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A STRATEGY FOR LEADERSHIP DEVELOPMENT
IN ASHA CHURCH, LOUISVILLE, KENTUCKY

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APPROVAL SHEET

**A STRATEGY FOR LEADERSHIP DEVELOPMENT
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I dedicate this ministry research project to our sweet and precious
little daughter, Angjin Azelia Tokbipi.
May she truly know Jesus Christ and delight to trust and serve him
all throughout her life for the glory of the Lord.

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PREFACE

I count it a great privilege to study in this incredible seminary and be equipped for ministry. This ministry research project would not have been completed without the assistance, guidance, and blessings of many individuals. They all signify and represent God's wonderful love and grace.

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Anderson Tokbi

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CHAPTER 1

INTRODUCTION

Throughout the world, people are experiencing not only a fast-changing culture and challenging and perplexing issues but also numerous momentous and gratifying events, as well. People groups in various countries are often forced to leave their homes and countries, mainly due to political, religious, or economic reasons. The risks the displaced people took, and the great uncertainties, difficulties, and challenges that they have faced were not only many, but difficult to understand. However, even during or after such adverse situations, many good things also could transpire because God is in control, and he is at work to accomplish what he has purposed before the foundation of the world. Essentially, in recent years, that is why the sociopolitical and religious landscape of Bhutan, the landlocked Buddhist nation in the eastern Himalayas, is additionally changing.

The Nepali-speaking Bhutanese refugees were forced to leave behind their ancestral land, own homes, and livelihood. They have had no choice but to live in refugee camps in Nepal with dire needs and situations for about twenty years. Now, it has been over ten years since these Bhutanese refugees immigrated to the United States of America. They have come to the States simply hoping for a better life, future, security, and identity; but, beyond their wildest dreams, many of them have believed in and received Christ Jesus as their Lord and Savior. In fact, one of the most gratifying developments is that hundreds of them have become Christians in recent years, and they have organized themselves into eight small churches in Louisville. Asha Church is one of them. Admittedly, Antioch Church of Louisville has been instrumental in planting and nurturing Asha Church.

Sadly, Asha Church—a few years after its formation in 2011—has split apart twice already. The members of this church are disheartened and perplexed. This saddening split has been caused, possibly, due to leadership issues. The leaders are mostly new Christians, without adequate pastoral-leadership training and theological education. Thus, it is necessary to urgently raise and equip leaders who will minister to their congregation—to keep on growing and remain strong, healthy, and united by applying scriptural principles and values.

Context

Nestled among the mountains of the Himalayas, Bhutan is a small, green, beautiful country. According to the Joshua Project, this nation is home to seventy-five people groups.¹ The former monarch of Bhutan carried out an ethnic-cleansing drive against the Nepali-speaking people groups of Bhutan in the 1990s, when some of them revolted against the then-ruling government for suppressing their civil rights and meting out injustices to them.² As a result, more than 111,000 refugees were compelled to languish in different refugee camps in the neighboring country of Nepal for about two decades. The office of the United Nations High Commissioner for Refugees (UNHCR), concerned with their plight, advocated to resettle the registered Bhutanese refugees from 2007 onward. The U.S. Government responded immediately to receive them and on April 10, 2018, there were already 95,841 Bhutanese refugees in the United States. The Commonwealth of Kentucky has resettled 2,625 of them.³

¹ Joshua Project, “People Groups of Bhutan,” accessed June 22, 2018, <https://joshuaproject.net/countries/BT/>.

² One of the victims who is now resettled in the United States, N. Tamang, in a letter writes, “When the Nepali-Bhutanese revolted against the government for encroachments on their civil rights, the government responded harshly . . . in the southern region. Those actions triggered anti-government protests and widespread political unrest. Many Nepali Bhutanese were jailed. By 1992, a majority of Nepali-Bhutanese had fled or were forced to leave Bhutan.”

³ Refugee Resettlement Watch, “Bhutanese Refugees and Its Population in U.S.A. and Louisville,” accessed June 22, 2018, <https://refugeeresettlementwatch.wordpress.com/tag/bhutanese-refugees/>.

The literacy rate of Bhutan in 1990 shows only 37 percent,⁴ so it is not surprising for the older refugees, even after years of resettlement in the U.S., to still find reading, writing, and communicating in basic English as a great challenge. Living for a long time in the overcrowded camps rife with malnutrition, an unhealthy environment, and other matters has caused many of them to contract various kinds of chronic diseases and health issues. In fact, years of living in Nepal with fear, uncertainties, an identity crisis, and abject poverty have exerted an impact on their mental and psychological worldviews. Therefore, it will take them some time to completely adapt to the new cultural demands and working system. The need to properly understand their sociocultural and educational backgrounds and perspectives for ministering to them effectively cannot be undermined.

Buddhism is the official religion of Bhutan; 75 percent of the people are Buddhists; and nearly 20 percent of the people practice Hinduism.⁵ The Joshua Project estimates an insignificant 0.3 percent of the Bhutanese people to be Christians.⁶ Despite legal restrictions, several attempts have been made to reach this nation with the gospel of salvation in the past, yet without much success. Nevertheless, a number of those refugees living in Nepal have embraced Christianity while living in refugee camps.⁷ In fact, those who are now resettled in the third countries as refugees have more access to the gospel, and they have become more receptive than have those still living in Bhutan. So, in a way,

⁴ Harvard Business School, “Literacy Rate of Bhutan,” accessed June 22, 2018, www.hbs.edu/businesshistory/Lists/HistoricalData/Attachments/31/literacy.xls/.

⁵ Wikipedia, “Religious Composition of Bhutan,” accessed June 22, 2018, https://en.wikipedia.org/wiki/Religion_in_Bhutan.

⁶ Joshua Project, “Christian Population in Bhutan,” accessed June 22, 2018, <https://joshuaproject.net/countries/BT/>.

⁷ Additionally, N. Tamang mentions in his letter, “In the desperate situation, many refugees in the camps received the opportunity to hear the gospel and accepted Jesus Christ as their Lord and Savior. These stateless, forgotten, and displaced Bhutanese refugees turned to God and cried unto the God who could divide the Red Sea. This time, God did not open the Red Sea for them, but He opened the door that no one in the world had ever thought possible.”

resettlement is a blessing in disguise for these refugees. For the Bhutanese people, coming to faith in Christ Jesus is the fulfilment of what the apostle Paul has written in Colossians 1:6b: “All over the world this gospel is bearing fruit and growing.”⁸ The receptivity of the Bhutanese refugees, in their new sociocultural and political environment, is being demonstrated in the formation and existence of Asha Church.

Following their conversion and baptism in 2011, a house fellowship was initiated in the apartment of one Bhutanese Nepali-speaking family who resettled in Louisville. By God’s grace and guidance, the number of believers continues to increase slowly. The fellowship of these new believers later became the Asha Church of Louisville under the patronage of Antioch Church. The new members have been quite active in sharing the gospel with their own people. Consequently, in 2017, this church had grown to about thirty families, with nearly eighty members, including children. Asha Church is an ethnic church of Nepali-speaking people; almost all the members are new believers.

Unfortunately, this church was recently torn apart. The size of Asha Church has dwindled to about ten families. The total membership now stands at approximately forty individuals. The apparent causes for such a division could possibly be the lack of a scriptural shepherd-pastor, and biblical-leadership training and teaching. Moreover, observation of the members reveals other setbacks, such as illiteracy; language barriers; and the challenges of adapting to a new cultural environment and working system. Everyone ought to take this kind of situation positively, as stated by Henry and Richard Blackaby: “Through the normal experiences of failure and success, criticism and praise, loyalty and betrayal, illness and loss, God matures people.”⁹

⁸ All biblical quotations are derived from the New International Version (2011).

⁹ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville: B&H, 2011), 72.

Rationale

A God-ordained pastor and deacons are the needs of the hour for Asha Church. This church requires a genuine spiritual pastor, who will lead his church, with the help of deacons, in rebuilding its broken wall. God, the Holy Spirit, is not only seeking a godly pastor in the church (Ezek 22:30) but is also willing to raise and equip a pastor either from among the church family or from elsewhere. In general, though, concerned church members need to constitute themselves as a spiritual-leadership team, and they should prayerfully and deliberately consider an individual from among themselves and groom him to be their pastor. Furthermore, the recognized emerging leader must work diligently to develop himself as an effective godly leader or pastor. Undeniably, for raising and equipping an effective pastor at Asha Church, the role of God, the role of church members, and the role of an emerging pastor himself are all equally important.

Starting a church is easier than sustaining and achieving its goals and objectives. This is true not merely for churches, but for numerous other ministries and institutions, too. Many of them were once vibrant and fruitful, yet the tragedy is that they could not maintain their growth and effectiveness in the long run. Asha Church is one conspicuous example. Though a number of causes could exist for the downfall of such ministries, it is possible to revive them or mend the broken walls by addressing the issues tactfully and biblically. Mistakes and failures occur in all human endeavors. The vital point to remember is that a leadership team or person can respond to mistakes in three ways: admit them, learn from them, and never make the same mistakes again. Hans Finzel has admitted in *The Top Ten Mistakes Leaders Make* that “the greatest lessons I’ve learned about good leadership have been through my own mistakes.”¹⁰

When mediocre leaders become the successors of the superannuated effective leaders, the churches or organizations are not just doomed to fail, but certain to either fall

¹⁰ Hans Finzel, *The Top Ten Mistakes Leaders Make* (Colorado Springs: David C. Cook, 2007), 14.

apart or begin sliding. Such a leadership crisis is observed in Asha Church, and it may have likely contributed to the painful split. The new believers are left without a properly trained and committed pastor and leaders. Nevertheless, God’s people and leaders should not be discouraged by crises, but they should rather build on them, knowing that these experiences could help them grow stronger and better for the benefit of themselves and their church.¹¹ Thus, intentional efforts and strategic planning are important to develop biblically grounded, competent, and trustworthy spiritual pastors/leaders.

Further, raising and developing the leadership-team members from among the church members are quite crucial for the survival and fruitfulness of the church ministry. To accomplish that goal, intentional educational and leadership training are necessary for teaching and equipping the prospective members. In their book *On Being a Pastor*, Derek Prime and Alistair Begg are correct when they maintain, “Leadership skills need developing, like all gifts and abilities. They grow by exercise, and particularly by our willingness to learn from Scripture.”¹² In addition, the need to craft a church constitution, mobilize resources for training, and install a proper mechanism for effective administration are observed in Asha Church.

The Christian faith is not solely a matter of the heart, but also the head. Language can be either a great barrier or a powerful medium for effective communication of the gospel both in the head and heart of a person. Asha Church should be encouraged to continue utilizing the Nepali language and style as much as possible in worship, preaching, and teaching for the edification of the church members. However, as they are now in the United States, English—as a common language—has a great potential and necessity to effectively build their spiritual life, church, and living in the society. Some

¹¹ Blackaby and Blackaby, *Spiritual Leadership*, 63.

¹² Derek J. Prime and Alistair Begg, *On Being a Pastor: Understanding Our Calling and Work*, rev. ed. (Chicago: Moody, 2013), 220.

Asha Church members can hardly speak or understand basic English. Whenever an English-speaking pastor visits, or wants to teach or communicate with them, they will not only miss the messages but also further develop an inferiority complex. Additionally, the next generation members of this church may not be as conversant with their Nepali language as they are today. Therefore, this church should arrange—or continue to encourage especially the older members to take—spoken-English courses. They could avail themselves of English as a Second Language (ESL) course that other organizations are offering.

Therefore, the need to intervene for a wholistic transformation of Asha Church members intentionally and strategically is urgent and genuine. This project envisages mainly transforming current leaders and promising members of Asha Church to become effective spiritual leaders. Furthermore, the project explains that collective biblical spirituality, discipleship, and education are paramount for leadership development. The overarching objective of the project is encouraging church members to grow together in the grace and knowledge of Jesus Christ and under his leadership by regular fellowship with one another, reading and learning from the Scripture, and living out their faith in Christ daily for the glory of the Lord.

Purpose

The purpose of this project was to develop both the existing and prospective leaders for effective leadership practices at Asha Church in Louisville, Kentucky.

Goals

The following three progressive goals were formulated for achieving the purpose of this project.

1. The first goal of the project was to conduct a pre-survey among Asha Church leaders and key members for discovering their understanding and practices of spiritual leadership.

2. The second goal was to develop a biblically grounded curriculum pertaining to the spiritual leadership models, principles, and practices for teaching and training the current and prospective leaders in Asha Church.
3. The third goal was to increase the project participants' knowledge and skills of spiritual leadership by conducting a seminar.

Research Methodology

The research methodology and instruments for measuring the success of the project's goals included a pre-survey, a post-survey, a *t*-test, and an evaluation rubric.¹³ Because the project was an organized set of activities focused on a common purpose or objectives within a time frame by employing certain resources/inputs, this project methodology concentrated on the three established goals of the project.

The initial goal was conducting a pre-survey among Asha Church leaders and key members for discovering their understanding and practices of spiritual leadership. This goal was accomplished by administering an assessment tool, *Leadership Practices Inventory* (LPI), to those church leaders and members.¹⁴ The LPI was a multiple-choice survey research, ranging from "Strongly Disagree" to "Strongly Agree," with a numerical value assigned to each response (i.e., "Strongly Disagree" = 0, "Disagree" = 1, "Disagree Somewhat" = 2, etc.). "Strongly Agree" was the desired response of every item (with the exception of six items, for which the response of "Strongly Disagree" was desired). These thirteen items were numerically valued at 5, instead of 0.¹⁵ This LPI additionally provided other multiple-choice items, ranging from A to F, with a numerical value assigned to each response (i.e., A = 5, B = 4, C = 3, D = 2, E = 1, F = 0).¹⁶ This goal was

¹³ The research instruments used/performed in this project were in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use.

¹⁴ *Leadership Practices Inventory* (LPI) is designed for ascertaining current leadership practices and knowledge. LPI is formulated and given in appendix 1.

¹⁵ Items 20, 21, 22, 23, 24, 25, 34, 35, 36, 40, 41, 42, and 43 aim for a "Strongly Disagree" response.

¹⁶ This Likert scale with assigned numerical values for all the optional answers appears again in chapter 4.

considered successfully met when the current and prospective leaders completed the LPI and the inventory was analyzed. This study then yielded a clearer picture of the current leadership knowledge and practices.

The second goal was to formulate a scripturally grounded curriculum concerning the spiritual leadership models, principles, and practices for teaching and training the current and prospective leaders in Asha Church. This goal was reviewed by a panel of two persons—who utilized a rubric to evaluate the curriculum concerning its conformity with the Bible, scope, teaching and training methodology, and applicability.¹⁷ One of the panelists was an immigrant Nepali pastor, and the other panelist was an American pastor. This goal of developing a curriculum was considered successfully met when a minimum of 90 percent of the evaluation criteria met or exceeded the satisfactory level.

The third goal was to increase the project participants' knowledge and skills of spiritual leadership. This goal was successfully attained by conducting a weekly seminar about effective spiritual leadership and when every expected participant attended all the sessions. This weekly seminar was held for five weeks, and every session required two hours. A makeup session was offered to those participants who missed a session or two. If any leader/participant missed a class, then a makeup class was conducted for that person. The assessment tool, LPI, was re-administered to those leaders/participants to measure the level of real change in their spiritual leadership knowledge and practices after attending the five teaching and training sessions. This goal was considered successfully reached when a *t*-test for dependent samples demonstrated a statistically significant improvement.

¹⁷ A rubric sample is presented in appendix 9.

Definitions

Asha is a Sanskrit word for *hope*. Many Indian languages, including Nepali, employ the same word to mean hope.

Bhutan is a small independent country nestled in the eastern Himalayas, bordering Tibet in the north. The rest of this country borders India. *Thimpu* is the capital of Bhutan, and *Dzongpa* is its official language.

Bhutanese refers to the people of Bhutan. The total population of Bhutan stands at 779,666 in 2017.¹⁸

Buddhism (Buddhist) is the official religion of Bhutan. The majority of the people practice the Mahayana sect of Buddhism, which is called Drukpa Kagyu or Nyingma Buddhism, as well. Those who practice Buddhism are called Buddhists.

Ethnic groups are different people groups residing in Bhutan. Even though the Joshua Project reveals seventy-five people groups, they can be broadly classified into three ethnic groups. The *Ngalops* are the western Bhutanese, and the *Sharchops* are the eastern Bhutanese, while the *Lhotshampa* are the heterogeneous people groups of Nepali descent who are called the southern Bhutanese.

Hinduism is a religion practiced mainly by the Nepali-speaking people in Bhutan.

Leadership development refers to a process of defining, developing, and deploying biblical leaders or, in other words, spiritual leaders for effective ministry in and through the Asha Church. One of the benchmarks for effective leadership is developing more Christlike leaders because “biblical leaders, by definition, are multipliers.”¹⁹ Leadership knowledge and skills, like other gifts, require adequate and intentional training and practice.

¹⁸ National Statistics Bureau, “Population of Bhutan,” accessed June 23, 2018, <http://www.nsb.gov.bt/publication/files/pub9wt9959wh.pdf>.

¹⁹ Harry L. Reeder III and Rod Gragg, *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* (Wheaton, IL: Crossway, 2008), 20.

Nepali refers to the people of Nepal. Nepali is a heterogeneous people group, residing mostly in Nepal, India, and Bhutan.

Limitations

The following two limitations were applied to this project.

First, the credibility of the pre-survey and post-survey reports from the *Leadership Practices Inventory* (LPI) relied upon the respondents' willingness and honesty about their knowledge and practices of leadership and pastoral ministry in the Asha Church. This limitation was mitigated, confidentiality maintained, and proper attention given to gather and examine the findings.

Second, the effectiveness of the projected activities was limited by the active participation and regular attendance of the respondents. Based on that (the effectiveness), the usefulness and impact of the programs were measured. To improve the effectiveness of the project (lessen this limitation), the programs and activities were tailor-made and ensured a schedule that was most convenient for all.

Delimitations

The following three delimitations were applied to this project.

First, this project addressed the challenges and principles of effective spiritual leadership, mainly in the Asha Church.

Second, the project occurred within a twenty-week period, which included the five weekly seminar sessions. This approach furnished adequate time to prepare and hold the five-week teaching and training sessions and conduct a pre-survey and post-survey to measure the outcome of this project.

Third, this project was designed for between five to ten church leaders and members of the Asha Church for teaching and training about effective leadership principles and practices.

Conclusion

Churches should thrive and multiply in a healthy way for the glory of the Lord. God ordains certain people to lead his churches and accomplish their purposes. Sadly, a number of churches fail to accomplish their mission and purposes not because of the divine factor, but due to a human factor—primarily those in the helm of leadership. Harry Reeder eloquently expresses this thought: “Everything rises or falls on leadership.”²⁰

Asha Church of Louisville is a small and recently founded Nepali-speaking community of new believers, whose life, growth, and ministry are at stake, possibly due to leadership issues. This church urgently requires an effective pastor and elders because the members resemble the analogy of “sheep without a shepherd” (Mark 6:34). This need is not merely vital and genuine, but imperative to biblically define, intentionally develop, and strategically deploy effective leaders at Asha Church. Hence, this project was intentionally and contextually designed to address the crucial issues pertaining to effective leadership development and other related matters in this church. The following chapter provides and explains the scriptural and theological basis for the project.

²⁰ Reeder and Gragg, *The Leadership Dynamic*, 154.

CHAPTER 2

BIBLICAL AND THEOLOGICAL BASIS FOR DEVELOPING AND DEPLOYING LEADERS

The thesis of this chapter is that developing and deploying spiritual leaders are both vital and biblical for churches to accomplish their objectives and goals. This chapter offers biblical and theological support for raising, equipping, and employing spiritual leaders. The exegeses of five selected passages from the Old and New Testaments reveal the model, know-how, purpose, and certainly the role of God and his people not only in preparing and engaging but also in developing and multiplying spiritual leaders.

The five chosen passages are Numbers 11:16–30; Matthew 9:35–38; Acts 11:19–26; Ephesians 4:11–13; and 1 Timothy 3:1–13. An exegesis of Numbers 11:16–30 reveals the crucial role of God in initiating, gathering, equipping, and entrusting a team of national/spiritual leaders for service. Without spiritual leaders, people are defenseless and susceptible to all kinds of sins and vices, like sheep without a shepherd and ripened crops without the harvesters (Matt 9:35–38). The Church at Antioch is a good model not merely for teaching and equipping members, but additionally for developing and deploying spiritual leaders for various ministries (Acts 11:19–26). The varying roles and functions of spiritual leaders, their purposes, and their qualifications are succinctly described in the Scriptures (Eph 4:11–13; 1 Tim 3:1–13).

God’s Call and Empowerment of Selected People for Service (Num 11:16–30)

The eleventh chapter of Numbers presents three specific events: the sending of quail in response to Israel’s complaints, the selection and empowerment of the seventy elders to assist Moses in his work, and the “unofficial” prophetic ministry of Eldad and

Medad.¹ Food, leadership, and a transition to shared leadership are the three important themes intertwined in this chapter. The food issue has parallels in Exodus 16, in which food was provided as a blessing, whereas, in this chapter, the provision of food is a contentious matter. The instruction for building a leadership team is similar to the story of Jethro’s advice to Moses (Exod 18:24–26), but the main difference lies in the sharing of the Spirit.² Likewise, the answer of Moses to the unofficial ministry of Eldad and Medad resembles the response of Jesus to his disciple John: “Whoever is not against us is for us” (Mark 9:40), and to Paul’s view (Phil 1:15–18). The gathering and commissioning of potential leaders, the sharing of the Spirit, and the prophetic utterances are analogous to the Pentecost event and the manifestations of the Spirit as found in Acts 2. Thus, the building of a leadership team, the anointing of the Spirit, and their deployment are not only biblical but also necessary and relevant for the current missions of the church.

God’s Response to Moses’s Disbelief and Complaints

Numbers 11:16–30 record the reason and how God instructed Moses to gather seventy elders and empower them to work as a team for the welfare of the people. In fact, this passage concerns God’s response to the disbelief and complaints of Moses. In the wilderness, the Lord was angry when the Israelites complained about their hardships (11:1–3) and craved the food they ate previously (vv. 4–10). In addition, the succeeding verses reveal that Moses experienced stress. He complained to God for giving him the responsibility both to lead and to feed more than six hundred thousand men, women, and children in the wilderness. Out of anguish, Moses even cried out to God, “I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to

¹ Philip J. Budd, *Numbers*, Word Biblical Commentary, vol. 5 (Waco, TX: Word Books, 1984), 124.

² Timothy R. Ashley, *The Book of Numbers*, New International Commentary on the Old Testament, vol. 4 (Grand Rapids: Eerdmans, 1993), 206–7.

treat me, please go ahead and kill me—if I have found favor in your eyes—and do not let me face my own ruin” (vv. 14–15). Moses even questioned and challenged God with regard to his love and ability to meet the needs and aspirations of the people (vv. 21–22).

Hence, the Lord responded initially by questioning Moses—“Is the Lord’s arm too short? Now you will see whether or not what I say will come true for you” (v. 23). Second, he instructed Moses to gather seventy elders (v. 16), who were known to be community leaders. Third, he shared the Spirit upon Moses with these elders and the other two elders in the camp. Timothy R. Ashley contends that sharing the Spirit is “not just administrative sharing, but sharing also in spiritual matters, in *the people’s burden*”³ (vv. 17, 25–29). Dennis Cole expounds that the spiritual dimension differentiates this group of elders from those appointed for administrative and judicial tasks in Exodus 18:25–26.⁴ Notably, the biblical basis and model of shared leadership are initiated and established among the Israelites by God.

This crisis shows how the Lord’s anointed leaders—like any other individuals—can be overwhelmed; feel lonely and inadequate; succumb to work pressures; and even try to quit their responsibility. In fact, many leaders even doubt God’s presence, power, love, and care for his people. Ashley aptly remarks that frequently it is not just God’s people who question the Lord’s power and love, but God’s chosen leaders sometimes do the same.⁵

Whether or not the two elders—Eldad and Medad—were registered among the seventy elders is uncertain. Philip Budd speculates that verses 24–25 seem to “assert that all seventy went out and received the spirit . . . to eldership or to the role of officer, and

³ Ashley, *The Book of Numbers*, 211.

⁴ Dennis R. Cole, *Numbers*, New American Commentary, vol. 3B (Nashville: B&H, 2000), 189.

⁵ Ashley, *The Book of Numbers*, 212.

that Eldad and Medad were among those elders not chosen.”⁶ Yet, the most vital matter is that though the two elders were not present in the tent where Moses had gathered the elders, the Lord shared the same Spirit in a camp possibly at the same time. When these two elders prophesied as did the seventy elders, young Joshua wanted Moses to stop them. Probably, as a devoted assistant, Joshua strongly desired for Moses to be their leader, and perceived the unauthorized actions or prophesies of Eldad and Medad as a challenge to the leadership of Moses.⁷ Cole insightfully asserts, “The outward manifestation of the Spirit validated their appointment, evidenced their anointment, and evoked an announcement.”⁸

Earlier, Jethro advised his son-in-law, Moses, to appoint leaders to handle disputes among the people (Exod 18:13–26). In this text, God took the initiative to gather seventy elders (11:16) and empower them to help carry the burden of managing the people (11:17).⁹ When God calls individuals, he equips them for service according to his sovereign will and purpose. In this passage, the Lord placed the Spirit on each of them, over which even Moses had no control. Leaders cannot own or possess the Spirit but, rather, the Spirit can possess them.¹⁰

The Lord is concerned for those leaders or people who are troubled and burn out, like Moses (Exod 33:18–23; 34:5–8) and Elijah (1 Kgs 19:3–8). God wants them to share responsibilities and provides the ways and means to lessen or ease burdens in leadership. Roy Gane comments that, with the council of “prophets,” Moses was no longer alone in bearing the responsibility for instructing and leading people according to

⁶ Budd, *Numbers*, 129.

⁷ Ashley, *The Book of Numbers*, 212.

⁸ Cole, *Numbers*, 194.

⁹ Roy Gane, *Leviticus, Numbers*, NIV Application Commentary, 3rd ed. (Grand Rapids: Zondervan, 2004), 581.

¹⁰ Gane, *Leviticus, Numbers*, 582.

God's will because the prophets would stand with him and confirm his leadership and administration as divinely authorized.¹¹ Shared leadership, shared responsibility, and shared accountability are indispensable in church administration and ministry.

The seventy elders of the community were chosen and anointed as a team of community leaders to assist Moses in leading the people of God. Budd reiterates that these elders were not professional prophets—although they had prophesied once when the Spirit of the Lord came upon them—but he acknowledges, “The spirit of leadership and the spirit of prophecy are closely related.”¹² The Spirit upon Moses did not diminish, although God shared that Spirit from Moses with other elders. These elders derived their authority from God through Moses, and they functioned as an extension of the authority God bestowed upon Moses. The spiritual anointing and commissioning of the elders happened only once; the responsibility of the spiritual leadership continues.¹³

Instead of feeling jealous or threatened in his position of leadership, Moses commended the Lord's sovereignty and gracious works, and expressed his desire to see everyone anointed and commissioned by the Spirit of God. Moses exemplified meekness—a sign of strength and maturity—not weakness. Centuries later, Joel echoed the words of Moses when he stated, “And afterward, I will pour out my Spirit on all people . . . in those days” (Joel 2:28–29). Peter recalled it on the Day of Pentecost (Acts 2:16–29). Budd suggests that “leadership must be prepared to hear the authentic voice of prophecy in such as Eldad and Medad who here represent the nonprofessional prophets.”¹⁴ Church leaders must always learn from Scripture and seek the power and guidance of the Holy Spirit for ministry as those elders in this passage did.

¹¹ Gane, *Leviticus, Numbers*, 586.

¹² Budd, *Numbers*, 130.

¹³ Cole, *Numbers*, 192–93.

¹⁴ Budd, *Numbers*, 130.

Twin Metaphors: The Sheep-Shepherd and the Harvest Field-Harvesters (Matt 9:35–38)

The passage of Matthew 9:35–38 serves as a summary of Christ’s ministry (chaps. 5–9) and as a prologue to the parallel ministry of his disciples (chap. 10). The terms—teaching, preaching, and healing—are the threefold principal ministries of Jesus, which are frequently mentioned elsewhere, too.¹⁵ God’s concern for people to have their own leaders or shepherds is revealed through twin metaphors: the Sheep-Shepherd and the Harvest Field-Harvesters.

The Sheep-Shepherd Metaphor in the Old Testament

The psalmist and prophets frequently applied the metaphors of a sheep and shepherd to illustrate how God loves and leads his people, and ways leaders should care for and guide the people of God. Psalm 95:7 declares, “He is our God, and we are the people of his pasture, the flock under his care” (Pss 79:13; 80:1). Ezekiel 34:31 echoes that “you are my sheep, the sheep of my pasture, and I am your God, declares the Sovereign Lord.” On behalf of the people of Israel, the prophet Isaiah confesses, “We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all” (Isa 53:6). Psalm 23 is one of the most popular passages from the Scripture; it recognizes the all-loving and almighty God as the shepherd, leader, provider, comforter, and protector not only for David or the Israelites but also for all humankind. Essentially, that is the reason the God of the Bible considers himself as the Good Shepherd, and people as the flock of his sheep.

¹⁵ This passage is analogous to Matt 4:23–25. The public ministry of Jesus Christ includes teaching and preaching about the kingdom of God, along with the healing of sick people. Matt 13:54; Mark 1:21–22; 6:2; 10:1; Luke 4:14; and John 7:14–16 narrate the teachings of Jesus. Mark 1:14 and Luke 8:1 mention Jesus’s preaching. Mark 1:38–39 and Luke 4:40–44 together describe the healing and preaching of Christ. Among many passages, Matt 8:16; 14:14; 15:30; Mark 1:32–34; 3:10; Luke 7:21; and John 5:1–13 testify about the numerous miraculous healings Jesus had performed.

The Sheep-Shepherd Metaphor in Matthew 9:35–36

Matthew 9:35 explains that Jesus traveled extensively to teach, preach to, and heal the sick people in all the Galilean and Judean villages and towns (see also 4:23–25). From these travels, Christ observed the hopelessness, helplessness, and vulnerability of people everywhere. This reality moved Jesus to have compassion upon them. To express his deep feelings and concern, he utilized two metaphors in this short passage—the helpless sheep without the shepherd, and the ripened crops without the harvesters.

The imagery “like sheep without a shepherd” in verse 36 is a reverberation from Numbers 27:17; 1 Kings 22:17; and Ezekiel 34:5. This comparison may refer to the lack of political leadership, as well as denote a lack of spiritual care and guidance for lost, harassed, and unprotected people.¹⁶

Jesus employed this imagery to teach his disciples about the pathetic condition of individuals without their true leader(s). Christ frequently called and rebuked the Pharisees, Sadducees, and Scribes for misleading and oppressing the common people. Commenting on this passage by referring to Zechariah 10:2–3 and 11:4–17, Craig Blomberg delineates the continuing presence of unscrupulous shepherds or leaders, who are predators ravaging the sheep.¹⁷

The phrase “Jesus had compassion” (v. 36b) suggests not a mere display of emotions or feelings of sympathy, but the messianic character of Christ—a divine love for the harassed, distressed, leaderless, vulnerable, and helpless people.¹⁸ Blomberg maintains that his compassion “increases because Israel lacks adequate leadership,

¹⁶ R. T. France, *The Gospel According to Matthew: An Introduction and Commentary* (Grand Rapids: Eerdmans, 1985), 175.

¹⁷ Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: B&H, 1992), 166.

¹⁸ Leon Morris, *The Gospel According to Matthew* (Leicester, UK: Eerdmans, 1992), 239.

despite the many who would claim to guide it.”¹⁹ Not only did Jesus feel compassion for the leaderless crowds, but, in the John 10, he also claimed that “I am the good shepherd” (vv. 11a, 14), who “lays down his life for the sheep” (v. 11b). Further, Jesus claimed, “I know my sheep and my sheep know me” (v. 14b). Right before his ascension, Christ even instructed Peter, his disciple-leader, to “feed my lambs,” “take care of my sheep,” and again “feed my sheep” (John 21:15–17).

The Harvest Field-Harvesters Metaphor in Matthew 9:37–38

Jesus shifted the analogy usage from a flock of sheep to a ripened field ready for harvest, and from the need for shepherds to the necessity of harvesters. Moreover, the term “harvest” in verse 37 is used metaphorically for those who are ripe for inclusion in the kingdom.²⁰ Because the reference to harvest signifies judgment (Isa 17:11; Matt 13:30), some scholars consider it as a summon to his disciples to warn the people about imminent judgment and call them to repentance.²¹ However, R. T. France posits that, as in John 4:35, harvest denotes the readiness of people to respond to the gospel by “fleeing from the wrath to come.”²²

As workers (harvesters) are required to reap ripened crops and bring them to the barn of the landlord, so are evangelists and leaders referred to as harvesters required to share the gospel with the non-Christians. For this reason, Christ enlisted his disciples and paved the way for all the following generations of disciples to participate in the harvesting of people. In doing so, Jesus was emphatic that prayer is the key to effective harvesters and harvesting (v. 38).

¹⁹ Blomberg, *Matthew*, 166.

²⁰ Morris, *The Gospel According to Matthew*, 239.

²¹ Robert H. Mounce, *Matthew*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1991), 88.

²² France, *The Gospel According to Matthew*, 175.

Verses 37–38 exhort followers of Christ everywhere to wholeheartedly pray for, call, and deploy men and women to serve as true shepherds and harvesters for all kinds of ministries. Robert H. Mounce observes, “In the helplessness of the crowd Jesus sees an opportunity for the proclamation of the kingdom. So, he tells his disciples to pray that the Lord of the harvest will send workers to gather in the lost.”²³ The need for genuine shepherds-leaders and true harvesters-proclaimers of the gospel is both crucial and ever urgent.

Development and Deployment of Leaders in the Early Churches (Acts 11:19–26)

An exegesis of Acts 11:19–26 unveils the foundation for early churches and leader development and deployment. Howard Marshall maintains, “The formation of the church at Antioch was an event of great significance in the expansion of the church and its mission to the Gentiles.”²⁴ Luke links verse 19 with Acts 8:1–4, recording the outbreak of persecution that forced and scattered new believers—followers of Christ—and ways they boldly shared the gospel wherever they went, as far as the great metropolis of Antioch. It was then the capital city of the Roman province of Syria and the third-largest city in the empire, next to Rome and Alexandria.

The following outline of Acts 11:19–26 shows several aspects about the formation of the church at Antioch and activities of its key leaders. In fact, it describes the evangelization of the Hellenistic–Jewish followers of Christ among the diaspora Jews (v. 19) and among the Gentiles / Greeks (v. 20); the conversion of the Jews and Gentiles in Antioch (v. 21); the apostles’ deployment of Barnabas (v. 22); and his fruitful ministry in Antioch (vv. 23–24). Furthermore, it records the involvement of Saul by Barnabas and

²³ Mounce, *Matthew*, 88.

²⁴ I. Howard Marshall, *Acts: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 2008), 211.

their ministry (vv. 25–26); and the christening of Jesus’s followers as “Christians” (v. 26).

The Pioneering Leaders of the Church at Antioch (v. 20)

Verse 20 is pivotal in church history because it was only at Antioch that some unnamed Jewish believers from Cyprus and Cyrene intentionally started to share the gospel with the Greeks and the non-Jews. They embraced those who received the gospel into their fold, and the church began to grow rapidly. Richard N. Longenecker assumes that the Hellenists—Simeon Niger of Cyprus and Lucius of Cyrene (see 13:1)—could be the first two disciples who preached to the Gentiles in Antioch.²⁵

Acts 4:36 divulges that the apostles in Jerusalem gave Joseph, also a Levite from Cyprus, a new name, “Barnabas,” which means “son of encouragement.” He was not an apostle, yet the apostles at Jerusalem sent him to Antioch as their representative to teach and provide leadership. Barnabas later brought Paul and imparted the ways of the Lord to him at Antioch, and even made him his coworker. Eventually, Paul became one of the most outstanding human writers of the New Testament, Christian leaders, teachers, and missionaries whom God employed in the first century.

Evangelization among the Diaspora Jews and Gentiles (vv. 19–21)

Howard Marshall believes that the ministry of Barnabas and Paul is often “described as teaching the church, but this could refer to evangelism as well as to the upbuilding of existing converts.”²⁶ The unnamed Jewish believers shared the gospel in three regions—Phoenicia of Syria; Cyprus island in the Mediterranean; and Antioch, the

²⁵ Richard N. Longenecker, *Acts*, The Expositor’s Bible Commentary, vol. 6 (Grand Rapids: Zondervan, 1995), 197.

²⁶ Marshall, *Acts*, 214.

capital of Syria (Roman province). The phrase, preaching the gospel “only to Jews,” indicates either that their mission occurred before the events of 10:1–11:18 and the “official” opening of the church at Antioch and its mission to the Gentiles, or the missionary tactics of those believers who concentrated exclusively on the diaspora Jews.²⁷

The diaspora Jewish evangelists of Cyprus and Cyrene (v. 20) from the Roman province of North Africa preached not only to the Jews but additionally to the Gentiles, including proselytes and God-fearers—likely in various synagogues and settings.²⁸ This ministerial expansion is the beginning of aligning with the Great Commission: “Therefore go and make disciples of all nations . . . teaching them to obey everything I have commanded you” (Matt 28:19–20a).

“A great number of people” were converted to the Lord because of the presence of “the Lord’s hand” (v. 21) in the preaching of the gospel by the evangelists. “The Lord’s hand” signifies the “omnipotence” or, in other words, the power of God.²⁹ This power of God upon a large number of converts is primarily for their redemption and transformation.

The Character, Strategy, and Ministry of Barnabas (vv. 22–26)

Presumably, the evangelists and other believers must have informed the apostles in Jerusalem about the turning of numerous Jews and Gentiles to Christ in Antioch. In response, the apostles delegated and empowered Barnabas to observe, nurture, and give all necessary spiritual leadership to the new believers in Antioch (v.

²⁷ Eckhard J. Schnabel, *Acts*, Exegetical Commentary on the New Testament, vol. 5 (Grand Rapids: Zondervan, 2012), 520.

²⁸ Schnabel, *Acts*, 520.

²⁹ Robert H. Gundry, *Commentary on the New Testament* (Peabody, MA: Baker Books, 2010), 509.

22). Barnabas was a person of impeccable character, who preached the gospel to the Jews and Gentiles for their spiritual growth, maturity, and ministry. Verse 24 enumerates three fundamental qualities of Barnabas—a good man, who was full of the Holy Spirit and of faith. Many theologians concede that Barnabas was an effective missionary leader, theological teacher, disciple-maker, church organizer, and bridge-builder among people.

In addition, he not only recognized but also rejoiced at individuals' conversion, which was the effect of "the grace of God," and encouraged them to remain true to their faith in Christ. Eckhard J. Schnabel affirms that Barnabas had consolidated and strengthened the work of the two evangelists from Cyprus and Cyrene (11:20; 13:1). Hence, by God's grace and guidance, many new members were added to the church and continued evangelizing the Jews and the Greeks.³⁰

Barnabas found it difficult to address all the needs and concerns of the growing church at Antioch. Possibly, he must have prayed and thought about the feasible ways and means for making ministry effective at Antioch. Therefore, it was not surprising that he involved Paul in pastoral ministry and evangelization among the Jews and the Gentiles in and around Antioch. Barnabas considered Paul as the most suitable colleague, likely because he was a learned man, an experienced missionary (for about six years), a Roman citizen, and an apostle called to preach the gospel to both the Jews and the Gentiles.³¹

For one entire year, Barnabas and Paul focused on two basic activities: meeting believers and teaching them the whole counsel of God, and evangelistic outreach to the Jews and the Gentiles. Teaching the entire counsel is fundamental for laying a firm foundation of new churches. Meeting with the congregation (v. 26) may include fellowship over meals; instruction and encouragement; celebration of the Lord's Supper; prayers; and worship as in the church at Jerusalem (2:42–47). The evangelized Gentile

³⁰ Schnabel, *Acts*, 521–22.

³¹ Schnabel, *Acts*, 523.

believers were embraced without being required to follow the then-popular Jewish traditions and laws.³²

Society's View about the Followers of Jesus (v. 26)

Initially, the followers of Jesus preferred to call themselves either “disciples,” “believers,” “brothers,” “slaves,” or “servants of Christ.” Both the Roman authorities and people had observed the followers of Jesus in Antioch, proclaiming the gospel and their public allegiance to Christ and how they increased in numbers. Some of them contemptuously bestowed the term “Christian” on the believers as a kind of ridicule. According to Schnabel, this term “Christian” was “evidently an official designation coined by the Roman authorities in Antioch for the new religious group.”³³ The disciples of Christ accepted the term and addressed themselves as Christians from that time forward.

The church at Antioch must have grown into a large community of believers—the coming together of both Jews and uncircumcised Gentiles in private homes for worship and fellowship in common allegiance to Jesus Christ as their Lord and Savior (cf. Gal 2:12).³⁴ An Ethiopian chamberlain, a Roman centurion, and others had previously become believers, yet the scale of and approach to evangelization in Antioch were something entirely new, and that set a pattern for the cosmopolitan character of a church.³⁵ Later, God instructed the leaders of the church to set apart Barnabas and Paul

³² Marshall, *Acts*, 213.

³³ Schnabel, *Acts*, 524.

³⁴ Longenecker, *Acts*, 197.

³⁵ Frederick F. Bruce, *The Book of Acts* (Grand Rapids: Eerdmans, 1988), 224–26.

for missionary purposes. Consequently, the church at Antioch became the headquarters of the “Gentile Mission,” which sponsored the missionary activities of Barnabas and Paul.³⁶

To establish scripturally grounded churches and to develop and deploy Christlike leaders, all Christians and church leaders must first holistically reflect on the Antioch church. Second, they must emulate its activities, mission, and the zeal of the two evangelists. Third, they must imitate the strategy, commitment, and character of Barnabas and Paul. John B. Polhill aptly observes, “People like Barnabas are always needed by the church.”³⁷

Gifted Functionaries of the Early Church (Eph 4:11–13)

An exegesis of Ephesians 4:11–13 supports the thesis that the Lord ordains different members with various giftings to prepare them as a team for works of common interest and the mission of the church. The truth about leadership and service in and through the church is that leaders should be called, equipped, and deployed by God according to his will and purpose. They should unitedly and genuinely serve as a team and complement one another to accomplish the purpose and mission of the church. The leadership team, therefore, is not only biblical but also indispensable for the very existence and mission of the church.

The preceding verses (prior to Eph 4:11) corroborate that the unity of the body of Christ is ushered in through a diversity of gifted individuals. Verse 11 lists several gifts, like apostles, prophets, evangelists, and pastor-teachers. First Corinthians 12:4–11 introduce varieties of gifts allocated by the Spirit to members of the church whereas, in Ephesians 4:11, the “gifts” are the people who exercise those ministries in such a way as

³⁶ John B. Polhill, *Acts: An Exegetical and Theological Exposition of Holy Scripture*, vol. 26 (Nashville: Broadman Press, 1992), 273.

³⁷ Polhill, *Acts*, 272.

to help others exercise their gifts.³⁸ The gift of “evangelist” is not mentioned in 1 Corinthians 12 because an evangelist does not need to exercise his or her gift in the church, but outside the church—in the world. In fact, the evangelists generally carry out proclamation (*kerygma*) of the gospel among non-Christians.

Pillars of the Church (v. 11)

The first three designations—apostles, prophets, and teachers—are the gifts mentioned in 1 Corinthians 12:28. The term “apostles” is interpreted as the “sent ones”—disciples of Jesus who have seen and witnessed Christ’s life, ministry, death, and resurrection (see Acts 1:21–23; 1 Cor 9:1, 2). Prophets are those under the inspiration of the Spirit, who speak God’s Word to churches and people, such as Agabus and Philip’s daughters.³⁹ Preaching the gospel to non-Christians is not the prerogative of evangelists only, but it is the primary function of the apostles and believers in the early churches, too. Remarkably, the apostles and prophets were pioneer missionaries of the earliest churches. Paul emphasized, in Ephesians 2:20, that God’s household was built upon the foundation of the “apostles and prophets.” Hence, as pillars of the church and messengers of the Lord, they were appointed to firmly establish the foundation of the church, fulfill its missional objectives, and exercise leadership in spiritual and organizational matters.⁴⁰ By virtue of his office, every pastor is a teacher of God’s Word for equipping and engaging church members for all kinds of ministries.

³⁸ Frederick F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians* (Grand Rapids: Eerdmans, 1984), 345.

³⁹ John B. Polhill, *Paul and His Letters* (Nashville: B&H, 1999), 369.

⁴⁰ Arthur G. Patzia, *Ephesians, Colossians, Philemon*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1990), 240.

Role and Purpose of Pastors-Teachers (vv. 12–13)

The designations of “pastors and teachers” are merged or consolidated to suggest that the “two roles are regarded as complementary and often coordinated in the same person.”⁴¹ Whenever and wherever an individual becomes a believer of the gospel, he or she needs a pastor, who should lead him or her as a shepherd of a flock, and a teacher, who should teach all things that Christ has instructed his disciples (Matt 28:19–20). Because teaching (*didache*) is an important part of pastoral ministry, it is essential to join the two terms—“pastors and teachers.”⁴² They must teach the Word of God because “all scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Tim 3:16–17). Further, it is written, “Man shall not live on bread alone, but on every word that comes from the mouth of God” (Matt 4:4; cf. Luke 4:4; Deut 8:3). For this reason, by affirming the divine inspiration, inerrancy, infallibility, power, and utmost necessity of the Bible, pastors cannot but clearly teach the Word of God to their congregations to equip them for all types of ministries.

Pastors are frequently exhorted to be “shepherds of God’s flock” (John 21:15–17; Acts 20:28; 1 Pet 5:2). They are given the responsibility to teach, care for, and feed their members. According to Arthur G. Patzia, a pastor must feed members of his church with appropriate instruction from Scripture because he is called to care for the flock in a loving and pastoral way.⁴³

⁴¹ James Montgomery Boice and A. Skevington Wood, *Galatians and Ephesians* (Grand Rapids: Zondervan, 1995), 160.

⁴² Bruce, *Colossians, Philemon, and Ephesians*, 348.

⁴³ Patzia, *Ephesians, Colossians, Philemon*, 241.

Equip Members to Build and Expand the Body of Christ (v. 12)

The overall function of church leaders is preparing God’s people for works of service and building up the body of Christ. John Polhill affirms, “Church leaders are equippers”⁴⁴ of church members for works of service. Paul instructed Timothy to be diligent in teaching, equipping, and entrusting faithful men, who will be able to do likewise to others (1 Tim 4:11–16; 2 Tim 2:2). In addition, Frederick F. Bruce concedes that various ministerial teachings and trainings are facilitated to the church members to ready them for varied kinds of service in the community as the body of Christ.⁴⁵

Unity in the Faith and Knowledge and unto Maturity (v. 13)

Church history holds that the greatest threat to Christian unity and maturity is not external, but internal.⁴⁶ Often the attacks on Christianity from outside forces have resulted in unity and maturity among Christians to some extent. Doctrinal variations, due to differences in interpreting and understanding the teachings of the Bible, unfortunately have caused much disunity and divisions in Christianity. Christian maturity is the goal of the teaching and equipping of the saints, which is marked by “unity in the faith and in the knowledge of the Son of God and become mature, attaining . . . the fullness of Christ” (v. 13). Hence, the ultimate purpose or goal of pastoral teaching is upholding unity in the basic doctrine of faith in Jesus, which depends mainly on the true knowledge of Christ and their maturity.

⁴⁴ Polhill, *Paul and His Letters*, 369.

⁴⁵ Bruce, *Colossians, Philemon, and Ephesians*, 349.

⁴⁶ Nathan Tiemeyer shares this position in his article “The Biggest Threat to Christianity,” Every Square Inch (blog), accessed March 19, 2021, <https://everysquareinch.net/the-biggest-threat-to-christianity/>. A staff writer of Calvary Chapel Golden Springs also states, “The greatest threat to Christianity today comes from within the church, not without.” Calvary Chapel Golden Springs, “Threat to Christianity,” accessed March 19, 2021, <https://calvarygs.org/threat-to-christianity/>.

In verses 12–13, the emphasis is on achieving, not personal spiritual maturity outside of the church, but corporate unity in the faith and in the knowledge of the Son of God, which are the intellectual and spiritual outcomes of pastoral and pedagogical ministry. Of course, for unity and maturity of the church body, every member should grow in the unity of faith and in the knowledge of the Son of God. Christian maturity, “whether individual or corporate,” according to Patzia, “is that quality of life that belongs to Christ.”⁴⁷ Diversity in the church exists with respect to spiritual gifts, yet this diversity should promote unity in the faith and help reach maturity both at individual and corporate levels. Sound understanding pertaining to the person and work of Christ and a wholehearted adherence to his teachings will usher a genuine Christian unity and maturity in a church. Patzia aptly echoes this perspective: “What is important is that the Son of God is essential to unity because he is the object of Christian faith and knowledge.”⁴⁸

Biblical Qualifications for Church Leadership (1 Tim 3:1–13)

By the power and guidance of the Holy Spirit, the apostles were, undoubtedly, the pioneering leaders of the early churches. They laid the foundation for all evangelistic, church-planting, and pastoral ministries. Subsequently, they raised and appointed leaders from among the church members, and they were given leadership positions and responsibilities. The New Testament writers, notably, employ ecclesiastical and synonymous terms for leaders, such as “elders” (*presbuteroi*: Acts 11:30; 14:23; 15:2, 4; 20:17; 1 Tim 5:17; Titus 1:5; 1 Pet 5:1); “overseer” (*bishop / episcopos*: Acts 15:28; 1 Tim 3:1–2; Titus 1:7); “pastors and teachers” (Eph 4:11 and “shepherds” (1 Pet 5:2). In

⁴⁷ Patzia, *Ephesians, Colossians, Philemon*, 244.

⁴⁸ Patzia, *Ephesians, Colossians, Philemon*, 244.

the New Testament, the three terms elder, overseer, and pastor are used interchangeably. In other words, these three terms refer to one and the same church leadership office.⁴⁹

Concerning the person and work of a pastor, Bill Hull cogently explains it this way: “Pastors (from *poimen*) are elders who pastor the church, feeding the flock by teaching the Word and protecting the church from various enemies from both within and without (1 Pet 5:1; Acts 20:28; Eph 4:11).”⁵⁰ In his book *Paul and His Letters*, Polhill comments, “It is possible that ‘elder’ was a general term for the church leadership, and the ‘overseers’ and ‘deacons’ were subgroups within the body of elders.”⁵¹

Furthermore, the word “elder” signifies generally an older person who is the head of the family or leader of the community and possesses some authority, maturity, wisdom, and experiences. This could be one of the reasons that early churches called their leaders elders. Thomas R. Schreiner explains that the term “elder” means the status and the office, while the term “overseer” denotes the role and function—supervising and caring for church members.⁵²

An exegesis of 1 Timothy 3:1–13 clearly demonstrates scriptural qualifications, functions, and a procedural system for the appointment of leaders of the church that are crucial for its effective administration and missions. Verses 1–7 pertain to qualifications for pastors; verses 8–10 and 12–13 relate to deacons; and verse 11 concerns women helpers.

⁴⁹ Bruce A. Ware, “Putting It All Together: A Theology of Church Leadership,” in *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin Merkle and Thomas Schreiner (Grand Rapids: Kregel Ministry, 2014), 289-90.

⁵⁰ Bill Hull, *The Disciple Making Pastor* (Old Tappan, NJ: Fleming H. Revell, 1988), 77.

⁵¹ Polhill, *Paul and His Letters*, 411.

⁵² Thomas R. Schreiner, “Overseeing and Serving the Church in the Pastoral and General Epistles,” in Merkle and Schreiner, *Shepherding God’s Flock*, 94.

Pastoral Qualifications (1 Tim 3:1–7)

In 1 Timothy 3, Paul deals with crucial issues about the office, character, and qualification of church leaders. He makes it clear that aspiring for leadership that springs from “genuine love and commitment” is regarded as a noble aspiration and vocation. He stipulates essential qualifications for an office of a pastor for superintending the affairs of a church. The qualifications for a pastor, which Paul delineates in this passage, are mostly of outward characteristics and observable in nature.⁵³

Qualities to possess (v. 2). The phrase, “above reproach,” in verse 2, implies that a pastor should be a man of blameless character; in fact, he should be unimpeachable. No one should be able to genuinely bring against him any charge of unfitness.⁵⁴

The marriage between a man and a woman is an institution ordained by God. Bible endorses monogamy and not polygamy. Asha church leaders acknowledged that polygamy is generally not practiced in Bhutan or among the Nepali people, but a handful of them are polygamous. So, it is essential to uphold a biblical position about the marital qualification of a pastor. In fact, Bible clearly states that a pastor should be “the husband of but one wife,” which means polygamy is prohibited among the pastors.⁵⁵ Moreover, it probably means that a pastor who, if married, should be known to have been sexually faithful to his wife (5:9).⁵⁶ With regard to a “husband of but one wife,” Polhill argues that church pastors and leaders should not be “single” men, but they should be married men, each one having one wife.⁵⁷ However, Thomas D. Lea and H. P. Griffin explain that this

⁵³ Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus: An Exegetical and Theological Exposition of Holy Scripture*, New American Commentary, vol. 34 (Nashville: B&H, 1992), 108.

⁵⁴ Gundry, *Commentary on the New Testament*, 837.

⁵⁵ Lea and Griffin, *1, 2 Timothy, Titus*, 109.

⁵⁶ Gundry, *Commentary on the New Testament*, 838.

⁵⁷ Polhill, *Paul and His Letters*, 411.

text does not mean that only married men can serve as pastors. Though Paul did not hold the office of a pastor, he wishes for “all men,” including pastors, to be single like him (1 Cor 7:7–8), and he made a positive commendation about singlehood in ministry (1 Cor 7:1, 32–35). Furthermore, Lea and Griffin contend that a church pastor should be “temperate,” which means that a church leader should be known for not taking rash actions, but he should exhibit a “mental self-control that rules out all forms of excess.”⁵⁸

Paul additionally emphasizes the importance of “self-control” for every believer and leader of a church. A self-controlled pastor is not an unstable leader, but a sensible leader, who is sober, trustworthy, and balanced in his judgment and dealings with others, especially in crisis situations. A respectable leader must maintain an orderly and dignified lifestyle. An orderly lifestyle—noticeable by others—reflects an inner stability; accordingly, people will decide whether or not their leader or pastor is respectable. In other words, a pastor must demonstrate that he is always respectable and in every aspect.

A leader must be “hospitable,” which is the task of caring for Christians and others, particularly strangers. Although practicing genuine hospitality to strangers involves great risks in this generation, pastors and leaders must render hospitality to them judiciously and lovingly because the Bible warrants it.

Finally, a pastor should demonstrate at least the basic ability to teach others. Teaching ability is a competence and skill in communicating biblical messages and faith to others—that is, to expound Christian doctrine and refute or, if necessary, even oppose error.⁵⁹ Commenting on this qualification, Robert C. Anderson rightly includes a “walk the talk” aspect that “a great deal of his teaching will be accomplished by modeling.”⁶⁰

⁵⁸ Lea and Griffin, *1, 2 Timothy, Titus*, 109.

⁵⁹ Lea and Griffin, *1, 2 Timothy, Titus*, 111.

⁶⁰ Robert C. Anderson, *The Effective Pastor: A Practical Guide to the Ministry* (Chicago: Moody Press, 1985), 10.

Qualities to avoid (v. 3). The first characteristic to avoid that some call a negative scriptural qualification is being “given to drunkenness,” which means a church leader should control one’s craving for alcohol. A pastor should not drink wine, except for medicinal purposes (1 Tim 5:23). The second quality is not to be “violent, but gentle.” A violent individual is normally a quick-tempered person, who uses one’s muscle power, instead of reason and strategy. By contrast, a pastor must be gentle in dealing with others, including violent or unreasonable people. To be gentle is to be kind, considerate, yielding, and forbearing. Third, a pastor should not be “quarrelsome.” In other words, he should not be contentious or argumentative. Rather, he should be peaceable, and stay away from all types of threatening and fighting. Fourth, Paul emphasizes that a pastor should not be “a lover of money.” A pastor has oftentimes considerable access to, or influence over, church resources and finances. The pastors who love money are usually like the false teachers, who are greedy, stingy, and grasping.⁶¹

Leadership at home (vv. 4–5). Home leadership is a significant qualification (vv. 4–5). Paul insists that a pastor must be an exemplary leader in governing, leading, and offering direction to his own family; raising obedient children; and maintaining morally upright behavior without applying stern and excessive force. Even though not mandatory, Paul assumes that a pastor possesses a family with wife and children. Efficient and proper leadership skills and services at home are kinds of prerequisite qualifications for pastoral ministry. An efficient and dynamic pastor will prepare and motivate his church members to heartily follow him.⁶² Robert H. Gundry claims that an individual who admirably takes good care of his family, including extended family

⁶¹ Lea and Griffin, *1, 2 Timothy, Titus*, 111.

⁶² Lea and Griffin, *1, 2 Timothy, Titus*, 112.

members like maids and helpers, “would augur a corresponding ability to preside well over a church.”⁶³

Not a new convert (vv. 6–7). According to Paul, a “recent convert” should not be appointed or selected to be a pastor of a church. A pastor should exhibit some spiritual maturity and sound judgment, and not be a neophyte or someone new to the faith, who is still learning basic doctrines.⁶⁴ New Christians may become victims of conceit or spiritual blindness and pride, which will ultimately lead to defeat, trouble, and ruin (1 Tim 6:9).⁶⁵

Every pastor must be highly esteemed and respected not only by his church but by non-Christians, too. A good name and standing (reputation) in the community indeed constitute a good witness. The ministerial and moral conduct of a pastor should reflect the genuineness and integrity of his commitment to the gospel of Christ. Lea and Griffin express it well that “if the overseer has an unsavory reputation with the unsaved world, he and the entire church will fall into disgrace.”⁶⁶ Twenty-first-century pastors and leaders should clothe themselves like the Puritan pastors. In his book *Some Pastors and Teachers*, Sinclair B. Ferguson succinctly summarizes the basic qualification of Puritan pastors and teachers:

Of personal godliness and giftedness coupled with single-minded learning in the interpretation of the Scripture; a spirit of prayerfulness; a deep care for the people of God; and the ability to unfold the mysteries of the gospel in a manner which reached into men’s hearts and touched their consciences—and all set within the context of a prayerful dependence on the Lord.⁶⁷

⁶³ Gundry, *Commentary on the New Testament*, 838.

⁶⁴ Polhill, *Paul and His Letters*, 411.

⁶⁵ Lea and Griffin, *1, 2 Timothy, Titus*, 113.

⁶⁶ Lea and Griffin, *1, 2 Timothy, Titus*, 114.

⁶⁷ Sinclair B. Ferguson, *Some Pastors and Teachers: Reflecting a Biblical Vision of What Every Minister Is Called to Be* (Carlisle, PA: Banner of Truth Trust, 2017), 169.

Reflecting on 1 Timothy 3, J. Oswald Sanders provides the following six sets of qualifications for a pastor and other spiritual leaders. First, a social qualification exists, in which the pastor is to be known and respected not only by his church members but even by the public at large. Second is a moral qualification, which implies that the pastor must be morally or ethically blameless. He should have one wife, but this does not necessarily mean that only married men can become pastors. The main concern is living a life that is morally pure—whether he is married or unmarried. Third is a mental qualification, which refers to the ability to make sound judgments and teach others. The pastor must be prudent in his dealings with others, in administration, and in management. Fourth is a personality qualification, which denotes that a pastor must be genial, gentle, and self-controlled, and not quarrelsome. Fifth is a domestic qualification, which means that a pastor should demonstrate the ability to manage his family, including his children, well. The sixth indispensable qualification of leadership is maturity. A pastor should be mature or, in other words, possess a steadfast and stable character.⁶⁸

Qualifications of Deacons (1 Tim 3:8–10, 12–13)

Scripture mandates a church to have two kinds of officers: a pastor (s) and the deacons. A pastor is a leader, who oversees and equips the saints for ministries, while a deacon is a leader, who supervises or serves in the ministries of a church.⁶⁹ Literally, the term *deacon* implies someone who serves or helps. The main concern is not so much the function or role of a deacon, but the qualifications that will assure and edify the body of Christ. Lea and Griffin contend that sometimes the Bible utilizes the term *deacon* to mean a person who functions as a servant or a helper to the pastor in ministry or church

⁶⁸ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, New ed. (Chicago: Moody, 2007), 40–44.

⁶⁹ Anderson, *Effective Pastor*, 109.

work (Matt 20:26); by contrast, in other passages, the term refers to a position (Phil 1:1; 1 Tim 3:8).⁷⁰

Most of the deacon qualifications are similar to the pastor qualifications. In addition, Paul prescribes the qualifications for the office of deacon in the passage 3:8–10. First, a deacon should be “worthy of respect” for being sober-minded, and for having dignified character, conduct, and service. Second, a deacon should be “sincere” in performing his duties with winsome earnestness, faithfulness, and excellence. Third, a deacon is prohibited from indulging “in much wine” (3:3). Lea and Griffin contend that “total abstinence today from alcohol would guard the deacon from the clutches of intoxicants. It would provide a credible witness to a society that needs help in combating alcoholism.”⁷¹ Fourth, a deacon must be careful not to be materialistic by avoiding the pursuit of “dishonest gain”—a questionable income-generation activity. Fifth, a deacon of the church should adhere to sound biblical doctrines and exhibit high moral values with a clear conscience. Sixth, the congregation should watch over their deacon informally before and after his appointment to establish a good proven track record (v. 10; cf. Acts 6:5; Titus 1:5).

Qualifications of Women Helpers (1 Tim 3:11–13)

Throughout church history, women have played important and effective roles in the edification of Christ’s body and proclamation of the gospel (see Rom 16:1–2; Phil 4:2–8; cf. 1 Tim 5:11–15). The phrase “their wives,” in verse 11, possibly could refer either to the wives of deacons,⁷² or to the older women assistants or deaconesses.⁷³ Yet,

⁷⁰ Lea and Griffin, *1, 2 Timothy, Titus*, 115.

⁷¹ Lea and Griffin, *1, 2 Timothy, Titus*, 116.

⁷² Polhill, *Paul and His Letters*, 412.

⁷³ For more discussion about “wives” or “women deacons,” see W. Hulitt Gloer, *1 & 2 Timothy–Titus*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2010); William D.

as it is for the pastor or other deacons, these women should be “worthy of respect, not malicious talkers but temperate and trustworthy in everything” (v. 11). In other words, the women helpers should be reliable, faithful, and moderate, and should not slander or accuse others.⁷⁴

The church pastor and leaders—both men and women—are required to demonstrate commendably their faith, spirituality, maturity, credibility, behavior, character, and overall living patterns. Without any exception, they should be “proven by obedience and endurance under trials and testing even though they themselves have been examined in addition by human activity.”⁷⁵

Conclusion

Within the given scope and limitation of this chapter, it is not feasible to address adequately all the biblical passages about leadership development and deployment in the churches. Nevertheless, the analytical exegeses of the five passages above illustrate that the Bible clearly offers the foundation and significance for developing and deploying leaders and pastors in churches to accomplish the mission of God in the world. The existing spiritual leaders of Asha Church can draw scriptural insights and ecclesiastical lessons for development and deployment of leaders from this study.

Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000); Walter Lock, *A Critical and Exegetical Commentary on the Pastoral Epistles: I & II Timothy and Titus*, International Critical Commentary (Edinburgh: T&T Clark, 1978). Also, among many, the following books are worth considering: Charles W. Deweese, *Women Deacons and Deaconesses: 400 Years of Baptist Service* (Macon, GA: Mercer University Press, 2006); Stanley N. Gundry and James R. Beck, eds., *Two Views on Women in Ministry*, Counterpoints (Grand Rapids: Zondervan, 2005); Bonnidell Clouse and Robert G. Clouse, eds., *Women in Ministry: Four Views*, Spectrum Multiview (Downers Grove, IL: InterVarsity Press, 1989); Leon McBeth, *Women in Baptist Life* (Nashville: Baptist Sunday School Board, 1979).

⁷⁴ Lea and Griffin, *1, 2 Timothy, Titus*, 119–20.

⁷⁵ Lea and Griffin, *1, 2 Timothy, Titus*, 121.

This chapter not only reveals the theological basis but additionally provides the model, philosophy, qualifications, purposes, and the role of the Lord for developing and deploying church leaders. Therefore, the above exegeses clearly support the thesis of this chapter that developing and deploying spiritual leaders are both vital and biblical for churches to thrive and accomplish their missions. The following chapter covers important theoretical and practical ideas and frameworks for developing and deploying spiritual leaders.

CHAPTER 3
THEORETICAL AND PRACTICAL ESSENTIALS
FOR DEVELOPING AND DEPLOYING
SPIRITUAL LEADERS

The church, which was spiritually and historically founded by Jesus Christ himself, is a living body of his disciples (see Matt 16:18–19; 1 Cor 12:27). The disciples of Christ or, in other words, followers of Jesus, compose a church, the united body of Christ. Different metaphors appear in the Bible to describe the church, such as the body of Christ (1 Cor 12:27), the vine and the branches (John 15:1), the household of faith (Gal 6:10), the flock of God (Acts 20:28), and the bride of Christ (Eph 5:20–31). By choosing, preparing, and providing his servants as spiritual leaders, the Lord expects his body—his churches—not only to worship him but to thrive and multiply as well.

After numerous years of comprehensive studies and research about the trend of American churches, George Barna summarizes his disheartening findings that “the central conclusion is that the American church is dying due to lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence.”¹ If similar research and studies are conducted again in the United States and other Christian majority regions in the world, the findings will presumably show similar realities. This fact should disturb, awaken, and motivate present church leaders and members everywhere to prevent churches from dying and losing ground. The main hope for existing churches is to intentionally raise, multiply, and deploy more dynamic spiritual leaders and scriptural teachers in the world.

¹ George Barna, “Nothing Is More Important Than Leadership,” in *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God’s People*, ed. George Barna (Ventura, CA: Baker, 1997), 18.

The health and life of a church rest on its leadership team. Under the lordship of Christ, the pastor plays a vital role in the leadership team as its leader. However, certain theological-theoretical perspectives and practical factors can either promote or prevent becoming an effective leader, along with developing and deploying leaders in and through the church. This chapter will examine and present the various essentials for becoming an effective leader and for developing and deploying leaders in and through the church. These essentials are categorized under three sections: the essentials of spiritual foundation for spiritual leadership; the essentials for developing spiritual leaders; and the essentials for team building and deploying leaders.

Essentials of Spiritual Foundation for Spiritual Leadership

First and foremost, Christians and church leaders must affirm the inspiration, infallibility, authority, relevancy, sufficiency, and necessity of Scripture for everything they do. This affirmation does not mean they should know or have all the answers to perplexing questions in life and ministries.² Spiritual leaders must believe that divine purposes exist in everything God has created and instituted, and the church is not an exception. The Bible, especially the New Testament, clearly reveals the purposes, nature, and images of a church. The disciples carried out the purposes of the early churches as the Lord intended. Acts 2:42–47 disclose five purposes of the church—discipleship (apostles’ teaching), fellowship, worship (prayer and Holy Communion), service (ministry of helping the poor and needy), and outreach mission (ministry of reaching and redeeming non-Christians). Correspondingly, from the Great Commandment and the Great Commission passages (Matt 22:37–40; 28:19–20), Rick Warren has cogently developed the five purposes of the church—to love the Lord, to love one’s neighbor, to

² Sinclair B. Ferguson, *Some Pastors and Teachers: Reflecting a Biblical Vision of What Every Minister Is Called to Be* (Carlisle, PA: Banner of Truth Trust, 2017), 371.

go make disciples, to baptize them, and to teach them to obey.³ Geoffrey V. Guns, based on Romans 8:28, defines the church as “God’s people seeking to achieve his purpose in the world.”⁴ Providentially, the Lord intended to accomplish his purposes in the world through his leaders and people.

Spiritual Leadership Defined

The essence and functionality of *Christian leadership*, *spiritual leadership*, and *biblical leadership* phrases are the same, and they are used interchangeably. The aspects and characteristics of spiritual leadership are innumerable and are not easily measurable. Andrew M. Davis describes Christian leadership as “the God-given ability through the Holy Spirit to influence people by word and example to achieve God’s purposes as revealed in the Scriptures.”⁵ For Barna, a Christian leader is “someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place.”⁶

In his book *The 21 Irrefutable Laws of Leadership*, John C. Maxwell posits that a leader must possess the ability to influence people to follow him or her. He asserts, “When the real leader speaks, people listen. Leadership is influence—nothing more, nothing less.”⁷ Oswald Sanders, in his classic book *Spiritual Leadership*,⁸ and Hans Finzel, in his book *The Top Ten Mistakes Leaders Make*, also concede that leadership is

³ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids: Zondervan, 1995), 102–6.

⁴ Geoffrey V. Guns, *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church* (Lithonia, GA: Orman Press, 2000), 25.

⁵ Andrew M. Davis, “Leading the Church in Today’s World: What It Means Practically to Shepherd God’s Flock,” in *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin Merkle and Thomas Schreiner (Grand Rapids: Kregel Ministry, 2014), 312.

⁶ Barna, “Nothing Is More Important Than Leadership,” 25.

⁷ John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, 2nd ed. (Nashville: Thomas Nelson, 2007), 13.

⁸ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, New ed. (Chicago: Moody, 2007), 27.

influence.⁹ Teachers do well in influencing their students cognitively, affectively, and behaviorally. In addition, they facilitate change and foster an overall development of their students by inculcating knowledge, ideas, and values. If leaders are influencers, great teachers are great influencers, and so great teachers are certainly great leaders.¹⁰ Anybody or anything that influences people, though, need not be their leader, and individuals need not follow that person or power. Leadership is more than influencing others. For many things or circumstances can influence people, like science and technology. Thus, Barna prefers the definition of Gary Wills that “leadership is mobilizing others toward a goal shared by the leader and followers.”¹¹

The Lord calls spiritual leaders, who are individuals committed to lead God’s people mostly in and through the church. Leading is serving and teaching God’s people, but they must be filled and empowered by the Holy Spirit and submitted to God’s will in all they say and do. Indeed, churches today desperately need leaders who are filled with the Holy Spirit, wisdom, and faith as recorded in the book of Acts 6:3. Spiritual leadership is a dynamic leadership that occurs within the context of the church and seeks the successful accomplishment of the Lord’s purpose on earth.

According to R. Albert Mohler, an effective spiritual leader is one who teaches by word, example, and a sheer force of passion.¹² He must feed and care for the flock of God with humility. He must check his motivation because he must work willingly, not by coercion. He should not work if he is subtly greedy for money, fame, position, or power. A spiritual leader is not dictatorial. He is a role model for the flock of God in every

⁹ Hans Finzel, *The Top Ten Mistakes Leaders Make* (Colorado Springs: David C. Cook, 2007), 17.

¹⁰ Gary Bredfeldt, *Great Leader, Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody, 2006), 19–25.

¹¹ Barna, “Nothing Is More Important Than Leadership,” 22.

¹² R. Albert Mohler Jr., *The Conviction to Lead: 25 Principles for Leadership That Matters* (Minneapolis: Bethany House, 2014), 72.

aspect of life and work. Bruce Ware insists that a spiritual leader must lead as he is led by Christ, teach as he is taught of Christ, build as he is instructed by Christ, and wholeheartedly serve for the glory of the Lord Jesus Christ.¹³

A natural leader, secular leader, corporate leader, and political leader all share the same philosophies of leadership, which focus around the “self,” while the philosophy of spiritual leadership concentrates or depends on God according to the scriptural framework and mandate. Sanders clarifies the distinction between natural and spiritual leadership. A natural or a secular leader is self-confident and ambitious; knows only men; makes his own plans and decisions; creates methods; and is independent. However, a spiritual leader’s confidence is in the Lord, and he additionally knows God, seeks God’s will, follows God’s example, delights in obedience to the Lord, is humble, and is dependent on God.¹⁴

Furthermore, unlike other political or corporate leadership, spiritual leadership pertains to building God’s kingdom by responding and committing to the call of God; applying biblical principles and values; employing spiritual gifts and talents; and collaborating and cooperating as a team of believers (see Exod 3:1; Jer 1:1–9; Rom 12:3–6; 1 Cor 12:7–11; Gal 1:15–16). Believers must not follow unspiritual leaders, who are subtly or openly leading the people of God astray into sinful acts (see Exod 32:1–7); exhibiting a lack of faith in the Lord (see Num 13:32–33); rebelling against God’s anointed leader and laws (see Num 16:1–4); and deceiving people for their own gain.

In his article, “Managing Churches and Not-for-Profit Organizations,” Robert D. Dale explains that church administration or management is “a science, an art, and a

¹³ Bruce A. Ware, “Putting It All Together: A Theology of Church Leadership,” in Merkle and Schreiner, *Shepherding God’s Flock*, 288.

¹⁴ Sanders, *Spiritual Leadership*, 29.

gift.”¹⁵ In a way, leadership too is a science, an art, and a gift. It is a science because spiritual leadership principles and values exist, and they must be observed, learned, and practiced. Leadership is an art because each church or context is different, and the minister must intuitively and appropriately employ gifts, knowledge, skills, and prudence to lead the people of God effectively. Scripturally, leadership is one of the spiritual gifts (Rom 12:8).

Lessons from Selected Biblical Leaders

The Lord condemned and rejected several leaders mainly because they ignored his counsel and power, or for failing to obey and keep his commandments. However, a few outstanding leaders, like Joseph (the son of Jacob) and Nehemiah, were quite effective in their mission and leadership responsibilities. Such great spiritual and national leaders as Moses, Aaron, Elijah, Gideon, and David were chosen by God, fully committed, and intimately related to God—they served the Lord and led the people, even with their share of human flaws and weaknesses. They were commendable leaders who, despite their weaknesses, accomplished great things for their people according to the will of God and through his power and wisdom. Among them, Moses, David, and the apostles are selected here to highlight some essential aspects of their leadership because they exhibited a great level of obedience, trust, humility, loyalty, faithfulness, patience, courage, and repentance for sin. Hence, current church leaders must emulate these leadership characteristics without any exception or hesitation.

Moses, the great leader. Moses repeatedly confirmed that God had chosen him for a specific task of leadership (Exod 3:1). He felt quite inadequate with no recognizable gifts or talents; he expressed his lack of self-confidence. In addition, he had

¹⁵ Robert D. Dale, “Managing Churches and Not-for-Profit Organizations,” in *Church Administration Handbook*, ed. Bruce P. Powers (Nashville: B&H Academic, 2008), 20.

the wrong idea that in leading people, he had to do everything by himself. Consequently, he was instructed to form a leadership team: first by his Midianite father-in-law, Jethro (Exod 18:20–22), and later by God (Num 11:16–30). All through his leadership, by faith Moses sought God’s guidance, power, and wisdom with great humility and obedience. Consequently, for forty years, with great signs and wonders, through opposition from within and without, Moses led his people out of Egypt to occupy the promised land. Moses was obedient to his calling and was called the humblest leader on earth (Num 12:3). Likewise, spiritual leaders must learn from Moses to ascertain God’s calling, put confidence in the Lord, humbly obey God’s commandments, and engage a team of leaders to accomplish the Lord’s plan and purposes.

David, the great king. David was honored for his deep love for the Lord and his people. He was called “a man after God’s own heart” to fulfill God’s plan and purposes (1 Sam 13:14; Acts 13:22). David recognized King Saul as God’s anointed leader, and he obediently submitted to his authority. For this reason, after God had rejected King Saul, David was appointed to be the king of Israel. No doubt David was a great king, but not without his weaknesses. When David was holding the highest leadership position in the land, he committed adultery and a murder, which were violations of two of the Ten Commandments. When confronted, he not only humbled himself but also repented of his sins and pleaded with God for forgiveness and restoration. Guns observes that David’s rise to greatness was not the product of his own ingenuity or ambitions. His openness to the Lord and his willingness to be used by God for his purposes made David a great leader.¹⁶

Leaders and structure of the early church. The apostles were the leaders of the early churches, and other leaders termed elders and deacons assisted them in pastoral

ministry. Acts 11:30 introduces the office and function of a pastor, who is a spiritual leader of a church (Acts 14:23; 15:2–23; 20:17; 1 Tim 5:17, 19; Titus 1:5–6; 1 Pet 5:1). Deacons are responsible to assist pastors in the various activities of the church (Rom 16:1; Phil 1:1; 1 Tim 3: 8–12). Elders and deacons have served in the two biblical offices of the church since then. The apostles, alongside the elders and deacons, all function as one team in the church. Thus, a hierarchical type of leadership, with clearly delineated roles and responsibilities, was developed for the ministry of the early churches (Acts 6:1; 1 Tim 3:3–13). New organizational structures and kinds of leaders were developed with the expansion and growth of the churches.¹⁷ They led the church by imitating Christ and additionally by encouraging others to follow Christ (Matt 8:22; 9:9); nurturing members to maturity (1 Cor 3:1; Eph 4:14; 1 Pet 2:2), equipping the members for the work of ministry (Eph 4:12; 1 Tim 4:6–16); and instructing the people to love and serve one another (John 13:5–10; Gal 6:10).

Biblical Principles and Values

In life and in the world, everything is constantly changing—not only material goods and services but people’s perceptions and values, too. Numerous things that were good, useful, and valuable in the recent past are currently being discarded not because they are intrinsically bad or useless, but due to several other better options available today. In such constantly changing contexts, the church cannot afford to have leaders resistant to adapt to change. Leadership must be dynamic, and ministry cannot be static. However, biblical principles and values do not, or must not, change. In his article “The Character of a Leader,” Jack W. Hayford echoes the statement of Adela Rogers St. Johns:

¹⁷ Guns, *Spiritual Leadership*, 62.

“Everything’s different but nothing’s changed, and everything’s changed but nothing’s different.”¹⁸

The truth is that though change is inevitable almost in every aspect, biblical principles and values remain always universal and eternal. Whatever may be the context, the scriptural principles, message, and basic doctrines should never change. The ways of communicating that message or the strategies of applying biblical principles, though, can be modified appropriately. Hence, methods are plentiful, but principles are few; methods are adaptable, but standards should never change. When a culture or context is altered, methods should as well change to be more effective in applying the principle.¹⁹

Leaders need to be frequently reminded about the words of Jesus: “Heaven and earth will pass away, but My words will not pass away” (Matt 24:35). In addition, the writer of Hebrews states, “Jesus Christ is the same yesterday, today, and forever” (Heb 13:8). The vision, purpose, and the knowledge of God—his characters and attributes—do not change, and they are applicable everywhere. Every leader must fully affirm what the Scripture teaches and reveals to us. Mohler reiterates about a convictional leadership—heart and mind—by stating that “the leadership that really matters is all about conviction . . . that drive and determine everything else.”²⁰

Principles operate as a map does. They are useful for making wise decisions and going in the right direction.²¹ Biblical principles or standards are reflected in the life and work of a spiritual leader. The timeless characteristics from 1 Timothy 3:1–13 and Titus 1:5–9 can be considered as spiritual qualifications primarily for pastors and

¹⁸ Jack W. Hayford, “The Character of a Leader,” in Barna, *Leaders on Leadership*, 61.

¹⁹ Elmer L. Towns, “The Role of Innovation in Leadership,” in Barna, *Leaders on Leadership*, 187.

²⁰ Mohler, *Conviction to Lead*, 24.

²¹ John C. Maxwell, *The 5 Levels of Leadership: Proven Steps to Maximize Your Potential* (New York: Center Street, 2011), 5.

deacons, but they are applicable to other spiritual leaders and members, too. A pastor must be an exemplary person, who is above reproach; temperate; prudent and godly; respectable and disciplined; generous and not a lover of money; hospitable; gentle and patient; teachable and able to instruct others; and not contentious. Furthermore, a pastor, including other spiritual leaders, must forsake sins and worldliness; maintain God's standard of morality—a husband of one wife; control his anger and feelings; manage his household well; and walk by faith, hope, and love toward the Lord and all people.²²

In no uncertain terms, Paul wants Timothy and Titus to know and apply these scriptural qualifications for appointing potential leaders. Paul emphasizes high morals, ethical behavior, right attitudes, pure motives, proper goals, positive habits, quality relationships, and a good reputation. One remarkable matter is that Paul expresses little about competencies and gifts in the list of qualifications. Competent leaders without moral character will not be able to lead others effectively in the long run. Skills and competencies are important, but not the most vital qualifications in Christian leadership.

Sanders cogently writes that the master principle of Jesus for spiritual leadership is identified in offering oneself in service to others and not by coaxing or inducing others to serve him or her.²³ The Lord normally addressed those whom he called to lead or teach others as his “servants.” The perfect leader, Jesus Christ, claimed about himself that “the Son of Man did not come to be served, but to serve” (Matt 20:28; Mark 10:45). Jesus taught his disciples that the greatest person among them and in God's kingdom must be the servant of all (Matt 23:11–15; Mark 10:44).

²² Gene Getz, “Becoming a Spiritually Mature Leader,” in Barna, *Leaders on Leadership*, 84–103.

²³ Sanders, *Spiritual Leadership*, 13.

Qualifications and Functions of a Spiritual Leader

This section deals with some fundamental scriptural qualifications and functions for spiritual leadership that are not broadly discussed in the last section of chapter 2 above. Church leaders and members may formulate different qualifications for a pastor by basing them on Scripture and the context. As a result, the details of qualifications for a pastor vary from one church to another. Likewise, even the functions of a pastor and other leaders in the church differ from one church to another church.

In a broader sense, four biblical-spiritual qualifications for a pastor are fundamental. First, a pastor must be born again and led by the Holy Spirit (Rom 8:12–14). Second, he must exhibit the fruit of the Holy Spirit (Gal 5:22–23; 1 Tim 6:11; 2 Tim 2:22). Third, he must demonstrate an exemplary life and work (1 Tim 4:12; 5:22; Titus 2:7–8). Fourth, he must learn and teach the Word effectively (2 Tim 2:15).

Teaching well or illuminating the Word of God (1 Tim 3:1–2; 2 Tim 2:2), is both a qualification and function of spiritual leaders. The prophet Ezra had resolved in his heart to study, practice, and instruct God’s Word to his people (Ezra 7:10). The people of God will not merely wander astray, but spiritually become weak and sickly if the Word of the Lord is not faithfully and accurately shared with them. Bredfeldt asserts, “As much as the Great Commission is about evangelism, it is also about teaching those we reach. Teaching is at the very heart and center of Christ’s commission to the church.”²⁴

Scripture succinctly underscores the following functions of spiritual leaders. As in the past, the current and future spiritual leaders must lead people to know and obey the Lord ultimately to the promised land (to be with the Lord in heaven) by preparing (Exod 18:20–21; Eph 4:12), organizing (Exod 18:21–22; Neh 3), teaching (1 Tim 3:1–2; 2 Tim 2:2), inspiring (Neh 2:17; Eph 3:20), motivating (1 Chr 29:1–10), modeling (Luke 11:1; Titus 2:7–8), and nurturing them (Acts 2:41), and developing leaders (Num 11:16).

²⁴ Bredfeldt, *Great Leader, Great Teacher*, 27.

Similarly, one may classify the functional responsibilities of a pastor into six aspects. First, he must nurture his own spiritual life by submitting to the scriptural authority. Second, he must be able to teach, preach to, nurture, and develop others to grow and mature in their spiritual lives. Third, the pastor must equip and train members to serve in and through the church. Fourth, he must develop and follow the church constitution and bylaws.²⁵ Fifth, he must oversee and protect members from false teachings, and the like (Ezek 33:6–7; Acts 20:29–30; 2 Cor 5:18–20; 1 Tim 5:1, 18–20). Finally, he must set an example (1 Tim 4:12). To be effective—though it is difficult—a leader must always attempt to strike a balance between optimism and realism, intuition and planning, and fact and faith.²⁶

Administration and management. The life and ministry of a church require both an administrative and managerial services. A bigger church may appoint some of its members as an administrator, a manager, and ministry assistants. Their pastor can then concentrate solely on teaching and preaching the gospel, and training and equipping members in righteousness for works of service. However, a bivocational pastor or leader of a small and new church, like Asha Church of Louisville may need to function either or both as an administrator and a manager apart from his pulpit and other spiritual activities.

Etymologically, the word *administration* suggests the ideas of governance, performance of executive duties, and leadership affairs. Primarily, a manager is supposed to maintain the church resources—finances and properties. In spiritual leadership, the terms “administration” and “management” are synonymous, although they possess some technical differences. Church administration must foster and fulfill the mission and purpose of the church through its leaders.

²⁵ The Bible does not provide any unequivocal basis for developing a church constitution and bylaws, yet I believe they are essential for proper governing and administrative purposes of a church.

²⁶ Maxwell, *The 21 Irrefutable Laws of Leadership*, 41.

Kenneth O. Gangel differentiates that leaders are goal-oriented, while managers are results-oriented. Leaders generally turn failures into successes, but managers correct failures. Leaders inspire and depend on people, whereas managers rely on systems and policies. Managers adjust to change, but leaders bring changes and effect adaptations.²⁷ Unlike a leader, a manager mostly performs the tasks of planning, implementing, organizing, and controlling in detail.

Strategic planning and implementation. Strategy is transforming vision into plans and plans into real action. Strategy is primarily a response to the questions of who, what, when, where, why and how.²⁸ The answers to all these questions are found in the life and ministry of Jesus Christ, who accomplished his purpose of establishing God's kingdom. Sanders has clearly explained that only spiritual leaders can achieve spiritual goals by utilizing spiritual strategies.²⁹ A strategic leader comprehends the spiritual, socioeconomic, political environment and all the competitive forces at work, and devises feasible strategic planning for his church. Gun defines strategic planning as "a step-by-step process of detailing how you intend to achieve God's purpose through your church."³⁰

Alternatively, strategic planning involves a predetermined course of action, set of goals, priorities, delegation of responsibilities, time frame, solution for problems, successes, and proposed review and evaluation.³¹ The translation of strategic planning into action is implementation. Strategic planning is frequently prepared by a few key

²⁷ Kenneth O. Gangel, *Feeding & Leading: Practical Handbook on Administration in Churches and Christian Organizations* (Grand Rapids: Baker Books, 1989), 14.

²⁸ Guns, *Spiritual Leadership*, 51.

²⁹ Sanders, *Spiritual Leadership*, 32.

³⁰ Guns, *Spiritual Leadership*, 101.

³¹ Maxwell, *The 21 Irrefutable Laws of Leadership*, 43.

leaders, while all church members are often directly or indirectly involved in implementation. Therefore, a pastor, as a leader of a church, must have his own leadership team members (deacons and general members) to implement and achieve their common goals and objectives.

Essentials for Developing Spiritual Leaders

The most significant assets of a church are its members, and the mission and vision of a church can be accomplished only in and through those members. However, they must be intentionally and fully equipped to maximize their potentialities for leadership and service that are acceptable to God and men. As Maxwell puts it, “If you really want to expand the organization and its potentials, focus on growing the leaders.”³²

Many people have debated over the years whether effective leaders are made, or if they are born as leaders. For Sanders, leaders are both born and made.³³ From a scriptural perspective, three agents must be involved equally in the life and work of a successful leader. No matter how diligently a person and his mentors may try, without divine appointment and blessing, that individual would not be an effectual leader. Simultaneously, no one can become a leader in a vacuum or in isolation. Existing leaders and mentors must raise and equip potential members in and through a church or a community setting. In line with this position, Mohler has passionately expressed, “I want to turn the Believers into Leaders and the Leaders into Believers.”³⁴ For this reason, every emerging leader must consistently commit to learn from, cooperate with, and collaborate with, the existing church leaders and the Lord.

Finzel’s observation about Christian leadership is indeed true that “many leaders of Christian enterprises tend to be spiritually qualified but often organizationally

³² Maxwell, *The 5 Levels of Leadership*, 183.

³³ Sanders, *Spiritual Leadership*, 29.

³⁴ Mohler, *Conviction to Lead*, 20.

illiterate. The problem is, leadership requires both the heart and the head.”³⁵ To be effective, every prospective leader must learn from the Bible, undergo the disciple-making process, be nurtured in the church, and go out into the world. Good leadership skills and knowledge, like other gifts and talents, necessitate adequate and intentional learning and practice.

A genuine spiritual leader will demonstrate, among other characteristics, these leadership traits: faithful discipleship, certainty about and commitment to God’s calling, Christlike character, and leadership competencies.

Discipleship and Leadership

Discipleship and leadership are indispensable. Discipleship is a lifelong characteristic of a Christian life, and it precedes spiritual leadership. The sad reality is that quite many Christians are being “discipled” by secular culture, worldly leaders, and their philosophies, instead of being discipled by the church. Hence, the disciples of Christ must go everywhere and make disciples of Jesus in and through the church according to the teachings of Scripture.

No one can become a spiritual leader without initially being a disciple of Christ. In fact, nobody can truly lead others and foster leadership unless one is first led and filled by the Holy Spirit. A disciple is a learner from a teacher. The apostles, who became the leaders of the early churches, were first the disciples of Jesus Christ. A disciple must go through a development process to become an effective leader, which involves a lifetime process of intentional rigorous effort and discipline.

Reeder and Gragg have persuasively advocated that every church must be both a factory for producing leaders and a center for deploying them in the church and to all

³⁵ Finzel, *Top Ten Mistakes Leaders Make*, 14.

the nations.³⁶ The sole purpose is discipling individuals and developing leaders for the redemption of the world through their Christ-centered and gospel driven lifestyle and leadership. In fact, the main benchmark for effective leaders is developing more leaders because biblical leaders are multipliers of disciples.

The role of the indwelling Holy Spirit is crucial in the life and work of every disciple or spiritual leader. More than anything else, spiritual leaders must be filled with the Holy Spirit and have faith in God. The apostles and elders in Jerusalem and Antioch, as disciples of Jesus, were clothed with the power of the Holy Spirit for ministry. They voluntarily offered themselves to the lordship of Christ and paid close attention to the leading and instruction of the indwelling Holy Spirit. They allowed the Holy Spirit to control and use their emotions, minds, physical desires, and strengths. Similarly, the current and future leaders of churches must always allow the Holy Spirit to teach, empower, guide, and control them as they lead and seek to disciple others.

God's Calling and a Leader's Commitment

God's call to ministry is a general calling for every believer, so no one is exempted from ministering to one another (1 Pet 4:10–11). However, the call to church or team leadership is intended for certain individuals with the traits of a leader. Based on the requirements of the church and competencies of its members, each one should be assigned with a task or tasks. In fact, raising of leaders in a local church begins with an assessment of needs, gifts, and God's calling of the individual members.³⁷

The Lord has a plan for everyone. A person must discern and receive God's call for leadership responsibility. The responsibility of a disciple of Christ is first finding

³⁶ Harry L. Reeder III and Rod Gragg, *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* (Wheaton, IL: Crossway, 2008), 15.

³⁷ Gangel, *Feeding & Leading*, 27–29.

out God’s specific calling for ministry. The best ways to know God’s will and calling are always by abiding in him, being filled with the Holy Spirit, and rooted in God’s Word. Leaders must ensure that the Lord has called them to lead and serve others. According to George Barna, a leader whom God calls will exhibit the following eight signs—sensing God’s call, undeniable inclination, possessing the mind of a leader, discernible influence, having the company of leaders, external encouragement, internal strength, and loving or enjoying leading others.³⁸

A person not only should hear God calling him but also should respond to that divine calling by making a firm decision and commitment to serve the Lord and his people with wholehearted devotion, obedience, perseverance, and faithfulness unto the end. Furthermore, the commitment must be fearing and obeying God at all costs and performing one’s duties and responsibilities with diligence, humility, righteousness, and a sense of accountability to God and men. Sadly, many have responded to the call of God and started off well but failed to keep their commitment. Basically, they have failed to walk in the ways of the Lord wholeheartedly and continuously. Some of God’s chosen leaders in the Bible who have failed, misused, or abused their divine callings are King Saul, the priest Eli, unfaithful prophets (Jer 23:32–34; Hos 4:4–6), Pharisees, Sadducees, and Judas Iscariot. Thus, unlike them, a leader must always remember both his calling and his commitment to the Lord and God’s people. People love and trust leaders with the credibility for fulfilling their commitments and promises.

Christlike Character

Character is the product of a person’s values and virtuous lifestyle. In his book *Great Leader, Great Teacher*, Gary Bredfeldt clearly explains that values are basically worthwhile beliefs, qualities, principles, and standards for living and action. Virtues are

³⁸ Barna, “Nothing Is More Important Than Leadership,” 25–27.

such universal and internal moral qualities of righteousness that correspond to God's nature as trustworthiness, love, wisdom, and justice. Virtue signifies a positive power embedded in godly human character.³⁹ The need for virtuous leaders is great always and everywhere because they foster a positive transformation and development in the lives of the people or organizations they lead. They are above reproach and blameless as Paul specifies in 1 Timothy 3:1–7 and Titus 1:5–9. Mohler summarizes it well: “Character is indispensable to credibility, and credibility is essential to leadership.”⁴⁰

Every leader must diligently attempt to be clothed with the character of Jesus. As mentioned above, both God and people must notice in a leader a servant's heart, honesty, loyalty, perseverance, trustworthiness, courage, humility, sensitivity, and being driven by values. Furthermore, according to Barna, a spiritual leader must be optimistic, even-tempered, gentle, spiritually mature, forgiving, compassionate, self-controlled, wise, discerning, encouraging, passionate, patient, and reliable.⁴¹ Above all else, apart from being chosen and empowered by the Lord, spiritual leaders must trust in and obey God and thereby reflect the attitude and nature of Christ (Phil 2:1–16).

Competencies and Spiritual Gifts

Leadership qualities are generally categorized under “competencies.” Scripture makes it clear that we cannot do anything without God (John 15:5); without God, everything we do for the Lord and his people will be in vain (Ps 127:1–2). Therefore, the effectiveness or competency of a spiritual leader is dependent on the Lord's gracious calling and gifting, and one's abiding in the Lord—loyal commitment, diligent service, and the faithful employment of spiritual gifts.

³⁹ Bredfeldt, *Great Leader, Great Teacher*, 90–93.

⁴⁰ Mohler, *Conviction to Lead*, 80.

⁴¹ Barna, “Nothing Is More Important Than Leadership,” 23.

A leader of virtuous repute and commitment is essential, yet that individual should have the ability to lead others effectively and efficiently. Competency is possessing the required skills and knowledge to perform the tasks of leading others effectively. Psalm 78:72 testifies that King David had shepherded his people with integrity of heart and led them with skillful hands. Bredfeldt maintains that a competent leader is a person who not only teaches well but also models the message; forms, equips, and empowers a team; develops and utilizes methods that promote learning; and serves the people he leads with effectiveness.⁴²

Barna contends that leadership competencies are crucial for effective decision-making, managing other key leaders, casting vision, articulation, communication, strategic action, resource mobilization and utilization, evaluation, and upholding accountability.⁴³ The list of essential leadership competencies can be lengthy and sometimes intimidating because not any leader can claim to master or possess enough of these competencies. Yet it is the duty and discipline that a leader or pastor must always attempt to excel in leadership. A pastor is both a leader and a teacher who must always simultaneously be a learner and a disciple.

Besides the gift of administration (1 Cor 12:27), spiritual gifts like wisdom and knowledge (1 Cor 12:8)—which are generally accorded to all God’s people—are essentially the additional gifts of God for spiritual leaders. Fundamentally, the Lord offers these spiritual gifts to certain individuals to enhance their leadership competencies for the purpose of guiding, teaching, protecting, and supervising church members. Sanders affirms that the Holy Spirit bestows spiritual gifts on his people that naturally fit

⁴² Bredfeldt, *Great Leader, Great Teacher*, 116.

⁴³ Barna, “Nothing Is More Important Than Leadership,” 23–24.

their characters and personalities.⁴⁴ All believers and leaders must identify and accept their spiritual gifts and abilities, and accordingly use them for the glory of the Lord.

A spiritual leader, without any excuse, needs to blend both his natural and spiritual qualities to enhance his competencies. He must efficiently employ them to accomplish the predetermined goals and mission of the church solely for the glory of the Lord. Additionally, spiritual gifts of church members must be discerned, developed, and deployed for the glory of God and their edification.⁴⁵

Crises and Crowns of Spiritual Leadership

Crises of various kinds are common challenges facing every spiritual leader. Undeniably, crises are real and inevitable in any type of leadership and everywhere, though their nature, types, and severity may differ from one leader to another. Aspiring to leadership is scriptural, but one should be willing to pay the price of leadership. Because a true spiritual leader is devoted primarily to the welfare of other people, the toll on leadership is costly. An individual who is effective in leadership is the one who has paid greater cost. In fact, the genuineness and effectiveness of a leader are generally reflected in ways he has navigated through leadership issues and challenges, such as opposition, rejection, criticism, self-sacrifice, loneliness, fatigue, and perplexity.⁴⁶

Scripture shows how leaders like Abraham, Joseph, Job, Moses, David, and Daniel, among others, navigated through varied trials and situations. For instance, Moses firmly held his principles and values when he was negotiating with Pharaoh.⁴⁷ Church

⁴⁴ Sanders, *Spiritual Leadership*, 81.

⁴⁵ Gangel, *Feeding & Leading*, 124–27.

⁴⁶ Sanders, *Spiritual Leadership*, 115–22.

⁴⁷ Sanders, *Spiritual Leadership*, 131–32.

leaders must learn from them how they handled the matters of allegiance to the Lord, compromise, ambition, failure, jealousy, difficult situations, and morality.

Crises are the leaders' tests, vital to distinguish genuine and effective leaders from those who are mediocre or ineffective leaders. God's people and leaders cope with different kinds of pain and suffering, but everyone is expected to remain faithful to his or her calling. Ferguson rightly claims, "But often the measure of a man is to be assessed not so much by his height as by the obstacles he overcomes to grow."⁴⁸

One leadership challenge is indecisiveness. Kenneth O. Gangel observes that "indecisiveness has ruined the effectiveness of many leaders."⁴⁹ To avoid indecisiveness, a leader must comprehend the objectives clearly, possess a secure position or authority, obtain all vital information, and become optimistic. Truly understanding oneself, knowing God and the Scripture, recognizing the context, and receiving training and counsel from other godly and mature leaders are all essential for excelling in leadership.

The concepts of reward and crown are found in the Bible, and they both refer to and signify *awards* for commendable service with eternal and divine values. A reward exists for everything a person does in life. Scripture reveals it as "a man reaps what he sows" (Gal 6:7) and that the Lord rewards "each one according to his deeds" (Rom 2:6). God's judgment and reward for leadership service will be fair and have an eternal significance. Among the five crowns mentioned in the New Testament, the crown of glory is reserved specifically for the faithful spiritual leaders and shepherds of God's flock (1 Pet 5:1–4). In addition, respect and honor are often accorded to leaders for their positions and services.

⁴⁸ Ferguson, *Some Pastors and Teachers*, 18.

⁴⁹ Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision*, new ed. (Chicago: Moody, 1997), 128.

A leader must realize that it is worthier to earn the crown of glory through crises, than not to face or overcome the difficulties. This crown is eternal, divine, glorious, and honorable before God and men because the Lord has promised to reward this unfading crown of glory for every good and faithful spiritual leader. Hence, even though spiritual leadership is highly demanding and challenging, one should not be disheartened or relinquish leadership responsibility—as long as church members repose faith in him. Every spiritual leader must continue leading and teaching others with love, humility, perseverance, and faithfulness. In fact, the crown of glory must be one of the main motivations for every spiritual leader.

Essentials for Team Building and Deploying Leaders

In one of the preceding sections of this chapter, the examples of team leadership are observed from the lives and ministries of Moses and the apostles. In this final section, germane concerns—such as the rationale and aspects of team building and deployment, mentor and mentee, and training and equipping of emerging leaders—are briefly discussed.

The Rationale for Team Leadership

A leader alone cannot accomplish great objectives for the Lord. He will not be able to know everything or have all the necessary skills to perform every task efficiently and effectively. In fact, working as a loner is against the will of God for the church to exist and attain its purposes. Without a leadership team, one will easily become tired and weary. Maxwell rightly posits, “Nobody does anything great alone. Leaders do not succeed alone. . . . What makes the difference is the leader’s inner circle.”⁵⁰ Thus, team leadership is indispensable in serving and following the Lord.

⁵⁰ Maxwell, *The 21 Irrefutable Laws of Leadership*, 127.

Team leadership is biblical and quite essential for the church to function and achieve its goals and mission. Bruce Ware observes that in the New Testament, each church had a plurality of elders.⁵¹ For instance, Acts 14:23 indicates that Paul and Barnabas appointed “elders” in every church (see also Acts 20:17, 28; 21:17; Titus 1:5; Jas 5:14). Eckhard Schnabel additionally maintains that a group of elders exercised the leadership function in the Jerusalem church, and they are mentioned alongside the apostles (Acts 11:30; 15:2, 4, 6, 22, 23; 16:4; 21:18).⁵² The elders of the early churches collaborated with the apostles in ministry.

When the apostles realized that they had to concentrate on the primary task that Christ had bestowed on them, they chose seven commendable men for administrative and charitable ministries of the Jerusalem church. The appointment of these seven men illustrates that they introduced and practiced team leadership during the apostolic period (Acts 6:1–6). Most probably, Stephen was the leader of this team at Jerusalem. Schnabel further contends that apart from the twelve apostles, other disciples (1 Cor 15:5, 7) planned and organized missionary outreach, consolidated new congregations, and appointed coworkers, as well.⁵³

A church or organization will inevitably thrive where and when it has a truly spiritual and competent leader. With deep conviction and experience, Mohler asserts that passionate leaders, driven by fervent biblical conviction, will motivate and draw committed followers.⁵⁴ Such a leader will do everything required to build and function as a strong team. The team members will joyfully share and own the team vision and purpose.

⁵¹ Ware, “Putting It All Together,” 294.

⁵² Eckhard J. Schnabel, *Early Christian Mission*, vol. 1 (Downers Grove, IL: IVP Academic, 2004), 431.

⁵³ Schnabel, *Early Christian Mission*, 533.

⁵⁴ Mohler, *Conviction to Lead*, 54.

God desires for every church to have its own leadership team to fulfill his purpose and not their personal interests. For this reason, the need is to carefully either build a new team or transform the existing team with members who understand and embrace the vision and mission of the church. The team members must work together—complement one another—to accomplish that mission.

Basic Roles and Responsibilities of Team Members

Members of an effective team understand their mission, goals, respective duties, and the dynamics of a team. They make decisions together, perform various tasks, share leadership responsibilities, maintain good communication, and evaluate both their process and products. Both the team leaders and members are responsible for preserving unity; synergizing their abilities; adopting flexible methods; following work culture and ethics; holding one another accountable; giving undivided commitment; and offering credit and praise to whom they are due.

Leaders must consider the essentials discussed previously for bringing people into the team, based on their calling, commitment, character, chemistry, and competencies (giftedness—knowledge and skills). A leader will realize that finding the right personnel for the right tasks is not easy, because they are not readily available. Therefore, the competencies of the team members and church members must either be leveraged or improved through varied intentional and scriptural training, teaching, and mentoring.

A dynamic spiritual leader will ensure that all the team members are properly prepared and empowered to achieve their goals and accomplish their mission. In fact, a dynamic team will possess characteristics like a spiritual and competent leader; committed, united, talented, and empowered members; a compelling vision; a good organizational structure; an effective communication and accountability system; and a work culture with high moral standards and discipline.

The Mentor and the Mentee

Prior to and in the process of leading and mentoring others, a leader must first know himself well—his own strengths and weaknesses (self-awareness); get along with himself (self-image); deal with his own problems (self-discipline); change himself (self-improvement); and make a difference (self-motivation).⁵⁵ A leader should constantly check on himself to make certain he has put away any pride (Prov 16:5), egotism, depression, jealousy, hatred, or enmity with others. Instead, a leader must always learn to shape and shine in the likeness of Christ and improve one's functional competencies.

Mentoring is one significant aspect of leadership development. Both the mentor and mentee should properly comprehend that leadership development is a process that takes time and discipline for preparing leaders. Spiritual-leadership development requires an open heart and sensitivity to spiritual matters, organizational skills, deep conviction in God's will for both mentor and mentee, clear theological perspective, and an awareness of the context and environment.⁵⁶ Mentoring involves offering spiritual guidance and encouragement; rebuke and discipline; practical advice for various ministry issues; biblical exhortations; and sound doctrine.

Scriptural mentoring basically concerns discipleship. This mentoring is the task of a senior Christian in the faith helping another Christian increase his or her knowledge of the Lord and to apply the biblical commandments and values to life.⁵⁷ The outcome of scriptural mentoring is no doubt the multiplication of Christ's disciples. A godly and competent leader will model (do it), mentor (let the mentee watch how he does

⁵⁵ Maxwell, *The 5 Levels of Leadership*, 106–7.

⁵⁶ Gangel, *Team Leadership in Christian Ministry*, 50–59.

⁵⁷ Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* (Nashville: B&H Academic, 2009), 12.

it), monitor (witness how the mentee does it), motivate (encourage the mentee to do it), and multiply (ask the mentee to mentor others).⁵⁸

Edward Smither is correct when he maintains the following essential characteristics of mentoring: scriptural mentoring happens in the context of a group or church. A mentor is correspondingly a disciple who selects disciples, upholds a caring personal relationship and discipline, conducts sound biblical teaching, models in ministry, releases disciples to ministry, and remains as a resourceful leader.⁵⁹

Promoting and Deploying Leaders

The chief function of a leader is guiding followers forward from one stage to another, or one direction to another, or one place to another. Whenever individuals feel their leader genuinely cares for, involves, appreciates, and values them, they will be willing to follow and cooperate with him to a great extent for a common cause. A leader should learn to master the art of delegating responsibilities and readying successors—in other words, reproducing leaders.

The best process for promoting or appointing people into leadership positions should be based on their leadership calling, competencies, chemistry, and character, but not on a political, seniority, or convenience basis. Maxwell contends that it is not wrong for one to hold a leadership position of leadership. This fact denotes that person has the responsibility, with some rights and degree of authority, to lead those who have appointed him or her as their leader.⁶⁰

By assessing the needs and gifts of members, along with their spiritual maturity, effective leaders should identify, equip, and engage the right person for the right task at the right time. The newly deployed individual should be properly informed

⁵⁸ Kenneth O. Gangel, “What Leaders Do,” in Barna, *Leaders on Leadership*, 32.

⁵⁹ Smither, *Augustine as Mentor*, 13–23.

⁶⁰ Maxwell, *The 5 Levels of Leadership*, 39.

about his role, function, expectations, policies, and work ethics.⁶¹ Additionally, he must be broad in his perspective, disciplined, and mentored by other godly and experienced leaders.

A spiritually mature leader must finish his task well—no matter how difficult or challenging it is. Numerous leaders claim to start well but fail to remain faithful to the end. A leader who finishes his work well is one who maintains an intimate relationship with the Lord and is always learning. Furthermore, such a leader exhibits Christlikeness in character; possesses strong faith and trust in God and his promises; establishes a good legacy; and is committed to his calling and mission.⁶²

Conclusion

While genuinely effective spiritual leaders are truly in short supply, there is no dearth of mediocre Christian leaders in the world of Christianity. This reality is echoed both in the Old Testament and New Testament (1 Sam 13:14; Jer 5:1; Ezek 22:30; Matt 23; 2 Cor 11:13–14; 1 John 4:1). However, more than ever before, the church of God currently requires Christlike leaders who are consistently and biblically authoritative, competent, spiritual, and sacrificial in their service. For these reasons, developing and deploying spiritual leaders for churches around the world should be the topmost priority and function of existing church leaders and members.

When the Lord calls a person into leadership, he equips and provides that individual with all the resources necessary to become an effective leader. Nevertheless, God wants such leaders to follow his scriptural instructions and implement his strategies in their leadership roles and functions. In light of Scripture and illumination by the Holy Spirit, with humility and a right attitude, every leader should conduct a thorough self-

⁶¹ Gangel, *Feeding & Leading*, 140–41.

⁶² J. Robert Clinton and Richard W. Clinton, “The Life Cycle of a Leader,” in Barna, *Leaders on Leadership*, 52.

examination and maintain deep communion with God to be blameless, strong, and courageous. Moreover, reflection and insights from the narrative accounts of successful leaders in the Bible should guide, comfort, and motivate a leader. A leader should be passionate to always learn not only the newer but all the accessible effective skills, methods, strategies, insights, and experiences of other leaders and to apply the feasible ones in a leadership role.

Faithful disciples and effective spiritual leaders are required more than ever before to serve in churches and institutions. Jesus Christ, the head of the church, should be the sole reason, model, and motivation for developing and deploying leaders. Like Christ, who taught and mentored his disciples, spiritual leaders should imitate him to raise, equip, and delegate their team members with clear roles and responsibilities. In addition to that they should diligently teach, preach, address physical needs, and make necessary sacrifices to raise and engage both disciples of Christ and effective leaders.

CHAPTER 4

PROJECT DETAILS AND RESULTS

This chapter describes the project implementation and its major outcome. Project implementation was unavoidably delayed due to the challenges of the COVID-19 pandemic. The initial plan was implementation in the spring semester 2020; however, it was implemented in the later part of the fall semester 2020. Nonetheless, the three goals of the project mentioned in chapter 1 were achieved. The project was carried out in three phases: the preparation phase, implementation phase, and final wrap-up phase. The details about research methodology and instruments used, development of and teaching from the course curriculum, and the process of determining results are narrated in the following.

The main focus of this project was answering these three research questions: How well do the current and prospective leaders of Asha Church understand what the Bible explains about spiritual leadership? How can they be further informed and equipped to lead their church according to scriptural teachings and principles? How can one ascertain that project implementation was successful? The three goals of the project listed in the first chapter were based on the above research questions. The primary objective of this project was accomplishing those goals by teaching about the fundamentals of spiritual leadership. The fundamentals of spiritual leadership constituted the course curriculum solely designed in a seminar format for this project.

Project Preparation Phase

By divine providence and guidance, I have developed a friendship with the members of Asha Church since 2017, through my attendance in their worship services on

Sundays and sometimes at their Saturday evening fellowships in different homes. Although they know that I am an active member of Bethany Baptist Church in Louisville, Kentucky, they have embraced me as one of their members. Furthermore, when I expressed my desire to implement this doctoral project at Asha Church, the leaders responded positively and assured me that they would participate in the project.

Making a unanimous decision to implement this project by the leadership of Asha Church was the initial concrete action undertaken to accomplish the project objectives. When preparation for this project was started, the COVID-19 pandemic had also begun to spread in our city and around the globe at an alarming rate. This new situation compelled us to postpone the seminar indefinitely. Later on, by considering the new environment and turn of events, we decided to conduct the seminar virtually via a Zoom platform because meeting in person was not yet viable for everyone willing to participate.¹ Therefore, after many months of waiting and hoping in the Lord, we conducted the seminar virtually beginning in the second week of September to the middle of November 2020.

The three main activities of the preparation phase were preparing a questionnaire for survey research, performing and analyzing a pre-survey research, and developing course curriculum for the seminar. The first goal proposed in chapter 1 was to conduct a pre-survey among Asha Church leaders and key members for discovering their understanding and practices of spiritual leadership.

After confirmation about implementing the project at Asha Church, a questionnaire called a *Leadership Practices Inventory (LPI)*, drafted and proposed in chapter 1, was honed again in alignment with conservative Christian principles and practices. This LPI was an instrument intended both for a pre-survey (pre-test) and a

¹ Zoom is an interactive internet-based medium or tool for conducting virtual video-conferencing. It possesses both advantages and disadvantages.

post-survey (post-test) to ascertain whether any variance or change had taken place—in terms of the participants’ knowledge and understanding of spiritual leadership prior to and after the seminar.

In this LPI, except for the last question, the respective multiple-choice answers to all the forty-three questions were designed in a Likert scale framework. Generally, each question was supplied with six optional responses—ranging from “Strongly Disagree” to “Strongly Agree.” A numerical value was assigned to each answer (“Strongly Disagree” = 0, “Disagree” = 1, “Disagree Somewhat” = 2, “Agree Somewhat” = 3, “Agree” = 4, “Strongly Agree” = 5). “Strongly Agree” was the desired response for every question, except for fifteen questions to which the answer “Strongly Disagree” was preferred.² The answers for these fifteen questions were reversely valued (i.e., “Strongly Disagree” = 5, “Disagree” = 4, “Disagree Somewhat” = 3, “Agree Somewhat” = 2, “Agree” = 1, “Strongly Agree” = 0). Another category of questions, with multiple-choice answers ranging from A to F, was included in this LPI. As above, a numerical value was assigned to each answer (i.e., A = 5, B = 4, C = 3, D = 2, E = 1, F = 0). The forty-fourth question was an open-ended question. All the above questions were classified under four sections or parts: personal spirituality and leadership at home; husband-and-wife section; father-and-children section; and basics-of-biblical-leadership section.

In addition to the LPI, a qualification inventory of a pastor/spiritual leader—a self-evaluation paper was set up in a Likert scale. The details of this qualification were extracted mainly from Ephesians 4, 1 Timothy 3, and Titus 1. There were twenty-three qualities, and every participant was advised to choose one of the four columns that represented the individual best. Numerical figures like 1 (weak), 2 (average), 3 (strong) and 4 (exemplary) marked these columns.

² A “Strongly Disagree” answer is desired for the following items: 20, 21, 22, 23, 24, 25, 27, 31, 34, 35, 36, 40, 41, 42, and 43.

The pastor of Asha Church had sent me the names and contact details for those nine individuals—eight men and one woman—who had agreed to participate in this seminar. As many of them did not have email IDs or use personal computers, I printed the two survey inventories and personally delivered them to their homes. The church participants and leaders decided to meet every Sunday, starting from September 13, 2020 (6:00-8:00 pm), by Zoom for this seminar.

At the outset of the Week 1 seminar, I expressed my gratitude to all who were present. I explained to them that their participation in the survey and seminar was voluntary, and their names and responses would be held confidential. Further, I apprised them that their signing in this research would be considered as granting informed consent for utilization of their responses in this research.

Language was a huge challenge for us because most of the participants cannot understand English language well, nor can I speak the Nepali language fluently. Consequently, one of the participants verbally translated my explanation of the LPI questions from English into their heart language—a Nepali language. That was how the pre-survey inventories were conducted and duly filled (answered) by the participants for themselves. Those survey inventories were collected again from their homes during the following week.

Brief Analysis of the Pre-Survey Inventory

Out of nine members, who agreed to take part in the seminar, just six of them participated in the pre-survey inventory. Two of the participants were the existing pastors of the church, and the other four were active members. The youngest participant was thirty-six years old, and the oldest participant was sixty years old. All of them were married and living together with their respective family. They were converted to Christianity either from Hinduism or Buddhism. None of them had the opportunity to receive a theological education, and neither for formal pastoral training nor spiritual-

leadership training so far. Thus, this project played an important role in their spiritual lives, leadership responsibilities, and the life and history of the church. Later in this chapter, a deeper analysis of the pre-survey inventories will be provided after a post-survey is administered to the same participants. However, the pre-survey inventories are briefly analyzed thematically below.

Section 1: Personal spirituality and leadership role at home. As per the responses data of this segment, the average score of all the participants was 5.5 out of 6, and 4.5 was the lowest average score by one of the participants. The perspectives and practices, regarding their personal spirituality and leadership role at home, were commendable as their overall-performance index showed 91.66 percent correct. As far as their personal spirituality was concerned, the participants are spiritually qualified to teach and lead others. This position will be reflected again in the *t*-test analysis later in this chapter.

Section 2: Basic spiritual activities of husband and wife. The findings in this section disclosed that the average score of the all the participants was 4.5 out of 6, and the lowest average score of a participant was 3.1. The overall performance index of this section stood at 75 percent. All the participants required intentional attention and action to improve basic spiritual activities with their spouses.

Section 3: Basic spiritual activities of a father with his children. The overall spiritual activities of the participants with their children were not so encouraging. The average score of all the participants in this segment was 4.5 (70 percent), but the average score of one participant was 2.4 (40 percent). Except for one participant, who secured 93.3 percent, the rest of the participants should further execute appropriate spiritual activities with their children. Every spiritual leader must properly and adequately teach and train his children in the ways of the Lord.

Section 4: Basics of biblical leadership. This section was crucial for determining the knowledge and practices of spiritual leadership according to the scriptural framework. This section had twenty-four questions, which was more than all the questions of the above three sections combined. In this segment, the average score of all the participants was 4.1, and 3.6 was the lowest average score by a participant. No participant had secured more than a 75 percent margin, and the lowest margin was 60 percent. These observations implied that the participants require further teaching and training to enhance their knowledge and practices of biblical leadership.

A Brief Analysis of the Ancillary Inventory

This ancillary inventory was a self-evaluation about the biblical qualifications of a pastor or a spiritual leader. This brief analysis was based on the responses of the three participants who completed this inventory.³ There were twenty-three questions, and each participant had chosen one numerical value from among the four values (1, 2, 3, and 4) assigned to all the questions. This analysis revealed that significant differences existed in their scores. The combined average numerical value was 2.94, and that signified a score of 73.50 percent. In fact, one participant secured a total score of 57.60 percent (2.3 average value), the second participant's score was 72.80 percent (2.9 average value), and the third participant scored as high as 90.20 percent (3.6 average value). From this self-evaluation, the individual who scored above 90 percent should be selected as a qualified person to be a pastor or church leader. The other two participants must work harder to become more qualified. Hence, the successful conduct of the above survey research and its analyzation affirmed that the first goal of this project was accomplished.

³ Six participants responded to the pre-survey inventory (LPI), but only three of them answered all the questions in the pre-survey ancillary inventory.

Developing a Course Curriculum

The project's second goal was to develop a biblically grounded curriculum pertaining to the spiritual leadership models, principles, and practices for teaching and training the current and prospective leaders in Asha Church. The course curriculum was drafted during the spring semester 2020. However, based on the findings of the pre-survey inventories conducted in September 2020, the course curriculum was remodeled and refined. The curriculum titled "The Fundamentals of Spiritual Leadership" was formulated for a seminar type of program. It was designed for five sessions—one session each week, and each session required two hours for teaching and interacting.

Spiritual leadership is a relatively encompassing, theoretically perplexing, and practically challenging subject. For these reasons, numerous spiritual leaders were ineffective and disillusioned, and no wonder that their churches were spiritually dead and physically faded away. With those matters in mind, this curriculum was prepared primarily for the common people and lay leaders of Asha Church to make the fundamentals of spiritual leadership easily understandable and entirely practicable. The fundamentals crafted in this project were intended to be applicable not only to the existing and emerging leaders of Asha Church but to all believers everywhere as well.

The first section of the curriculum began with an overview, objectives, core values, and policies of the project. The definition, types, bases, and purposes of spiritual leadership were the subtopics prepared among others for the Week 1 seminar. The biblical qualifications and functions of spiritual leaders were developed for imparting purposes in the Week 2 seminar. A spiritual leader/pastor is a multitasker. As a result, he is expected to accept and play the role of a shepherd, prayer warrior, visionary leader, missionary, teacher, preacher, administrator, organizer, and mentor, among others. All these matters were prepared for teaching and interacting in the Week 3 seminar. Week 4 and Week 5 were set aside for teaching from, and interacting with, the leadership of Moses, Nehemiah, Joseph, David, and Jesus Christ himself. The principles, insights, and

experiences of these biblical leaders were carefully articulated and prepared. The contents of this curriculum are further narrated in a section—the conducting of the seminar.

Review of curriculum by expert panel. As it was proposed in chapter 1, two expert panelists were approached, and they had agreed to evaluate the curriculum designed for the seminar. One of the panelists serves as a pastor in Columbus, Ohio. He is a respected Nepali theologian, leader, and immigrant himself. The other panelist is a respectable American pastor of a local church in Louisville, Kentucky.

For evaluation purposes, the curriculum developed for this project was sent to them by email, along with an expert-panel rubric, which the Southern Baptist Theological Seminary developed. The panelists, having reviewed and addressed the criteria, returned the rubric with their valuable insights and comments. Accordingly, the curriculum was honed again and made more understandable, presentable, and complete. The satisfactory level of both the expert panelists was 91.66 percent, and this figure was above the minimum-satisfaction level of 90 percent of the evaluation criteria. Therefore, the goal of developing a course curriculum pertaining to the fundamentals of spiritual leadership was successfully achieved.

Project Implementation Phase: Conducting a Seminar

The third goal was to increase the project participants' knowledge and skills of spiritual leadership by conducting a seminar. Excluding the pre-survey and post-survey sessions, altogether five teaching and interacting sessions were held. Initially, nine participants attended the seminars but, due to health and time issues, just four participants were able to attend all the sessions. Two of the four participants were the existing two pastors of the church. The course curriculum was printed and delivered to all the participants prior to the seminar sessions.

The challenge of a language barrier between the participants and me was addressed through a translator. A Nepali brother, upon our request, joined us from Alaska

to assist us with the translation. A copy of the curriculum was sent to him by email, and he translated my four teaching and interacting sessions from English to a Nepali language. One of the pastors translated my teachings in one session and both in the pre-survey and post-survey sessions.

The overarching purpose of this seminar was defining, developing, and deploying spiritual leaders. Accordingly, this curriculum was prayerfully and carefully formulated to fulfill that purpose. A brief description of the themes and notions imparted and discussed with the participants during the five weeks of seminars is presented below.

Week 1 Seminar

The first session of this seminar was held virtually on Sunday evening (September 20, 2020), through a Zoom platform. Similarly, the remaining seminars were held on Sunday evenings in the same way and at the same time. All the five seminar sessions were started and concluded with prayers and thanksgiving unto the Lord.

Nine members of Asha Church participated in this Week 1 seminar. After an opening prayer, I welcomed all the participants and expressed gratitude to them for joining in this seminar. The overview, objectives, core values, and policies of the seminar were explained to the participants. For instance, their participation was purely voluntary; and they had the liberty to leave or discontinue attendance anytime—though they were highly expected to attend all five sessions. Assurance was given for those who missed a session or two that a makeup session could be arranged to cover that particular teaching and learning session as per their convenience and willingness.

The first teaching section of the curriculum was basically an introduction about spiritual leadership. Accordingly, I presented and expounded the foundational themes in this session. These themes were the definitions of spiritual leadership, the main types of leadership, the biblical basis for spiritual leadership, spiritual leaders and the purposes of a church, leadership competency, and the gift of leadership.

I explained to the participants that every spiritual leader necessitated some transformative leadership training, redemptive perspectives, and effective practices—solely on God’s agenda and as given in the Scripture. Spiritual leadership is a spiritual gift, as well as a calling from the Lord to build and expand the body of Christ. Hence, spiritual leadership is all about defining, shepherding, discipling, developing, and deploying people as a team on God’s agenda.

Week 2 Seminar

The second session began and concluded with prayers in the same format and at the same time as in Week 1. The second section of the curriculum concentrated on responding to the question of who can be and who cannot serve as a spiritual leader. An outline of all the scriptural qualities to possess and qualities to avoid for becoming a spiritual leader was laid down in this section. Altogether, twenty-five qualifications, with their Bible verses, were enumerated for andragogical purposes under the following eight subheadings.

Spiritual qualification. Four fundamentally nonnegotiable qualities were identified and clustered under the subheading of “spiritual qualification.” The four qualities were spiritual regeneration, being full of the Spirit and wisdom, faith in God, and being rooted in the Scripture. I explained to the participants why these four qualities were nonnegotiable and the reason they must be evident in the life and work of every believer before, and while, serving others as a spiritual leader.

Domestic qualification. The qualities of leadership at home were a domestic qualification. They were foundational because the effectiveness of a spiritual leader in a church will depend on a domestic qualification. These qualities concerned marital fidelity and good family management. I emphasized that a spiritual leader must remain faithful to

his wife, and reasonably provide for and maintain his family and children well according to biblical teachings.

Personality qualification. Under this personality qualification, the cluster of qualities explained were the importance of self-control, being gentle and sober-minded, and avoiding quarrels and drinking. I called to the attention of the participants that they should avoid the last two negative qualities at all costs, while a spiritual leader must always uphold the first three positive qualities.

Moral qualification. Over and above the qualities of charity, integrity, and credibility, I emphasized why and the way a spiritual leader must continuously imitate Christ and adhere to his moral teachings and values. The inference I made was a Christlike character, which is vitally a pervasive moral qualification that a spiritual leader must consistently reflect in life and work.

Mental qualification. This mental qualification pertained to the spiritual leader's ability to articulate and teach the Word of God well and handle divergent views fairly and justly. An intrinsic motivation and determination to love and serve both the Lord and his people must fuel such a leader's services.

Maturity qualification. A maturity qualification referred to the significant quality of growing in, as well as applying, the Word and wisdom of the Lord by living it out in the context of being in a relationship with God and others. That was the reason the Bible did not encourage believers to appoint a new Christian as a church leader.

Social qualification. Under this social qualification subheading, I urged the participants to practice scriptural hospitality, promote unity, and develop a good reputation not only among the Christian community but in society as well. A spiritual leader must work diligently to excel in his social qualification.

Economic qualification. I have elucidated to the participants that a spiritual leader must not love or run after money but, rather, he must be a generous and cheerful giver. Furthermore, he must be a good steward of his gifts, talents, time, and treasure for the sake and glory of the Lord.

In addition, I expounded that a spiritual leader must engage in various activities for the life and health of a church and, above all, for the glory of God. He is accountable to the Lord and the church general body as a whole. I carefully outlined thirty-one functions of a spiritual leader in this section. The outlines were clustered under personal spiritual disciplines; evangelistic preaching—personal and corporate evangelism; teaching God’s Word; visioning and mobilization; discipleship and deployment; administering such special programs as the Lord’s Supper and holy matrimony; and a closing function. The evaluation of their performance and programs; financial auditing; reporting; sharing of credits and rewards; and the like were part of the closing function.

Week 3 Seminar

The Week 3 seminar was set aside for teaching and interacting with respect to the role of a spiritual leader. A reiteration was made at the outset that a spiritual leader must be a multitasker. Though he need not be an expert in every task, it is vital for him to be familiar with the basics of the various tasks. I explained the reason a spiritual leader or a pastor must additionally play the role of a visionary leader, missionary, teacher, preacher, administrator, organizer, decision-maker, facilitator, change agent, motivator, reproducer, mentor, counselor, manager, surveyor, and evaluator. Moreover, a spiritual leader must develop and deploy emerging spiritual leaders with an engaging vision, a mission, clear goals, and strategies.

I discussed with the participants that a spiritual leader cannot avoid functioning through the framework of an organization or association of individuals. Thus, an attempt

was made to impart the basics of planning and conducting business meetings effectively; administration; and management of crises, resources, and organization. Furthermore, I discussed about the rationale, principles, and art of setting and achieving long-term and short-term goals.

Week 4 Seminar

Week 4 and Week 5 focused on teaching and learning from biblical leaders. I emphasized the significance of learning from biblical leaders for effective spiritual leadership. For the Week 4 seminar, three outstanding Old Testament leaders—namely Moses, Nehemiah, and Joseph—were chosen for drawing essential lessons from their leadership approaches and experiences.

Essential lessons from the leadership of Moses. A brief description was presented for each of the following subheadings. First, I underscored that regeneration was one of the important qualifications of spiritual leadership, and the regeneration of Moses from the burning bush event was a good model of regeneration. Second, I highlighted about Moses's calling and wholehearted commitment to God and leadership, and the way he led his people and navigated through the many challenges and oppositions from within and without for nearly forty years. Third pertained to why and how Moses formed team leadership and prepared his successors. Fourth, I presented a brief narrative of Moses's team leadership based on Numbers 11:16–30. I mentioned that Moses became quite demoralized and upset with God due to the challenges in leadership. So, the Lord took the initiative to gather and empower a team of seventy leaders to assist Moses in leading his people. Hence, team leadership is a God-ordained remedy for overcoming the challenges and frustrations in spiritual leadership.

Essential lessons from the leadership of Nehemiah. An outline of lessons from Nehemiah's dynamic leadership was presented. Nehemiah is considered as an

exceptional balancer of trusting in God and human action, and between his word and his deed. A spiritual leader must balance his faith in God and his action like Nehemiah. From the narrative of Nehemiah, a spiritual leader must learn and become an outstanding prayer warrior, planner, preparer, encourager, mobilizer, organizer, communicator, and accomplished builder-leader.

Essential lessons from the leadership of Joseph. As a person and as a governmental (national) leader, Joseph is one of the few unblemished role models in the Bible. I underscored the life and experiences of Joseph for inspiring and motivating spiritual leaders to draw both spiritual nourishment and leadership lessons. Like him, a spiritual leader must overcome sins and temptations and live a godly life by remembering, fearing, and putting his hope and confidence in the Lord. I presented the reason and ways for a spiritual leader to endure all kinds of rejections and oppressions/allegations; to extend forgiveness instead of revenge or resentment; and to return good for evil as Joseph did. Despite the numerous challenges, he was always obedient to his master or authority, and his diligent and faithful services were later rewarded in his favor. In serving others, scriptural obedience, diligence, and faithfulness must never be compromised at all cost. Like Joseph, a spiritual leader must apply the wisdom of the Lord in planning, administering, and leading the people for their welfare. The notable reality was that every godly and effective leader will be rigorously tested and tried in different ways as happened to Joseph and other great leaders.

Week 5 Seminar

In this final seminar, the essential lessons from the leadership of King David and Jesus Christ were briefly narrated for andragogical purposes. Because of constraints of time and space, the insights and experiences of other biblical leaders could not be incorporated in this project.

Essential lessons from the leadership of David. I reasoned out eight essential lessons from the life and leadership of David. First, I explained why inner qualities are more important than are external traits for becoming a spiritual leader. Second, David became a great leader because God had called him, and his abiding presence was with him. Likewise, the calling and presence of the Lord must be evident in the life and service of every spiritual leader. Third, such a spiritual leader as David must wholeheartedly fear and love God by obeying, worshiping, and giving the Lord the glory due to his name. Fourth, David had restrained himself and his followers from harming King Saul, who was pursuing him to kill him. Similarly, spiritual leaders must love and forgive one another, and exercise self-control in every aspect of life and work. Fifth, perseverance through hardships and trials of various natures and kinds were part and parcel of leadership development and responsibilities. The last two lessons from David's story were presented as warning lessons. Sixth, David had to dearly pay the price for not bringing all his children to the fear of the Lord. So, unlike David, a spiritual leader of a church must be concurrently a commendable father at home. Imparting and following the ways of the Lord must take place at home always. Seventh, a spiritual leader must be morally blameless, and he must not be like David, who had committed adultery and had Bathsheba's husband, Uriah, killed in a battle.

Fundamental lessons from the leadership of Jesus Christ. I expounded that Jesus Christ was the perfect leader who ever lived and walked on earth. He invited his disciples to imitate, and learn from, him. I presented the following eight fundamental lessons from the leadership of Jesus. First, Christ was full of wisdom and knowledge. Likewise, a spiritual leader must seek, receive, and employ the wisdom and knowledge that come from God to lead his people and accomplish his mission. Second, the mission and strategy of a spiritual leader must be part and parcel of Christ's overall mission and strategy. Third, like Jesus, every leader must personally practice and maintain a prayerful

life to be effective and fruitful in ministry. Fourth, just as Christ has called, trained, and commissioned his disciples to become like him, a spiritual leader must perpetuate disciple-making and commissioning. Fifth, a spiritual leader must be able to teach and preach well to all people on various subjects or themes. Sixth, a spiritual leader must perform the duties of a good shepherd and a faithful servant, as Jesus did. Seventh, a spiritual leader must be trustworthy like Christ who fulfilled what he promised, did what he said, and was obedient even unto death. Eighth, a spiritual leader must make sacrifices of personal comforts, interests, and resources as Jesus Christ did.

Wrap-up Phase: Administering a Post-Survey and Its Analysis

After all the intended seminar sessions were held, a post-survey was conducted on November 8, 2020, to determine whether any significant change had taken place in the participants' knowledge and understanding about spiritual leadership. Six people participated in the pre-survey; however only four of them attended the post-survey session. Among these four individuals, two of them are active members, and the other two are the existing pastors of Asha Church. For this post-survey, the LPI that was implemented in the pre-survey was administered again in the post-survey to those participants who completed all the seminar sessions.

The LPI inventories were printed and delivered to the participants at their homes. Each of the forty-four questions in the LPI was read and explained with the aid of a translator from among the four participants. All the participants had chosen an answer from the multiple optional answers assigned to every question. After responding to the LPI, two of the participants did the same with the self-evaluation survey about the biblical qualification of a pastor/leader. Both the inventories were collected from the homes of the participants in the following week for analyzing purposes.

Comparative Analysis of Pre-Survey and Post-Survey

A comparative analysis was performed based on the findings in the pre-survey and post-survey administrations. The responses of the four participants who answered all the questions of both the pre-test and post-test inventories were considered for this analysis. This comparative analysis was systematically organized as in the above pre-survey analysis, that is, in the order of Section 1, Section 2, Section 3, and Section 4.

A *t*-test was utilized for determining whether the intervention seminar had resulted in augmenting the participants' perception and practices about spiritual leadership.⁴ The template was designed with two interactive columns in a Microsoft Excel table—one for pre-survey and the other for post-survey. The dependent samples of both the surveys were paired to match their results. The dependent samples were the numerical values of the participants' responses. This instrument was programmed to provide an automated result based on the dependent samples in both the columns.

The symbol *t* is simply the ratio between the mean differences that were observed and the mean differences that were expected from chance alone. The level of significant differences was set at $\alpha = .05$. A null hypothesis signified that there is statistically no significant difference between the means of both the pre-survey and the post-survey, whereas the alternative hypothesis signified that there is statistically a significant difference between the means of both the pre-survey and the post survey.

One limitation of this template was that all the dependent samples of the four participants could not be populated in the *t*-test measurement template because it was programmed to enter only a hundred dependent samples in one column at a time.

⁴ Danny Bowen prepared the template of a *t*-test measurement instrument and its interpretations. He gave us this useful template during the class (course 80950B, Summer 2020). According to Bowen, the phrase "degrees of freedom" is the number of parentheses after the *t* result that determined the shape of the probability curve from which the result was calculated. The symbol "p" is the probability that the significant differences observed were due to chance, rather than a systematic difference between the two sets of data. A systematic difference is a result of the intervention performed among the same group.

Therefore, four paired *t*-tests were separately conducted as per the four sections of the LPI.

Section 1: Personal spirituality and leadership role at home. All the dependent samples of the participants in the pre-survey and post-survey found in Section 1 were separately populated into the two columns of a paired *t*-test measurement instrument. The report of the *t*-test revealed that, statistically, no significant difference existed in their personal spirituality and leadership role at home before and after the seminar. The *t*-test results illustrated the Degrees of Freedom (df) = 23; $t = 1.53$; and $p = .0694$; with null hypothesis $p < .05$. All these findings indicate that the responses of the participants were more or less the same in both the surveys. Thus, the personal spirituality and leadership role of the participants in their respective homes was consistent and commendable with their overall averages as 5.5 and 5.04 out of 6 in this segment.

Section 2: Basic spiritual activities of husband and wife. As it was in Section 1, the dependent samples of the participants in both the surveys identified in Section 2 were populated in a paired *t*-test instrument. The Degrees of Freedom (df) = 31; $t = 0.36$; and $p = .6395$ were the statistical reports derived from the paired *t*-test here. These reports suggested that, statistically, no significant difference existed in their spiritual activities with their spouses. In other words, this *t*-test revealed the basic spiritual activities by the participants with their respective spouses prior to and after the seminar, which remained nearly the same. For instance, a participant whose average was below the averages of other participants in the pre-survey had an insignificant increase in the post-survey from 3.2 to 3.5 (increased from 52 percent to 58 percent). However, in this segment, the collective averages of the post-survey had slightly decreased from the pre-survey, that is, 4.5 to 4.3, and these averages were lower than the averages of Section 1.

Section 3: Basic spiritual activities of a father with his children. The same procedure of conducting a paired *t*-test measurement instrument was followed in this segment as above. The dependent samples of the participants in both the surveys found in Section 3 were administered in a paired *t*-test measurement instrument. The results of this test were similar to the earlier findings, especially the results in Section 2. The overall average decreased from 4.5 (pre-survey) to 4.3 (post-survey); nonetheless the participant whose average was 2.4 (40 percent) in the pre-survey had increased to 3.6 (56.6 percent) in the post-survey. As a whole, the *t*-test results revealed that, statistically, there was no significant variation of the basic spiritual activities by the participants with their children before and following the seminar. The Degrees of Freedom (*df*) = 19; *t* = 0.70; and *p* = .7540 were the outcome of the paired *t*-test performed in this section.

Section 4: Basics of biblical leadership. The questions and answers in this section mainly pertained to the scriptural concepts, perspectives, and practices of spiritual leadership. More than half the questions in the LPI were concentrated in this section, and they were vital for ascertaining the participants' knowledge and practices of spiritual leadership.

As above, the dependent samples of all the participants in the pre-survey and post-survey were separately entered into the two columns of a paired *t*-test measurement instrument. The reports of this *t*-test provided the positive Degrees of Freedom (*df*) = 95; *t* = 1.84; and *p* = .0348. In this section, the summary result of this *t*-test demonstrated that after the seminar, there was a statistically significant difference in the participants' basic knowledge and practices pertaining to spiritual leadership. The collective average of the pre-survey was 4.06, whereas 4.57 was the overall average of the post-survey. The increase of the average .51 was considered as the result of the intervention seminar conducted.

In the open-ended question, the participants were asked to identify five key activities that the effective spiritual leaders usually do. So, according to the participants, prayer, reading and studying God's Word, teaching, preaching, and helping others are the common activities of the successful spiritual leaders.

A brief analysis of the second inventory. The inventory, "Biblical Qualification of a Pastor/Leader: A Self Evaluation," was distributed to all the participants. The responses of two participants were considered for this assessment, because the responses of other participants were either incomplete or only for one of the surveys. The numerical values of the valid responses were populated in a paired *t*-test measurement instrument as it was done for the LPI above. Their responses were regarded as dependent samples in this measurement. Two paired *t*-tests were performed separately for both the participants, and their pre-survey and post-survey dependent samples were entered into the two columns of the instrument.

One of the paired *t*-test results indicated a statistically significant difference in self-evaluation before and after the seminar. The overall average of this participant had increased from 2.9 in the pre-survey to 3.7 in the post-survey. This measurement revealed the Degrees of Freedom ($df = 22$; $t = 4.45$; and $p = .0001$). However, the paired *t*-test result of the second participant revealed no statistically significant difference between the responses of his pre-survey and post-survey. The report of this second *t*-test indicated the Degrees of Freedom ($df=22$; $t = 0.51$; and $p = .3075$). Additionally, the insignificant increase of the participant's overall averages from 3.6 in the pre-survey and 3.8 in the post-survey depicted a null hypothesis.

Conclusion

The activities of the project proposed in chapter 1 were implemented, and the project's objectives and goals were achieved despite the challenges caused by the COVID-19 pandemic. I developed a course curriculum for conducting a seminar on the

fundamentals of spiritual leadership, and an expert panel reviewed it. Thereafter, a five-week seminar was conducted, a pre-survey and post-survey were administered, and finally, a paired *t*-test measurement instrument was utilized for ascertaining the main outcomes of the above activities. The paired *t*-tests examined the participants' knowledge and practices about spiritual leadership and measured the outcome of the proposed intervention.

Synopsis of the *t*-tests' results of Section 1, Section 2, and Section 3 indicated a null hypothesis because, statistically, no significant difference existed between the specified populations before and after the seminar was conducted. However, the result of the paired *t*-test conducted for Section 4 of the LPI revealed a statistically significant difference in the participants' knowledge and practices of spiritual leadership. This significant difference was the increase of their knowledge and practices due to the seminar that was held. This was an affirmation of what the participants had often expressed during the seminar about the new knowledge and ideas of spiritual leadership they gained.

The main takeaways from the above *t*-test results were that the participants must prayerfully and intentionally increase their spiritual activities with their spouses and children separately. For example, teaching and training their children in the ways of the Lord is always a vital area requiring every spiritual leader's immediate attention and action. This project also had no doubt augmented the participants' basic knowledge and understanding about spiritual leadership, yet they would need further mentoring, training, and seminars about the various aspects of administration and spiritual leadership.

CHAPTER 5

EVALUATION OF THE PROJECT

Pastors and deacons generally organize or conduct several programs and activities throughout the year, along with their Sunday worship services. However, without proper evaluation many of them consider their programs successful. The leaders and members are normally content with their programs, as long as they are held. Most of the leaders simply present their activities' reports, which include the type of activities, date, teacher/preacher, participants, and finances.

Project evaluation is imperative mainly for ascertaining the success or failure of a project or program and their causes. Additionally, evaluation is aimed at bringing better results of similar projects or programs in the future by avoiding nonessential actions and adopting effective measures. I believe proper evaluation should be part and parcel of every program or activity. Hence, the plan for such evaluation was included in the project proposal for defining, developing, and deploying spiritual leaders at Asha Church, in Louisville, Kentucky. In the following, I will briefly assess the project's purpose, goals, strengths and weaknesses, and how I would perform similar projects differently in the future. Finally, I will provide some theological and personal reflections, too.

Evaluation of the Project Purpose

Yearning for genuine and dynamic spiritual leaders is always the anticipation of Christians everywhere. The efforts of fostering spiritual leaders are often negligible or ignored, though. The crisis of effective spiritual leaders is thus observed in several churches around the world. Development of spiritual leaders is like the proverbial saying

that “Rome was not built in a day.” It takes time and requires determination, creativity, persistence and, above all, the presence and wisdom of the Lord. Furthermore, the overall capacity and effectiveness of a leader necessitate possessing and employing the right scriptural perspectives, knowledge, wisdom, gifts, and ministry skills. These indispensable and transmittable leadership traits are usually either ushered or garnered through systematic mentoring, teaching, and training sessions.

Keeping the above dynamics in mind, this project was espoused and implemented for enhancing the overall capacity and effectiveness of the existing and prospective leaders of Asha Church. Consequently, the project’s objective was accomplished when they participated in the five-week seminar and augmented their knowledge and understanding about spiritual leadership.

The overall achievement of the project’s purpose was determined by administering the paired *t*-test measurement instrument to the pre-survey and post-survey responses. The *t*-tests results revealed a statistically significant increase in the participant’s knowledge and practices of spiritual leadership. Those who had attended the seminar were better informed about the kinds, qualifications, functions, responsibilities, and challenges of spiritual leadership, among others.

Evaluation of the Project Goals

A project—along with its purpose, goals, and methodology—was proposed in the first chapter. Chapter 4 described the implementation and outcome of that project. Based on the project’s implementation outcome, this section examines the three goals listed in chapter 1.

The first goal of the project was to conduct a pre-survey among Asha Church leaders and key members for discovering their understanding and practices of spiritual leadership. This goal was accomplished when two survey instruments were crafted and administered to the participants before conducting a seminar regarding the fundamentals

of spiritual leadership. The first survey instrument, the Leadership Practices Inventory (LPI), had forty-three close-ended questions and one open-ended question. A self-assessment on the Biblical Qualification of a Pastor/Leader was the ancillary inventory of the survey research. Six participants took part in the LPI survey and provided information about their personal spirituality and leadership at home; spiritual activities with their own spouses and children; understanding of biblical-leadership basics; and self-assessment.

A brief analysis of the participants' responses to the pre-survey, furnished a clearer picture of their strengths and weaknesses, and their knowledge and practices of spiritual leadership. Based on the analytical findings of the pre-survey, a curriculum pertaining to the fundamentals of spiritual leadership was developed. This curriculum—designed for five-seminar sessions (a two-hour session each week)—covered pertinent topics of spiritual leadership, such as the types, qualifications, functions, and roles of spiritual leaders. As it was proposed in chapter 1, I requested two respectable pastors to serve as the expert panelists for reviewing the curriculum. Accordingly, they reviewed it by utilizing a rubric, and their satisfaction level was above the evaluation criteria, that is, more than 90 percent. Therefore, the second goal of developing a biblically grounded curriculum pertaining to the fundamentals of spiritual leadership was effectively attained.

Increasing the project participants' knowledge and skills of spiritual leadership by conducting a seminar was the project's third goal. This goal was achieved when the existing leaders and other key members of Asha Church attended all five sessions of the intended seminar. The definition and main types of leadership were expounded to the participants in the introductory session; the qualifications and functions of spiritual leadership were effectively explained in the second session; and the third session covered the role of a spiritual leader, the art of setting goals, and the necessity and ways of developing and deploying individuals for God's agenda. Spiritual-leadership lessons, drawn from five outstanding leaders of the Bible, were clearly imparted to the participants in the fourth and fifth sessions. They found it easier to comprehend and

treasure what they heard or learned, because the curriculum was given to all the participants prior to the seminar. Interactions and discussions in each session made the seminar more engaging and enriching. In fact, the participants expressed time and again that they gained numerous new insights with respect to spiritual leadership and felt more emboldened to lead others effectively.

After all the seminar sessions were held, a post-survey was conducted to determine the effects of the seminar. The responses of the four participants who attended all five sessions and completed both the pre-survey and post-survey were considered. According to the assessment of the pre-survey and post-survey, the seminar overall yielded a positive result. The accomplishment of the project was examined by employing a paired *t*-test measurement instrument. The paired *t*-test results of Section 1, Section 2, and Section 3 of the LPI revealed that, statistically, no significant differences existed in the participants' personal spirituality and leadership activities with their spouses and children. In other words, the seminar did not make significant changes in those areas. However, the paired *t*-test result of a crucial Section 4 of the LPI demonstrated a statistically significant increase in the participants' knowledge and understanding about the fundamentals of spiritual leadership.

The ancillary inventory was a self-evaluation about the biblical qualification of a pastor/leader. Most of the participants did not complete, or take part in, this post-survey possibly due to time constraints and underrating its importance. Nonetheless, the two main leaders of Asha Church participated in both this pre-survey and post-survey. A statistically substantial difference was observed between the pre-survey and post-survey of one participant, whereas a paired *t*-test result of the other participant revealed a null hypothesis.

Strengths of the Project

A seminar concerning the fundamentals of spiritual leadership was one of the main activities of this project. Based on the Scripture, a curriculum for this seminar was developed. The curriculum's emphasis on the scriptural teaching and framework for spiritual leadership was one of the project's strengths. Why and how a spiritual leader should be developed; the type of a spiritual leader he should become; and the spiritual leader's focus, qualifications, roles, and functions were some of the seminar's correlated themes obtained from the Bible. These germane themes were carefully considered to inculcate the distinctives of spiritual leadership and avoid adapting or compromising with secular-leadership perspectives and modalities.

The project's formulation, specifics, and implementation were contextually relevant and purpose/goals-driven. Three project goals were precisely crafted—the first two goals were embedded in the project's preparation phase, and the third goal was implanted in the implementation phase. The three stated goals of the project were determined to be logically feasible and ideal for this type of project. These goals were sequentially and intentionally organized for leveraging the participants' knowledge of and capacity for spiritual leadership. For instance, the purpose of administering a pre-survey was to help prepare a curriculum and utilize it in the *t*-test exercise for determining whether the project's intervention had leveraged the participants' knowledge and practices of spiritual leadership. The purpose of developing a curriculum was for usage in a seminar; and likewise, the purpose of conducting a seminar was for teaching and equipping the leaders and members of Asha Church who would ultimately build a biblically rooted and fruitful body of Christ.

Another strength of the project was the homogeneity of the participants' racial, cultural, social, and religious background. They all moved to the United States as immigrants about ten years ago and subsequently became Christians out of Hinduism and Buddhism. Furthermore, none of them had received any formal theological training or

basic pastoral/leadership training. Hence, for them, this project was a systematic introduction, as well as a training program on spiritual leadership. In this project, they all had related and interacted well with the biblical-leadership principles, functions, and examples. They discovered the leadership lessons not only enriching but also relevant to their ministry contexts or what they had observed in others' leadership.

Conducting this project at Asha Church in Louisville, Kentucky, could be considered as one of the strengths. If the participants were not in close proximity, delivering the curriculum and survey inventories to them would have been delayed. Moreover, this project brought together the key leaders and members of the church for learning and discussing solely on the fundamentals of spiritual leadership. Additionally, because of this project, I have developed a closer relationship with each of the participants and exchanged ideas, and we learned from one another's experiences.

All the goals of the project intervention were thoroughly assessed and found to be effectively accomplished. The ultimate purpose of the project intervention was fulfilled through a seminar, when the participants significantly gained the essential knowledge and understanding pertaining to the fundamentals of spiritual leadership. The participants were those who attended all five sessions of the seminar. I am quite hopeful that they will remember and make use of their knowledge and these principles in their leadership roles and functions.

Weaknesses of the Project

Although I have attempted diligently to address all the foreseeable project's weaknesses or transform them into strengths and make the project faultless, it was not without its flaws. Let me highlight some of the weaknesses found through a retrospection of the project implementation.

Language Barrier

One of the main weaknesses was the language barrier between the participants and me during the project implementation. Many of the participants could not read, speak, and understand English language well; nor do I speak or understand their Nepali language well. Nonetheless, a translator helped solve this issue. Whatever I said or communicated in English to the participants throughout the seminar was translated into their Nepali language—mostly by one brother who joined us from Alaska, and a couple of times by one of the participants. How I wished that I could communicate with them directly and totally either in English or in a Nepali language, because I observed some of the nuances and technical words or phrases were hard to translate correctly and precisely. Though it was difficult to measure how much this language barrier made the project ineffective, we all believed that the project definitely increased their knowledge and understanding of spiritual leadership.

Virtual Format

The COVID-19 pandemic adversely affected the normal activities that prevailed before 2020. Consequently, people everywhere and in all fields were suddenly compelled to accept and follow the new norms and activities during the year 2020. Initially, this project was planned for implementation in the Spring of 2020 through an in-person seminar. However, not only did the pandemic delay project implementation, but we were also obligated to implement the project virtually.

Conducting and participating in a seminar by Zoom, a video-conferencing platform, had some advantages—in terms of the costs and time involved, and the benefit of participating from the comforts of our respective homes. However, we encountered some disadvantages, too. One of which was distraction by the household activities of participants' family members. Probably the participants might not have or used quiet space/study rooms in their homes, so they became distracted during the seminar.

Some of the participants utilized their mobile telephones for this seminar by Zoom; and so, connectivity disruption, disconnection, and audio issues were not uncommon. Discussions and interactions among the participants were also constrained in this virtual video-conferencing platform. All these factors made this seminar by Zoom platform less effective than teaching and interacting in an in-person setting would have been. Therefore, employing a Zoom platform was regarded as one of the project's weaknesses.

Curriculum Coverage and Time Constraints

The initial plan was to conduct a once-a-week seminar for eight weeks, with at least two hours for each session (per week). But due of the pandemic-related issues, the period of this seminar was reduced to five weeks and the intended curriculum was condensed into five sessions. The curriculum content covered too many aspects and details for the given stipulated time frame. Moreover, in all the two-hour sessions, I had to allocate more time to the translator for translating and explaining my teaching lessons. For these reasons, the time left for reflection, discussions, and interactions was insufficient in every session. If there had not been any necessity for translation, the curriculum coverage would have been ideal for five sessions, each with a two-hour session. Hence, the lengthy curriculum coverage/content for each session in the given time frame was an additional weakness of the project.

Discontinuation of Participants

Nine key members and leaders of Asha Church attended the first two sessions of the seminar, but only four of them completed all five sessions. Six participants responded the pre-survey, but just four of them completed the LPI post-survey and just two of them answered all the questions in the post-survey ancillary inventory. Two participants discontinued because of health issues and the others, probably, due to time

factors. I offered makeup sessions to them, but their situation did not provide space for them. Some of them assured me to find other times for such makeup sessions in the near future. So, I am hoping to conduct the remaining sessions for them.

What I Would Do Differently

Every activity that is performed will have some room for improvement for a better impact and result. Adequate preparation, right intention, and delivering biblical lessons are not enough to achieve goals and purposes. By pondering what and how I did in implementing this project, I am more convinced that if I must conduct similar projects in the future, I would need to devote more attention to the basics of project planning, curriculum, and implementation. These basics are briefly presented in the following.

First, I should spend more time in prayer—seeking God’s wisdom, knowledge, presence, and power—for the effectiveness of any project or program. I knew and even mentioned in the project that no spiritual activity will yield spiritual impact or outcome without the Lord’s intervention. Yet, it is difficult to practice it or invoke God’s intervention enough. I need to be frequently reminded of John 15:5b: “If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.” I believe that, in addition to other project activities like planning, preparing, and implementation, the quality of time spent in prayers or abiding in Christ will correspond to the endeavor’s yielding—be it a hundredfold, fiftyfold, or any result.

Second, I came to the realization that the effectiveness of an endeavor depends mostly on responding to the three basic diagnostic concerns of “what,” “why,” and “how.” These three probing words initially entail what I plan to do, why I plan to do that, and how I intend to do or achieve the purpose. The next concern includes what the particulars are, why or the reason I chose those particulars, and how I prepare/organize the particulars for implementation. The last concern is what and how I actually execute the task/program to accomplish the project’s objectives. Therefore, in the future, if I do

the same or a similar type of project, I will try my best to be judicious in answering the diagnostic questions of what, why, and how I plan, prepare, and implement a project.

Third, when I designed the curriculum for this project, I failed to seriously consider the time frame for the activities of teaching, translation, and interaction in each session. Consequently, we did not have adequate time for all the intended activities, and that must have incurred a lesser impact or effectiveness. Thus, from now on, whenever I design and refine a curriculum, I will first allocate the time frame for various activities in every session. Suppose the total time for a session is two hours and, if a translation is required, I must prepare the overall teaching and training contents for just forty minutes. From the remaining time, I must allocate forty-five minutes for translation, and thirty minutes for discussion and interaction.

Fourth, before and while designing the project's curriculum, one of my intentions was to include, as much as possible, all those matters I felt were essential and biblical. However, in such a limited session, it will never be feasible to teach everything about a topic from the Bible. There would be a number of seemingly important matters, but I must be firm to exclude subsidiary elements/auxiliary concerns of a subject and include only those that are absolutely fundamental by refining the materials as much as possible. I must remember that, sometimes, it is true that less is more, too. Henceforth, be it for preaching in a church or teaching in a seminar, my lessons must contain simply the most fundamental and practical positions and issues of spiritual leadership/any topic in the curriculum.

Fifth, both the virtual and in-person types of meetings or projects have both their advantages and disadvantages. Yet, the advantages of the in-person type of meeting or training session were more than for the virtual type of meeting. For other groups of people, some of the weaknesses of a virtual meeting I raised earlier may not be a concern, like using a mobile phone for the seminar. For the leaders and key members of Asha

Church, if I conduct this type of project again, then I will conduct a seminar and administer both the pre-survey and post-survey exercises through in-person platforms.

Sixth, in the future, when I invite prospective participants to a seminar, among other things, I will mention about offering a certificate of participation or some token of appreciation to those who attend all the sessions and participate in both the surveys. This additional information may motivate them to participate in the seminar from beginning to end.

Theological Reflection

As far as my knowledge and understanding are concerned, the theological position of this project, as an entirety, is sound and grounded in a scriptural foundation. I fully affirm that the Bible is the only inspired, inerrant, and complete revelation of the Lord himself to man. Scripture constitutes divine living words that are trustworthy and profitable for teaching, correcting, and training in righteousness, so that God's servant may be complete and thoroughly equipped for every good work (2 Tim 3:16–17). Upholding and engaging this theological position in this project are therefore both intentional and convictional formulations, and not a mere theological proposition or academic exercise. Thus, everything that is written in the curriculum and questionnaires for survey research and what is expressed and taught in the seminar are derived from the Bible.

As was rightly deliberated at several places in this project, the role of the Lord cannot be undermined in the development and deployment of spiritual leaders. Though human beings have a role to play in developing and deploying spiritual leaders, God must primarily and ultimately appoint, teach, guide, empower, and endow spiritual gifts and wisdom on every spiritual leader. Even the qualifications, functions, and responsibilities of a spiritual leader are divinely scripted in the Bible. For this reason, everyone is

accountable to the Lord, who will judge and reward each individual according to his deeds with truth and righteousness.

The pathetic vulnerability and defenselessness of people without spiritual leaders are depicted by the parables of a sheep without shepherd, and a ripened crop without harvester (Matt 9:35–38). Jesus Christ addressed this crisis by calling, discipling, and commissioning certain individuals as spiritual leaders of churches to lead people to the true and living God, protect them from the snares of the devil, and feed them with the bread of life. The selected five passages from the Bible explained in chapter 2, revealed the imperative, purpose, procedure, and crucial role of the Lord and his people in developing, multiplying, and engaging spiritual leaders. We must develop and deploy spiritual leaders who are scripturally and theologically grounded for churches to thrive and accomplish their goals and mission.

Numerous flourishing churches of the past are no longer around today; and existing churches would meet the same fate and disappear into oblivion unless they are rooted in Scripture and led by the Holy Spirit through his chosen and obedient spiritual leaders. His chosen spiritual leaders must know and follow the essentials of spiritual leadership. In chapter 3, the theoretical and practical essentials for developing and deploying spiritual leaders are clearly expounded. These essentials are theologically and practically rooted in the Scripture.

The distinctives of spiritual leadership are frequently relegated to and compromised with secular leadership ideologies and practices in numerous churches and Christian institutions. Corporate/worldly values and practices are more and more imported and accepted into churches and Christian ministries without any scrutiny from biblical perspectives. In many cases, biblical principles, values, and ethics are applied often ostensibly or only when they are convenient. Therefore, this project is purposefully designed and implemented to inculcate fundamental biblical principles, values, and practices, in letter and spirit, among the leaders of Asha Church. Furthermore, because

the distinctives of spiritual leadership advocated in this project are derived from the Scripture, they can be applied to other churches or in other contexts, as well.

Personal Reflections

In chapter 4, I have maintained that the primary objectives and goals of this project were accomplished—among those who attended all five sessions of a seminar and participated both in a pre-survey and post-survey. The *t*-test results of the participants' surveys illustrated a statistically significant increase of knowledge regarding the fundamentals of spiritual leadership. However, I must admit that the individual who benefited the most from this project was none other than me. Not only did I gain overall knowledge pertaining to the basics of spiritual leadership, but additionally my practical experiences of systematic planning, preparing, implementing, and evaluating this project were truly invaluable.

Without the wholehearted support and participation of Asha Church leaders and members, this project would not have been accomplished. I am indebted to them for their cooperation and participation in this project. In every sense of the term, the implementation of this project represented synergistic teamwork—complementing one another and benefiting everyone involved. Transforming this academic project into an effective teaching and learning activity of Asha Church was one of its heartening project outcomes.

The adage “easier said than done” is indeed true, since it is difficult to do or follow everything recognized as right and essential. Even for preachers or spiritual leaders, it is never easy to practice everything they preach. Both the general and natural tendencies of many leaders are simply to teach or tell others what to do, but seldom for themselves. I kept these tendencies in mind while I was crafting the project's curriculum and teaching from it to the participants. Still far from perfection, though, I was intentional to apply it first to myself lest I be disqualified from teaching and leading others.

I have experienced leading a church-planting team and a youth and student ministry for more than ten years, but sadly without receiving adequate intentional teaching and training in spiritual leadership. Consequently, the overall impact was lower than our anticipated average projections. The impact level would have been greater and better if I had received proper training and instructions prior to assuming those leadership responsibilities. Truly, leadership is a great opportunity for loving and serving others. Nonetheless, it is a multifaceted responsibility with accountability, and it is never easy to navigate and accomplish its objectives. Several factors determine the effectiveness of a spiritual leadership. Hence, as it was emphasized in chapters 3 and 4, it is important to acquire the basic knowledge of and ministry skills for spiritual leadership through reputable and intentional training, mentoring, and the like.

Conclusion

When this project was proposed in 2018, my confidence level was quite low for completing this project because of my unconfirmed immigration status; limited comprehension and writing abilities; and other uncertainties. Now that this project has been successfully completed and produced a statistically significant positive impact among those who attended the seminar, I am delighted to write these concluding remarks and breathe a sigh of great relief.

As other systematic and professional endeavors did, this project stated its own predetermined purpose, strategic plans, and goals in chapter 1 and, accordingly and subsequently, the project was implemented. Some unavoidable modifications were made in the project's implementation without altering the overall proposal, though, principally due to the COVID-19 pandemic. For example, first, the project implementation was unavoidably delayed from the Spring of 2020 to the Fall of that year. Second, the number of seminar sessions was reduced from eight sessions to just five sessions. Third, the seminar was virtually held by means of a Zoom video-conferencing platform, instead of

the in-person meeting/seminar. Nevertheless, as set forth in the chapter 1, the overall project's objectives and goals were realized or met.

The project's biblical and theological foundation, and its theoretical and practical basis for developing and deploying spiritual leadership were succinctly described, respectively, in chapter 2 and chapter 3. Spiritual leaders must never plan and practice outside, or contrary to, the leadership principles and framework laid down in the Scripture. If the principles, ideals, and other essentials explained in these two chapters are carefully and wholly put into practice, the purpose and mission of spiritual leadership would be realized. Several spiritual leaders failed or became ineffective probably because they might have done things according to their own understanding and desires, instead of following or heeding wholeheartedly and integrally the terms and conditions of spiritual leadership set forth in the Bible.

This bibliocentric project was emphatic about the Lord's crucial role in initiating, developing, engaging, judging, and rewarding spiritual leaders. Spiritual leadership fundamentally entails the work of the Lord Jesus Christ among his people, through his chosen people, and for the glory of his name. In fact, rightly knowing and obeying the teachings of Christ, the supreme leader, are the keys to an effective and successful spiritual leadership. For bearing much fruit, Jesus himself taught his disciples to abide with him always by keeping his words and obeying his commandments. Furthermore, he reiterated unequivocally that without him or apart from him, one can do nothing or bear no fruit that will last (John 15).

Though this project benefited/leveraged the leaders and members of Asha Church, yet I also doubly benefited from it. First, this project fulfilled my present academic requirement. Second, by developing and implementing this project, I am now better informed and equipped for my future ministerial engagement. I would definitely make use of the spiritual leadership knowledge, principles, and skills that I have garnered, deliberated, and advocated in this project.

Any flaw/flaws that might have occurred in this project is/are unintentional, and I will assume full responsibility. Whereas, for any good outcome or impact of the project, the credit must go to the Lord because had it not been for his enabling grace upon me, the project would not be completed. Thus, all glory and honor be to the Lord, our God Almighty.

APPENDIX 1

SURVEY INSTRUMENT: LEADERSHIP PRACTICES INVENTORY (LPI)

Agreement to Participate

The research in which you are about to participate is designed to identify your current understanding and practices of biblical leadership. This research is being conducted by Anderson Tokbi for collecting data for a ministry project about spiritual leadership. In this research, you will be required to provide appropriate answers to the following questions before the program and answer the same questions at the end of the program. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this program is totally voluntary and you are free to withdraw from the program at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Agreement to Participate

Name: _____ OR, Nickname _____
Gender _____ Age _____ Date _____

Directions: Answer the following multiple-choice questions either by placing a check next to the appropriate answer; or by circling your opinion using the following scale—SD = Strongly Disagree, D = Disagree, DS = Disagree Somewhat, AS = Agree Somewhat, A= Agree, SA = Strongly Agree.

Section 1: Personal Spirituality and Leadership Role at Home¹

- | | | | | | | |
|---|----|---|----|----|---|----|
| 1. I am an effective spiritual leader of my home. | SD | D | DS | AS | A | SA |
| 2. I have a strong grasp of what it means to be the spiritual leader of my home. | SD | D | DS | AS | A | SA |
| 3. My spiritual health directly impacts my ability to lead my family spiritually. | SD | D | DS | AS | A | SA |

¹ Several ideas and questions in this questionnaire are either directly copied or modified from The Southern Baptist Theological Seminary, “Professional Doctoral Student & Writing Handbooks” (Winter 2018), 54–60.

4. I could instruct another man in how to be the spiritual leader of his home. SD D DS AS A SA

5. I read my Bible (check only one)

- A. More than once in a day
- B. Once in a day
- C. Few times in a week
- D. Once in a week
- E. Few times in a month
- F. Once in a month

6. I pray (check only one)

- A. More than once in a day
- B. Once in a day
- C. Few times in a week
- D. Once in a week
- E. Few times in a month
- F. Once in a month

Section 2: Husband and Wife (If you are not married, please skip)

7. I understand what the Bible teaches regarding how to lead my wife spiritually. SD D DS AS A SA

8. I pray with my wife (check only one)

- A. More than once in a day
- B. Once in a day
- C. Few times in a week
- D. Once in a week
- E. Few times in a month
- F. Once in a month

9. I discuss spiritual matters with my wife (check only one)

- A. More than once in a day
- B. Once in a day
- C. Few times in a week
- D. Once in a week
- E. Few times in a month
- F. Once in a month

10. I read the Bible with my wife (check only one)

- A. More than once in a day
- B. Once in a day
- C. Few times in a week
- D. Once in a week

- F. Few times in a month
- G. Once in a month

11. I read Christian books with my wife (check only one)

- A. More than once in a day
- B. Once in a day
- C. Few times in a week
- D. Once in a week
- E. Few times in a month
- F. Once in a month

12. I encourage my wife to spend time reading the Bible and to pray. SD D DS AS A SA

13. I seek to serve in the church with my wife. SD D DS AS A SA

14. When my wife and I have conflict, I take the lead in seeking biblical resolution. SD D DS AS A SA

Section 3: Father and Children (If you are not a father, then you may skip)

15. I understand what the Bible teaches regarding how to raise my children in the discipline and instruction of the Lord. SD D DS AS A SA

16. I am an effective spiritual leader for my children. SD D DS AS A SA

17. When I sin against my children, I express repentance and ask for forgiveness. SD D DS AS A SA

18. I pray and read Bible with my children (choose only one)

- A. More than once in a day
- B. Once in a day
- C. Few times in a week
- D. Once in a week
- E. Few times in a month
- F. Once in a month

19. I lead my home in family worship: Bible-reading and prayer. (check only one)

- A. More than once in a day
- B. Once in a day
- C. Few times in a week
- D. Once in a week
- E. Few times in a month
- F. Once in a month

Section 4: Basics of Biblical Leadership

20. Aspiring to be a leader is a sin.	SD	D	DS	AS	A	SA
21. Leadership training is not a must to be a leader.	SD	D	DS	AS	A	SA
22. Anyone can be a leader of a church.	SD	D	DS	AS	A	SA
23. True leader is born, not made.	SD	D	DS	AS	A	SA
24. True leader is not born but made.	SD	D	DS	AS	A	SA
25. True leader is self-made.	SD	D	DS	AS	A	SA
26. God's calling is a must to be a leader.	SD	D	DS	AS	A	SA
27. God's call to spiritual leadership is irresistible.	SD	D	DS	AS	A	SA
28. Commitment to lead is very important.	SD	D	DS	AS	A	SA
29. Leader must be spiritually matured.	SD	D	DS	AS	A	SA
30. Leader must be morally blameless.	SD	D	DS	AS	A	SA
31. A good new Christian can be a leader.	SD	D	DS	AS	A	SA
32. Pastor must be gifted biblical teacher and preacher.	SD	D	DS	AS	A	SA
33. Church rises or falls on pastor.	SD	D	DS	AS	A	SA
34. Only educated person can become a pastor or leader of a church.	SD	D	DS	AS	A	SA
35. The context of the apostolic churches is very different from ours today, so there is nothing much to learn from them.	SD	D	DS	AS	A	SA
36. Since I am not a pastor, I have nothing much to learn on leadership from the Bible.	SD	D	DS	AS	A	SA
37. A pastor must be an example for his members to follow.	SD	D	DS	AS	A	SA

- | | | | | | | |
|--|----|---|----|----|---|----|
| 38. A pastor must know how to
how to lead his family well. | SD | D | DS | AS | A | SA |
| 39. A person must fulfil biblical
qualifications to be a pastor. | SD | D | DS | AS | A | SA |
| 40. The deacons or elders of the church
should always guide their pastor. | SD | D | DS | AS | A | SA |
| 41. The Bible does not have specific
qualifications for deacons / elders. | SD | D | DS | AS | A | SA |
| 42. There will be no special reward for
pastor and leader. | SD | D | DS | AS | A | SA |
| 43. Pastor is not responsible to train or
mentor others to be leaders. | SD | D | DS | AS | A | SA |
| 44. What are the five important things that effective spiritual leaders commonly do?
A.
B.
C.
D.
E. | | | | | | |

APPENDIX 2

ANCILLARY SURVEY INSTRUMENT: BIBLICAL
QUALIFICATION OF A PASTOR/LEADER
(A SELF-EVALUATION)

Agreement to Participate

The research in which you are about to participate is designed to identify your current understanding and practices of biblical leadership. This research is being conducted by Anderson Tokbi for collecting data for a ministry project about spiritual leadership. In this research, you will be required to provide appropriate answers to the following questions before the program and answer the same questions at the end of the program. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Name: _____ **OR, Nickname** _____
Gender _____ **Age** _____ **Date** _____

From the four columns (1, 2, 3, and 4), please mark “X” that represents you best. (Weak = 1; Average = 2; Strong = 3; Exemplary = 4)					
Particulars	1	2	3	4	Remarks
True / Genuine worshipper					
Above reproach in every aspect					
Exercise self-control in words and deeds					
Gentle and sober-minded					
Not quarrelsome					
Free from addiction to alcohol, drugs etc.					
Maintain good moral character					
Faithful husband of one wife					
Look after his family well					
Keep children submissive					
Maintain good reputation in the society					

From the four columns (1, 2, 3, and 4), please mark “X” that represents you best. (Weak = 1; Average = 2; Strong = 3; Exemplary = 4)					
Particulars	1	2	3	4	Remarks
Able to teach sound doctrine and refute erroneous beliefs and teaching					
Demonstrate sacrificial service					
Teachable / always learning					
Maintain justice / manage conflict with fairness					
Promote unity					
Handle divergent views with respect					
Good communicator					
Not lover of money					
Not a new Christian					
Good steward of time and resources					
Generous in giving					
Hospitable, even to strangers					

APPENDIX 3

OVERVIEW OF A SEMINAR ON THE FUNDAMENTALS OF SPIRITUAL LEADERSHIP

A seminar on “The Fundamentals of Spiritual Leadership” is organized for the existing and prospective leaders of the Asha Church in Louisville, Kentucky. Seminar participants are expected to garner knowledge, understanding, and practical skills with regard to spiritual leadership. This seminar is designed with five sessions—one session each week, and the time required for each session is two hours. Accordingly, teaching lessons are crafted based on the pre-survey findings for teaching at the seminar.

Seminar Objectives

Enabling participants to gain deeper insights and skills about the fundamentals of spiritual leadership is the seminar objective. Thereby, the participants will be more informed and equipped to take up responsible and effective spiritual leadership positions, primarily at the Asha Church. The seminar trajectory and learning objectives will be presented to them in advance as a motivational effort for learning the basics of spiritual leadership. Upon successful completion of this seminar, every participant should be able to:

1. Know and understand the scriptural foundation, principles, qualifications, and effective practices for spiritual leadership.
2. Differentiate between the elements of spiritual leadership and secular leadership.
3. Evaluate different leadership styles and approaches, with their strengths and weaknesses.
4. Develop spiritual leadership skills and qualities by assessing their own leadership strengths and weaknesses.
5. Learn to apply effective leadership values and principles.

Recommended Books for Reading

1. Guns, Geoffrey V. *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church*. Lithonia, GA: Orman Press, Inc., 2000.
2. Reeder, Harry L., III, and Rod Gragg. *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders*. Wheaton, IL: Crossway, 2008.
3. Sanders, J. Oswald. *Spiritual Leadership: Principles of Excellence for Every Believer*. Chicago: Moody Publishers, 1994.
4. Finzel, Hans. *The Top Ten Mistakes Leaders Make*. Colorado Springs, CO: David C. Cook, 2007.

5. Lencioni, Patrick. *The Five Dysfunctions of a Team*. San Francisco: Jossey-Bass, 2002.

Core Values of the Seminar

We firmly believe in the inspired and inerrant Holy Bible and the triune God of the Scripture, who is the Creator, Sustainer, and Redeemer of his creation. We take the teaching and learning mandate of the Bible seriously and prepare teaching lessons based on scriptural teachings. We affirm, not only to teach and learn from one another, but spiritual leaders are to lead others, respect divergent perspectives, and uphold the commandment to maintain unity of the body of Christ for the glory of the Lord.

Policies and Responsibilities

The participants should be aware of the seminar's policies and their responsibilities in the teaching and learning process.

Attendance policy. To garner a maximum benefit from the seminar, every participant is encouraged and expected to attend all the five sessions. A makeup session will be arranged for those participants who might miss a session or two due to some difficulties or reasons.

Participation in discussions. Discussion and sharing of views are important parts of the learning process. Therefore, every participant is expected to take an active part in the discussions.

Participation in surveys. The pre-survey and post-survey will determine whether the objectives of this seminar are achieved or not. Thus, every participant is requested to participate in the two surveys that will be conducted before and after the seminar.

APPENDIX 4

WEEK 1: SEMINAR CURRICULUM #1

INTRODUCTORY SESSION ON SPIRITUAL LEADERSHIP

Definition of Leadership

According to Harry Truman, a leader is “a man who has the ability to get other people to do what they don’t want to do and like it.”¹ Oswald Sanders, in *Spiritual Leadership*,² and Hans Finzel, in *The Top Ten Mistakes Leaders Make*, opine that leadership is influence.³ In other words, a leader is one who motivates people to do what they will never do on their own. Christian leadership is biblical leadership—it is a spiritual leadership. And spiritual leadership concerns moving people on God’s agenda.⁴ Biblical leaders must be godly leaders. Harry Reeder insists that “Godly leaders are grown from the Word of God empowered by the Spirit of God as an inevitable result of God’s grace—but they will not be raised up from today’s corporate model of leadership, which has been baptized into the church.”⁵ Leadership is both a gift and a calling from God for edifying the body of Christ. Leadership skills, like other gifts, require training and practice.⁶

Main Types of Leadership

It is possible for a Christian, intentionally or unintentionally, to either become one, or possess the characteristics of, the following types of leaders.

¹ Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville: B&H, 2011), 33.

² J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, new ed. (Chicago: Moody, 2007), 31.

³ Hans Finzel, *The Top Ten Mistakes Leaders Make* (Colorado Springs: David C. Cook, 2007), 17.

⁴ Blackaby and Blackaby, *Spiritual Leadership*, 36.

⁵ Harry L. Reeder III and Rod Gragg, *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* (Wheaton, IL: Crossway, 2008), 18.

⁶ Derek J. Prime and Alistair Begg, *On Being a Pastor: Understanding Our Calling and Work*, rev. ed. (Chicago: Moody, 2013), 218–24.

Authoritarian/Dictatorial Leadership

A dictatorial leader follows a top-down approach; holds and exercises supreme powers; controls all decisions and actions; accepts little or no input from the members; focuses on “self,” etc. No biblical basis exists for this kind of leadership.

Situational Leadership

An individual is either appointed, or has become, a leader in or out of a crisis situation. Such a leader generally chooses the type of leadership based on the context/situation, competency, motive, and attitude.

Mediocre Leadership

A mediocre leader lacks productive initiative or decisive action and accountability. Such a leader is ineffective; blames others or tools; and delays, defers, and procrastinates decision and action. This person may go to office yet would not do or achieve anything significant.

Servant Leadership

A servant leader voluntarily and intentionally chooses the heart of a servant—a servant attitude and motive are key factors to serve others and not be served. Such an individual leads by assuming the role of a servant; leads by example; prioritizes people’s agenda (people first, self must be second); and releases power, position, and privileges. The concept of servant leader is found in the Bible (Isa 42; 50; 53; 55; Mark 10:43–45; Luke 22:24–27; John 13:5–17; Phil 2:1–11). Jesus modeled a servant leader. A servant leader leads as Jesus did. It begins with the heart—servanthood motives and attitudes.

Transformational Leadership

A transformational leader understands the context; addresses core issues; and introduces and focuses on new vision and goals. Such a leader inspires and motivates oneself and others. He initiates, applies new ideas and strategies, makes difficult decisions, takes risks, and brings positive change.

Team Leadership

A spiritual and competent leader develops a team and performs as a team. The team possesses a compelling vision, goals, principles, standards, an organizational structure, and an effective communication and accountability system. Team leadership is scriptural and essential for the church to function and achieve its goals and mission. Bruce A. Ware clarifies that in the New Testament, each church had a plurality of elders.⁷ For instance, the Book of Acts 14:23 indicates that Paul and Barnabas appointed “elders” in every church (see also Acts 20:17, 28; 21:17; Titus 1:5; Jas 5:14). The leader will ensure that all the team members are properly equipped and empowered to reach their goals and accomplish their mission.

A leader alone cannot accomplish great objectives for the Lord. He will not be able to know everything or have all the necessary skills to achieve the objectives.

⁷ Bruce A. Ware, “Putting It All Together: A Theology of Church Leadership,” in *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin Merkle and Thomas Schreiner (Grand Rapids: Kregel Ministry, 2014), 294.

Without a leadership team, he will easily become tired and weary. Working alone is against the will of God for the church to exist and attain its purpose. Consequently, team leadership is indispensable in serving and following the Lord. Maxwell rightly posits that “nobody does anything great alone. Leaders do not succeed alone. . . . What makes the difference is the leader’s inner circle.”⁸

An effective team is synergistic and focused. The members understand their goals and duties, make decisions together, share leadership responsibility, maintain good communication, and evaluate process, as well as product. They preserve unity; utilize abilities of team members; submit to one another; encourage creativity; adopt flexible methods, make known control systems; and offer credit and praise.

Spiritual Leadership

Andrew M. Davis describes spiritual leadership as “the God-given ability through the Holy Spirit to influence people by word and example to achieve God’s purposes as revealed in the Scriptures.”⁹ For George Barna, a spiritual leader is “someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place.”¹⁰ The role of spiritual leadership is conferred by God on some of his disciples. A disciple of Christ is commissioned to make disciples and lead others—the body of Christ (church) according to the Scripture. Evangelizing, fostering spiritual growth (discipleship), and developing spiritual leaders (mentorship) by practicing biblical spiritual disciplines are the main concentrations of spiritual leadership. A spiritual leader’s confidence is in the Lord, and he knows God, seeks God’s will, follows God’s example, delights in obedience to the Lord, is humble, and is dependent on God.

Biblical Basis for Spiritual Leadership: God Appoints Spiritual Leaders

A scriptural leadership is a spiritual leadership—a leadership that is distinctly defined and mandated in the Bible. The entire gamut of spiritual leadership is different from other religious and secular leadership since the God of the Bible predestines certain individuals to be leaders of his churches and their own people with a purpose. The Scripture clearly states that God appoints “some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers.” They are appointed “for the equipping of the saints for the work of service, to the building up of the body of Christ, until we all attain to the unity of the faith” (Eph 4:11–13; cf. 1 Cor 12:28). No matter who they are and what or how they do, spiritual leaders are to scripturally transform, lead, and

⁸ John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, 2nd ed. (Nashville: Thomas Nelson, 2007), 127.

⁹ Andrew M. Davis, “Leading the Church in Today’s World: What It Means Practically to Shepherd God’s Flock,” in Merkle and Schreiner, *Shepherding God’s Flock*, 312.

¹⁰ George Barna, “Nothing Is More Important Than Leadership,” in *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God’s People*, ed. George Barna (Ventura, CA: Baker, 1997), 25.

involve people for God's agenda. Hence, it is not a sin or unbiblical to aspire for taking a leadership role because it is considered as a noble task (1 Tim. 3:1).

The apostles were the leaders of the early churches, and other leaders called elders and deacons assisted the disciples in pastoral ministry. Since that time, the elders and deacons have served in the two biblical offices of the church. In the New Testament, it appears that all the three Greek terms of *presbyteros* ("elder" or "presbyter"), *episkopos* ("overseer" or "bishop"), and *poimen* ("pastor" or "shepherd") are employed interchangeably. The terms of pastors, overseers, and elders refer to one and the same leadership office of the church.¹¹

First Peter 5:1–4 introduces a pastor as a witness of Christ's suffering; a shepherd/overseer of God's flock; a servant without any motive for personal gain; an exemplary, humble leader; and not a tyrant. First Timothy 5:17 mentions that a pastor is a teacher of God's Word and preacher of the Gospel. According to John 21:15–17, feeding and taking care of God's people are the basic responsibilities Christ entrusted to Peter. In the apostolic churches, the apostles, elders, and deacons all function as one team in the church. They lead the churches by imitating Jesus and additionally by encouraging others to follow Christ (see Matt 9:9); nurturing members to maturity (see 1 Cor 3:1; Eph 4:14–16; 1 Pet 2:2); equipping the members for the work of ministry (see Eph 4:12; 1 Tim 4:6–16); and instructing to love and serve one another (see John 13:5–10; Gal 6:10).

Spiritual Leaders and the Purposes of a Church

Every church must have its spiritual leader (s), and he must serve to accomplish the purposes of a church. Geoffrey V. Guns, based on Romans 8:28, defines the church as "God's people seeking to achieve his purpose in the world."¹²

Providentially, the Lord intends to accomplish his purposes in the world through his leaders and people. The disciples of Christ accomplished the purposes of the early churches as the Lord intended. Acts 2:42–47 disclose five purposes of the church—discipleship (apostles' teaching); fellowship; worship (prayer and Holy Communion); service (ministry of helping the poor and needy); and outreach mission (ministry of reaching and redeeming non-Christians). Correspondingly, from the Great Commandment and the Great Commission passages (Matt 22:37–40; 28:19–20), Rick Warren has cogently developed the five purposes of the church—to love the Lord, love one's neighbor, go make disciples, baptize them, and teach them to obey.¹³

Every church not only needs, but certainly deserves, an effective spiritual leader and team of leaders. The life, growth, and destiny of a church depend on its pastor and leaders. A church cannot effectively serve its purposes without an effective leader or a team of leaders. For these reasons, church members must prayerfully and carefully

¹¹ Ware, "Putting It All Together," 289–90.

¹² Geoffrey V. Guns, *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church* (Lithonia, GA: Orman Press, 2000), 25.

¹³ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids: Zondervan, 1995), 102–6.

identify, affirm, train, equip, and appoint those having or demonstrating leadership gifts and characteristics as their spiritual leaders.

Leadership Competency and the Gift of Leadership

The Scripture makes it plain that individuals cannot do anything without God (John 15:5); and, without God, everything we do for ourselves, the Lord, and his people will be in vain (Ps 127:1–2). The effectiveness or competency of a spiritual leader is dependent on the Lord’s gracious calling and gifting, and one’s obedience to and abiding in the Lord. The leader’s abiding in the Lord entails his adherence to biblical teachings, diligent service, and faithful usage of spiritual gifts.

A leader with virtuous repute and abiding in the Lord is no doubt incredibly essential, yet he is to be competent to lead others effectively and efficiently. Leadership competency means possessing the required skills and knowledge to perform the tasks of leading others effectively. Psalm 78:72 testifies that King David had shepherded his people with integrity of heart and led them with skillful hands. Gary Bredfeldt contends that a competent leader is a person who not only teaches well, but models his message; establishes, equips, and empowers a team; develops and implements methods that promote learning; and serves the people he leads with effectiveness.¹⁴

Besides the gift of administration (1 Cor 12:27), spiritual gifts like wisdom and knowledge (1 Cor 12:8)—which are generally accorded to all of God’s people—are essentially the additional gifts of God for spiritual leaders. Fundamentally, the Lord offers these spiritual gifts to certain individuals to enhance their leadership competencies for the purpose of guiding, teaching, protecting, and supervising church members. Sanders maintains that the Holy Spirit bestows spiritual gifts on his people that naturally fit their characters and personalities.¹⁵ All believers and leaders must identify and accept their spiritual gifts and abilities, and accordingly use them for the glory of the Lord. Spiritual gifts of church members must be discerned, developed, and deployed for the glory of God and their edification.¹⁶

¹⁴ Gary Bredfeldt, *Great Leader, Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody, 2006), 136.

¹⁵ Sanders, *Spiritual Leadership*, 138.

¹⁶ Kenneth O. Gangel, *Feeding & Leading: Practical Handbook on Administration in Churches and Christian Organizations* (Grand Rapids: Baker Books, 1989), 139.

APPENDIX 5

WEEK 2: SEMINAR CURRICULUM #2

A SPIRITUAL LEADER'S QUALIFICATIONS AND FUNCTIONS

With the exception of Christ, no Christian can gain all the knowledge and wisdom for spiritual leadership, yet to lead God's people one must diligently seek knowledge and wisdom. Furthermore, no Christian can perfectly fulfill or possess all the biblical qualifications—a hundred percent; however, one must earnestly strive always to be more and more qualified. From this perspective, both the existing and prospective leaders of Asha Church should consider seriously the following scriptural qualifications and functions of spiritual leadership. In fact, these qualifications and functions are applicable not only to spiritual leaders, but to every Christian/member of a church.

Biblical Qualifications for Spiritual Leadership: An Outline

Altogether twenty-five qualifications are obtained from the Bible and they are presented under eight subheadings in the following.

Spiritual Qualification: A Fundamentally Nonnegotiable Qualification

1. Regenerate Christian: God calls and endows certain regenerate Christians for spiritual leadership (Jer 1:5; Rom 12:6–8; Eph 2:1–10; 4:11–13; 1 John 5:1–4).
2. Be full of the Spirit and of wisdom: Regenerate leaders must be full of the Spirit and wisdom like the seven leaders at Jerusalem (Acts 6:3–5).
3. Be rooted in the Scripture: A spiritual leader must be deeply rooted in the Scripture—thinking, living, and working according to the scriptural teaching. Being rooted in the Bible entails the increasing measure of standing firm in the faith and abiding in Christ (Jer 17:7–8; John 15:5; Eph 3:16–19; Col 2:6–7).
4. Walk by faith and not by sight: A spiritual leader should walk humbly in obedience to and in alignment with God's mission, commission, and commandments (2 Cor 5:7).

Domestic Qualification: Leadership at Home

5. Marital fidelity: A leader must be a faithful husband of one wife (1 Tim 3:2; 12), and there is no room for an extramarital relationship. Basically, it means that a married/unmarried man must maintain an inward and an outward purity and loyalty in his relationship.

6. Good family management: To lead others, one must first lead and provide well for his family and even keep his children in loving obedience (1 Tim 3:4–5).

Personality Qualification: Personal Discipline

7. Practise self-control: A leader must carefully control his words and evil deeds; and he must walk the talk (1 Tim 3:3; Titus 1:2, 8; Jas 1:22–25).
8. Be gentle and sober-minded: Every spiritual leader must be placid, humble, and thoughtful (1 Tim 3:2).
9. Not quarrelsome: A spiritual leader is peaceable/a peacemaker; and avoid arguing and quarrelling (Matt 5:9; 1 Tim 3:3).
10. Not a drunkard: A church leader must be nonalcoholic and free from addiction to drug substances (1 Tim 3:3).

Moral Qualification: A Christlike Character

11. A leader must conform to the moral values and laws given by Christ—an outflow of truly loving God and loving one’s neighbor (Matt 22:36–40; Mark 7:20–23; 1 Pet 1:16).
12. Lead by imitating Christ: An exemplary lifestyle (1 Tim 4:12; 1 Pet 2:22).
13. Lead as a servant: Have the heart and mission of a servant leader (Matt 20:26).
14. Have integrity, credibility/trustworthiness: Possess these inherent and wholistic moral qualities (Ps 15:2; Prov 11:3; Phil 4:8).

Mental Qualification

15. Have ability to teach well: A good teacher and communicator, who can teach sound doctrine, refute erroneous beliefs and teachings, and feed his members well (1 Tim 2:2; 3:2).
16. Be fair and just: Handles divergent views and positions with respect (Acts 15:6–29; Col 4:1).
17. Possess an intrinsic motivation and determination: Must have self-motivation and an internal determination (Matt 5:5–12; 1 Cor 4:10–13; 2 Cor 4:7–18).

Maturity Qualification

18. Matured Christian: Maturing and growing in the Word, wisdom, and holiness in the context of rendering services and being in a relationship with God and others (Eph 4:13–15; Col 2:6–7; 1 Tim 3:6–7).
19. Not a new Christian: To lead others, a leader must first know and understand well the basic/sound doctrine of faith and practices (1 Tim 3:5).

Social Qualification

20. Be hospitable: Hosts and serves others, including strangers (1 Tim 3:2; Heb 13:2; 3 John 1:5).
21. Promote unity: Unity of the body of Christ as a witness strategy of the Gospel (Eph 4:13).
22. Have a good reputation: Maintains good name/respect in the society (1 Tim 3:7).

Economic Qualification

23. Be a good steward: Manage well/make good use of gifts, time, talents, and treasure/resources (Matt 25:14–30; Rom 12:6–8).
24. Not a lover of money: No interest in unjust monetary gain or accumulation (Luke 16:14; 1 Tim 3:3). In all circumstances, practice and inculcate contentment in Christ.
25. Be a generous and cheerful giver: Understand and practice this truth—“It is more blessed to give than to receive” (Acts 20:35; 2 Cor 9:8).

The Functions of Spiritual Leadership: An Outline

A spiritual leader may function or do like other nonspiritual leaders. The main differences are that one functions in alignment with scriptural teaching, and with the help of the Holy Spirit for the glory of God. A spiritual leader does much for the common good and, above all, for the glory of the Lord by using various ways and means. The following outlines are primarily the functions of a local church pastor.

Personal Spiritual Disciplines

1. Worshipping: Himself as a worshipper of God is a leader and an exemplar of worship.
2. Praying: Without ceasing with all kinds of prayer and intercession.
3. Reading and meditating on God’s Word: For living, thinking, speaking, and doing according to scriptural teaching.

Evangelistic Preaching: Personal and Corporate Evangelism

4. Preaching the Gospel of salvation, especially to the unregenerate people is part of the Great Commission (Mark 16:15).
5. Performing the work of an evangelist (2 Tim 4:5)—personally and as a church.
6. Administering baptism to new believers.

Teaching the Word of God: Corporate Understanding of the Truth

7. Planning and conducting worship services, prayer meetings, etc.
8. Preparing and teaching: Unfolding the truths from the Bible is part of the Great Commission and a biblical mandate for people to hear, understand, believe, obey, and do as the Bible says.
9. Holistic nurturing and caring for the members.
10. Extending Christian love and concern to all people, especially in times of need.

Visioneering and Mobilization

Visioneering and mobilization entails inspiration, conviction, action, and determination.

11. Envisioning: Developing and sharing an engaging vision.
12. Strategic planning, goal-setting, and budgeting for all activities.
13. Inspiring and motivating: Persuasion for action and participation.
14. Organizing and participating in various events and trainings (General, Women, Youth, Children, Discipleship, Mission, Evangelism, etc.).

Discipleship and Deployment

15. Engaging and accessibility: Involve members at all levels in ministry.
16. Equipping and training: Church members for various tasks.
17. Modeling and demonstrating: Let others follow and learn from his work and life.
18. Mentoring (intentional as iron sharpens iron): Mentors and successors like Moses and Joshua, Elijah and Elisha, Jesus and his disciples, Barnabas and Paul; and Paul and Timothy.
19. Delegating and sharing of responsibilities with accountability (Exod 18:21).
20. Empowering and authorization: Equip and furnish team members with power and authority.
21. Monitoring: Provide essential supervision to ensure that the tasks are being performed in alignment with the action plan and purposes.

Administering Special Programs

22. Administering the Lord's Supper as often as possible.
23. Conducting child-dedication program as it was done to Jesus Christ.
24. Solemnizing the marriage of a man and a woman.
25. Conducting funeral services according to the local context and situation.
26. Administering church discipline to those who have gone astray for their repentance and forgiveness by God.

Closing Function

27. Evaluating: It is beneficial to evaluate every program professionally.
28. Auditing financial income and expenditure.
29. Gathering feedbacks/reporting activities to whom they are due (appropriate committees and general members).
30. Sharing rewards and credits among the team members or to whom they are due (appropriate team members).
31. Thanksgiving events and celebrations are important functions that a leader cannot ignore or undermine.

APPENDIX 6

WEEK 3: SEMINAR CURRICULUM #3

THE ROLE OF A SPIRITUAL LEADER: AN OUTLINE

A spiritual leader is a multitasker. He may not be an expert at every task but should learn and know the basics of those mentioned below. A spiritual leader serves as a/an:

1. Visionary leader: Lead with a specific, a realistic, and an engaging vision.
2. Missionary: A leader with a biblical mission and strategy.
3. Teacher of God's Word: Message with clarity, authority, and relevancy.
4. Preacher of the Gospel: Message with clarity, authority, and relevancy.
5. Communicator: Implement all modes and methods of communication to convey the news or message.
6. Administrator: Guide the overall functioning and growth of the church.
7. Organizer: Direct and host different events in and through the church.
8. Decision maker: Make appropriate and timely decisions.
9. Team facilitator: Provide ways and means for others to participate in the tasks.
10. Change agent: Transformer/catalyst from bad to good, good to better, etc.
11. Motivator, but not manipulator: For good cause, with right attitude, words, and deeds.
12. Reproducer: Reproduce leaders, successors, exemplars, etc.
13. Mentor: Disciple-maker, developer of leaders, equipper, encourager, etc.
14. Counselor: Offer biblical advice to his church members.
15. Conflict and crisis manager: Either solve or manage interpersonal/organizational conflicts and crises.
16. Surveyor: Explorer and reporter of new avenues, ideas, data, etc.
17. Evaluator/finisher: Both initiator and finisher of the mission/project.

Developing and Deploying People for God's Agenda: An Outline

1. Develop and deploy spiritual leaders with an engaging vision, mission, and clear objectives.
2. Develop and deploy emerging leaders by scriptural instruction, influence, and the impact of a spiritual leader.
3. Develop and deploy spiritual leaders both by the collective endeavors of God and his people.
4. Mentoring (give and receive): Working relationship and commitment by the mentor and mentee.
5. Equip and empower emerging leaders: Provide competency and efficiency enhancement training and resources.

6. Leadership and teamwork: Build and work as an effective team.

Leadership and Organization: An Outline

An organizational structure and administrative norms are essential for a spiritual leader to function effectively. A spiritual leader must practically improve his skills and knowledge in the following areas through appropriate training, resources, practices, and by observing the conduct of experienced leaders.

1. Planning and conducting business meetings and implementation/actions: A leader must learn and apply the effective and efficient ways and procedure for planning, conducting, and implementing business meetings and their resolutions.
2. Decision-making and prioritization: Doing those that are biblical, most urgent, and important.
3. Administrative and management skills: Directing and overseeing the overall functioning and management of a church.
4. Crisis and problem-solving knowledge and skills: Crises and challenges are inevitable in leading others, so a leader must know and possess the basic skills of either solving or managing crises.
5. Assessing the real needs and resources: A leader must assess the actual needs, situation, and available resources to be effective and successful.
6. Accountability and transparency: A leader must be accountable/answerable to other members and maintain transparency in one's plan, work, and ways.
7. A leader must evaluate all the programs and projects to determine their successes and failures.

The Art of Setting and Achieving Goals:

An Outline

1. Rationale of setting goals: Every goal provides a purpose, direction, motivation, persistence, evaluation, and satisfaction.
2. Principles of setting goals: SMART goals (S = Specific; M = Measurable; A = Achievable; R = Realistic; T = Time-bound). Each goal must be specific, measurable, achievable, realistic, and time-bound.
3. Formulating long-term goals for the church and himself.
4. Formulating short-term goals for the church and himself.

APPENDIX 7

WEEK 4: SEMINAR CURRICULUM #4

LEADERSHIP LESSONS FROM BIBLICAL LEADERS – I

Without spiritual leaders, people are directionless, defenseless, and susceptible to all kinds of sins and vices, like sheep without a shepherd and ripened crops without the harvesters (Matt 9:35–38). A visionary spiritual leader is required to lead and chart out the course of a church or an organization. However, a spiritual leader must learn leadership lessons from leaders of the Bible.

Essential Lessons from the Leadership of Moses

Regenerate Leader

Prior to his calling and commissioning by God, Moses was a murderer, and an absconder. Even his own people despised and rejected him. Thereafter, he lived in a region far away from his own people, serving as a shepherd, and living for himself and family. Many years later, he was not only transformed, but became an outstanding leader after his pivotal born-again experience—an encounter with the Lord at the burning-bush event. A truly born-again experience is a prerequisite qualification for spiritual leadership.

Wholehearted Commitment

Initially, Moses refused God's call to lead his people out of Egypt to occupy the Promised Land, but later he accepted the call when God persuaded him (Exod 3–4). Confirming God's voice and committing wholeheartedly to his calling are vital for spiritual leadership. Overall, until his last breath, Moses was obedient to God's instructions and commandments. Receiving and following instructions are a matter of a lifetime communion with and commitment to the Lord.

Leading through Challenges and Opposition

Moses navigated through internal and external oppositions with a positive attitude; courage; obedience to, and confidence in, the Lord. Moses utilized his tools, resources, and gifts according to God's guidance. His uncompromising and persistent spiritual leadership in the face of adversity was outstanding and worth imitating.

Team Leadership and Successorship

A transition of leadership occurred from one-man leadership to team leadership. According to the initiatives and instructions of the Lord, Moses called Aaron and other leaders to assist him in leading the people. He chose capable men and appointed them as leaders of thousands, hundreds, fifties, and tens (Exod 18:25; Deut 1:9–18). He delegated and assigned them for various concerns with clear purposes, expectations, roles, and powers. Moses employed the strengths of others to augment his weaknesses (Exod 4:15–16; 17). He specifically mentored and appointed Joshua (Deut 31) for his successor as leader over Israel.

Narrative of Team Leadership

An exegesis of Numbers 11:16–30 reveals not simply Moses’s complaint to God and his desire to relinquish leadership responsibility, but the crucial role of God in initiating, gathering, equipping, and entrusting a team of spiritual leaders. The purpose of this team was to help and support Moses in leading the people to the Promised Land. This passage illustrates the way Lord’s anointed leaders—like any other individuals—can become overwhelmed; feel lonely and inadequate; succumb to work pressures; and even try to quit their responsibility. The seventy elders of the community were selected and anointed as a team of community leaders to encourage and assist Moses in leading the people of God. Shared leadership, shared responsibility, and shared accountability are indispensable in church administration and ministry. Furthermore, the Bible reads that Moses was the humblest leader on earth (Num 12), an effective intercessor, and an advocate of his people before the Lord (Num 11, 14).

In conclusion, the important characteristics that we can learn from Moses’s leadership are his born-again experience, calling, commitment, communion, instructions, obedience, overcoming oppositions, courage, attitude, team leadership, delegation, mentoring, successorship, accountability, humility, intercession, and advocacy services.

Essential Lessons from Nehemiah’s Leadership:

An Outline

Nehemiah was an outstanding prayer warrior, planner, preparer, encourager, mobilizer, organizer, communicator, and accomplished builder-leader. He was a leadership prototype with a focused urgency—an exceptional balancer of trust in God and human action, and between word and deed.

Essential Lessons from Joseph’s Leadership (Gen 37):

An Outline

Joseph was a dreamer; hated and sold off by his own brothers; a faithful and productive slave; and enticed (several times) but fled from sin and temptation for the sake of God. Falsely accused and imprisoned, still he remained a joyful and helpful prisoner—persevering and hoping for his deliverance and a better day. He was known for forgiving, instead of resenting or taking revenge against those who had ill-treated and exploited him. After enduring all those oppressions and injustices, God promoted him to a position next to the King in Egypt. He was a farsighted planner; an effective implementer; a

respected administrator; and a trustworthy ruler. The secret for being “successful in everything he did” was his fear of, love for, and faith in the Lord, which led him to do everything that was pleasing and acceptable to God no matter what the consequences were. Joseph was rigorously tested and tried to become an effective, godly leader.

APPENDIX 8

WEEK 5: SEMINAR CURRICULUM #5

LEADERSHIP LESSONS FROM BIBLICAL LEADERS – II

Essential Lessons from David's Leadership

David was a good shepherd, renowned musician, and great king, but he was not without flaws. From the time he was a shepherd boy, David believed that God protected and enabled him to kill lions and bears (1 Sam 17:34–36). He worshiped and gave God the glory for all his successes. His trust in God and experiences of the Lord's protection and power made him a great warrior and king.

The Lord rejected King Saul, though he himself had appointed him (1 Sam 13:14). God replaced King Saul with David by looking at his heart, rather than his outward appearance or external qualifications (1 Sam 16:7). Before and after becoming a king, as it was with Joseph, David was severely tested and tried in numerous ways. The measure of his love, forgiveness, self-control, and fear of God were powerfully demonstrated when King Saul pursued him to kill him. David did not hate, retaliate against, or seek revenge on King Saul, whom the Lord had appointed. He was known for being “a man after God's own heart” (Acts 13:22).

He did quite well in the beginning with a good reputation, yet failed morally (committed adultery and plotted a murder) at the peak of his kingship. When confronted, David repented of his sins and sought forgiveness and the restoration of his life and soul. God restored and sustained him but did not spare him from facing the consequences of his sins. David's son Absalom rebelled against him and exploited his wives, and his other son Amnon raped his daughter, Tamar. Absalom later killed his brother Amnon for raping his half-sister.

Some significant lessons from the life and work of David are as follows. First, inner qualities are more important than outward qualifications for becoming a spiritual leader. Second, God's calling and his abiding presence are indispensable and foundational. Third, a good church leader must be concurrently a good leader at home (teaching, learning, and following the ways of the Lord must always take place at home) and be morally blameless. Fourth, he must wholeheartedly fear and love the Lord, worship, and give God the glory due to his name always. Fifth, he must love and forgive others; exercise self-control in every aspect of life and work; and place hope and trust in God.

Fundamental Lessons from the Leadership of Jesus Christ

Knowledge and Wisdom

Without spiritual knowledge and wisdom, no one can truly lead others. Being truly God and truly man, from eternity past, Jesus knows and sees everything—what he will do, how he will do it, and what he will accomplish while he is on earth. Unlike Jesus, spiritual leaders cannot know or perceive everything in advance. Therefore, they must earnestly seek wisdom, knowledge, and guidance from the Lord about what and how they should accomplish (Ps 111:10; Prov 1:7; Jer 42:3; James 1:5).

Mission and Strategy

Being the greatest leader who ever lived on earth, Jesus Christ has a mission and a strategy. His mission is to establish the kingdom of God; to seek and to save sinners; to give his life as a ransom for many; to set people free from the bondage of sin and Satan; to give us eternal life; and to reconcile us with God. Without exception, spiritual leaders must take part in the mission of Christ or, in other words, the mission and strategy of spiritual leaders must be part and parcel of the mission of Christ.

Prayerful Life

Jesus Christ begins and ends his mission and ministry well with a life of prayer and supplication. In fact, throughout his life on earth, Jesus was in communion (prayer) with his Father God. Consequently, Jesus is the perfect example for spiritual leaders to imitate. Every spiritual leader must personally maintain a prayerful life to be effective and fruitful.

Making Disciples

Calling, training, and equipping disciples are some of the vital matters Christ performed all through his ministry. Jesus modeled the art of making disciples. Finally, he commissioned his disciples to make other disciples by preaching, teaching, and modeling.

Preaching and Teaching

Jesus Christ is the greatest preacher and teacher of all time. His audiences include individuals from all walks of life, like religious leaders; rulers; officials; ordinary men and women; sinners; and the sick and needy. His preaching and teaching methods include monologue, dialogue, conversational, hyperbole, questions and answers, stories, parables, and demonstration through deeds.

His teachings and messages are timeless, universally applicable, divinely authoritative, powerful, and transformative. He taught his disciples on various topics necessary for spiritual leadership, like how to pray to the Lord and ask for his help; to seek and promote God (not oneself); to serve others (not lord over them); and to obey his commandments. Furthermore, Christ instructed his followers to be humble; to be faithful unto the end; to work diligently and well; to endure oppositions and persecution; to love and forgive one another; and to do everything for the glory of God in the name of Jesus.

Shepherd-Leader

Jesus Christ claims that he is the Good Shepherd, who knows the names and needs of his flock. Not only that, but he cares for his disciples, the sick and the poor, and the crowd who followed him, as well. Knowing, caring, feeding, protecting, and leading his flock are the tasks of a shepherd-leader.

Promise-Keeping and Obedience

Jesus did what he said. He fulfilled what he promised. He listened to, and obeyed, what God the Father told him to do. Hence, like Christ, and whatever might be the cost, a spiritual leader must do what he says, keep his promises, meditate on God's Word, obey the Lord's commandments, and be trustworthy.

Supreme Sacrifice

Jesus made the most supreme sacrifice—the once-and-for-all atonement for the sin of human beings. He sacrificed his own comfort, glory, and, above all, his life to save sinners. A spiritual leader cannot lead others without making all types of sacrifices.

Rooted in the Scripture

Christ is deeply rooted in the Scripture and fulfilled the Law of the prophets. Like Jesus, spiritual leaders must be deeply rooted in the Scripture to live and do everything according to the teachings of the Bible.

Relationship with God the Father and the Holy Spirit

Christ is always intimately connected with God the Father and the Holy Spirit. Just as he himself has kept his Father's commandments and remained in his love, he has instructed his disciples to remain in him, his words, and his love by keeping his commandments. This is the only way to bear fruit and receive his favor (John 15:1–10). Jesus is the perfect model for spiritual leaders to follow and lead others to do likewise.

APPENDIX 9

CURRICULUM EVALUATION RUBRIC

Name of Evaluator: Date:

Evaluation Rubric for Leadership Practices Curriculum					
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness					
The course curriculum is biblically and theologically sound.					
The course curriculum effectively establishes the scriptural basis for spiritual leadership.					
Scope					
The course curriculum adequately covers each topic it addresses.					
The course curriculum is content appropriate for lay church members.					
The course curriculum provides a basic understanding of spiritual leadership concepts.					
Methodology					
The course curriculum effectively teaches a basic biblical spiritual leadership methodology.					
The course curriculum effectively utilizes various spiritual leadership methods.					
Applicability					
The course curriculum is applicable for spiritual leadership.					
The course curriculum will effectively equip leaders in spiritual leadership.					

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ABSTRACT

A STRATEGY FOR LEADERSHIP DEVELOPMENT IN ASHA CHURCH, LOUISVILLE, KENTUCKY

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This project seeks to develop the existing and prospective leaders at Asha Church in Louisville, Kentucky, who are expected to effectively serve in the church. Chapter 1 presents the church context and project rationale, goals, and methodology. Chapter 2 provides exegesis of five Scripture passages (Num 11:16–30; Matt 9:35–38; Acts 11:19–26; Eph 4:11–13; 1 Tim 3:1–13) to demonstrate that the Bible stresses the need to develop spiritual leaders and that they are to shepherd a church and achieve its goals. Chapter 3 reveals the abundance of resources explaining the importance of defining, developing, and deploying effective church leaders. Chapter 4 describes the project-implementation details, such as designing and administering survey instruments and course curriculum as well as conducting a five-week seminar. Chapter 5 evaluates the efficacy of the project based on the completion of the specified goals. Ultimately, this project attempts to biblically define, develop, and deploy leaders at Asha Church and everywhere in the world as disciples of Christ.

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