning through real-life activities, and learning in context-specific settings.\(^8\)

It is important to understand the Thai learning style. While most Westerners prefer to study independently using questions and answers, most Thais seem to value observations, small group discussions and fun, hands-on activities. On several occasions, seminar participants were asked to come up with skits on ministry-related topics. The role-plays or dramas were performed with much enthusiasm, humor and passion. Learners gave positive feedback about these types of activities. The Training Manual will include skits, games, and even debates and other creative methods to help Thais learn.

Finally, it is helpful for each lesson in the Training Manual to follow a certain format. This allows future trainers to imitate aspects of the process and make it more reproducible. It is crucial for future trainers to first observe experienced trainers conduct

\(^8\) Lingenfelter and Lingenfelter, *Teaching Cross-culturally*, 40.
sessions before they take on the responsibility. The format of the Training Manual contains seven basic components.

First, it contains opening worship and prayer, and closing prayer for one another – this is not done as a religious ritual, but acknowledging God’s presence and asking for his blessing beforehand is the only way to fruitful training. At least fifteen minutes should be given to prayer for one another in the end. This allows leaders to bond and receive real spiritual strength from God. Second is an introduction of the topic (and a review of the previous lesson) – it is important for Thai leaners to gain an overview and objective of the lesson from the beginning. Interest should be raised through key opening questions.

Next is a fun activity (ice-breaker) – Thais should feel at ease and learn better in a fun atmosphere. Sometimes the icebreaker may be used in the beginning or later to awaken participants. This is followed by Scripture reading – this ensures that the lesson comes primarily from God’s Word. Follow-up questions in small groups stimulate critical thinking and help readers pay closer attention to what was read. After this is study of the main substance of the lesson – this is the longest part of the session, including various perspectives and PowerPoint presentation.

After study, the next step is to break it down – clarify or deepen the emotional impact of the lesson through case study, drama, debate or reflection in small groups. Each section concludes with action or homework – participants should work on this during and after the lesson. Without some take-home applications and follow-up, the lessons will be forgotten.

The seven components may not always be followed in strict sequence, but facilitators should be aware of them and seek to implement them in each seminar. The
Training Manual will use the seven components as a template. The content of each
individual lesson can last for approximately three hours. Facilitators may need to shorten
or add more content depending on the time they are given.

Implementation of the Training Program

In January 2016, I was invited by the Chairman of ACTB to start leadership
seminars for a group of Thai pastors and lay leaders. During the first year, the twenty-five
churches in ACTB were divided into two regions and churches in the Association were
asked to volunteer hosting the training events. Usually, were on a Saturday morning,
spending three hours in teaching and discussions. The lessons were prepared beforehand,
church leaders were invited and the seminars facilitated. The churches provided sound
equipment, a projector and refreshments. The content of training during the first year
focused on the leader’s personal development. The importance of lifelong development,
avoiding the pitfalls of leadership, maintaining a learning posture and mentoring were
discussed. The Baan Suk Kasem church in North Bangkok was the most enthusiastic.
They hosted seminars regularly, and a core group of lay leaders participated eagerly.

The main challenge during the first year, however, was lack of consistency in
attendance from other churches. While those who came appeared excited and gave
positive feedback, it was rare to see a church leader participate consistently in order to
build on top of what had been taught. Causes of inconsistency have to do with distance of
travel, conflicting programs on Saturdays—most churches have other competing agendas
such as worship practice—and lack of bonding in relationships.
Although these causes of consistency were now known, the timing was not right to make drastic changes. The goal for the second year was to build momentum and gain wider recognition for the training events. Outside trainers were invited to complement the teaching. Some were experienced missionaries and some were successful Thai leaders. Topics ranged from prayer counseling to the five levels of leadership by John Maxwell. The seminars were longer, usually from 9am to 3pm on Saturdays, including a lunch break. At the end of the second year, more leaders showed interest in the seminars. However, there was still a lack of consistency in attendance and content. Therefore, this project is part of a plan to bring about greater consistency and coherence to the training program among the church leaders of ACTB.

That goal is for learners to have consistency in three areas: content, location and delivery. First, in regards to content, participants will be presented a completed Training Manual. Leaders will receive a manual with twelve lessons, including some assignments in each lesson. Those willing to be a part of a cohort should not be absent for more than two sessions (this will be agreed to in writing at the start of training). They should commit to attending consistently and applying lessons through follow-up sessions.

Second, the duration of the training seminars from start to finish will be held at the same host church. At least the pastor, elders or lay leaders of the church will commit to attending the program, and other church leaders nearby are invited to join as well. If participants find it inconvenient to travel the distance consistently, they should not be encouraged to attend. If the training takes place twice a month, the program should be completed within six months. The day and time of training should depend upon the convenience of the host church. At this point, leaders of Baan Suk Kasem Church, Klong
Luang Church and Suvanaphum Church have indicated their openness in hosting the training program.

Third, consistency in delivery can be developed through a team of trainers. A team may take time to form, but in the long run it will bring about greater impact. A team of trainers will help address the challenge of bonding among trainees. Thais are relational and having relational mentors will boost their eagerness to learn. Trainers should be encouraged to meet with trainees outside of seminar settings for relationship building and ministry coaching. Visits to local churches where trainers can observe local leaders and vice-versa will be beneficial.

Facilitators should have some freedom to employ their own style of teaching, but content should not depart from the main thrust of the lessons, and the format containing seven components should be kept as much as possible for the purpose of reproducibility. Trainers can include both Thais and missionaries who are respected by churches and experienced in teaching. This does not mean rejecting seminars with speakers from other denominations on special occasions. The objective of the training program, however, is to develop long-term fruitful leaders from within the Association through consistent seminars and an established curriculum that is biblical and contextually relevant.

Recruitment of trainers is in the early stages. During the second year of training, several potential facilitators were invited to participate and co-teach seminars. One challenge was discerning their passion for this type of ministry and gifting. A possibility in the near future is to start a Center of Missional Leadership Development or Soon Patanaa Phunam Pheu Pantakit Lok. Having a center or institute may help establish credibility and be strategic in recruiting trainers who would like to be a part of something
broader and more formal. It may also open opportunities for other trainers to incorporate their own modules into a larger program. Learners who finish twelve lessons on leadership can move on to other curriculums taught by other trainers.

Ministry Coaching and Mentoring

At this point, the importance of ministry coaching or mentoring as another way to develop leaders alongside of seminars will be addressed. Without the personal follow-up of ministry coaching and a clear sense of belonging to a leadership community, the seminars alone will become too knowledge-focused and lack emotional impact. This is based upon a theological conviction that all discipleship and leadership training should be relational. God did not only give the Scriptures, but he became a human being and dwelled here (Jn 1:14). Christ lived and walked with his disciples for three years. Effective leadership training must be incarnational, and allow Thais to see and observe how God’s truth should be lived out. Richard Herring, who conducted research in six Thai seminaries also pointed out that leadership development is multidimensional, and the most impactful method of spiritual formation of students in Thai theological institutions is modeling or mentoring by faculty members.⁹

Clinton has written extensively on the topic of mentoring. He defines mentoring as, “A relational experience in which one person, the mentor, empowers another person, the mentoree, by the transfer of resources. . . . It is deliberate, takes place at the learner’s

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location, uses a variety of communicational means and is learner focused.”10 Mentoring relationships can enhance the effectiveness of training seminars through more in depth and personal discussions of the ideas presented. One-to-one meetings can be well structured or flexible. The most helpful part of Clinton’s analysis consists of a list of nine types of mentors. They are discipler, spiritual guide, coach, counselor, teacher, sponsor, contemporary model, historical model and divine contact.11

The concept of coaching has become very popular in recent years, in both business and church sectors. Coaching differs from mentoring in that it seeks to draw out what is already “within” the younger leader through a series of self-reflective questions. Mentoring focuses on giving input, while coaching comes alongside to help people develop themselves. The coachee then should take initiative to apply certain agreed-upon action steps that will be held accountable by the coach in follow-up sessions. One may refer to books such as Leadership Coaching and TransforMissional Coaching, both of which clearly recommend the benefits of coaching, and offer sufficient guidelines and principles for practitioners.12

Models of coaching and mentoring can complement each other. Leaders often have to switch roles or “change hats” depending on whom they are trying to help. Both models can be useful depending on the context and maturity of the trainee. In Thailand for example, ministry mentors are often expected to provide answers and


11 For details and explanations of how to apply the nine types of mentoring, see Ibid., 2-23.

12 Tony Stolfus, Leadership Coaching: The Disciplines, Skills, and Heart of a Christian Coach (BookSurge Publishing, 2005), and Ogne and Roehl, TransforMissional Coaching.
specific instructions. From personal experience, a younger Thai leader may lack confidence and be very hesitant towards answering many coaching-type questions. Some may even find these questions intimidating. There are ministry occasions when direct input towards a younger leader is expected and helpful. But as leaders mature, gain more ministry experience and develop self-awareness, a more coach-coachee relationship is more empowering.

As the training seminars progress, there is a goal to include a parallel ministry of coaching for Thai participants. The steps of implementation are as follows. First, identify certain leaders in the seminars who are hungry and open for more personal input. Proper selection of trainees is crucial. Failure in leadership development can result from investing in people who are unmotivated to grow or unwilling to pay the price. The selection process can begin by visiting potential mentorees in their ministry setting and observing them, looking for faithfulness, availability and teachability (FAT). Compatibility, or a kind of natural chemistry between the mentor and mentoree should also be considered. Clinton calls this the attraction dynamic.\(^{13}\)

Second, is to discuss a coaching plan with the leaders chosen. The plan should be practical and agreeable to both parties, including timing, frequency, possible resources, content of future sessions and SMART goals.\(^{14}\) There should also be an evaluation of progress after a period of time. Mentoring or coaching relationships that are awkward or unfruitful should discontinue. During this phase, mentors and

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\(^{14}\) SMART goals are specific, measurable, attainable, relevant and time-specific. See Stolfus, *Leadership Coaching*, Kindle edition, loc 2298.
mentorees should discuss whether they met certain goals that were agreed upon. Mentors should keep track of ministry and personal growth of mentorees, and affirm the value of their relationships. The mentorees who are growing and being transformed should be challenged to take the next steps, which may include becoming a part of the training team or coaching other leaders. Finally, when there is a core group of leaders putting to practice certain core values, a mentoring chain or a network of coaches can be established along with more advanced training. There should be regular meetings to discuss further developments and fostering a mentoring culture among the church leaders.

Fostering a Supportive Leadership Community

Besides conducting training seminars and having mentoring relationships, leadership development should also pay attention to organizational culture and seek to foster a strong sense of community. Healthy human beings exist in and are shaped by communities. Ruth Haley Barton from the Transformational Center writes, “Just as the water flowing over the rocks day after day changes the shape of those rocks, we too are shaped by the flow of the organization dynamics that are at play in the group we are a part of.”¹⁵ Most Thais are group-oriented and have a strong need for identification with a community. From elementary school age to adulthood, it is common to observe Thais eagerly imitating others within their group of friends. Persons also states, “Their emotions are influenced profoundly by the thoughts, feelings, and actions of others. In fact, their definitions of self can reach beyond the bounds of their skin to include

significant others.”¹⁶ Most church leaders in Thailand also operate from a collectivistic mindset and are strongly influenced by their peers. This is why Thai leadership development must engage a community of leaders, whether they are part of a denomination, association or network. As a community is strengthened and transformed, individual leaders will be encouraged and sustained.

The ACTB churches instilled a policy of sending representatives from local churches to meet with other leaders at least four times a year. These quarterly meetings are held for the purposes of mutual support, handling church registration, collecting administrative fees, ordination and planning for big events. Churches in the ACTB also agreed to meet annually for either a revival meeting or combined retreat. These gatherings have more of a spiritual emphasis and are usually well attended. The leadership community of ACTB in particular consists of young seminary graduates, fulltime pastors, church elders and local church committee members. These leaders have developed relationships with each other over time—some for decades. It is reasonable to state that these Thai believers not only support one another, they are truly part of a community of leaders that influence one another either positively or negatively in spiritual growth and fruitfulness. Therefore, consideration must be given to how to further engage this group of leaders towards effective leadership development.

As the *thiipreuksa* or advisor of this group of Thai leaders, I have been trying to address leadership culture in areas that are still in need of transformation. In the early part of 2017, we had the first pastors and leaders retreat for two days. This practice of retreating, taking time to pray, listening to God, reading the Scripture and just being with

one another has not been done for over ten years with the ACTB committee. The spiritual
discipline of putting aside church tasks and listening to God first is still countercultural to
a typical group of busy pastors in Bangkok. Even though there is a value of prayer and
taking time to be with God, it is not put into practice sufficiently. Barton comments, “No
matter how committed we are to community there is always the temptation to allow the
demands of ministry to squeeze out the time it takes to cultivate community.”\(^\text{17}\) The first
leaders’ retreat in 2017 was as good start, but during the retreat sessions for ministry
planning and work-related discussions were still included. The hope and recommendation
to the committee that the annual retreat should continue every year and develop truly into
a time of rest in the Lord, spiritual growth and building up one another.

Experienced missionaries or senior advisors can continue to have a role in helping
the organization move towards being a stronger spiritual community. One question
discussed in recent years that will continue to be reflected on, is how to better support
struggling church leaders and pastors in order to prevent burnout or reduce attrition.
Some fulltime pastors are facing tremendous financial pressures, while others are isolated
in handling difficult ministry challenges. It was agreed that a subcommittee should be set
up to visit and provide pastoral care for struggling leaders. Also, an intermittent offering
will be taken up for one particular church in financial crisis. These efforts are signs of
being proactive as an association in caring for its leaders, but more can still be done. The
ACTB is becoming a stronger community, especially when discussions to improve are
spontaneous and people respond to real needs rather than just obeying certain policies.

\(^{17}\) Barton, *Pursuing God’s Will Together*, 111.
A key principle is to be intentional in forming a supportive leadership community in the ACTB. Local churches must see that they are part of the larger Body of Christ. Healthy churches and leaders are those who stay connected with one another. Committee members, together with the advisor, should regularly plan and discuss creative ways to build a stronger community of leaders, which may include fun gatherings, family outings, training seminars and implementing policies that demonstrate care and support for its members. The use of time and resources of ACTB should encourage struggling pastors to know that they are not alone, but help is available from other churches in the Association.

**Evaluation and Assessments**

After conducting a few seminars and workshops, more formal feedback was sought from ACTB members. The survey contained four questions (See Appendix 1). The results from the survey were mostly positive. Six out of seven committee members completed the survey. Some suggested longer hours of training and some suggested more frequent training from quarterly to twice a month. It was difficult to assess topics of interest. For example, some checked three times for preaching perhaps because they were keen preachers. It was difficult to be objective and conclusive based on the results of the first survey. The plan is to give the survey to larger gatherings of ACTB leaders that meet three to four times a year. Perhaps this will provide a clearer and broader perspective. Additional questions that address leadership culture will be included such as: “How can the ACTB develop long-term fruitful leaders?” “What kind of programs should we implement to help our leaders grow in knowledge, skills and character?” “How can our leaders better care for one another?” And “How can our leaders challenge one another
towards fulfilling God’s mission?” Having some gap after the initial survey may also help people to process and think through their needs and interests.

Besides the survey, evaluation forms were given after two recent seminars (See Appendix 2). The evaluation forms have standard questions about the content and delivery of facilitators. It also asks open-ended questions such as: “What suggestions do you have for this leadership seminar or future seminars?” The results from the evaluation forms were clearer and more helpful than the first survey. From each seminar about twenty filled-out evaluation forms were returned. It was easier to see a pattern from the numbers and common suggestions for future topics. One area of training that many participants clearly wanted more of was discipling and mentoring. This will be an area for development to meet this need. Evaluation forms will also be given out after every leadership seminar in order to receive consistent feedback from participants. Evaluation should become a part of the leadership training culture for the purpose of self-improvement and meeting the real needs of the trainees.

As for the Training Manual, once a cycle is completed for a church, another assessment form (Appendix 3) will be given. The form should contain questions such as: “What are the strengths and weaknesses of this manual?” “What areas of leadership in this manual should we add more of?” And “How can we improve the manual and training seminars in the future?”

In summary, surveys and evaluations should be given out on a regular basis to assess progress and adjust training seminars to reach maximum impact. Meeting with pastors and key leaders over a meal will also provide informal assessments. In a non-
confrontational and non-threatening environment that suits Thais, trainers can ask open-ended questions, listen carefully and receive helpful input.

Finally, trainers need to ask themselves broader evaluative questions about the program on a regular basis such as, “What are we trying to accomplish?” And “What needs to change?” The Feedback Analysis, which according to management guru Peter Drucker was practiced among early Calvinist pastors and Jesuit priests, can be helpful. Drucker states, “Whenever one makes a key decision, and whenever one does a key action, one writes down what one expects will happen. And nine months or twelve months later one then feeds back from results to expectations.”¹⁸ This ongoing discipline will help trainers see areas of success and strength that should become their focus and be further developed. Trainers should also be humble to recognize unfruitful practices that must be discarded. This process of self-examining, journaling and strategic decision-making is also what propelled consideration of the importance of training Thai leaders. Through prayer God opened doors, ACTB leadership launched seminars and various coaching relationships increased. This Training Manual is just one way to develop Thai leaders. The hope is that God will raise up many more skillful and God-dependent trainers to invest their lives in building up long-term fruitful leaders in Thailand.

CHAPTER SIX
TRAINING MANUAL

Training Manual Table of Content

Contract of Commitment

PART I. LEADING OURSELVES

Lesson 1 – What is a Biblical Leader?
Lesson 2 – Christ as the Model of Transformational Leadership
Lesson 3 – How Do Leaders Grow? A Perspective of Lifelong Development
Lesson 4 – Personal Renewal and Discipline
Lesson 5 – Finishing Well

PART II. LEADING OTHERS

Lesson 6 – Leading with Purpose and Vision
Lesson 7 – Discipleship and Mentoring
Lesson 8 – Coaching and Encouraging
Lesson 9 – Building Transformational Teams
Lesson 10 – Interpreting Scripture Rightly
Lesson 11 – Teaching God’s Word Effectively
Lesson 12 – Fulfilling God’s Mission

Follow-up Commitment

Special Note – There will be a separate manual for teachers and students. In this manual below, instructions for teachers and facilitators are italicized.
Contract of Commitment

During the course of this training program, I will depend on God’s grace to learn and grow as a leader as much as possible. I will do my best to attend all the training seminars, not missing more than two sessions and do the required assignments after each lesson.

Signed ________________________________
<table>
<thead>
<tr>
<th>Lesson 1</th>
<th>Biblical Leadership</th>
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<tbody>
<tr>
<td><strong>Worship and Prayer</strong></td>
<td>Sing and prepare hearts.</td>
</tr>
</tbody>
</table>
| **Introduce the topic** | *Facilitators give an overview:* Introduce briefly the 12 lessons in the Table of Content. Discuss timeframe, expectations, commitments and goals of the training program.  
Objective of Lesson: Understand the qualifications of biblical leadership, and recognize what falls short and needs to change in your current leadership characteristics.  
Opening Questions: What kind of problems are you facing in your churches or ministry contexts? Make a brief list:  
______________________________  
______________________________  
______________________________  
______________________________  
How many of these problems are connected to the lack of discipleship and how many are leadership issues?  
*Facilitator can write down some of their problems on the white board, then divide the list in two categories or columns – discipleship issues and leadership issues. Observe together: are most of these issues related to the lack of discipleship or the lack of leadership training?*  
Do you see what areas are in need of work in your church/ministry? |
| **Fun Activity (Ice-breaker)** | Suggestion: Each person write down two names of leaders (from any context – famous people, presidents, prophets etc.) on two separate cards. Gather the cards, divide participants into two teams and play charades. Each team has three to five minutes, and team players take turns to perform the actions that resembles the leader on their card. The team that guesses the most names correctly wins. |
| **Scripture Reading and Follow-up Questions in Small Groups** | 1 Timothy 3:1-13  
Which qualities are present strongly among your church leaders?  
Which qualities are weak and in need of improvement among your church leaders?  
Which problems in your churches today are related to lack of qualifications of leaderships? |
<table>
<thead>
<tr>
<th>Study: Main Lesson</th>
<th>Presentation: Facilitator lists the key qualifications of elders and deacons. Observe how they differ. Define elders, pastors and deacons.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>This is a significant passage, since it is repeated in Titus 1:5-9. Many problems in our churches today arise from the lack of leadership qualifications. Can you think of some contemporary examples of leadership failure?</td>
</tr>
<tr>
<td></td>
<td>Discuss: What does it mean to be above reproach? 1 Tim 3:2</td>
</tr>
<tr>
<td></td>
<td>Temperate, self-controlled, respectable, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a love of money v.2-3, not a recent convert, good reputation with outsiders v. 6-7</td>
</tr>
<tr>
<td></td>
<td>Eight questions that tests our trustworthiness (Adapted from John Maxwell, <em>Becoming a Person of Influence</em>):</td>
</tr>
<tr>
<td></td>
<td>1. Am I consistent/the same person towards outsiders, with my family and when I am alone?</td>
</tr>
<tr>
<td></td>
<td>2. Do I try to be faithful in little things?</td>
</tr>
<tr>
<td></td>
<td>3. Do I have clear principles in making decisions?</td>
</tr>
<tr>
<td></td>
<td>4. Do I stand firm on certain principles even when others disagree?</td>
</tr>
<tr>
<td></td>
<td>5. Do I keep secrets well and not gossip?</td>
</tr>
<tr>
<td></td>
<td>6. Do I have clear personal guidelines in relating to members of the opposite sex?</td>
</tr>
<tr>
<td></td>
<td>7. Do I have at least one other person that we can share openly with and keep me accountable?</td>
</tr>
<tr>
<td></td>
<td>8. When have I broken my promises?</td>
</tr>
<tr>
<td></td>
<td>Share in twos: which areas do you need to work on in order to be a more trustworthy and respectable person?</td>
</tr>
<tr>
<td>Able to teach v. 2, see also Titus 1:9</td>
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<tr>
<td>----------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Why is it important for elders and pastors to know how to teach?</td>
<td></td>
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<tr>
<td>What is the definition of sound teaching?</td>
<td></td>
</tr>
<tr>
<td>Not a lover of money v.3</td>
<td></td>
</tr>
<tr>
<td>How can you be above approach in handling money?</td>
<td></td>
</tr>
<tr>
<td>What safety or protective measures do you need to put in place?</td>
<td></td>
</tr>
<tr>
<td>Husband of one wife, manage his own family well - Why is the marriage and family life of leaders so important? 1 Tim 3:2, 4</td>
<td></td>
</tr>
<tr>
<td>Key question: How can Christian leaders better manage their family life?</td>
<td></td>
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<tr>
<td>When do you have prayer and Scripture time for spouses and children?</td>
<td></td>
</tr>
<tr>
<td>How do you discuss issues with our children when they start to imitate worldly values?</td>
<td></td>
</tr>
<tr>
<td>How do you help your spouse and children develop their passion for God and spiritual gifts?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Break it Down</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do you approach and deal with an existing leader who has obvious weaknesses in one of the areas above?</td>
</tr>
<tr>
<td>Create a skit: In small groups, create a skit and take turns playing it out in front. Show how you may handle a leadership problem in church, or how you may help a leader with a certain weakness. For example, leader A has a bad temper, or leader B is weak in teaching.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Application and Homework</th>
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</thead>
<tbody>
<tr>
<td>Make a three step plan: How will your church test elders and deacons before selecting them.</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
<tr>
<td>Write down three specific ways you seek to improve in managing your family or finances. Write down when you will implement these changes, and to whom will you be kept accountable to.</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>Pray for One Another</td>
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<tr>
<td>----------------------</td>
</tr>
<tr>
<td>Lesson 2</td>
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<tr>
<td>----------</td>
</tr>
<tr>
<td><strong>Worship and Prayer</strong></td>
</tr>
</tbody>
</table>
| **Introduce the Topic (Review)** | Review assignments from previous lesson  
Review: What does a biblical leader look like?  
There are many types of leaders in this world, what kind do you aspire to be?  
*Ex. political leader, writer, artist, pastor, principle, CEO/business leader, community organizer/activist, father, teacher...*  
There are also many kinds of Christian leaders. If you start with the right role model, it will help you move in the right direction. Warning: sin means missing the mark. Many Christian leaders missed the mark in their aspirations and final outcomes.  
Do you know what kind of leader God is calling you to be?  
Objective of lesson: Look to Christ as the transformational leader worthy of your imitation, in his motivation, teachings, actions and mission.  
**Opening Questions:**  
What is a transformational leader? Give definition:  
Who are the transformational leaders you know of?  
How is Christ be the ultimate model of leadership for you? |
| **Fun Activity (Ice-breaker)** | Suggestion: Follow the leader game: have one person leave the room, the rest will pick a leader who will lead the group to do a certain motion. When the leader changes motion, the group must follow. The person from the outside coming in to observe must guess who the group leader is. |
| **Scripture Reading** | Motivation of Jesus’s leadership - Mark 1:9-11  
Towards the end of Jesus’s leadership - John 13:1-17  
**Follow-up Questions in Small Groups:**  
What was Jesus’s motivation at the start of his ministry?  
* - *Love from the Father and Spirit, even before he started work. There was affirmation not based upon his performance but his identity.*  
What was Jesus’s motivation towards the end of his ministry?  
What do you see was consistent throughout Jesus’s leadership?  
How did Jesus’s leadership impact the whole world? |
<table>
<thead>
<tr>
<th>Study: Main Lesson</th>
<th>1. <strong>Jesus’s motivation as a transformational leader</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>What does wrong motives in leadership look like?</td>
</tr>
</tbody>
</table>
|                   | - Lead for fame  
|                   | - Lead to boast  
|                   | - Lead for ego, in order to feel valued  
|                   | - Lead to compete and compare  |

If we know that God loved us even before we began ministry, and that we are justified by faith and not by works, how should that affect our motivation in leadership?

(Fill in the blanks)
- Not worried whether people will like us  
- Not fearing failure, but allow failures to teach us  
- Not afraid to take risks if God leads us  
- No need to prove oneself to gain acceptance  
- No need to protect one’s own honor  
- Accept one’s limitations  
- Recognize one’s *sinful nature* and others’  
- Rejoice in every opportunity to *bless others*  
- Rejoice when *others advance*  
- Have peace in doing one’s own responsibility, *not comparing* with others but leaving results to God  

Recognizing that we are imperfect, how can our motivation in leadership be more like Christ?
- Allow God’s word to transform us daily  
- Look to the Cross daily and humble ourselves  

Examine for 2-3 minutes our motives in leadership, where have we gone wrong?

2. **Jesus’s teachings as a transformational leader**

Which teachings of Jesus are most needed in our days?

Which teachings of Jesus are most transformational in your life? Share in small groups: each person share one or two key teachings of Jesus that changed our lives.

- Look at portions from Sermon on the Mount

*Example: Toyohiko Kagawa, after reading the Gospels, he prayed, “Make my life more like Christ.” Kawaga became a transformational leader in Japan.*
Which teachings of Jesus do you really want to incorporate as part of your leadership core value?

List three:
- Christ’s teaching ______ core value ________
- Christ’s teaching ______ core value ________
- Christ’s teaching ______ core value ________

<table>
<thead>
<tr>
<th>3. Jesus’ actions as a transformational leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>When and how did Jesus’s actions shock or surprise his disciples?</td>
</tr>
<tr>
<td>- Forgiving a woman caught in adultery – John 8:1-11</td>
</tr>
<tr>
<td>- Washing his disciples’ feet – John 13</td>
</tr>
<tr>
<td>- Death on the Cross</td>
</tr>
</tbody>
</table>

How did Jesus’s actions differ from other leaders in his days?

How can you imitate Christ’s actions in order to change your culture and your world?
- Make it personal by writing down one specific Christ-like action in your leadership this week __________________________

<table>
<thead>
<tr>
<th>4. Jesus’s mission as a transformational leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Luke 4:16-21</td>
</tr>
<tr>
<td>- Great Commission – Matthew 28:18-20</td>
</tr>
</tbody>
</table>

How did Christ’s mission impact the society and the world?

Break it Down

Work in small groups: Use a big poster paper, write down 7 ways that Jesus transformed the world – cite verses. (For example, Christ taught his disciples to love their enemies. Followers of Christ forgive and reconcile with others.) Come back together in a large group and write them on the board:

Which four of Christ’s mission do you think are the most urgent in your context? Prioritize the top four aspects mission on the board by voting.

How can we further implement Christ’s mission in our churches/situations immediately? Make some suggestions as a group:
<table>
<thead>
<tr>
<th>Application and Homework</th>
<th>How can you start becoming a Christ-like transformational leader?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>List three specific key actions this week:</td>
</tr>
<tr>
<td></td>
<td>__________________________________________________________</td>
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<td>__________________________________________________________</td>
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<td></td>
<td>__________________________________________________________</td>
</tr>
<tr>
<td></td>
<td>- Start by examining your motives and knowing yourself.</td>
</tr>
<tr>
<td></td>
<td>- Think of how you can help and empower others around you.</td>
</tr>
<tr>
<td></td>
<td>- Think big, start small, build deep</td>
</tr>
<tr>
<td></td>
<td>- Four areas: motive, teaching, actions, mission</td>
</tr>
</tbody>
</table>

*Some closing examples for facilitators: Amy Carmichael, Hudson Taylor, Kagawa or John Perkins*

<table>
<thead>
<tr>
<th>Pray for One Another</th>
<th>Take at least 10-15 minutes to share prayer requests in small groups and pray for one another.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Lesson 3</th>
<th>Leaders and Spiritual Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Worship and Prayer</strong></td>
<td>Sing a few songs and prepare our hearts in prayer.</td>
</tr>
</tbody>
</table>
| **Introduce the Topic (Review)** | Review assignments from previous lesson  
Introduction: Tree roots and building foundations illustrate that the inner life of leaders are unseen but crucial for stability. Many leaders neglect the roots and focus on building a façade or the visible aspects of their ministry, resulting in problems and collapses. The deeper the roots or foundations, the stronger and more enduring our ministry will be.  
Objective of Lesson: To know which area of your lives are in need of growth, understand the process of life long development and have a clear growth plan.  
Opening Questions:  
Why do leaders need to grow?  
What happens when leaders stop growing? |
| **Fun Activity (Ice-breaker)** | Suggestion for Activity: Build some structure using simple materials. Ex. Use play dough and toothpicks, or use straws and scotch tape to build the tallest tower. Work in groups, see which group can build the tallest. Examine the importance of foundations in your building project. |
| **Scripture Reading** | Philippians 3:12-14  
Follow-up Questions in Small Groups:  
What motivated the Apostle Paul to grow as a leader and servant of God?  
How motivated are you to grow from the scale of 1 to 10?  
Why are some leaders not growing? |
| **Study: Main Lesson** | 1. **How do leaders grow?**  
**Leadership Emergence Theory** (Summary from Robert Clinton, the *Making of a Leader*)  
- Principles taken from Clinton’s research of more than 700 leaders.  
- Leadership development and growth is a life-long process.  
- It is a process when God leads and intervenes in a leader’s life to bring him or her towards fulfilment of the purpose that God intends.  
- God intervenes in order to increase capacity, build character and develop the leader’s perspective (Romans 5:3-4)  
- God prepares the leader for a focused ministry.  
- Process items or tests will come and give opportunity for the leader to respond by obedience or disobedience. |
The process reveals the reason why some leaders continue to grow and some plateau.

The process reveals that leaders generally go through different phases of ministry before reaching their focus ministry.

What are some events or encounters that caused you to grow in the past months? (Reflect for a minute and share with 2-3 people next to you)

These events are process items that God uses to mould and shape leaders. We can either respond positively and grow or harden our hearts.

Facilitators should refer to Making of a Leader to explain the various process items. Be sure to give illustrations from your own life in how God used these process items or tests to prepare and shape us in leadership.

**Integrity check** -

**Obedience check** -

**Word check** -

Share with each other your experiences in these process items. Did you pass the tests?

**Ministry task and challenge** -

**Faith challenge** -

**Authority check** -

**Flesh act** -

**Relational insight** -

Share with each other your experiences in these process items. Did you pass the tests?

**Some more process items** –

**Isolation** -
**Mentoring -**

**Formal training -**

**Ministry philosophy -**

**Phases of Ministry**

<table>
<thead>
<tr>
<th>1 Foundations</th>
<th>2 General Ministry</th>
<th>3 Focused Ministry</th>
<th>4 Convergence</th>
</tr>
</thead>
<tbody>
<tr>
<td>13-20 years</td>
<td>2-14 years</td>
<td>2-6 years</td>
<td>3-15 years</td>
</tr>
</tbody>
</table>

I_________I______________I____________I_________

Examples of leaders:

**Explanations:**

Phase 1 – Foundations – Call to use God’s word and spiritual gifts, experience initial testing and checks, learn obedience and listening to God’s voice.

Phase 2 – General ministry – Growth in ministry confidence, testing in ministry, faith challenge, training, further develop spiritual gifts, authority checks, conflicts, relational insights, receive various spiritual lessons.

Phase 3 – Focused ministry – testing in character precedes, experience various process items that clarifies God’s calling, confirmation from God’s promises, develop faith and ministry philosophy, serve through the leader’s life more than skills, tests in flesh act.

Phase 4 – Convergence – Example of leadership that glorifies God, supports other leaders to be fruitful, service through life, combines life-experiences and spiritual gifts to achieve maximum impact.

Which phase are you in right now?

_____ years in foundations
Ministry and roles _______ _____________ _________

_____ years in general ministry
Ministry and roles _______ _____________ _________
### Break it Down

**Personal reflection:** Take 10 minutes of personal quiet time to reflect on how God has led you through various tests and process items, and how God is preparing you through the stages of ministry. Are you responsive and obedient to God’s interventions?

- Write down one or two recent victories ____________________  
  ______________________________________________________

- Write down one or two struggles or temptations _____________  
  ______________________________________________________

- Write down a personal prayer to God in how you would like to grow  
  ______________________________________________________  
  ______________________________________________________  
  ______________________________________________________

### Application and Homework

**What other areas are you eager to grow in?**

**Develop a personal growth plan:**

Share example of a leader’s growth plan according to the chart below. Have participants take 10 minutes to fill this out, and share with each other in small groups.

<table>
<thead>
<tr>
<th>Knowledge: Specific areas</th>
<th>Action plan</th>
<th>Time frame</th>
</tr>
</thead>
<tbody>
<tr>
<td>_________________________</td>
<td>____________</td>
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</table>

<table>
<thead>
<tr>
<th>Skill: Specific areas</th>
<th>Action plan</th>
<th>Time frame</th>
</tr>
</thead>
<tbody>
<tr>
<td>_________________________</td>
<td>____________</td>
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106
<table>
<thead>
<tr>
<th>Character: Specific areas</th>
<th>Action plan</th>
<th>Time frame</th>
</tr>
</thead>
</table>

**Pray for One Another**
Take at least 10-15 minutes to share prayer requests in small groups and pray for one another.

**Further reading or references**
<table>
<thead>
<tr>
<th>Lesson 4</th>
<th>The Leader’s Personal Renewal and Disciplines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship and Prayer</td>
<td>Sing a few songs and prepare our hearts.</td>
</tr>
</tbody>
</table>
| Introduce the Topic (Review) | Review assignments from previous lesson  
Objective of Lesson – Leaders must see the importance of personal renewal through the application of spiritual disciplines.  
Introduction – When cars are running low on fuel or in desperate need of repair, what are the dangers? Can you see the comparison to burnout or a leader in bad emotional shape?  
Opening Questions:  
Why do Christian leaders need renewal?  
What are the dangers of running on empty or having no emotional reserve to resist temptation?  
What are some ways you can receive personal renewal? |
| Fun Activity (Ice-breaker) | Suggestion for Fun Activity – Have volunteers come up and do planks for 60 seconds. Why are planks so hard to do? Athletes also need breaks to renew their energy and strength. |
| Scripture Reading | Isaiah 40:28-31  
2 Corinthians 1:8-10 |
| Follow-up Questions in Small Groups | When is the last time you were really renewed by the Lord?  
What are some personal hindrances to gaining spiritual renewal?  
Ask for representatives from groups to share briefly. |
| Study: Main Lesson | Four Areas of Renewal  
1. Spiritual renewal –  
a church that drifted from first love - Revelation 2:5, Moses - Exodus 33:7-14, David - 1 Samuel 30:3-6  
How can we renew our first love for the Lord? (Fill in blanks)  
→Leaders must be disciplined to seek God in prayer when faced with difficulties.  
What difficulties are you facing right now?  
Write it down and bring it before the Lord:  
Read Psalm 19:7-11, Psalm 119:1-16  
Discuss these two passages – what does God’s Word do for us?  
→Christian leaders must be disciplined to read and take in God’s word for themselves |
Share with large group – what are some ways you study the Scriptures to gain renewal?
What are some ways you pray to gain renewal?
What kind of daily or weekly rhythm will help you gain spiritual renewal?

When is the last time you really spent time before the Lord to gain renewal?
Action step: What will you do after this seminar for personal spiritual renewal?

______________________________________________________
______________________________________________________

2. **Heart or emotional Renewal** –
   Paul - 2 Corinthians 7:6 Romans 15:32 Philemon 20

→Christian leaders must be **disciplined to seek renewal through fellowship**
Share in small groups - What are some hindrances to genuine fellowship in our context (for example busyness, life in the big city…)
Further Probing:
Who give you encouragement? ___________________
When do you meet with others for genuine fellowship?

How can we keep our hearts joyful and thankful?

3. **Physical renewal – Elijah** –
   1 Kings 19:3-9, Jesus - Mark 9:31

→Christian leaders must be **disciplined in caring for their bodies.**
Human bodies are renewed by ___________ ___________ ___________ (food, sleep and exercises)
Christian leaders must manage the energy of their organizations by managing their own energy.
Four principles of energy management:
1. Human energy comes from physical, emotional and mental resources
2. Energy decreases when we overuse or underutilize
3. If we want to increase capacity, we need to push/use it more, followed by a period of rest (example of athletes)
4. Exertion through certain routines is a great way to develop more energy
### Action steps:

**Goals for exercise**

---

**Plan for exercise**

(for example 20 minutes of jogging, five times a week)

**Signature of witness**

---

### 4. Renewal of mind – Paul –

Romans 12:2 2 Timothy 4:12

→ **Christian leaders should be disciplined in developing their minds**

Share ways to develop mentally – from reading, listening to podcasts, sermons, meditation.

**Share in small groups**

Which way fits you the best?

Throughout the last three months, what new ideas or concepts have you been thinking about?

How will you develop your mind in the next 6 months?

---

### Break it Down

**Case Studies:**

Read and share in small groups – what advice will you give to these individuals?

1. Mrs. Noi is a leader in a church plant in Bangkok. She works fulltime in a secular job from Monday to Friday, and volunteers at church on Saturdays and Sundays. In the early stage of the church plant, she still had time with her family on most of Saturdays. But as the church plant grew, her only day with the family is used up in ministry. When the pastor of the church plant resigns, Mrs. Noi is even loaded with more responsibilities, including preaching three times a month. Her children complain that they never get to spend time with mom, her husband is distant. One day, Mrs. Noi could no longer get up to go to church, she feels exhausted and wants to stop everything. What advice would you give her?

2. Mr. B is a pastor of a church of one hundred Thai members, he has great ambition to grow the church to three hundred. Monday to Friday night he is leading cell groups and usually goes home late, followed by a big meal and goes to sleep. Mr. B is increasing in weight, he tried exercising but gives up easily because he has no one to accompany him. One day after the sermon, he feels dizzy and needs to sit down. The doctor’s exam showed that he has high blood pressure and heart disease. Mr. B comes to you because he knows
that you are a disciplined person when it comes to exercising, and he wants you to be his coach. How will you help him?

| Application and Homework | Review the four areas of renewal  
Write down your specific plans for personal development in the four areas: |
<table>
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<tr>
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<tbody>
<tr>
<td>Pray for One Another</td>
<td>Take at least 10-15 minutes to share prayer requests in small groups and pray for one another, focusing on which area you are in need of God’s grace and transformation.</td>
</tr>
<tr>
<td>Lesson 5</td>
<td>Finishing Well</td>
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</tr>
<tr>
<td>Worship and Prayer</td>
<td>Sing a few songs and prepare hearts in prayer.</td>
</tr>
<tr>
<td>Introduce the Topic (Review)</td>
<td>Review assignments from previous lesson</td>
</tr>
<tr>
<td>Objective of Lesson: Be aware of the leadership pitfalls and know how to finish well as a leader.</td>
<td></td>
</tr>
<tr>
<td>Introduction: Ministry is a marathon, not a sprint. How do we run a marathon? Think of the training and long-range perspective involved.</td>
<td></td>
</tr>
<tr>
<td>Can you think of examples of influential people who did not finish well? Tiger Woods, Jim Baker, and some who finished mediocre.</td>
<td></td>
</tr>
<tr>
<td>Opening Questions: Do you want to finish well? Do you have a long-range perspective? What are some potential pitfalls that may keep you from finishing well?</td>
<td></td>
</tr>
<tr>
<td>Fun Activity (Ice-breaker)</td>
<td>Suggestion: Play the game of seeing a small part of a bigger picture. This can be done through PowerPoint. Participants are shown a small part on an animal or scenery on the first slide and must guess what the bigger picture is on the second slide. Facilitators explain that sometimes we only see in part and lose sight of the larger picture, this can cause us to take shortcuts or focus only on temporal results. Gaining a long-range view is essential for leadership and motivates us to keep going.</td>
</tr>
<tr>
<td>Scripture Reading</td>
<td>King Solomon - 1 Kings 4:29-34, 11:9-13</td>
</tr>
<tr>
<td>Follow-up Questions in Small Groups: Why did Solomon not finish well? What was different between King David and King Solomon? What could King Solomon have achieved if he was obedient to God and finished well?</td>
<td></td>
</tr>
<tr>
<td>Study: Main Lesson</td>
<td>Five obstacles to finishing well:</td>
</tr>
<tr>
<td>1. Mismanagement of finances – lacking accountability and proper account keeping. Money is actually major temptation for religious leaders. Read Luke 16:13-15. What needs to change in the way we are stewarding money in church and in our personal lives?</td>
<td></td>
</tr>
<tr>
<td>2. Pride and mishandling of power – not receiving input from others. Lone rangers unwilling to work with people. Can you think of examples from Scripture of leaders who act alone</td>
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</tbody>
</table>
without accountability?
Read 1 Sam 14:24-30. How do Thai leaders perceive power?
Have you seen examples of abusive power?

Suggestion for Role play – have a group of people blindfolded and led by a leader who only gives commands. Afterwards, ask how it feels to be followers who are only told what to do without having a chance to participate.

Discuss – how can power be used constructively or destructively in your church context?

3. Sex and marital problems – lacking accountability, slowing falling into temptation like the proverbial frog in the hot water. There are various reasons for succumbing to sexual temptations such as identity crisis, unhealed past and current marital problems.

Read 1 Timothy 3:5. What are some marital pressures commonly faced by Thai pastors or leaders?

4. Plateauing – like a car cruising, it is easy for the driver to fall asleep. Some leaders cease to grow and develop him or herself. This leads to a mediocre finish and not fulfilling God’s calling.

Which areas of your lives are plateauing?
Are you still working on improving your spiritual gifts and character?

Facilitator can share a testimony – Give example/story of how a leader is breaking through the plateau barrier.

5. Replacing ministry with relationship with God –

Case Study: Once a Thai pastor who started out well in the ministry and was motivated by love for God. As time passed, the pastor was driven to succeed and gain approval from people. Time for the Lord diminished, and ministry success replaced a vital walk with God.

Ask questions: “What wrong decisions may this pastor have made?”
“How can his or her course be corrected?”

Personal and group reflection time: Which of these areas do you struggle with more? How can you avoid the pitfalls or deal with them now?
Take time to write things down personally, then come back and share with 3-4 people in your table groups.

**How can leaders finish well?**

Be determined to finish the race well:
Read Philippians 3:12-14
Why do you think Paul finished well?
What do you need to change today?

**Seven things to enhance good finishes:**

1. **Perspective** –

   Refer to the game in the beginning, and also to the lesson on Life Long Perspective.

2. **Love for God and People** – (Revelation 2:4), how can we maintain our love?

3. **Steady growth in God’s Word** – How can we keep growing in God’s word? Share suggestions of different ways to study the Bible.

4. **Renewal** – What renews you as a person? Solitude or friendships? Conversing or reading? (Share with 3-4 in your table group)

5. **Disciplines** – What are some spiritual disciplines or daily habits we can put in place to facilitate renewal? What are different ways for people to be renewed based upon their personalities? (Ask volunteers to share with the big group, what are some disciplines that worked for you over the years?)

6. **Learning Posture** – Are you still eager to learn new things and grow spiritually?

7. **Mentoring** – Who are the mentors in your life that will help you grow?

<p>| Break it Down | Personal and group reflection time: Which of these seven things do you want to develop more in? Invite questions and answers about the five enhancers. |</p>
<table>
<thead>
<tr>
<th>Application and Homework</th>
<th>Action steps: Write down three specific ways that you will start implementing the five enhancers.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1.</td>
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<td>2.</td>
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<td></td>
<td>3.</td>
</tr>
<tr>
<td>Pray for One Another</td>
<td>Take at least 10-15 minutes to share prayer requests in small groups and pray for one another.</td>
</tr>
<tr>
<td>Further reading or references</td>
<td>The <em>Barriers to Finishing Well</em> and <em>Things to Enhance Good Finishes</em> are adapted from Robert Clinton, <em>Leadership Perspectives: How to Study the Bible for Leadership Insights</em>.</td>
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<tr>
<td></td>
<td>Ajith Fernando, <em>The Family Life of a Christ Leader</em>.</td>
</tr>
<tr>
<td></td>
<td>Also see <em>Chapter One: Allowing Ministry to Replace Jesus</em> by Dave Kraft, <em>Mistakes Leaders Make</em>.</td>
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<tr>
<td>Lesson 6</td>
<td>Leading with Purpose and Vision</td>
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<tr>
<td><strong>Worship and Prayer</strong></td>
<td>Sing and prepare hearts in prayer</td>
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<tr>
<td><strong>Introduce the Topic (Review)</strong></td>
<td>Review assignments from previous lesson</td>
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<td>Opening Story: A Native American had three sons; he needed to decide who would be the next chief. He tested them by sending them away in order to bring back something useful. The first brought back iron and said, “We can make more weapons.” The second brought back wood and said, “We have more fuel and resources.” The third took a long time and brought back nothing. He said, “I saw a land with all the resources we need, I couldn’t help but stay there for a while. All of you, please go with me!” The third son became the next chief because he had vision.</td>
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<tr>
<td><strong>Objective of Lesson:</strong> Understand your life-purpose, write down a good vision statement for your church/ministry and have a plan of execution.</td>
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<tr>
<td><strong>Opening Questions:</strong> Why is it so important to have vision? What does having vision and looking into the future do for you? - <em>Gives hope</em> - <em>Create enthusiasm for the group/church</em> - <em>Provide clarity and direction</em> - <em>Enable good planning</em></td>
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</tr>
<tr>
<td><strong>Fun Activity (Ice-breaker)</strong></td>
<td>Suggestion: Have participants sit in twos, one person has a complete drawing of a picture/scenery (make copies available), the other has a blank paper and pen. The two people sit back-to-back without looking at each other. The one with the drawing has to tell the other what to draw verbally without showing the picture. The one drawing must listen to directions and draw. Have participants show their pictures after 3 minutes. Reflect: What did you learn from this game? Do you see the importance of communicating a vision clearly?</td>
</tr>
<tr>
<td><strong>Scripture Reading</strong></td>
<td>Joshua 1:1-5 Nehemiah 2:11-18 Luke 9:51</td>
</tr>
<tr>
<td></td>
<td>Follow-up Questions in Small Groups: Who else in the Scripture or in church history had a clear vision? How did these individuals obtain their purpose or vision?</td>
</tr>
</tbody>
</table>
**What’s the difference between your personal life-purpose and church/organization vision?**

<table>
<thead>
<tr>
<th>Study: Main Lesson</th>
<th>1. <strong>Life-purpose</strong></th>
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<tbody>
<tr>
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<td>“A leader is a person with a magnet in his heart and a compass in his head.” Robert Townsend</td>
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</tbody>
</table>

If you could do anything, what would you like to do?

- Too many Christians do not have a clear life-purpose.
- Too many leaders have a very general purpose but lack focus.
- Many life-purposes are too easy and lack faith.

Do you have a clear life-purpose that is specific and requires bold faith in God?

Here are 7 steps to identifying your life-purpose:

1. Which key Bible verses or characters do you identify with the most?
2. How has God used you the most in the last 3-5 years?
3. What activities give you energy and fill you with passion?
4. What are your spiritual gifts and abilities?
5. Where do you see affirmation from members and leaders in the Church?
6. Write down a list of key words based on answers to the questions above:
7. Put the key words into a complete sentence, starting with:
   “My life-purpose is: _________________________________________________”

Examples: “My life-purpose is to raise up a generation of missional disciples who will transform communities for the glory of God.”

“My life-purpose is to teach and nurture young adults to discover God’s calling for their lives and to walk in it.”

“My life-purpose is to inspire and instruct God’s people with his word and develop Christ-centered leaders from different nations to serve God’s mission.

Keep praying about your life-purpose every day and see how God leads you to fulfill this purpose.
2. **Vision of your church/organization**

What stories inspired you in the past?
Go around the group and share:
*Examples - D.L. Moody, George Mueller, J.O. Frazer, Hudson Taylor, Charles Spurgeon, John Song, other Thai leaders and their stories that inspired us to ministry or service?*

What is the significance of telling stories?

Stories explain and unpack our vision, they also stir up emotions and enthusiasm – leading from the heart.

“If the story is not worthy of your own life and the lives of others, leave and find a cause worthy of your service.” – Albert Mohler

Three steps are necessary: 1. **Develop a vision** 2. **Communicate the vision** 3. **Executing the vision**

**Developing a vision:**

Our vision statements spring from the inspiring stories and should be framed within the grand narrative of Scripture – Creation, Fall, Redemption, Consummation

What makes a bad vision statement?
What makes a good vision statement?

Write down two columns on the board and have participants give feedback:

Example of bad vision:
- Too general
- Too safe/easy (not requiring faith or risk-taking. Theologically sound but boring)
- Too narrow (not including the gifts of others)
- Too ambitious (not based on the reality of how God has worked in the past and present in our context)
- Unbiblical (not according to the emphases of Scripture)

What do you think of this statement: “If your vision does not scare you, your vision is too small” – Brother Andrew

Does your church/organization have a vision statement?
If not, when will you write one?
Is your vision a God-given vision?
Reflect biblically: Which aspects of your vision is based firmly on Scripture?
Which aspects are not so clearly biblical and may need adjustment?

Consider again the essential qualities of a good vision statement: clear and specific, challenging or even scary, broad enough, achievable and realistic, biblical and missional.

Write down a revised vision statement ___________________
____________________________________________________
____________________________________________________

Communicating the vision:

How did Jesus communicate vision to his disciples?

Write down a list of ways we as leaders can communicate vision more effectively.
Answer the questions: What has worked for you? What has not worked? (For example, telling stories worked, having a big banner didn’t work...)

Discuss in small groups, and present our findings to the larger group.

Executing the vision
Show a picture that has three layers (For example a house, streams and distant mountain) –
What is the closest object?
The mid-range scenery?
The distant background?
In the same way, a vision should have short, mid and long range views.

Short range (Next 3 months)
Mid-range (Next 1-3 years)
Long-range (Next 5-7 years)

Planning for execution of vision:
The facilitator will read the questions below slowly, and have participants take time to reflect and write them down. When the exercise is completed, have the participants share with each other in twos.
In order to fulfill your God-given vision, what are your church/organization plans for the short range (Next 3 months)?

- When and how will you start?
- What resources do you need to achieve this?
- Who will help you or keep you accountable?

In order to fulfill your God-given vision, what are your church/organization plans for the mid-range (Next 1-3 years)?

- What resources and people will you need in place?
- How will you prepare to obtain these resources and people?
- Who will coach you or give you further advice and input?

In order to fulfill your God-given vision, what are your church/organization plans for the long-range (Next 5-7 years)?

- What resources and people will you need in place?
- How else can you prepare for the long-range vision?

<table>
<thead>
<tr>
<th>Break it Down</th>
<th>Suggestion if time permits, have participants get in groups with their own team members and draw their vision of a church or organization on a poster board for fun. Make it creative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Action/Homework</td>
<td>Write down your life-purpose and vision statement on two separate pieces of color paper. Write them down beautifully and tape them somewhere you can see every day. Or if you prefer, write them down on smaller colored index cards. Pray over them daily.</td>
</tr>
<tr>
<td>Pray for One Another</td>
<td>Take at least 10-15 minutes to share prayer requests in small groups and pray for one another.</td>
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<tr>
<td>Lesson 7</td>
<td>Discipleship and Mentoring</td>
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<tr>
<td><strong>Worship and Prayer</strong></td>
<td>Sing and prepare hearts in prayer.</td>
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</tbody>
</table>
| **Introduce the Topic (Review)** | Review assignments from previous lesson  
Objective of the lesson—Leaders must recognize the importance of discipleship and mentoring, and know how to get started immediately.  
Why are there so few disciples in our churches today?  
Why are there so few leaders in our churches today?  
*(Because we have so few who are intentionally making disciples and developing leaders)*  
Activity: Who had a part in discipling and developing you? In which areas did they help you with? Write down their names and how they helped you in the timeline below.  
*Facilitator: Share your own mentoring timeline with the large group, and have participants take some time to draw theirs and share with 1 or 2 others in small groups.*  
|  |  |
| |  |
| |  |
| |  |
| Age 1-18 | 18-30 | 30-40 | 40 - ? |
| **Fun Activity (Ice-breaker)** | Suggestion of Fun activity – perform certain actions such as a dance move or song actions, and have a few participants do the same, then have them pass it on.  
*Summarize the power of imitation, and what it takes to be a good demonstrator and imitator. Good mentors are good demonstrators and teachers, good mentorees are good imitators.*  
| **Scripture Reading** | Mark 1:17, 1 Corinthians 11:1  
Follow-up Questions in Small Groups:  
What is a disciple?  
How did Jesus make disciples?  
How did Paul develop leaders? |
**Study: Main Lesson**

### Discipleship

**What is a disciple?**

(Suggestion to Show illustration - Tree of Discipleship in *The Discipleship Difference* by Robert Logan)

**Which areas are we doing well?**

**Which areas do we need to work on?**

How did Jesus make disciples and what are we doing wrong?

Make a list of principles of discipleship based upon how Jesus made disciples. Study in small groups and present to large group, write principles on the board.

1. _________________________
2. _________________________
3. _________________________
4. _________________________
5. _________________________
6. _________________________
7. _________________________

What do we need to change in our methods or programs of discipleship?

### Mentoring or Developing Leaders

Two Scriptural examples of mentoring from the Old Testament:

**Moses and Joshua**

1. Moses sent Joshua out to fight battles and prayed for him. Mentors need to send mentorees out for tasks and battles, and support them through prayer. Exodus 17:8-16.

2. Moses invited Joshua to be in God’s presence with him. Mentors need to invite mentorees to experience God through worship and being in God’s presence. Exodus 24:12-18, 33:7-11.

3. Moses instructed Joshua to accept other leaders who were prophesying. Mentors need to encourage mentors to be generous and accepting of other leaders. Numbers 11:26-30.


**Elijah and Elisha**

6. Elisha followed Elijah step by step through different places. Mentorees should have a sense of loyalty to their mentors. 2 Kings 2:1-18.

7. Elisha’s eagerness to receive a blessing from Elijah. Mentorees should have a sense of hunger to receive God’s anointing and blessing from their mentors. 2 Kings 2:1-18.

8. Example from the school of prophets. Elisha did not place all his hope in one person. Mentors should try to train a group of people rather than just one. 2 Kings 4:38, 6:1.

9. Elisha cared for his prophets in many ways, solving some of their problems. Mentors should care holistically for mentorees, helping them to problem-solve through prayer. 2 Kings 4:38-44.

10. Elisha prayed for his servant’s eyes to be opened. Mentors should pray for mentorees to have spiritual understanding. 2 Kings 6:17.

**Activity of reflection** - Which one of these ten points of mentoring are crucial to your ministry at this time. Check the top three.

**Six ways to be a mentor**

<table>
<thead>
<tr>
<th>Discipler</th>
<th>Spiritual guide</th>
<th>Coach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Build Christian foundations such as quiet times, how to read the Bible and be a witness.</td>
<td>Ask about personal life, notice weaknesses, fruit of the Spirit, help spiritual progress.</td>
<td>Introduce and develop skills in ministry such as worship leading, small groups etc.</td>
</tr>
<tr>
<td>Who?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Teacher</td>
<td>Counselor</td>
<td>Sponsor</td>
</tr>
<tr>
<td>Pass on knowledge, teach Scripture in depth, motivate learning, introduce new perspectives.</td>
<td>Expose root of problems, help deal with emotional or deeper spiritual issues.</td>
<td>Encourage, protect, support, open new doors for ministry, connect to new relationships to further progress.</td>
</tr>
<tr>
<td>Who?</td>
<td>?</td>
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</tbody>
</table>
| Break it Down | Examine - Who are you a mentor to? In what ways out of these six categories?  
Facilitator introduce the concept of MAWL – model, assist, watch, leave, or “I do you watch, I do you help, you do I help, you do I watch.”  
Where can you apply concepts of multiplication in your mentoring relationships? |
| Break it Down | What are some obstacles you still face in developing leaders in your church?  
Make a list, and role play one of the obstacles, then role play the solution to the obstacle:  
(Suggestions: Lack of empowering mentality, too much hierarchy structure, focusing on the wrong people, lack of intentionality and consistency...) |
| Application and Homework | Concluding Story: What are the three essential qualities of a good mentor?  
Suggestion: Share the testimony of a missionary interrogated by Vietnamese authority: “What are you doing in our country?”  
Missionary: “I love these pastors, I just want them to be better pastors, if I can’t do this and I have to sit at home, I’d rather die...”  
Vietnamese authority was stunned: “Everyone says you can speak our language well, and you have a special love for our people. I can see this is true. I will give you permission to teach.” The three qualities are love from God, clear communication and a life worth imitating.  
Action Steps - Who will you be mentor to in the next 3-6 months, in what ways do you want to mentor them in light of the models given above? Write it down.  
What changes do you want to implement this month in your discipleship approach? Write it down. |
<p>| Pray for One Another | Take at least 10-15 minutes to share prayer requests in small groups and pray for one another. |
| Further reading or references | Pages 2-23 in The Mentoring Handbook by Robert Clinton, The Discipleship Difference by Robert Logan. |</p>
<table>
<thead>
<tr>
<th>Lesson 8</th>
<th>Developing Leaders through Coaching</th>
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<tr>
<td><strong>Worship and Prayer</strong></td>
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</table>
| **Introduce the Topic (Review)** | Review assignments from previous lesson  
Objective of Lesson: to know how to become competent coaches, and actively encourage and empower younger leaders.  
Why are so many younger leaders discouraged?  
How will having coaches and encouragers help leaders to grow?  
What is a mentor and what is a coach? What are the differences?  
**Opening Questions:**  
What are the qualities of a good mentor or coach in your opinion?  
What are the qualities of a good mentoree or coachee in your opinion? |
| **Fun Activity (Ice-breaker)** | Suggestion: Wrap a stick or baton with many layers. Play the game of passing on the object with music. When the music stops, the leader holding the object has to unwrap one layer and share their favorite dance move with their favorite song. At the end, reveal the stick or baton and explain its significance: Leadership is about raising up new leaders, good succession and empowering others. |
| **Scripture Reading** | Study the characteristics of Barnabas Acts 4:36-37, Acts 11:22-26, Acts 15:36-41.  
**Follow-up Questions in Small Groups:** Which area of Barnabas’s characteristic would you like to develop more of?  
How can you develop in these areas? |
| **Study: Main Lesson** | What is coaching?  
“Come alongside of another person, ministry or church, to help them find out what God wants them to do and then help them do it.” - Bob Logan  
“Coaches are change experts who help leaders take responsibility and act to maximize their full potential” – from Leadership Coaching  
Mentoring is imparting to you what God has given me; coaching is drawing out of you what God has put in you.” Dale Stoll |
| **Key skills in coaching** | |

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1. **Discovery listening** – are you genuinely interested in the other person? Are you able to repeat back or summarize their key points?

2. **Ask good questions** -
   - What is an open-ended question? What is a clarifying question?
   - Give examples of open-ended questions and closed questions.

**Examples of good questions:**
- How has God been faithful to you?
- What are some things to celebrate about this past month?
- Which areas are you facing difficulties or spiritual opposition?
- How is ministry impacting your family?
- How are you helping your teammates to experience God?
- How is your character impacting your ministry?
- Where do you think God is wanting you to grow?
- What are some areas you need to develop?
- Who can help you grow or keep you accountable?
- How are you engaging the lost around you?
- How are you mobilizing others to reach the lost?
- Where do you see God at work in your neighborhood?
- What are two or three ways that you can start connecting with the lost?

3. **Avoid giving answers but asking them** – this prompts leaders to pray and think for themselves and take ownership.
   - Ex. “Let’s talk about it…” or “Let’s explore this together…” and “How can I be of help to you?”

4. **Make sure they have exhausted all their options before giving an advice.**

5. **Action-step question** – “What do you plan to do about this?”
   - “Who can help you?” “When do you plan to accomplish this?”

6. **Establish SMART goals** – Specific, Measurable, Attainable, Relevant, Time-Specific.

**Five outcomes from good coaching:**
- 1. Relate
- 2. Reflect
- 3. Refocus
- 4. Resource – Ex. “What people do you already have? Who can help you?”
- 5. Review

What other possible benefits do you see from coaching?
Start with a simple set of practices: (7 Barnabas questions by Bob Logan)

1. How are you?
2. What are you praising God for?
3. What challenges are you facing?
4. What are you planning to do to overcome these challenges?
5. Who can help you?
6. How can I help you?
7. How can I pray for you?

Break into groups of two, and take 15 minutes to go through these questions. Facilitator keep time so each person takes 7 minutes, then switch. Key rules – the person asking questions must avoid giving answers, but apply the rules of being a good coach such as discovery listening.

Come back into the large group and reflect. How has this approach helped you or the other person? How is it different from your normal approach?

Four frameworks for coaching leaders:

1. Calling – ask questions that will help leaders clarify calling
2. Community – questions related to how the leader is connecting to his family, church or team members.
3. Culture – questions about how the leader is connecting with the lost or engaging culture in missional living
4. Character – questions about how the leader is growing in the fruit of the Spirit.

Another Framework: G.R.O.W.
What is the goal of your appointment?
What is the reality of the situation?
What are your options?
What will you do?

Some further framework for mentoring
Consider the different qualities of your coachee – Some need more motivation (towards bottom right quadrant), others need more skills and training (towards top left quadrant), some need a lot of directing (bottom left quadrant), some are motivated and skilled, these leaders should be released and delegated to do more (top right quadrant).
<table>
<thead>
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<th>Guide and Train</th>
<th>Delegate</th>
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<tbody>
<tr>
<td>Train</td>
<td>Set objective</td>
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<tr>
<td>Coach</td>
<td>Don’t micromanage</td>
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<tr>
<td>Explain</td>
<td>Give praise</td>
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<tr>
<td><strong>Direct</strong></td>
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<tr>
<td>Nurture</td>
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<td>Supervise</td>
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<tr>
<td>Feedback</td>
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<tr>
<td><strong>Encourage</strong></td>
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</tr>
<tr>
<td>Motivate with vision</td>
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<tr>
<td>Identify reason for lack of drive and passion</td>
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Which one of these quadrants should we take a mentoring approach? Which one of these quadrants should we take a coaching approach?

<table>
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<th>Break it Down</th>
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<tr>
<td>Break into groups of two and coach one another by picking one of the four Cs – calling, community, culture/missions, character. Take 7 minutes, then switch roles.</td>
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<td>Who will you be a Barnabas to this week?</td>
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<tr>
<td>How can you encourage or empower this person?</td>
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<tr>
<td>Who do you plan to coach or receive coaching from?</td>
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<tbody>
<tr>
<td>Leadership Coaching by Tony Stolzfus, TransforMissional Coaching by Steve Ogne and Tim Roehl.</td>
</tr>
<tr>
<td>Lesson 9</td>
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</tr>
<tr>
<td><strong>Worship and Prayer</strong></td>
</tr>
</tbody>
</table>
| **Introduce the Topic (Review)** | Review assignments from previous lesson  
Objective of Lesson: to gain understanding of some basic principles of exegesis and develop competency in interpreting various biblical passages according to their context and genre.  
Intro: Communicating vision, interpreting Scripture and Bible teaching are some of the main tasks of biblical leaders according to 1 Tim 3:2 and Acts 6:4. Can you imagine what would happen to a church when God’s people are not fed God’s word consistently?  
Opening Questions:  
How can you develop competency and confidence in interpreting the Bible?  
What are some principles of exegesis that you have learned over the years? |
| **Fun Activity (Ice-breaker)** | Suggestion: Participants get into two lines. The facilitator writes down a message on a paper, then speaks quietly to the person in front of the line. The person passes the message to the next quietly without others hearing until it reaches the end of the line. See if the message is still the same.  
Demonstrate the idea of how the message can be lost when it is communicated through many people. |
| **Scripture Reading** | Luke 24:32, 2 Timothy 2:15  
Follow-up Questions in Small Groups:  
Why is it so important for leaders to rightly handle God’s word?  
What are the consequences when Scripture is misused?  
What are the results when God’s Word is opened and expounded clearly? |
| **Study: Main Lesson** | What should be our attitude as we approach God’s word and seek to interpret it?  
- Ex. Humility, dependency on the Holy Spirit,  
- Have you observed some wrong attitudes or approaches to interpreting Scripture? What was it like?  
What are some important principles of exegesis and interpretation? (Here are five principles)  
1. *Understanding the different contexts* – contexts of the biblical writers, our own context, and the context of our... |
audience (specific age group, economic background, urban or rural?)

Example from OT – Read Exodus 23:14-17.
What is the context of the Israelites?
What is our context – Thais or missionaries?
What is our audiences’ context?
Example from NT – Read Acts 4:22-37.
What is the context of the Apostles and the early church?
What is our context?
What is our audiences’ context?
How does understanding the three different contexts help us interpret better?

2. **Understanding the different genre of Scripture and their challenges**

What are some passages or books familiar to you, and what are their genres?

*Historical narratives* – what is unique to Israel and what is applicable to us?

*Laws* – what comes under the Old Covenant and what is applicable to us?

*Psalms and poetry* – Are all the prayers to be imitated by us?

*Proverbs* – What are life principles and what are promises?

*Prophetic Writings* – What was spoken specifically to Israel and what is applicable to us?

*Gospels* – Why do we have four authors and how do they differ?

*Parables* – What is the main point?

*Acts* – What are descriptions and what are prescriptions?
Letters – How may Paul’s context differ from ours?

Revelation and Daniel – What are the symbols and how can we apply them?

How may interpreting one genre be differ from the other?

Examples – Interpreting a parable versus historical narrative. Interpreting an OT law versus a NT exhortation from Paul.

Examples of some misinterpretations of Scripture – Taking a verse from Proverbs as an absolute promise – Proverbs 3:7-10. 2 Chronicles 7:14 – can we claim a promise meant for Israel for our country today? Allegorizing the Parable of the Good Samaritan.

3. **Not taking a verse in Scripture out of context**

“Samson takes a donkey’s jawbone.”
“Judas hangs himself.”

4. **Bridge the past to the present by finding unchanging principles**

Examples:
Genesis 12:10-15 - What is the unchanging principle we can apply for today?

Luke 10:1-12 - What is the unchanging principle we can apply for today?

Acts 4:22-37 – What is the unchanging principle we can apply for today?

Acts 6:1-6 – What are some unchanging principles we can apply for today?

5. **Compare your interpretation with good theology and the church community.**

Does your interpretation fit with these sound doctrines of the Church?
- The Trinity
- Salvation by grace through faith
- God’s sovereignty
- God’s love and justice
- The divinity and humanity of Christ
- The atoning work of Christ
- The inerrancy and sufficiency of Scripture
- Doctrine of sanctification
- The doctrine of the Church
- Already but not yet eschatology

**Some further challenges to interpreting:**

What should we do with some difficult passages?
Some possible examples: Psalm 137:7-9
1 Tim 6:1-2
2 Tim 2:11-15

Understand that learning to interpret Scripture rightly is a life-long task and commitment - with the help of the Holy Spirit and in accountability with other members of the Body of Christ.

| Break it Down | Select a parable of Jesus, work together in twos: 1. Write out the main point of the parable in one clear sentence 2. Compare the parable to the audience today by using local illustrations. Ex. Parable of the Hidden Treasure, Parable of the Ten Virgins, Parable of the Talents etc. |
| Application and Homework | List 7 of your favorite books from Scripture, study and write down their specific contexts, genres and main teachings. |
| Pray for One Another | Take at least 10-15 minutes to share prayer requests in small groups and pray for one another. |
| Further reading or references | *Biblical Preaching* by Haddon Robinson, *Between Two Worlds* by John Stott, *How to Read the Bible for All Its Worth* by Gordan Fee and Douglas Stuart. |

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<tr>
<th>Lesson 10</th>
<th>Teaching God’s Word Effectively</th>
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<tr>
<td><strong>Worship and Prayer</strong></td>
<td>Sing and prepare hearts</td>
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</table>
| **Introduce the Topic (Review)** | Review assignments from previous lesson  
Objective of Lesson: Prepare a sermon that is clearly based on the Bible passage, and summarize the big idea.  
Review the five principles of interpreting Scripture from lesson 9.  
**Intro:** Preaching and teaching is one of the primary tasks of overseers and pastors. Without God’s Word, the church will suffer and stray. The faithful expounding of Scripture helps believers to grow in truth and life.  
**Opening Questions:**  
What constitutes a good sermon in your opinion?  
How can we go about preparing a good biblical sermon?  
**Fun Activity (Ice-breaker)** | **Suggestion:** Look at short newspaper articles or pictures without titles in small groups, come up with a good, fun title for these articles or pictures as a group. The group that gets the best title is awarded with some small prizes.  
*The idea of the game is to help participants think of the importance of themes and titles – “the big idea”*  
**Scripture Reading** | 1 Tim 4:13-14  
2 Tim 4:1-5  
**Follow-up Questions in Small Groups:**  
Why is preaching the Word so important?  
How should the Word of God be preached?  
What crisis do you see today’s churches that hinders preaching?  
**Study: Main Lesson** | **1. What constitutes a good sermon?**  
Have participants share various insights and write them all on the white board:  
Good teaching or preaching is firstly based on the five principles of interpretation in the previous lesson. Not entertainment or good philosophical arguments, but true to the text.  
Present a big idea – one sentence that summarizes the passage. The summary should be true to the biblical writer’s intention and not stray from the main idea. |
Examples:

Joshua 1:6-9
The biblical author’s main point:
Moses charges Joshua to be strong and be careful to obey God’s word in order to gain success.

Our sermon’s big idea:
As God’s servants, we should be strong in the Lord and be careful to abide in God’s word in order to be fruitful.

Joshua 2
The biblical author’s main point:
God’s people gave refuge for Rahab who hid the spies, even though she was a prostitute and a foreigner.

Our sermon’s big idea:
God gives salvation to all who demonstrate real faith in him, no matter what kind of background the person may have.

Exercises: Go through these passages and give the big idea.
Romans 1:18-32
The author’s main point:

____________________________________________________
____________________________________________________

Our sermon’s big idea:

____________________________________________________
____________________________________________________

Romans 6:1-14
The author’s main point:

____________________________________________________
____________________________________________________

Our sermon’s big idea:

____________________________________________________
____________________________________________________

Romans 12:1-8
The author’s main point:

____________________________________________________
____________________________________________________

Our sermon’s big idea:

____________________________________________________
____________________________________________________
| Answers a key question | Matthew 7:24-27  
<table>
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<tbody>
<tr>
<td></td>
<td>Why should we put God’s Word to practice?</td>
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<td></td>
<td>Matthew 13:1-9</td>
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<td>What kind of soil are you?</td>
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<td>Mark 9:33-37</td>
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<td>Who is the greatest?</td>
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<td>John 15:1-8</td>
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<td>How can a disciple bear fruit?</td>
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<tr>
<td>What key questions do these passages answer?</td>
<td>John 16:7-15</td>
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<tr>
<td>John 17</td>
<td></td>
</tr>
<tr>
<td>Romans 3:21-26</td>
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<tr>
<td>A good sermon is ultimately God-centered or Christ-centered</td>
<td>Points to who God is and what Christ has done for us.</td>
</tr>
<tr>
<td>Gen 22:1-19</td>
<td>Points more to God’s provision of the lamb through Jesus Christ, more than how strong Abraham’s faith was.</td>
</tr>
<tr>
<td>1 Sam 17</td>
<td>Points to God’s honor and God being the one who fights for us through Christ, more than how we should fight our own giants.</td>
</tr>
<tr>
<td>How do these passages point to Christ?</td>
<td>Psalm 2 -</td>
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<td></td>
<td>Psalm 8 –</td>
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<tr>
<td></td>
<td>Psalm 23 –</td>
</tr>
<tr>
<td></td>
<td>Proverbs 8 –</td>
</tr>
<tr>
<td></td>
<td>Isaiah 61 -</td>
</tr>
<tr>
<td>Use of good illustrations</td>
<td>What makes a good illustration for your sermon?</td>
</tr>
<tr>
<td>What should be the purpose of illustrations?</td>
<td>135</td>
</tr>
</tbody>
</table>
What are some good illustrations of the Gospel that you can remember?

A clear structure to sermons or teachings includes:

- Introduction that raises need, a hook
- A simple outline
- Clear applications – what are some good applications?
  Specific, challenging, call for repentance. Be sure to give applications throughout the sermon.
- Strong conclusion – what does this look like?

2. **What constitutes a good preacher and teacher of God’s Word?**

Called to preach –

A life of consistency and integrity –

Faith, love and hope –

Humility and prayer –

Diligently study the Scripture –

Willingness to keep growing and learning –

Other suggestions…

3. **Further examinations before we preach and teach (a check list):**
   1. Does my sermon have a clear big idea?
   2. Is it God-centered and Christ-centered?
   3. Does it have clear applications?
   4. Am I applying them to myself?
   5. Have I confessed all my sins before the Lord and repented of them?
<table>
<thead>
<tr>
<th>Break it Down</th>
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<tbody>
<tr>
<td>How else can you further develop to be faithful and effective preachers and teachers of the Bible?</td>
</tr>
<tr>
<td>Work in groups of 3-4, take time to write down key lessons from your own experiences in preaching:</td>
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<tr>
<td>Come back and share with the large group.</td>
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<tr>
<th>Application and Homework</th>
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<tbody>
<tr>
<td>In your upcoming sermons next month, go through the checklist of seven points. For example, “Does my sermon answer a key question?” “Am I applying the truth to myself?”</td>
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<tr>
<td>Start using a notebook for sermon illustrations. Collect short stories, quotes, jokes or good illustrations and categorize them regularly.</td>
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<tr>
<th>Pray for One Another</th>
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<td>Take at least 10-15 minutes to share prayer requests in small groups and pray for one another.</td>
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<tr>
<th>Further reading or references</th>
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<tbody>
<tr>
<td><em>Biblical Preaching</em> by Haddon Robinson, <em>Preaching and Preachers</em> by Martyn Lloyd Jones, <em>Between Two Worlds</em> by John Stott</td>
</tr>
<tr>
<td>Lesson 11 Building Transformational Teams</td>
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<tr>
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<tr>
<td><strong>Worship and Prayer</strong></td>
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<td>Sing and prepare hearts.</td>
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<tr>
<td><strong>Introduce the Topic (Review)</strong></td>
</tr>
<tr>
<td>Review assignments from previous lesson</td>
</tr>
<tr>
<td>Objective of Lesson: Start building transformational teams, and learn to recognize the five dysfunctions of teams and how to overcome them.</td>
</tr>
<tr>
<td>Intro: Teamwork is one of the greatest challenges in any ministry setting. Most people leave the mission field or churches due to relational conflicts.</td>
</tr>
<tr>
<td>Opening Questions: How can you build stronger teams?</td>
</tr>
<tr>
<td>What is your definition of team? (Think of different examples of teamwork in nature and sports, how do they differ?)</td>
</tr>
<tr>
<td>Why is it important for us to work in teams?</td>
</tr>
<tr>
<td><strong>Fun Activity (Ice-breaker)</strong></td>
</tr>
<tr>
<td>Suggestion of Activity: Get into groups of 6-8 people, give each group a long circled rope. Every person in the circle has both hands holding a part of the rope. Show pictures on screen of various shapes on screen, and each group has to make the shape, from simple shapes such as triangles and squares to harder shapes such as figure eights. Compete to see which group gets it done first. Facilitator be the judge.</td>
</tr>
<tr>
<td><strong>Scripture Reading</strong></td>
</tr>
<tr>
<td>Read Ephesians 4:1-13</td>
</tr>
<tr>
<td>Follow-up Questions in Small Groups:</td>
</tr>
<tr>
<td>What kind of attitude should we maintain when working with other Christians?</td>
</tr>
<tr>
<td>Why is it important to keep the unity of the Body of Christ?</td>
</tr>
<tr>
<td>How should the different gifts be applied to our churches and ministries today? (vv.11-13)</td>
</tr>
<tr>
<td><strong>Study: Main Lesson</strong></td>
</tr>
<tr>
<td>Evaluate your ministry teams: give 1-5 points to each of these questions, 1 being the lowest, 5 being the highest (Adapted from <em>The Emotionally Healthy Leader</em> by Peter Scazzero)</td>
</tr>
<tr>
<td>1. We give priority to developing our team members in their spiritual lives, skills and other areas __________</td>
</tr>
<tr>
<td>2. We are bold in confronting various problems in our team, such as consistently arriving late, speaking negatively, lacking responsibility __________</td>
</tr>
<tr>
<td>3. We pay attention to a balanced life-style of our team members, such as having enough time for family, or singles having time for themselves __________</td>
</tr>
<tr>
<td>4. We give time to address those who express their dissatisfactions about the team, not avoiding problems or pretending that everything is fine __________</td>
</tr>
</tbody>
</table>
5. When there is conflict, we communicate respectfully to each other, taking time to explain the differences in our thinking and expectations

6. Our team meetings are not only about work, but there is time to meditate on God’s word, learn new things, share our experiences and even have fun together

7. We take time to listen sincerely to the opinions of each person on the team

If you scored 1-2 on most questions, this means you have not considered the emotional health of your team and how to make it last. You are not transformed yet.

If you scored 2-3 on most questions, this means you are starting to be a team, there are some good qualities that will help you stay together, but you still need to improve.

If you scored 4-5 on most questions, this means you are a emotionally healthy team, members are being transformed and you are impacting others.

What are the five qualities of a transformational team?


   *Ex. Video of Landfill Orchestra from Youtube – three things observed from the video – change garbage into music instruments, changed lives of young musicians, change of community and society. All started from an orchestra conductor and father of a child envisioning together.*

What is your team vision or goal: (Have someone share their team vision or goal this year)

Further insights from Peter Scazzero, pastor of New Life Church:

- We define success as radically doing the will of God. Be careful of getting caught up in the numbers game.

- When it comes to making important decisions as a leadership team, we give sufficient time to wait upon God together, adopting the posture of “indifference” before God.

How does your team define success?
How do you make important decisions as a team?
Does your team give sufficient room for team members to think and make decisions together? When people follow unwillingly or blindly without knowing what is next, it can work short term, but in the long run it will create frustration and lack of enthusiasm.

**Activity** – have one group volunteer to play the same game of holding ropes in the beginning in front of everyone, but this time group members have to close their eyes and follow the instruction of the leader. The leader tells followers to form different shapes by moving to the left or right. Reflect afterwards – how is it harder than before? How does it feel to follow directions blindly?

3. **Equip** – Ex. Luke 9:10, Jesus took them aside, debriefed them and taught them more things after their experience.

Equipping and teaching should be done when there is empowering of members to do ministry. Without opportunities to learn, the teaching and equipping is futile.

Does your team have both empowering for ministry and equipping?

4. **Encourage** – Ex. Romans 16, Paul wrote to his teammates, encouraging each of them by name.

How does your team encourage one another?
Do you practice the five love languages?
Who in your team prefers the love language of giving gifts, serving, words of affirmation, giving time etc.

5. **Examine progress and problems** –

How does your team evaluate progress and examine problems?

Example of weekly or monthly evaluations. Ask three questions:
1. Where do we see God at work in our ministry?
2. What should we do more to partner with God?
3. What should we do less of?

How do we confront sin and problems in our team?
English expression: “elephant in the room.” Do we have elephants or problems in our teams that we are avoiding?
Read Matthew 18:15-18

Case Studies:
Mr. B is late to worship practice again. When the worship leader asked him why, Mr. B said he was sick. But you saw Mr. B playing soccer yesterday. You know that he is lying. What would you do?

Deacon A gossips about others and is very negative, you told her privately before that she should be careful not to gossip. She said, “fine,” but after many months, you do not see any improvement in her attitude. What should you do?

Examine the five dysfunctions of team:
Facilitator explain each dysfunction of team and the signs. The solutions will be discussed in groups afterwards.

<table>
<thead>
<tr>
<th>Dysfunction</th>
<th>Signs</th>
<th>Solutions</th>
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<tbody>
<tr>
<td>Absence of trust</td>
<td>Cover up one’s own weaknesses, slow to help each other, not noticing the strength of others, keeping one’s anger, dislike team meetings and spending time together.</td>
<td>Qu: How can we rebuild trust?</td>
</tr>
<tr>
<td>Fear of conflict</td>
<td>Boring meetings, attacking each other behind the back, afraid to raise important issues, not including everyone’s views, waste energy in posturing.</td>
<td>Qu: What are some methods of confronting each other gently? Qu: How do we say things without sounding accusatory?</td>
</tr>
<tr>
<td>Lack of commitment</td>
<td>Lack of clear goals, team members lack confidence and fear failure, repeat the same matters, suspect each other</td>
<td>Qu: How can we stir up motivation and renew passion?</td>
</tr>
<tr>
<td>Avoidance of accountability</td>
<td>Compete negatively, results are passing but not excellent, leader deals with problems alone, work progress slowly.</td>
<td>Qu: How can we rebuild strong relational team?</td>
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<tr>
<td>Inattention to results</td>
<td>Lack of growth, lose members who are highly capable, people only look at personal goals, lack of focus</td>
<td>Qu: How do we evaluate progress on a regular basis?</td>
</tr>
</tbody>
</table>

**Break it Down**

- Work in five groups - assign a dysfunction to each group, have each group prepare a skit on the dysfunction and the rest guess which one. Have each group also work on the solution together and write them down. At the end of each skit, have the group share their solutions to the dysfunction on a large paper with the rest.

**Application and Homework**

- Write down three areas of weaknesses in your current team. Write down your plan to improve in these areas within the next month. Get into groups of 2-3 with participants outside of your current team. Share your plans with each other and get feedback, followed by time of prayer for one another.

**Pray for One Another**

- Take at least 10-15 minutes to share prayer requests in small groups and pray for one another.

**Further reading and references**

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<tr>
<th>Lesson 12</th>
<th>Fulfilling God’s Mission</th>
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<td><strong>Worship and Prayer</strong></td>
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<tr>
<td><strong>Introduce the Topic (Review)</strong></td>
<td>Review assignments from previous lesson</td>
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<tr>
<td><strong>Objective of lesson:</strong></td>
<td>to develop a missional and global perspective, and begin fulfilling the Great Commission.</td>
</tr>
<tr>
<td><strong>Intro:</strong></td>
<td>Too many leaders are like “frogs under the coconut shell” (Thai idiom), focused only on their own local ministry, having a narrow view.</td>
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<tr>
<td><strong>Opening Questions:</strong></td>
<td>Why is it important for a leader to have a global and missional perspective? What does it mean to be a missional leader?</td>
</tr>
<tr>
<td><strong>Fun Activity (Ice-breaker)</strong></td>
<td>Suggestion: Take a culture quiz – can be done in small groups or a large group. The correct answer is italicized. (Taken from <a href="http://www.andymolinsky.com/culture-quiz">www.andymolinsky.com/culture-quiz</a> and <a href="http://www.andiamo.co.uk">www.andiamo.co.uk</a>)</td>
</tr>
</tbody>
</table>
|  | 1. Which country gives the most direct feedback to people?  
|  | A. Germany  B. Japan  C. Brazil |
|  | 2. Which country gives each other the most high-fives in the workplace?  
|  | A. China  B. USA  C. Korea |
|  | 3. Which country expects employees to go drinking with their bosses at a bar after work?  
|  | A. France  B. Germany  C. Japan |
|  | 4. Which country has twice as many bicycles as cars?  
|  | A. Netherlands  B. Mexico  C. Denmark |
|  | 5. Which country has the most languages?  
|  | A. South Africa  B. Papua New Guinea  C. China |
|  | 6. What is considered rude in Japan?  
|  | A. Slurping noodles loudly  B. Refilling one’s own glass  C. Taking off shoes indoors |
|  | 7. Which country has the most lakes?  
|  | A. India  B. Canada  C. Nigeria |
|  | 8. Which country is common to share personal information with colleagues at work?  
|  | A. Korea  B. Brazil  C. The United Kingdom |
|  | 9. Which country is it normal for employees to critique the boss directly?  
|  | A. Korea  B. France  C. Israel |
|  | 10. What is considered rude in Nigeria?  
|  | A. Greeting each other with a handshake  B. Receiving a gift with your left hand  C. Lowering your eyes when meeting someone who is older or more senior. |
How well do you know about other cultures of the world?

Matthew 28:18-21

Follow-up Questions in Small Groups:
What are Jesus’s commands to his people according to this passage? What promise doe Jesus give us? To what degree is your church obeying the Great Commission (rate from 1 to 10, 1 being very little, 10 being fully obedient) ?

<table>
<thead>
<tr>
<th>Study: Main Lesson</th>
<th>1. What is missions?</th>
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<tbody>
<tr>
<td>Instruction: Have each group write their definition of missions on a colored paper. When finished, stick it all on a big white board. Have all participants come up and examine the definitions. Do the definitions agree? Are the definitions biblical? What is lacking in the definitions?</td>
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<tr>
<td>Facilitator should highlight:</td>
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<tr>
<td>- A definition of missions should have God as the main agent, because God is the initiator and sender of his people.</td>
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<tr>
<td>- Missions should include making disciples, since this is the main verb in Matthew 28:18-20.</td>
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<tr>
<td>- Missions should include reaching all nations and people groups.</td>
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</table>

2. Why should church leaders be involved in missions?

Some common hesitations and questions:
Should all Christians be engaged in missions? Should pastors be mobilizing churches for missions? Why should we do missions when our churches are still so small? What should be our motivation for doing missions?

Answer: Because missions is in the center of God’s heart throughout the Bible – Examine these verses and fill in the blanks (the answers are italicized in teacher’s manual):

1. Psalm 96:1-6 – the greatness of the Lord should compel us to proclaim.
2. Psalm 98:1-2 – God’s plan is for people from all nations to be saved.
3. 1 Samuel 17:46 - David had a zeal for God’s honor and glory to be known to all nations.
4. Acts 17:16-17 – Paul was *distressed and burdened* by those who worshipped idols.
5. 2 Corinthians 5:14-15 – *The love of Christ* should compel us to reach out.
6. Romans 10:14-15 – Christ has *sent us* to preach.
7. Matthew 24:14 – Missions prepares *the return of Christ.*
8. John 3:16, Jude 23 – People are *perishing* without Christ.
9. Acts 1:8 – the Holy Spirit is given to us for *witnessing.*
10. Revelation 7:9-10 – We want to see *all nations worship God.*

Remember that the church does not exist for ourselves, but the church exists to glorify God and to be a light in the world.

A leader that is not concerned about fulfilling God’s mission is being unfaithful and disobedient.

### 3. How can we be involved in missions?

Starting locally – what can we do to make disciples of our communities and the lost around us?

These are 8 steps on how to become missional Christians: (Answers italicized in teacher’s manual)

1. **Prayer** – Begin praying every day for God to use you. Expect and look for opportunities that God may bring your way. Pray for people when they share their problems, and follow-up on their progress later on. Have a list of names.
2. **Practice hospitality** - Open your home on special occasions, intentionally invite non-believers and unreached people in order to share your testimonies. Invite non-Christians to eat out together.
3. **Presence in the community** - Be a regular customer at a restaurant, gas station, provisional shop, local park.
4. **Promote Gospel literature or media** - Find creative ways of giving out Christian literature, Christian biographies, DVDs, share a good Facebook post or Christian Youtube link.
5. **Study the culture** – having a missional mindset means to think like a missionary. Learn what your target people like to do, where they hangout, what they value, what are their struggles and sins, what gives them hope, and what is the best way to share the Gospel with them.
6. **Set aside regular time to visit people in need** – once a week go with another Christian to visit the poor, the sick and share God’s love.
7. **Serve people** - find ways to serve unreached people - tutoring, cleaning and sweeping the neighborhood.

8. **Stories** – be ready to share your personal testimony, an interesting story that you’ve heard that may open up conversation about God, a Bible story that is relevant to the situation.

Which points can you start implementing this week?
What testimony or story are you ready to share with someone?

**Short-term missions** – four main questions to consider:

Where should we go?

Who should go?

How can we prepare a high-impact/high quality team?
   - Too many teams are mission-tourists and wasting resources.

How do we follow-up?

**Debate**: Divide the participants into two sides. Pretend we are a church deciding about the future of short-term teams. One side argue for having a team of youths sent to South Thailand to do outreach. The other side argue for having a team of older adults go to Myanmar to do a survey. Each side should take turns to present their points and arguments respectfully to the other side. The facilitator can be the judge in the middle.

**Facilitator**: The purpose of this exercise is to stimulate thinking and allow people to express diverse opinions without taking things personally. The facilitator should summarize the key points in the end, pointing out the importance of the process of planning for a good missions trip.

4. **How can we become missional and global leaders?**

**Recognize the trends and times** – leaders should be reading the news, analysing megatrends and how they affect your churches, how you may need to adapt new strategies in order to disciple people effectively. We should see the world from God’s perspective.

Examples for discussion:
How does the cyber/online world affect the way we disciple people?
How may the ASEAN goals impact the way we do missions?
What kind of churches are needed for migrants to Bangkok?
Roles and Partnerships – The leader’s main task is to help Christians identify their various roles in the Great Commission. Not all are to be fulltime pastors or missionaries. Help people to know their part in the Body of Christ, and be willing to partner with one another.

Examples:
Pastors and church leaders
Prayer group organizers
Financial supporters
Encouragers who visit missionaries
Mobilizers
Trainers
Organization leaders

Activity: Form a human chain for missions. Have a volunteer come to the front and role play as a long term missionary, then form a human chain, each one representing a different role that is needed for the missionary to be sent out. Some hold up signs as prayer partners, some are supporters, and some are organization representatives. See how each one can be involved in missions. Facilitator should prepare signs that are to be held up in the human chain, including church pastor, small group leaders, discipler/mentor, prayer partners, supporters, organizational leaders, seminary teacher, language teacher, host family etc.

What is your role in the Great Commission?
Who can you partner with in order to fulfil God’s missions?

### Break it Down

Go through the 8 steps of becoming a missional Christian in small groups, suggest ideas to each other, and keep each other accountable.

<table>
<thead>
<tr>
<th>Missional Christian</th>
<th>What can I do this week?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayer</td>
<td></td>
</tr>
<tr>
<td>Practice hospitality</td>
<td></td>
</tr>
<tr>
<td>Presence in community</td>
<td></td>
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<tr>
<td>Promote Gospel books/media</td>
<td></td>
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<tr>
<td>Study the culture</td>
<td></td>
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<tr>
<td>Set aside time to visit</td>
<td></td>
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<tr>
<td>Service</td>
<td></td>
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<td>---</td>
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</tr>
<tr>
<td>Stories</td>
<td></td>
</tr>
</tbody>
</table>

**Application and Homework**

Think through these questions prayerfully this week and fill them out:

What are your goals for long-term missions?

In the next year, how will you help your church to do short-term missions?

In the next year, who can you train or prepare for long-term missions?

What can your church do to fulfill God’s mission in the next 3-5 years?

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**Pray for One Another**

Take at least 10-15 minutes to share prayer requests in small groups and pray for one another.

**Further reading or references**

APPENDIX 1

Survey for Leadership Training in ACTB

1. In what areas of leadership would you like to receive more training?

2. In what areas of leadership do you think your church leaders should receive more training?

3. If we conduct more training events in the ACTB, please check the topics that are the most interesting to you (Check once for little interest, twice for reasonable amount of interest, three times for lots of interest)
   __ Leaders who develop themselves
   __ Leadership with vision and strategies
   __ Interpreting and applying the Scripture
   __ Teamwork
   __ Leaders’ family life
   __ Mentoring and coaching
   __ Spiritual leadership
   __ Preaching methods

4. What other suggestions do you have for the ACTB leadership seminars in terms of appropriate timing, length, facilitators, methods of communication etc.?
APPENDIX 2

Evaluation Form for Leadership Seminar

1. Content and teaching of morning session –
   (circle one) passing fine very good excellent

2. Content and teaching of afternoon session –
   (circle one) passing fine very good excellent

3. What blessings or important insights did you receive from this training?

4. What suggestions do you have for this training or future sessions?

5. What topics would you like to receive training on?
APPENDIX 3

Evaluation for Training Manual (For Participants Who Completed the Training Course)

1. What did you personally gain from this training program (Or how have you grown as a leader throughout this program)?

2. What are the strengths and weaknesses of this manual?

3. What should we add more to this leadership manual?

4. What should we take out from this leadership manual?

5. How can we improve this leadership training program in the future?

6. Who would you recommend to participate in this training program?


