

ABSTRACT

THE STRATEGY OF FEED MY LAMBS MINISTRIES: DEVELOPING SERVANT LEADERSHIP

by

Sunil Kumar Samuel

The purpose of this dissertation was to measure the impact of Feed My Lamb Ministries (FMLM) in developing servant leaders in the state of Karnataka, India. The churches of Karnataka, India, have no Christian education for adults, so these Indian churches need assistance in training adults to consider servant leadership in the church.

The literature review examined the biblical understanding of servant leadership and discovered seven qualities of a servant leader. This review considered the exegetical study of John 13:1-9, in which Jesus washed the disciples' feet. Furthermore, the literature review explored the meaning and application of foot washing in the context of the church in Karnataka, India.

The findings suggest statistically observable changes in training program participants because of the training. In addition, the findings imply the need all over the state of Karnataka, India for such training.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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by

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CHAPTER 1

PROBLEM

Introduction

In order to function effectively, the church depends on its pastors and leaders. J. Oswald Sanders writes, “Church grows in every way when they are guided by strong, spiritual leaders with the touch of the supernatural radiating in their services. The Church sinks in to confusion and malaises without such leadership” (18). Leadership by the pastor and the adult members of the church can have a tremendous influence on the growth, maturity, and the influence of the church and on the society.

Given the impact of leadership, the question of whether the church has committed, efficient, and mature leaders is important. Gottfried Osei-Mensah writes, “Everyone agrees that there is an acute shortage of trained leadership at all levels in the Church today” (5). The church in the state of Karnataka in India faces the problem of a lack of quality leaders. Baskar Jesudasan Jayaraj writes, “It is sad that the Churches are not giving priority to training their clergy and lay people towards the development of quality leadership” (249). In addition, he writes, “Training and developing leaders for the ministry of Churches, organizations and institutions is indispensable” (249). As a result, a great dearth exists related to the existence of quality leaders for both the adults of the church and the pastors.

I also have observed that Indian churches generally limit Sunday school by making it available only to children. Therefore, rather than offering teaching and training to the entire congregation including adults, most churches offer such instruction only to children. Samson Prabhakar confirms and validates the deficit in leadership education

when he observes, “Educating the adults in Indian churches seems to be the last priority” (19). Although churches offer many spiritual and edifying activities for the adults, including weekly Bible study, cottage prayer meetings, and revival meetings, these programs have not provided sufficient, systematic Christian education in order to teach and train adults to develop biblical models of leadership.

Lack of training and development for leaders has given rise to many problems in the churches of Karnataka regarding adults and the ministry of leadership. Many adults have little or no knowledge regarding their appropriate leadership roles in the church, and if they do accept leadership responsibilities, many such adults grow stagnant and fail to develop their leadership skills. Other potential leaders become inactive rather than accepting leadership responsibilities.

In a pluralistic society often hostile to Christian ethical principles, many adults fail to see the Bible as relevant to their respective everyday lives at home, in the church, and in the society. These adults struggle to maintain their Christian testimonies. Due to the lack of quality leaders in the church, many church programs such as Sunday school, youth fellowship, women’s fellowship, and other organizations lack quality servant leaders. Finally, many churches have neglected the ministries of missions and evangelism.

As a result, one of the church’s greatest challenges involves the development of biblically sound servant leaders. Building such servant leaders should involve the entire church rather than merely a few people. Walter C. Wright writes about the responsibility of leadership:

If by leader we mean one who holds a position of authority or responsibility, then every Christian is not a leader,... but if by leader we

mean a person who enters into a relationship with another person to influence their behavior, values or attitudes then I would suggest that all Christians should be leaders. (2)

Two basic principles emerge from Wright's statement, and these principles coincide with biblical teachings. First, God has called every Christian to lead. Second, God has given every Christian the potential to serve as a leader. When Paul writes about believers and church leadership, he encourages everyone to develop their leadership skills. In 2 Timothy 2:2, Paul instructs his younger friend to "entrust [the work] to reliable men who will also be qualified to teach others" (2 Tim. 2:2, NIV). In 2 Timothy 3:16, Paul writes, "[T]he man of God may be thoroughly equipped for every good work." In Colossians 1:28, Paul says, "[W]e want to present you perfect before Christ." These verses challenge church leaders to become more mature, reliable, equipped, knowledgeable, and willing to serve or build others and influence the development of leadership skills and responsibilities for subsequent generations. Thus, leadership involves calling for growth and maturity until every believer grows to maturity in Christ.

If Scripture issues a mandate for leadership to all Christians, then all Christians need to build leadership skills in them in order to grow and mature. According to church growth statistics, "[w]hatever the official government statistics may say, it is evident that definite growth has been occurring in the last decade. In some regions, the Church has been exploding" ("Church in India" 1). In Karnataka, independent churches and ministries have experienced much growth during the last decade. As a result, not only congregations but also many pastors lack adequate training for their leadership and ministerial responsibilities.

The story of Ramaiah, a pastor in Karnataka, illustrates the leadership needs that arise out of such church growth. Due to extreme poverty in his childhood home, Ramaiah never went to school and grew up illiterate. As an adult he heard the gospel and accepted Christ as his Savior. As a result, he developed a desire to read the Bible and eventually learned to read and write with the help of fellow church members. As he read the Bible, Ramaiah grew convinced of God's calling to serve among his people. In a few years, he established a church in his village. Upon hearing Ramaiah's story, I felt moved and gave him a Bible dictionary. At the same time, I began wondering how I could help train pastors and other adults like Ramaiah in the church. Hundreds of such pastors and missionaries lack any kind of training. According to my observation, much of the existing training consists merely of denominational or organizational teachings, or at the most, some basic training regarding cross-cultural missions.

As the previous story indicates, pastors need training in many areas. First, they need biblical interpretation skills, because either many pastors' copy or repeat messages they have heard through different media. Many of these messages are irrelevant to the pastors' congregation members because of the change of context and because of the inadequacy of interpretation of the biblical text. As a result, both the pastor and the congregations have shallow biblical knowledge and weak, fragile faith. Therefore, these pastors desperately need theological training in biblical interpretation and preaching skills. Since these pastors have not undergone any ministry training, they also need basic skills related to mentoring, counseling, and leadership skills.

Feed My Lambs Ministries

Feed My Lambs Ministries (FMLM) began in order to provide teaching and training to the adults of the church in Karnataka, India. For the past three years, the ministry has trained nearly one hundred adults. In addition to training church leaders, FMLM training programs also include new believers, pastors, evangelists, and missionaries.

Feed My Lambs Ministries—Beginning

As a lecturer of Christian counseling in a seminary, I also developed an interest in Christian education and began teaching graduate classes. Christian education for adults became a favorite subject. I have taught this subject for nearly ten years and still teach it today. As I cherished teaching this subject, I also began seeking opportunities to apply my teaching by becoming involved in the local churches in preaching and teaching ministries. I was invited to teach in different Christian organizations such as the Graduate Training School (GTS) run by Union of Evangelical Students of India, a parallel ministry of InterVarsity Christian Fellowship. I also taught in mission school, which provides training to previously uneducated independent pastors, missionaries, and Christian workers. I realized how much the Indian Church had neglected Christian education with adults. At the same time, I felt greatly moved by leaders' desires and passions related to learning God's word and serving. I became deeply convinced regarding the essential importance of equipping adult believers, especially those adults already with leadership responsibilities. As the vision deepened and as I consistently prayed over it, I also shared the vision with some leaders. The Lord spoke to me from John 19:9, where Jesus asked

Peter, “Peter do you love me? ... If so, feed my Lambs.” At this time, the idea for Feed My Lambs Ministries began in my heart.

I wrote those words on a slip of paper and placed it as a reminder on the notice board in my office. Whenever students visited my office, they asked about the slip of paper. When they asked, I told them about the vision the Lord had placed in my heart. I spoke about this calling in my classes, shared about it with friends and in the churches, and prayed for it daily. At the same time, I shared the vision with a few friends and church leaders, and I invited them to pray with me. Later, these leaders became board members of FMLM. In a few years, the vision became a reality, and finally in October 2009, FMLM was born. We formed the board of FMLM and conducted the first training program with sixteen participants in October 2009.

Growth of FMLM

FMLM is an independent, interdenominational organization functioning in the state of Karnataka in India. The organization’s primary objective involves building servant leaders through biblical teaching and training focused on studying the Bible and learning leadership skills, preaching skills, counseling skills, mentoring skills and a Biblical understanding of the Christian home. At present, FMLM rents space on the campus of the South India Biblical Seminary to conduct its trainings. Participants stay on campus for six days during the training. During the on-campus stay, the participants receive personal counseling and one-on-one ministry planning. In order to receive the FMLM completion certificate, participants are required to attend the training program for two one-week sessions in two years. During the first session, delegates study four courses: (1) How to Study the Bible, (2) Lifestyle Evangelism, (3) Personality Types and

Counseling Skills, and (4) Church Leadership and Leadership Skills. During the second session, participants study four more courses: (5) Preaching Skills, (6) Leadership Ministry through Mentoring, (7) Jesus' Model of Servant Leadership, and (8) Missionary Biographies and a Brief History of the Church.

In addition to these courses, persons in training participate in daily Bible studies focused on biblical characteristics of leadership. During the evening, devotions focused on spiritual development. In addition, the program featured a half-hour worship time every morning. Many participants have expressed that all the teaching sessions, devotions, worship times have exerted tremendous influence upon their respective spiritual lives and have sharpened their skills. FMLM trainings seek to challenge potential leaders to consider matters related to ministry in the church and to Jesus' model of leadership. Pastor Nagaraj, a Methodist pastor from the urban slum, described his experience during the sharing time:

Before I came for the training program, I used to preach by borrowing messages from others because I had no Idea or skill of studying the Bible. I did not know different methods of evangelism especially how to respond to Hindus. About Counseling skills and leadership skills I heard for the first time. I want to praise God for this wonderful program. My commitment to FMLM is, I will send five delegates every year from my church.

Joseph, a youth leader from the Church of South India-Udupi, said, "FMLM is the right type of training with the right vision. I will pray for Feed My Lamb Ministries regularly and will motivate all my church adults to attend the training." As a result, he encouraged and sponsored two participants.

Purpose

The purpose of the research was to evaluate the impact of FMLM's training program to develop Karnataka's adult church leaders, help those leaders become more effective in their respective leadership ministries, and challenge them to adopt a servant leadership model within their respective churches.

Research Questions

In order to determine the effectiveness of FMLM's teaching and training program, I identified two research questions.

Research Question #1

What was the biblical understanding of servant leadership in the church by the participants prior to the training?

Research Question #2

What was the biblical understanding of servant leadership in the church by the participants after the training?

Definition of Terms

The following section identifies and defines the key terms I used in this paper.

Church Adults

According to the *Standard Dictionary*, the word *adult* means "grown up" (Bharadvaj 25). Other conceptions of the word *adult* refer to that time in an individual's life when he or she becomes personally accountable and accepts adult responsibilities. Chronological age does not always constitute adulthood; however, for the purposes of its training, FMLM considered anyone over the age of eighteen an adult.

For the purposes of the FMLM training program, a person must meet additional criteria to be classified an adult. In addition to being age eighteen or older, the individual must confess a personal faith in Jesus Christ. Furthermore, he or she must claim membership in a local church and exhibit willingness to serve the church according to the Lord's will. FMLM considers persons already in church leadership or those persons willing to accept a leadership position such as Sunday school director, usher, or church secretary. FMLM also considers any fulltime ministers such as pastors, evangelists, and/or missionaries with no formal theological training. Finally, FMLM considers both men and women for training, a very important characteristic given the cultural context in which the ministry operates. As stated earlier, many people who accept Jesus as savior want to serve as they grow in the Lord, but they do not know how. At the same time, many missionary agencies do not train their missionaries and pastors adequately, especially in Scripture study, preaching, and evangelism.

Servant Leadership

A leader accepts the responsibility of serving and motivating in order to bring about growth and change in the church. Furthermore, a *servant leader* follows the leadership model of Jesus. Harold Taylor writes, "The life and ministry of Jesus is the pattern for individual Christians, and for the life of the Church as a whole and especially for the life and work of leaders in the Church" (11). Therefore, the church must understand Jesus Christ's pattern of ministry.

One of the patterns of Jesus is servant leadership. As Anthony D'Souza writes, "Christian leadership essentially involves service and it should not promote power, authority, honor, prestige, or personal advantage. It involves working with and through

people to achieve the results” (*Empowering Leadership* 26). Therefore, servant leadership is the ministry of service done within and outside the church in Jesus’ name.

Robert W. Fairbanks, says, “It is the Incarnational ministry through healing, guiding, sustaining, reconciling, teaching, and equipping every believer to serve to the fullest capacity” (14). Thus, the ministry of Jesus as a model of servanthood becomes relevant and fulfilling in India.

Many concepts and ideas contribute to the manner in which church leaders can understand the ministry of servant leadership in the church. As Roy B. Zuck, Eugene Merrill, and Darrell Bock write, “The Church is a ministering body following Jesus Christ whose example provides the norm for all Christian service. In the New Testament, *Diakonos and Doulos*, provides the focal point for a doctrine of ministry” (27). In Matthew 20:26, Jesus told his followers that whoever would be great among them would have to become their *diakonos*, or minister, and whoever would become chief among them would have to become their *doulos*, or servant. According to Jesus’ commands, every believer must render the minister of service. As a result, every member of the church possesses the calling for ministry, since God has called the Church to be a serving community. Edward L Hayes writes, “Unfortunately, there is partially miss[miss understanding]oriented understanding of the Church which is the false division between clergy and laity” (27). This division has separated the clergy from the laity and has made the laity serve the clergy. Furthermore, Hans Kung, a Catholic theologian, writes, “A distinction between Clergy and the Laity was unknown until the third Century” (125). As these passages indicate, the division of clergy and laity occurred after the writing of the New Testament. In Acts 4:32, the biblical writer describes a unified Church in which “all

the believers were one in mind and spirit.” Through the power of the Holy Spirit, God gifts every man and woman to minister.

In his journal, Felix Just writes about the ministry of the early Church:

Acts 6:1-6 tells of how the apostles “appoint” and “lay hands on” seven men “to serve” as deacons *diakoneo*’ the practical needs of the community; these men (Stephen, Philip, and five others) are generally regarded as the first “deacons,” even though Acts does not directly use the noun “*diakonos*” in this text, but only the related verb. This list includes Stephen, who becomes the first Christian *martyr* (Acts 6-7), and Philip, who is later called an evangelist.

The previous statement reveals that the church needed the service of the believers. As a result, the apostles identified the need and provided opportunity as led by the Spirit and according to the need.

In Acts chapter seven and onward, the biblical writers explain that as persecution began, the Diaspora Christians established churches everywhere they went, including the church at Antioch. The church at Antioch prospered and spread due to the efforts of the men and women serving there (Acts 13:1).

Ministry Intervention

The training included seventy adults, both men and women. Furthermore, I designed the training as part of two one-week sessions in two years. The teaching and training consisted of eight subjects, four for each session taught over three days each year. Participants stayed on the campus during the training periods.

I selected thirty participants as the focus group for my research, based on the availability of the participants. I met with the group once a month for six months following the second session. I conducted these meetings in order to measure the growth of leadership skills among the participants. For these trainings, FMLM used Kannada, the

state language. The whole purpose of the program was to build leadership skills through systematic teaching and training.

Context

India is a vast country with a growing population, divided into twenty-seven states based on language groups. Although the national language, Hindi, is most popular in the six states of North India, the south has four major languages spoken. Kannada is the spoken language of Karnataka.

FMLM Participants

FMLM is an independent organization in the state of Karnataka, India. FMLM conducted the training in Kannada, the state language, and translated the results and materials into English. The participants came from two main categories. First, they were pastors or full-time workers from the rural or semi-urban contexts. Most of these pastors had neither college nor theological education. Some of these participants had much less education, but they still could read and write. The second category of participants consisted of adults from different churches. Most of these adults held some leadership role in their respective churches. Their education level ranged from high school to post graduate level. Some professionals such as college professors, engineers, and doctors also participated.

Church Adults in India

The history of Protestant missions in India reaches back nearly two hundred years, when William Carey established the first Protestant mission in India. Carey's greatest contribution to the Indian Church was the translation of the Bible. Scott Allen writes, "He translated the Bible into over 40 different Indian languages" (16). He also

contributed much to educating the masses. Furthermore, about the work of William Carey, Scott writes, “Through his unfailing love for the people of India and his relentless campaign against ‘the spiritual forces of evil’ (Eph. 6:12), India was literally transformed” (15). During this time in India’s history, only the elite upper class could receive an education, and these people generally proved a constant source of opposition to Christian missionaries. Uneducated persons from lower socioeconomic classes responded more favorably to the missionaries than did those persons from the upper classes. As a result, the missionaries sought to provide literacy skills to new converts so they could read Scripture in their own language.

According to the *Economic Times*, the Indian literacy rate grew to 74.04 percent as measured by the 2011 census (“Census of India 2011”). from 12 percent at the end of British Rule in 1947” (2). Given such a rate of literacy, providing Christian education to adults was difficult. As a result, the church concentrated on providing Christian education to children, instead. As this trend continued, the church in India struggled to recognize providing Christian education to adults as a priority. Even today, neither appropriate curricula nor systematic training programs exist for adults in the Indian church. In spite of this lack of systematic teaching or training, adults need to bear the responsibility of leadership as elders of the church, Sunday school superintendents, women leaders, youth leaders, and other leadership roles. These persons desperately need equipping through teaching and training in order to become effective leaders. At the same time, in order for the Indian church to survive to be salt and light in India and Karnataka, the adults of the church need knowledge and preparation regarding biblical principles and skills for servant leadership.

“The Church in India” discusses the relationship between Hindu extremism and Christian evangelism:

During the past decade, tremendous changes have taken place in India, and adults in the church need adequate preparation in order to deal with these events. Increased religious intolerance has left some Hindu extremists extremely opposed to all kinds of Christian evangelistic activities and sometimes even social activities. (1)

As a result, the church needs to learn new evangelistic methods. In addition, many independent churches and Christian mission organizations have entered India, and many pastors and missionaries with such organizations lack the proper training and skills. Furthermore, progress in the field of information technology and multimedia applications has increased competition for possessions and material wealth. Many believers have lost their Christian influence in the society and at home, which in turn affects churches. Therefore, these adults need teaching and empowerment in order to understand their mission in the church and in the society. These persons also need to understand how God has bestowed gifts upon them in order to serve God’s kingdom.

Church Adults in Karnataka

The history of the church in Karnataka reaches back nearly two hundred years:

At least four different church traditions namely Anglican (Episcopal), Congregational, Presbyterian and Methodist. All these churches had been established in India through the missionary work of churches in Europe, America and Australia, who had started their work in India at different periods from the beginning of the eighteenth century. (Chandran)

With so many challenges, the church also faced the problem of promoting education and providing Scripture in the local dialect. For this reason, many churches established church schools. Now these organizations face the same leadership dilemmas as those of the larger church in India.

Methodology

The adults participated in the teaching and training program for six days. I used a mixed method of both quantitative and qualitative design. I conducted a quantitative test in order to determine the number of participants and their respective leadership abilities. After participants completed the training program, I conducted a qualitative test in order to evaluate the effect of training on their respective leadership skills. I also used semi-structured, open-ended questions for the interview in order to study the impact of the program.

Participants

I selected forty-eight adults from different churches in Karnataka for the training program and gave each participant the pretest. After the training, I gave each participant the posttest. I also administered open-ended interview questions to twenty randomly selected participants.

Instrumentation

I used the following instruments to conduct my research:

1. Adult leader pre-assessment survey—I administered this assessment prior to training, and it utilized both qualitative and quantitative methods;
2. Adult leader post-assessment survey—This qualitative and quantitative survey evaluated participants after the training; and,
3. Open-ended interview questions—This assessment provided the impact of the training in relation to knowledge, skill, and commitment.

Variables

I considered the following variables for this study. The independent variable consisted of the teaching material and the training skills provided to the participants. The dependent variable consisted of the effectiveness of quality servant leadership on the participants or the impact of the training on the participants. I measured these factors by conducting qualitative tests both before and after the training.

Data Collection

During the research project, I conducted a pretest survey before the training program in which all forty-eight participants identified their respective church leadership roles and responsibilities as well as their respective understandings of servant leadership.

I conducted the posttest surveys with all forty-eight participants after the training program in order to determine their respective understandings of servant leadership and the impact of the training.

Data Analysis

I evaluated the data resulting from the pre- and post-surveys with descriptive statistics. I also conducted *t*-test data analysis. I collected responses from each member of the focus group and identified patterns in their responses.

Generalizability

This project's findings apply to the church in Karnataka, India. More specifically, the results and implications apply to the process of equipping church adults for more effective leadership at church, at home, and in society. As a result of this study, I intend to introduce a training program entitled, "Developing Servant Leadership in the Church in Karnataka, India."

Theological Foundation

The Christian Church needs to live its faith in such a way that influences society. Such quality living comes from biblically sound teaching and training, and such teaching should come from within the church to the whole congregation. The goal of all such education should focus on building quality servant leaders. Many leaders in the Bible are models of servant leadership.

Scripture calls great leaders such as Abraham (Gen. 16:6), Moses (Josh. 1:2), David (Ps. 109:28), and other “Servants of Yahweh.” God said to Joshua, “Moses my servant is dead” (Josh. 1:2). John R. W. Stott writes, “The word servant is *doulos*’ and literally it means slave. In the old Testament there was an honorable succession of individuals in Israelites beginning with Moses and Joshua who called themselves Yahweh’s servants” (*Message of Romans* 46). These great leaders had a mission from God, and they fulfilled their missions as God directed. They also were people of faith and commitment, and they relied on God to fulfill the given task or the mission.

The Lord Jesus became a servant with a mission. His mission was the greatest of all. Prior to his coming, all the events prepared for his coming. The mission of Jesus involves the restoration of humankind’s broken relationship with God and with each other through Jesus’ sacrificial death on the cross. Accordingly, Jesus’ mission involved transforming the human heart to love God and love fellow human beings. The sign of such love emerges through humble service.

The word *apostle* primarily refers to the twelve disciples. As part of the disciples’ distinctive mission, God commissioned them and sent them to preach the gospel of Jesus

Christ and the mission of God. Stott compares the role of the apostle to the roles of other figures in Jewish history:

The New Testament Apostle resembles both Old Testament prophet who was called and sent by Yahweh to speak in His name and the shaliach of rabbinic Judaism, who was an authorized representative or delegate legally empowered to act on behalf of his principle. (*Message of Romans* 47)

Therefore, an apostle speaks of authority and responsibility. Similarly, the potential goal of leadership involves creating a healthy church on the authority of the word of God, which is the body of Christ.

Scripture likens the Church to a living organism. One of the Biblical pictures of the Church is as the body of Christ, with Christ as its head (1 Cor. 12). Every member in the body is an organ; thus, each member has a specific function. As a result, the body is sound and healthy only when every organ is healthy, growing, and functioning well. Church leaders bear the responsibility of enabling the body to grow normally. As head of the Church, Christ is head of the body. Scripture nurtures the body. Quality spiritual leadership models itself upon Christ. Lawrence O. Richards and Clyde Hoeldtke write about the manner in which godly people should lead the church:

The Church is a divine Institution and God planned that men of God would lead the Church. This does not mean that the people of God have no voice but the Church is not a pure democracy. It is a theocracy, a government under God. The people are led by the men of God who God has placed over them. (84)

While Scripture describes the Church as led by God, both Scripture and Christian tradition establish a system by which Godly people lead the church under God's guidance.

Both Acts and the Epistles use the words *bishop* and *elder* when referring to church leaders. Although both bishops and elders are called leaders, these individuals have different roles and responsibilities:

Elders have reference to their dignity and status where as a bishop is related to his function or duty. In other words, one word has reference to the person and the other to work.... The present connotation of Bishop was a considerably later development. (Sanders 51)

Therefore, Sanders asserts that according to their respective status and works, bishops are addressed differently in the Church. For example, the Apostle Paul describes Epaphras as a deacon of Christ and describes himself as a deacon of the gospel and the Church (Douglas 269). Other leaders of the church such as Philemon assisted Paul in his evangelistic work. *Diakonia* applies especially to preaching and pastoral work (269).

At the same time, “any servant of Christ is rightly called a Deacon. The term may be particularly applied to those who minister” (Douglas 270). J. D. Douglas compares cultural understandings of *diakonos* with the New Testament understanding:

[D]iakonos is basically a servant and often a table servant or waiter, whereas the New Testament understanding is a servant of God, Deacon of the Gospel and the Church. He is also the minister of the word and of the pastoral work. (269)

The ruling element and the serving element work together in the church. Although the responsibilities of elder and deacon differ in ministry to the church, both roles have the primary ministries of preaching, teaching, and evangelism as the Holy Spirit empowers each of them. Deacons specifically have the special responsibility of serving or overseeing the ministry of serving, whereas elders have responsibility for the ministry of teaching. However, every person called to serve in the church needs to be qualified or eligible to serve as a leader prior to service.

From many possible biblical texts, I selected one main text for exegetical study for the research. Since the theme of the FMLM training program was “Servant Leadership in the Model of Jesus Christ,” I chose John 13:2-17 as the central text for the training. As a result, I undertook a detailed exegetical study to explore biblical principles of servant leadership.

John 13 portrays the night in which Jesus washed his disciples’ feet. In this passage, the leader serves his followers. Such act of service informs the way in which the Church can fulfill its purpose as related to servant leadership. Jesus demonstrated love for his disciples with his actions, and he commands his followers to behave accordingly. George R. Beasley-Murray interprets Jesus’ actions in this passage on more than one level:

[W]ashing of disciples’ feet is interpreted in the Christological and Soteriological sense as a symbolic action in which Jesus makes his offering of himself death graphic and effective but virtue of His love which his disciples experienced to the extreme limit. (235)

Thus, Jesus’ act of service stems from love. Jesus washed the disciples’ feet in order to demonstrate his attitude of service for others. Service is love in action, because James writes, “love without action is dead” (2:26).

Beasley-Murray writes, “The disciples were not only the ones who know what Jesus had done to them but who live in the light of it and in obedience to his call” (236). Scripture emphasizes the necessity of both knowing and doing the will of God. Therefore, the primary calling for the disciples required service in love. Regarding service, Stott writes, “Serving is speaking” (*Preacher’s Portrait* 230). Such a mission of service stems from the mission of compassion. Jesus set an example both of mission and

of compassion. With this mission and with compassion, Jesus sent his disciples to serve. By extension, he sent the Church to serve, as well.

The calling of leadership requires service. Wright says, “If a person enters in to a relationship with another person to influence their behavior, values and attitudes, then I would suggest that all Christians should be leaders” (2). Rather than signifying a position, leadership signifies a life of influence. As such, servant leadership is community directed rather than self-directed. Servant leaders influence both the individual and the community at large in order to bring about a change in beliefs, lifestyles, and philosophies of life.

Overview

Chapter 2 reviews literature associated with adults in the church, developing servant leaders through teaching and training, the theology of leadership development, and research methods. Chapter 3 includes discussion and explanation for the design of the study, research questions, training program samples, instrumentation, data collection, variables, and data analysis. Chapter 4 describes focus group participant responses on the pre- and posttest surveys. Chapter 5 provides a summary of the conclusions derived from the interpretation of the data as well as practical applications for study results and possibilities for further study.

CHAPTER 2

LITERATURE

Introduction

For generations, people have asked whether leaders are born or made. Nonetheless, Scripture mandates the process of making leaders. To understand the biblical foundation of leadership, James D. Berkley writes, “Biblical leadership takes place when divinely appointed people respond in obedience to Gods call” (147). For fundamental, biblical reasons, leaders need a transformed heart, a special calling from God, and a mission to accomplish. In addition, God calls these leaders, equips them with special skills, empowers them with his Spirit, and uses them in spite of their weaknesses or failures. Through this project, I hope to discover the aforementioned qualities and other qualities associated with servant leadership. All the leaders to which the Bible refers possessed these qualities. God addressed leaders as servants in the Bible: Abraham my servant (Gen. 26:24), Moses my servant (Josh. 1:1), David my servant (1 Sam. 29:3), and others. Although Jesus was a teacher and master, he explicitly described himself as having come to serve. He said, “The son of man has come to seek and to serve” (Luke 19:10). In addition, in his letter to the Philippians, Paul describes Jesus as “taking the very nature a servant” (2:7). In serving, Jesus demonstrates a new kingdom principle of servant leadership.

He taught and demonstrated to his disciples that in order to be identified as great, they also must identify themselves among the least. Furthermore, he emphasized a fundamental principle of the kingdom of God; namely, God loves and accepts all persons equally and impartially and does not discriminate against anyone for any reason. As a

demonstration of his love, Jesus washed his disciples' feet and told them they should do the same thing (John 13:14). This act represents a fundamental requirement for biblical leadership. Thus, Jesus gives Christians an exceptionally different model of leadership—*servant leadership*. Jesus' servant leadership principle inspired many leaders such as Mahatma Gandhi, Mother Teresa, and others.

Regarding servant leadership, Berkley writes, “[I]t is exercising leadership as a servant and stewards sharing authority with their followers and affirming that leadership is primarily ministering to others” (147). In ministering to others, the leader understands others. Berkley states, “Leadership began as the vertical relationship began and started to grow and this affected the horizontal relationship” (147). Only through such relationship will adults in the church understand God's calling to embrace servant leadership.

Servants of Yahweh

God addresses leaders as servants. Richards and Hoeldtke write, “There are primarily two types of servants identified in the Old Testament. One is the nation of Israel itself: the other is the promised deliverer” (103). The purpose of God choosing Israel as a nation was to fulfill God's plan for Israel to serve as a witness of Yahweh as the only true God. Therefore, the Lord describes the nation of Israel as a servant because God chose Israel from among many nations and shaped it with special care to which God was committed personally. Therefore, God's calling Israel *servant* does not denote inferior or low status; instead, this description denotes a special calling for the prime purpose of fulfilling God's plan or mission to witness to the nations through service. Scripture refers to this type of leadership mainly as servanthood. Richards and Hoeldtke write, “It is a picture of the nation as a servant is related in part, to the purpose for which

God chose Israel” (103). In Isaiah 44:1-2, God tells the people of Israel, “But now listen, O Jacob my servant, Israel, whom I have chosen.... [D]o not be afraid. O Jacob, my servant, whom I have chosen.” To God, servants always are special.

God’s calling of Israel as a servant also has a relational purpose. God desires relationship with his creation. God was committed to this nation, so he made a covenantal relationship with the nation to make Israel his own treasured possession. Israel became a servant of Yahweh in order to be blessed by Yahweh and to bless the nations.

God also chose individuals and called them as his servants. Although known among the people of Israel as great leaders, God called them servants, and Scripture refers to them as servants of Yahweh. God chose individuals, anointed them with a mission, and sent them as servants. Among these servants were Abraham, Moses, David, and many others, ultimately capitulating in Jesus Christ.

Servants are special to God because they know God’s mind and heart, trust God’s word, and implicitly obey and delight in fulfilling God’s mission at any cost. This mission can involve leading like Moses, serving like Joseph, or reigning as king like David. Nonetheless, in all these instances the ultimate purpose involves fulfilling God’s plan or mission without any personal gain or credit unless and until God gives it. Such missions are honorable. Therefore, Stott writes, “Although in the Bible the word servant is ‘*doulos*’ and literally it means ‘slave.’ In the old Testament there was an honorable succession of individuals in Israelites beginning with Moses and Joshua who called themselves Yahweh’s servants” (*Message of Romans* 46). Thus, to be called *servants* or the *servants of Yahweh* is an honor.

Abraham My Servant

While the Bible does not refer explicitly to Abraham as a leader, he certainly demonstrates a distinct calling for his specific leadership task. God said to Abram, “[L]eave your country,... go to the land.... [Y]ou will be a blessing to the nations” (Gen. 12:1-3), and Abram obeyed God. He left his land and his people as a demonstration of his faith and trust in God. Afterward, he worshiped Yahweh by calling upon his name (Gen. 12:8), and Abram openly declared his faith in God Almighty. Abraham also communed with God in close fellowship and received greater revelation. When God tested him and found him to have unshakable faith, God called him “Abraham my servant” (Gen. 16:6).

J. R. Clements describes three principles of Abraham’s leadership. The first principle of Abraham’s leadership pertains to the foundations of God’s covenant with him:

[H]is leadership role began with God making covenant to settlement in the region of Hebron. This began with the primary content of the covenant, which is a divine oath. He is the foundation and the patriotic of the people of Israel. (56)

Second, God made a covenant with Abram about the Promised Land. Third, Abraham became part of the theological system of promise and fulfillment: “Yahweh has given a three-fold promise: that his [Abraham’s] decedents would become a nation, that they will possess the land of Canaan, and that they will become a blessing to the nations” (56).

Further, King David fulfilled this covenant. Yahweh’s covenant with Abraham holds a central position in the whole complex of the patriarchal tradition (57). The rite of circumcision stood as the sign of the covenant, more of a religious rite than a social rite. Clements emphasizes the importance of the Abrahamic covenant: “[T]he figure of Abraham is a historical beginning for the doctrine that the Jewish people are the subject

of an eternal choice of God” (58). Furthermore, Abraham’s leadership gained him recognition as a man of faith. Howard F. Vos and R. K. Harrison describe at least four major tests of Abraham’s faith. These tests proved Abraham as righteous before God and a man of servant leadership (14).

When Abraham left his home country and broke from his roots, he surely undertook a difficult task to go to an unfamiliar place. In addition, Abraham severed kinship ties with his nephew, Lot. Abraham also faced testing when Yahweh called Abraham to abandon his plan for Ishmael and center his hope in God’s promise of Isaac. Finally, in Abraham’s willingness to offer Isaac as a sacrifice to Yahweh, he met the supreme test of his mature life of faith. As a result, great religions of the world, including Islam, Judaism, and Christianity, all revere Abraham, the servant of Yahweh, as one of the eminent men of all time. Concerning God’s promise to Abraham, Vos and Harrison write, “‘In you all the families of the earth will be blessed,’ this is a great messianic promise fulfilled in Abraham’s descendent, Christ” (15). God called Abram into a covenantal relationship resulting in the fulfillment of God’s mission. Abram proved to be a man of faith and of implicit obedience, making him a faithful servant of Yahweh. God called Abram into a covenantal relationship for the fulfillment of God’s mission. Abram proved to be a man of faith and of implicit obedience, thereby making him a faithful servant of Yahweh.

Moses My Servant

Moses was a great leader of the nation of Israel: “He was a deliverer, leader, lawgiver and a prophet of Israel” (“Moses” 885). His mission was to deliver the people of Israel from the bondage in Egypt and lead them to the Promised Land. In fulfilling this

mission, God also declared to the people of Israel that he was their God who acts on their behalf. At the same time, all the nations would know that Yahweh is a true God and that his acts are true and just. Regarding Moses' mission, Douglas K. Stuart notes, "Moses' leadership comes in the name of true, historic, only God" (105). The author of Hebrews writes that such leadership was Moses' deliberate choice.

Scripture says, "By faith Moses when he had grown up refused to be known as the son of Pharaoh's daughter. He chose to be mistreated..." (Heb. 11:24-25). Moses chose to identify with God's people and to serve God. On a video accessed via his Web site, John W. Ritenbaugh comments, "The remarkable accomplishments and honor bestowed on God's servant Moses, who sacrificed immense worldly honor and fame to become a servant of God, demonstrate real servant leadership in action." Moses' leadership model provides important principles for today's adults in church leadership. The need for perseverance and reassurance became obvious to Moses as both Pharaoh and the Israelites' work supervisors reacted negatively to Moses' message.

William Barclay writes, "Moses was not only a leader but made leaders-he chose capable men from all Israel and made them leaders of the people" (148). Raising leaders is a biblical principle, and Moses models this principle. The growth and spiritual quality of the church depends on successful leadership development. As a responsible leader, "Moses parcels out responsibilities to others, shares authority and exercises what we might call today a participatory leadership style" (149). Leadership development involves bestowing responsibility and authority upon adults of the church. The leader also should know the gifts and talents of the adults and encourage and empower them to invest their gifts for the edification of the church. Such encouragement and edification is possible

through teaching and training. Above all, faithfulness to God and commitment to his mission constitutes the driving factor in raising leaders. In Moses' exercise of his call to lead the Israelites out of Egypt, he exhibits the qualities of a strong and faithful leader (Taylor 47).

Moses the Servant Leader

In the seclusion of his life as a shepherd, Moses received his call as a prophet. God called Moses and initiated him to leadership in spite of Moses' unwillingness and failures. God told Moses directly to "lead these people" (Exod. 33:12). At the burning bush, God revealed his own existence and revealed the mission he intended for Moses—to deliver his ("Moses" 887). Prior to this call, two major incidents in Moses' life prepared him for leadership. First, Moses pursued a self-made, personal attempt to lead his people, Israel. In an attempt to protect his people, Moses killed an Egyptian. His own people questioned this murder, and Moses realized that his action threatened his safety. Second, his life as a shepherd in Jethro's house prepared Moses for his future leadership roles. These two events forced Moses to think seriously about his life. In his commentary on Exodus, John J. Davis writes, "For forty years in Egypt he had learned the skills of educated man. In the desert for forty years he was taught the qualities of spiritual leadership: patience, maturity, and sensitivity to the divine will" (60). As a result, Moses finally responded to God's call at the burning bush. The circumstances surrounding God's calling of Moses suggest that a specific call from God is fundamentally essential to every leader. Every mature or growing Christian will receive a call to fulfill a specific task or a mission, whether for full-time ministry or in the secular world to live as a witness for the Lord. In addition, every adult member should have or know God's

specific call to serve within the church. The Christian's calling can involve major tasks like that of Moses, or small tasks like serving as an usher in the church. Every responsibility comes from God. A wrong understanding in the Indian church considers the call to serve God as limited to the clergy, pastors, and other fulltime Christian workers. However, Scripture asserts the importance of every believer called by God to serve him in the church and in society. Only then will the Church be salt and light to the world.

Moses approached leadership with reluctance and raised objections to take up the mission. Davis reflects on Moses' excuses:

[I]t is interesting and instructive that God did not attempt to debate the issue but merely reminded Moses that he was a Child of God and as such had the presence of the Lord which made him all he needed to be to meet this challenge. (64)

Thus, God convinced Moses and assured Moses of God's own presence as well as that of Moses' brother, who could serve as a his mouthpiece.

Furthermore, Davis writes, "Moses' reluctance to be a leader was not due to his lack of interest. Instead, he wanted to make sure that his call truly was from God" (64). True leaders always makes sure of their call. Therefore, God's call is specific and clear. Every adult leader in the church has to serve with a clear understanding of the call.

In addition, Davis writes, "Moses wanted to make sure of his mission. Moses did not seek recognition; rather, he sought to accomplish his mission. Through his initial unwillingness, he made sure that the mission came from his God" (65). Initially, understanding the call can prove difficult. Later the call becomes clearer as the leader honors the call and begins to serve. The church and the fellowship also will reassure the

called person as the ministry starts bearing results. This process requires time, patience, and waiting upon the Lord.

The Bible clearly describes Moses' unique leadership characteristic as his meekness (Num. 12:3): "The word meek is hardly an adequate reading of the Hebrew '*anaw*' which, rather be termed as much enduring" ("Moses" 888). Moses desired that his brother should be a leader instead (Exod. 4:13), and when Jehovah offered to destroy the people and make of Moses a great nation (32:10), Moses prayed for forgiveness of the people of Israel. He said, "[I]f not please blot me out from thy book which thou has written" (32:32). This characteristic enabled Moses to endure the Israel's rebellion. They could not see the acts of God that Moses could see by faith. Therefore, Moses had to say, "[S]ee what the Lord will do" (Exod. 14:13). This characteristic enabled Moses, rather than his brother, to serve as the leader of Israel, and this characteristic led him to pray, "[F]orgive these people for the sake of your servant Abraham or blot out my name from the book of life" (Exod. 32:32).

David My Servant

Scripture describes David as "the man after God's own heart" (1 Sam. 13:14). God had rejected Saul as King of Israel and revealed David as Saul's successor. God called David to be Saul's successor, and Samuel the prophet anointed him to be king over Israel. As a young shepherd boy, David demonstrated his love for God and for his nation by killing Goliath, an enemy of God and God's people. Lloyd Elder writes about the significance of the role of shepherd in Scripture:

The significance of the shepherd is well noted both in the Old Testament, in which shepherds are pictured as devoted servants, looking out for the best interests of the entire flock, and in the New Testament, in which Jesus becomes the messianic Shepherd of His Father's flock. (Elder)

Through the prophets, God promised that David's kingdom would last forever. Later, the nation of Israel constantly anticipated such a kingdom, which the Bible portrays as a foreshadowing of God's eternal kingdom. Christ, a descendent of David, fulfilled the establishment of the eternal kingdom (Luke 1:32-33).

David possessed extraordinary qualities of leadership. Even as a boy, he learned to trust God. As a young boy, he proved his trust in God by killing Goliath, a Philistine and the enemy of Israel (1 Sam. 17:50). Later, David continued to trust God even he was in danger at the hand of his own father-in-law, the king of Israel (1 Sam. 19:1). Leaders must trust God in all situations. Especially in India, where the church faces the prevailing situation of growing opposition, leaders must trust God and maintain courageous hearts.

After the death of Saul, David ruled Israel for nearly thirty-three years. According to Psalms, David shepherded the people with integrity of heart and skillful hands (78:72). Integrity requires a life of transparency. While David did fail and stumble, especially with his dealings with the family of Uriah (2 Sam. 11:24), he repented (12:13), confessed, mourned (12:16), paid the price for his sin (12:14), and was restored (12:20). The Church at all levels needs leaders with transparent hearts. Such leaders are teachable, willing to change, and keep moving forward to fulfill the mission of God. T. H. Jones writes, "His name has been recorded in the history for a divine plan of redemption" (260). David's kingdom, rather than Saul's kingdom, became the foreshadowing of the Messiah's kingdom:

It is to his kingdom and not to Saul the Jews look back with pride and affection as the establisher of their kingdom and it is in David that the more-sighted of them saw the kingly Ideal...in the image of which they looked for a coming Messiah who should deliver His people and sit upon the throne of David forever. Messiah indeed comes, after the flesh. (260)

David's servanthood to Yahweh serves to model for the Church the actions of a servant leader whom God chose to serve the nation of Israel and commissioned as king. His kingdom was a shadow of the kingdom established by the Messiah, Jesus Christ the servant king.

Jesus the Servant

The word *Christos* indicates the *anointed*, which means Messiah, *Iesous Christos*. Christos usually denotes the expected deliverer. Donald Guthrie writes, "The general understanding was that the expected messiah would be a king like David who will bring political liberation and conquest" (257). God anointed Christ to fulfill God's mission. Further, Guthrie writes, "The Greek expression '*pais theou*' can mean either 'Child of God' or 'servant.' In Hebrew, the word *ebed* or *ebedyahweh* was used for servant in a religious sense. As a result, the title 'the servant' also can refer to Jesus God" (258). Guthrie explains that Jesus was not only a servant, but also a suffering servant. Jesus' actions as described in John 1:24 testify to Jesus as the Christ. Isaiah testifies that Christ is a servant, and the Psalms testify to the sufferings of Christ.

Jesus the Glorified Servant (Phil. 2:6-11)

In Philippians 2:6-11, Paul writes that although God, Jesus chose to become man and a servant. In *New International Bible Commentary*, F. F. Bruce describes Philippians 2:6-11 as "an early Christian Hymn in honor of Christ" (68). In these verses, Paul urged the Philippians to have the same attitude as Christ (2:6). Paul's urging brings about a question that seeks to determine what Christ's attitude actually was. Bruce writes, "It was shown in the humbling himself to becoming man, in his humbling himself to take up the very nature of a servant" (68). Therefore, Jesus made a deliberate choice to become a

servant. Paul writes that Jesus was in the form of God (Phil. 2:6). Jesus chose, diverted himself, or set aside his own status and interests to save and serve humankind, a unique nature of Christ. In becoming a servant, he did not exchange his divine nature for a human nature; instead, Bruce explains, “[H]e displayed the nature of God in the nature of a servant” (70), which is the true nature of God. In becoming a servant, Jesus exalted humankind to become the children of God. The work of salvation results not only in redemption, but also but also for every believer to grow to become like Christ.

Jesus the Messiah—The Anointed Servant

This research focused on biblical implications of servant leadership and Christ’s desire to fulfill God’s plan. Christ the Messiah, a great leader and beloved servant of Yahweh, fulfilled the divine plan of establishing a kingdom through humility, suffering, and service.

Isaiah 42:1-6 offers insight regarding how the work of the Messiah relates to the ministry of servant leadership. Although scholars long have considered this text, the following principles come from the work of Sanders.

Dependence

In Isaiah 42:1, the biblical writer states, “Behold my servant whom I uphold.” This statement has messianic significance, in that with Jesus’ voluntary emptying of himself, he surrendered his privileges and his authority. Although God, he voluntarily became dependent on the father. Looking to the writer of Hebrews, Sanders states, “Though he upheld ‘all things by the word of his power’ (1:3), so fully did He identify himself with the sinless infirmities of our humanity, that in his manhood he himself needed to be upheld” (33). Any servant leader must depend on the Lord. God requires a

leader's availability rather than his or her ability. Such dependence constitutes a basic quality demonstrated by all the biblical leaders.

Modesty

Isaiah writes, "He will not cry out or raise His voice, nor make his voice heard in the street" (42:2). Sanders provides this description: "The ministry of God's servant would not be strident and flamboyant, but modest and self-effacing. In these days of blatant and arrogant self-advertisement, these should be modest desirable qualities" (33). A true servant of God works in such a way that many people are not aware of him or her. Instead, such leaders are content with the Lord and satisfied in serving him. Furthermore, they rarely expect people's approval, even though such approval is necessary and relevant at times. The contemporary world needs such leadership.

Empathy

Isaiah 42:3 says, "A bruised reed he will not break, and a dimly burning wick He will not extinguish." Jesus always acted with compassion when he saw the people, especially people with social or spiritual weaknesses. He offered them protection and reminded them that the Kingdom of God belonged to them. When religious leaders caught a woman in the act of adultery and brought her before Jesus, he provided a way for her to leave her sinful lifestyle rather than punishing her. He said, "neither do I condemn you.... [L]eave your life of sin" (John 8:11). At the same time, Jesus communicated to all those who were waiting to stone her and said, "If any of you is without sin, let him be the first to throw a stone at her" (John 8:7). Through this statement, he communicated every person's status as a sinner in need of a savior.

Optimism

Isaiah 42:4 says, “He will not be disheartened or crushed, until He has established justice in the earth.” A devoted leader is optimistic and committed to the cause until his or her mission is fulfilled. Sanders writes about optimism versus pessimism in the life of a leader:

A Pessimist never makes an inspiring leader. Hope and optimism are the essential qualities for the servant of God as he battles with the powers of darkness for the souls of Men. God’s servant would be optimistic until his full objective is attained. (34)

Finishing well is not easy; however, finishing well is possible. A faithful, hardworking leader with clearly set goals will aim to finish well. Jesus serves as the model for such leaders, because he had a mission, set goals, and always worked towards fulfilling those goals. He constantly shared about the mission with his disciples even until the end of his earthly life.

Anointing

In Isaiah 42:1, the prophet writes, “I have put my Spirit upon Him.” Although Jesus is God, he still needed God’s anointing. The task of bearing the cross and taking the sin of the world was so heavy that he could not have achieved it alone. At Jesus’ baptism, the Spirit descended upon him like a dove (Matt. 3:16). As Jesus started his ministry, the Spirit led him into the wilderness to prepare him.

Every servant leader needs God’s anointing. Therefore, Sanders writes, “The same anointing that God’s Ideal Servant received is available for us” (34). Every leader should pray for anointing. God’s anointing provides a clear direction for the task ahead and the needed power to accomplish it.

Model of Jesus' Servant Leadership

In his master statement on leadership, Jesus said, "I am one among you to serve. (Mark 10:45). However, Sanders writes, "Jesus did not have in mind mere acts of service, for those can be performed from very dubious motives. He meant the spirit of servanthood, he expressed when he claimed, 'I am among you as he that serves'" (32). Serving or ministering to people according to their need was the heart of Jesus' mission. He served whole-heartedly and without bias. He served all types of people equally, with specific response to their particular needs. As a result, people revered him and called him master. Nonetheless, some religious leaders hated Jesus for his effect upon the crowds, because they perceived Jesus as disrespecting the laws of Moses.

Summary

This literature review reveals a biblical understanding of the servants of Yahweh. Abraham, a servant of Yahweh and called by God, served God as a man of faith. Through Abraham, God established the covenant relationship. God blessed Abraham and blessed the nations through the covenant relationship. Moses, also called servant, stood as a mediator between God and the people of Israel. David, the servant, provided an able government and a model of God's shepherding. All such leadership culminated in the establishment of the nation of Israel, a servant with a clear mission to witness to God and testify God to all nations. Although Jesus was God, he also became a servant. In the same manner, God established his anointed servant, the Church, to testify the final work of salvation, freely available to all humankind. The second Vatican summit declared the mission of the Church as follows:

Ecclesiology presented the Church itself as a servant whose mission is the renewal of human persons whole and entire, body and soul, heart and

conscious. For the Church like, Jesus came to rescue and not to sit in Judgment to serve and not to be served:... servant ecclesiology to a servant Christology. (Stuhlmueeller 900)

Therefore, the ministers in the Church are the servants of the Church and of the world.

Theology of Servant Leadership

The goal of leadership in the church is a healthy body. The Bible portrays the Church as the body of Christ, with Christ as the head and all leaders and ministers working to make every organ of the body grow to fullness and function efficiently (1 Cor. 12). Every member in the body acts as an organ with a specific function. Furthermore, the body is sound and healthy only when every organ is healthy, growing, and functioning well. Church leaders bear the responsibility to enable the body to grow normally. Christ is the head of the Church, and Scripture nurtures the body. Therefore, the Church models its leadership roles on Christ and on Scripture. Richards and Hoeldtke write about the plan of leadership upon which the Church operates:

The Church is a divine Institution and God planned that men of God would lead the Church. This does not mean that the people of God have no voice but the Church is not a pure democracy. It is a theocracy, a government under God. The people are led by the men of God who God has placed over them. (84)

Service is the church's central ministry; therefore, leaders' primary tasks include serving.

Paul provides specific teaching to Timothy, his young protégé, regarding the life of a servant leader in the church.

Scripture uses the words *bishop* and *elder* when referring to church leaders.

According to Sanders, the semantics of Scripture seem to highlight differences among the key leadership positions of elder and bishop:

Elders have reference to their dignity and status whereas a bishop is related to his function or duty. In other words, one word has reference to

the person and the other to work.... The present connotation of Bishop was a considerably later development. (51)

On different occasions, the Church has used the words *bishop* and *elder* differently. For example, Paul describes Ephaphroditus as a deacon of Christ, but he describes himself as “a deacon of the gospel and the Church” (Unger 269). When Paul refers to himself, “*diakoniaia* applies especially to preaching and to pastoral work” (Douglas 269). Nonetheless, Merrill F. Unger writes, “[A]ny servant of Christ is rightly called a Deacon; the term may be particularly applied to those who minister” (270). Unger discusses the role and work of a deacon in the New Testament:

[D]iakonosis basically [refers to] a servant and often a table servant or waiter whereas the New Testament understanding is a servant of God, Deacon of the Gospel and the Church. He is also the minister of the word and of the pastoral work. (269)

Therefore, the leading element and the serving element work together in the Church. Although the responsibilities of elder and deacon differ in the Church, both primarily have the ministry of preaching, teaching, and evangelism through the empowerment of the Holy Spirit. Deacons specifically have the special responsibility of serving and overseeing of the ministry of serving, whereas elders are entrusted with the ministry of teaching. However, all persons called to serve in the church need to be qualified and eligible to lead.

Berkley writes, “Leadership is necessary” (147). Furthermore, Scripture states, “Where there is no vision people perish” (Prov. 29:18). Generally, leadership requires the ability to lead people to accomplish a goal. Leighton Ford writes, “Leaders take the lead. Which means they initiate ideas, and plans. Second, leaders move people to follow them

by showing them consideration” (25). In other words, leaders understand the follower and enable him or her to follow.

Biblical leadership involves more than merely leading people. God is central, and every leader must possess several important qualities:

First, Biblical leadership begins by divine appointment—here call seems clear both to the intended leader and to those who follow. Second, Leadership moves from single to the multitude. Third, Leadership requires accountability. Fourth, Leadership requires a time of preparation. Fifth, leadership requires a heart sensitive to spiritual things-. David was a skilled fighting man (1 Sam. 16:7). Sixth, leadership requires a skill-In God’s service, there is a dynamic overlap of leadership and administration, one has to organize, plan, delegate, supervise, arbitrate, recruit train and evaluate. (Berkley 149-54)

Considering the serious global impact of Christian leadership, Stott writes, “There is a serious dearth for leadership in the contemporary world. There is threat and crisis on human life, environment, and family life” (*Authentic Christianity* 421). Stott also recognizes many kinds and degrees of leadership, since it takes variety of forms. Clergy lead in the church; parents lead in their homes and families; teachers lead in schools; and judges, doctors, politicians, and social workers all take on leadership roles in society (421). For Stott, every Christian has an impact not only in the church but also in the home and in society.

Therefore, leaders possess a certain imperative; namely, they exert influence in the church, the home, and the society at-large. Therefore, God desires every believer to consider leadership, so each person fulfills God’s plan. Furthermore, Christian leaders should understand and develop a model of Christian leadership that influences the church, the home, and the society at-large. George Barna provides spiritual leadership principles. The following material explores qualifications for church leadership.

Social Qualifications

In respect to persons within the church, the leader has to be above reproach. As Barna writes, “A leader should be living an exemplary life that is obvious to both Christians and non-Christians” (84). Characteristics of the leader’s life will prove a positive influence to everyone around the leader. Such a leader builds an excellent reputation in the society by upholding high ideals of Christian character.

Moral Qualifications

A leader must be blameless in his moral life. Barna writes, “A leader should be morally pure, who maintains God’s standard of righteousness” (86). Leaders must live as models to other people in the church and guide their respective families according to Scriptural principles. The leader’s primary responsibility involves upholding moral standards for his or her family and church according to Biblical teachings.

Mental Qualifications

Leaders should exercise prudence and sound-mindedness, because building right relationships in the church and in society is essential. Therefore, Barna suggests, “A leader should walk by faith, demonstrate hope, and manifest true biblical love in all relationships” (87). A sound leader will demonstrate his or her capacity of a sound mind. Sanders writes, “Well balanced state of mind resulting from habitual self-restraint and refers to the inner character that results from daily self-discipline” (52). Self-control is the key. M. R. Chandramowly writes in “Resilience Is Hallmark of Successful Leadership,” “Self-control is the principle remaining calm despite provocation; it is about keeping disruptive emotions and impulse in check” (12). He calls this controlled action “resilience in leadership.” Such leaders remain composed and positive. Furthermore, they think

clearly and stay focused under pressure. Chandramowly writes, “They float on a situation for a while without fight or flight” (13). A well-ordered mind leads to a well-ordered life.

Such leaders teach God-given revelations through the Scripture. Effective leaders study the Scriptures with diligence in order to teach and practice appropriately. Sanders writes, “[A]ny man who shows himself incapable of successfully teaching others is not qualified for leadership” (53). Therefore, spiritual leaders are expected to teach other people.

Personality Qualifications

Leadership in the church demands the virtue of hospitality. Sanders writes, “The Christian leader must not be pugnacious, but genial and gentle; not a contentious controversialist, but one who is sweetly reasonable” (54). Leaders make peace rather than disturb peace, and they keep serenity both within and without. Therefore, the practice of befriending people through kind words and good works has a great impact on people.

Such leaders exercise hospitality and befriend strangers. Indian culture upholds the practice of entertaining strangers. This culture even reveres guests as god; therefore, the saying *Athithi Devobhava* literally means, “Strangers come as angels of god.” However, in the present context in which Christians and churches experience persecution and attack, churches should exercise caution when entertaining strangers, allowing leaders to guide the church in order to protect the church’s spiritual and social needs. At the same time, leaders should discern when strangers truly need help and provide appropriate assistance with wisdom.

Domestic Qualifications

Married Christian leaders should demonstrate Godly guidance in leading their respective families. The leader models Christ to the family, and the family models Christian relationships to the church. Both husband and wife should give quality time to family members and treat children with gentleness, communicating with them regarding the importance of choosing the right path.

Maturity Qualifications

Regarding qualifications regarding maturity, Sanders writes, “Spiritual maturity is indispensable to good leadership” (56). Spiritual maturity involves a process, and every Christian ought to grow to be a leader. This process of growth involves developing the aforementioned characteristics on a daily basis. Such growth requires spiritual and educational exercises. Only teaching and training provided by the church can help members grow in the body of Christ. As they grow, they also should develop their skills of service and discover their gifts of the Holy Spirit. Healthy maturity comes only when the Church practices its learning through ministry. Spiritually mature leaders eschew pride. Mature leaders exercise sober humility and handle trials and temptations appropriately. Mature leadership requires maturity of the heart, mind, and of the spirit.

Vision

Barna speaks strongly regarding vision. He says, “Let’s get one thing straight from the start. If you want to be a leader, vision is not an option; it is part of the standard equipment of a real leader” (46). As such, Christian leaders must rely on God’s vision rather than their own visions. Barna defines *vision* : “It is a clear mental portrait of a preferable future, communicated by God to his Christian Servant Leaders, based upon an

accurate understanding of God, self and circumstances” (47). Although many definitions exist for vision, a vision based upon God’s vision is the common denominator.

Lebron Fairbanks discusses vision:

Vision has to do with seeing things clearly and at a great distance. It is seeing what others don’t see. A vision is a consuming, passionate, compelling, inner picture. All leaders are supposed to have a vision. Fundamental for the Christian leaders is not so much organizational vision but theological vision. (29)

Therefore, vision involves a burning passion of the heart to accomplish something for God.

In every Christian leader, two types of vision, namely theological vision and ministerial vision, work simultaneously. Fundamentally, the ministerial vision follows the theological vision. L. Fairbanks writes, “Theological vision requires seeing people as Jesus sees them, with leadership potential to exercise their gifts and build God’s kingdom” (20). All ministers are “called to live as an extension of Jesus in their world as incarnating the healing, sustaining, reconciling work of Jesus in the lives of those with whom they work and live” (19-20). A leader’s theological vision encompasses several areas of the leader’s spiritual life:

[A] leader should have a consuming, passionate, compelling inner picture of who we are as people of God, how we may live together as the family of God and what we are called to do with our lives in the work of God, and leadership is the transference of this vision. (20)

The vision from God fulfills the mission of God in the model of Christ.

Ministerial vision emerges from a clear theological vision and a passion to minister and serve. Whether pastor, missionary, doctor, or engineer, such vision is necessary both for full-time leaders and for lay leaders in the church and in society. L. Fairbanks writes, “Ministerial vision can change from time to time as the leader grows to

maturity, but theological vision does not change as it comes from God” (35). Such a vision involves a passion to serve people as God wanted.

Shared vision involves transferring both the theological vision and ministerial vision from leaders to those persons under their leadership, who in turn transfer their vision to other people. As such, shared vision refers to the ministry of equipping or enabling other persons to minister. Leadership transcends ministry to people and encompasses ministry with and by the people:

We must be captured by this vision which transcends ministry **to** the people and ministry for the people to ministry with the people and ministry by the people. Our leadership ministry is helping others understand and develop their ministry. (L. Fairbanks 31)

The responsibility to transform ministry vision into shared vision rests upon leaders. In Luke 6:20, Jesus says, “when a student is fully trained he will become like his teacher.” Leaders should take care that their respective ministries are incarnated. In order to achieve the ministry of incarnation, leaders must live out their ministry ideals. From Barna’s research, for example, if a pastor or church leader has a ministry vision to establish two churches in neighboring villages in the next two years, the leader should share this vision with the congregation in all possible ways until the church shares the vision. Only then can the pastor work with the full support of the church. Therefore, the pastor as a servant leader should motivate the church and pass on the vision. At the same time, the leader should make a united plan for next few years to fulfill the vision. Such a ministry of shared ministry will prove effective and prevent many problems, especially in rural India. Today’s church should represent a ministering community in which the Spirit shares responsibility and empowers members of the church.

Visionary Leadership

Servant-leaders provide godly, effective leadership, and such leadership is a gift from God and the vision of God that God chooses to present to his people:

His vision is a gift, and it is given when he is ready to give it, to whom He wishes to give it. His choice of recipients are the Servant-Leaders those He has called to be leaders of people, but who maintain hearts and demeanors of servant. (Barna 48)

Leaders' goals involve helping people bring God's vision to fruition and enabling every believer to become what God wants him or her to be, by building, maturing, empowering, and equipping the church. Barna provides eight steps of enacting this kind of vision.

Understanding the Vision

Barna writes, "Vision exists to provide a link between mission and action" (54). Establishing the vision requires more specificity than establishing a mission; as such, it details the particular direction for the mission. A vision provides focus and describes the result of a specific mission. The leader brings growth, fulfillment, and life-transforming change to the vision.

Understanding the Content

Right vision is essential for every Christian leader. In order to develop an adequate vision, leaders interact with God and spend time in contemplation for days, months, or even years. For example, FMLM's development and implementation required seven years of contemplation.

Owning the Vision

After a leader develops a vision, then he or she sets out to make the vision a reality. If the vision comes from God, then the vision fits the visionary exactly. The leader has to protect the vision and make efforts to fulfill it. Perhaps no one else has this

unique vision because it comes from the leader's passion to serve God. Owned by the visionary, the vision needs prayer, sharing, and building in order to become reality.

Making the Vision Real

Vision is a practical tool of God's plan for his people, in order to develop people according to God's plan. As a result, good visions are tangible, practical, and achievable. To make the vision realistic, the leader creates a vision statement. Good vision statements include a brief, memorable description and constitute two or three sentences.

Passing the Vision Around

Effective leaders influence people by motivating them to act. Vision inspires people to participate, invest, and build. Accordingly, a healthy vision connects various people and groups of people as the Lord leads. As Barna writes, "[A]rticulated vision raises enthusiasm, relevance, and confidence" (55) among the group or the church where the leader is working.

Selling the Vision

Apart from having the right vision, leaders also invite other people to embrace the vision with zeal. Barna writes, "Visionary leaders are sometimes salesmen" (56). Their ability to lead depends on their ability to attract people to invest in ministry. Therefore, able leaders share and sell their respective visions.

Putting the Vision into Action

If the vision remains merely a compelling idea, then it has failed. The leader must help make the vision a reality by involving a team to stand in support of the vision. Putting the vision in action requires resources, planning, strategies, tactics, a detailed action plan, and evaluative tools to assess progress.

Refining the Vision

Over the course of time, things change. As leaders explore the possibilities of implementing the vision, they may have new insights or suggestions and therefore require a new type of support. A visionary leader incorporates these new thoughts and ideas in a way that supports and enhances the original vision.

Reinforcing the Vision

Barna writes, “An effective leader is one who will reinforce people’s decisions to choose the vision as their focus” (59). Encouraging people supports their hard work and prompts them to continue working with passion.

A fundamental quality of Godly leadership involves obtaining vision. God calls leaders to higher levels of performance than the performance levels of their followers. Vision constitutes both the beginning and the ending, because true success requires fully and faithfully implementing the vision.

Biblical Models for Servant Leadership

The John 13 passage in which Jesus washes his disciples’ feet informs the way in which the Church can fulfill its purpose as related to servant leadership. Jesus demonstrated love for his disciples with his actions, and Jesus commands his followers to behave accordingly.

On one occasion while I ate lunch with a student, we discussed the aforementioned passage when Jesus washed the disciples’ feet. The student asked me what Jesus’ act of washing his disciples’ feet meant in India. This conversation prompted me to study the passage and apply it in my context. With this project and dissertation, I hoped to explore further this area of research and apply the results as a teaching and

training model for FMLM in order to bring about renewal and change in the understandings of leadership in contemporary Indian churches.

Jesus Washing His Disciples' Feet (John 13:1-6)

In John 13, the author narrates events surrounding Passover, Jesus' love for his disciples, and Judas' betrayal of Jesus. As the narration continues, John writes that the time had come for Jesus to fulfill his final mission to become the Passover lamb sent by the Father. Near the end of the meal, Jesus removed his outer garment or robe and tied a towel around his waist, the action of a slave. He then began washing his disciples' feet. When Jesus came to Simon Peter, the disciple resisted him. Jesus insisted that unless he washed Simon Peter, he had no part of Jesus. After demonstrating his love, Jesus said, "I have set you an example...you will be blessed if you do this" (John 13:14). John begins with an important statement when he writes, "Jesus knew that the time had come to go to the father" (13:1). In other words, the time for Jesus to fulfill his father's will had come:

[T]he father had laid upon Him the task of making effective the divine plan for man's salvation with all the suffering and utter self-oblation which that involved. Accordingly, it was not *in spite* of but *because* of His consciousness of His divine origin and destination. (Tasker 155)

This self-sacrificing nature of the triune God enabled Jesus to take up the form of a slave and the mission of serving by washing the feet of the disciples.

Several words and/or phrases possess particular relevance to the research topic at hand. As such, exegesis of *Passover*, *love*, *betrayal*, *foot washing*, and *do them* follows.

The Passover

D. J. Wiseman et al. write, "The Hebrew word *pesah* means 'to pass over' or to spare, the Lord literally passed over the blood-sprinkled Israelite house. At the same time smiting the Egyptian house" (881). The Passover account in Exodus 12 concerns the

original historical event of Israel's deliverance from Egypt. A national festival for the people of Israel, Passover dealt with themes of deliverance, freedom from slavery, and the Promised Land. The nation celebrated this festival every year as an enactment of God's deliverance. During the course of the celebration, they sacrificed a lamb as a sign of substitute, smeared blood on their doorposts as a sign of faith, and ate the meal as the sign of fellowship and oneness. They made all necessary preparations in haste in order to remember the manner in which their ancestors left Egypt for the Promised Land (Exod. 12:10-11).

After the destruction of the Jerusalem temple in AD 70, the celebration shifted to the individual family. Later, the Christian Church replaced Passover with the Lord's Supper, as a celebration of Christ's sacrifice. John begins chapter 13 in the context of the Passover, indicating Jesus Christ as the Passover Lamb of God.

Love

As Wiseman et al. write, "Etymologically, the Hebrew word *ahab* is equivalent to the English word *love*.... Love for the Lord in the Old Testament is the deepest possible expression of the personality and of the closeness of the personal relations" (710). Love is God's primary personal characteristic, deeper than a mother's love for her children. Such deeper love led to the covenant relationship with the people of Israel at God's initiative. L. L. Morris writes, "The centre of God's love is will and not emotion" (266). The love of God originates solely in God's sovereign will. He loves people because he deliberately chooses to love even when they are undeserving. Wiseman et al. describe characteristics of the Greek *agape* love:

In the New Testament the commonest [most common] Greek word for love is *agape* or *agapao*. It is the highest and the noblest form of love,

which sees infinitely precious in its object. It is the love of God to man, man to God and man to his neighbor. (711)

John writes about love for the master as reflected in love for the brethren, a theme running through the Gospels. For example, John writes, “God so loved the world that he gave...” (3:16). Love requires giving to undeserving persons. Such giving seeks the highest good for the receiver; namely, the believer receives eternal life. Jesus expresses his love for the world through his action of service. Such action should not end in him, but should continue through the disciples in to the world.

Betrayal

While beginning Chapter 13, John deliberately introduces Judas Iscariot and his plan of action. He introduces this element as a contrast to Jesus’ love. John intentionally writes that Jesus loved Judas the betrayer even though he knew Judas’ plan. Luke: 22:1-6 looks deeper, saying, “Satan entered the betrayer.” All the synoptic gospels agree that Judas had determined to deliver Jesus to the enemies. However, in John, the author depicts Christ’s deep and unquenchable love when he washed the feet of Judas the betrayer. The disciples counted Judas among the twelve until he rejected and walked away from them. Jews and Romans portrayed traitors such as Judas as the worst criminals of all; hence, Judas received merciless treatment. Nonetheless, Jesus counted traitors among the chosen, since no sin is more powerful than God’s love, and darkness cannot comprehend the light. The blood of the lamb can cleanse even the worst traitor. By washing Judas’ feet, Jesus fulfilled his own command, “love your enemies” (Matt. 5:44). Although Judas met with a tragic end, John declares that Jesus loved Judas and wanted him among the twelve until the end, even though Jesus knew Judas’ true motive.

Foot Washing

Foot washing represents an act of ancient hospitality. In biblical culture, when a guest arrives in a home after walking the dusty roads of Palestine, the host's slave would wash the guest's feet upon entry to the house and again before the meal. Jewish slaves considered the act of foot washing demeaning, and usually Gentile slaves carried out this action:

[T]he menial nature of foot washing in Jewish eyes is seen in its inclusion among works which Jewish slaves should not be required to do (based on Lev. 25:39); the task was reserved for Gentile slaves and for wives and children. (Unger 230)

Therefore, washing the disciples' feet was one of Jesus' last acts with his disciples.

Barclay describes this act as one of "royal service" (27). Barclay writes, "Masters purchase slaves for a price, and the slave belongs to the master. As such, the slave must carry out the master's commands. A slave implicitly obeys the master; he expectantly waits on his master's command" (27). By washing the feet of his followers, Jesus demonstrates an action opposite of one considered a master.

Jesus, the master, became like a slave. Luke's account of the disciples' last meal tells of a dispute that arose among the disciples regarding who among them was the greatest (22:24). Here Jesus showed the disciples a kingdom principle regarding how to be the greatest of all. Jesus said to them, "[Y]ou are not like that of Kingdom of Gentiles, but, the one who rules should be the one who serves, 'I am among you as one who serves'" (22:27). Jesus taught the disciples to make a deliberate voluntary decision to serve.

Scholars' opinions differ regarding comparisons of this act to the two sacraments of baptism and the Lord's Supper. Ralph P. Martin and Peter H. Davids write, "Most

textual criticism has not been convinced of this luminous clarity” (234). Further, he writes, “it is difficult to recognize any reference to Eucharist, not even baptism” (234).

Despite these opinions regarding foot washing, act of foot washing demonstrates an act of service.

Jesus, the servant of Yahweh, humbled himself; therefore, the narration in John

13:1-6 is Christological:

[T]he washing of disciples’ feet is interpreted in the Christological and Soteriological sense as a symbolic action in which Jesus makes his offering of himself death graphic and effective, but virtue of His love which his disciples experienced to the extreme limit. (Martin and Davids 235)

Thus, the act of service stems from love. Jesus washed the disciples’ feet in order to demonstrate to them his attitude of service for others regardless of who they were. James writes, “[L]ove without action is dead” (Jas. 2:26). Therefore, true love must be expressed in action. If the master and Lord could wash the feet of disciples, then the disciples should be willing to do the same for one another.

Call for Action

John writes in his Gospel, “You will be blessed if you ‘do them’” (13:17).

Therefore, the act of Jesus should continue with the disciples. William Hendricks writes, “This is a conditional protosis with a double condition, condition with in the condition. If you know this, and then [you will be] blessed if you do them” (219). As such, this verse issues a command that believers must follow. Martin and Davids write, “The disciples were not only the ones who know what Jesus had done to them but who live in the light of it and in obedience to his call” (236). The Bible emphasizes the necessity of both knowing and doing the will of God. Therefore, the primary calling for the disciples

requires service in love. Stott writes, “Serving is speaking” (*Authentic Christianity* 230).

The mission of serving was also the mission of compassion. Jesus set an example of both mission and compassion. With this demonstration, he sent his disciples to serve. The mission of the Church also requires service. Stott writes, “He emptied himself of his status and took the form of a servant, a slave. He is the perfect model of service and sends the Church to be a Servant Church” (231). Therefore, the Church should stoop down to serve:

The phrase “eis telos” one final proof [of his love], in typical Johannine fashion combining a dual temporal and intensive meaning conveys the complete demonstration of Jesus’ love, which is symbolized by Jesus lowering himself to the status of a slave in the foot washing and realized in His vicarious cross-death. (Beasley-Murray 402)

Until his last breath, Jesus demonstrated this love by washing his disciples’ feet and giving his life. Jesus cared for his sheep and for the world, the object of his love. Beasley-Murray writes, “*Hypodeigma* denotes acting as an example and a pattern, in comparison to the virtues or examples of the Greco-Roman world. Greco-Roman culture praised virtues such as courage or military powers, while Jesus exemplified humility, self-sacrifice, and love” (408). John’s narrative makes no mention of a slave in the upper room. Therefore, one of the disciples should have performed this task, but no one was willing. As Bearley writes, “These men were too proud. Armed only with half knowledge of Jesus’ departure, the disciples were considering who would be the greatest one of them, perhaps even Jesus’ successor” (408). Therefore, they were not able to grasp or understand what Jesus would do, and they were greatly shocked by what Jesus did.

The word *servant*, or *doulos*, literally means “slave.” Stott writes, “In the old Testament there was an honorable succession of individuals in Israelites beginning with

Moses and Joshua who called themselves Yahweh's servants" (*Preachers Portrait* 46).

Indeed, the Lord Jesus became a servant. Only by becoming a servant could Jesus fulfill his mission to restore persons to God and with each other through his sacrificial death on the cross. In order to transform the human heart to love God and fellow beings, the sign of such love was Jesus' humble service.

The word *apostle* means "the one who is sent" (Blank). Jesus sent the twelve disciples with a distinctive mission (Matt. 10:5). Stott compares the concept of the New Testament apostle with concepts from the Old Testament and from rabbinic Judaism:

The New Testament Apostle resembles both Old Testament prophet who was called and sent by Yahweh to speak in His name and the *shaliach* of rabbinic Judaism, who was an authorized representative or delegate legally empowered to act on behalf of his principle. (*Preachers Portrait* 47)

In the same way, disciples were authorized representatives of Jesus. Paul also uses similar words. According to Paul, *slave* denotes a title of great humility. Stott echoes Paul's explanation:

It has a sense of personal insignificance, without rights, being purchased, thus belonging to Master. On the other hand, Apostle was a great title of authority. It expresses the privilege and dignity, an appointment by Christ. Slave also refers to be "set apart." (48)

This setting apart denotes both an authority and a purpose.

David L. Cooper discusses the concept of leaders as servants: "Believers and leaders in the Church are referred to as servants or slaves of God" (1087). Scripture describes the ministry of the twelve disciples as service and as *diakonia* of witness to the resurrection of Jesus (1086).

Unfortunately, the church in Corinth experienced division because of its leaders. One person followed Paul, while another person followed Apollos, and yet another

person followed Christ (1 Cor. 1:5). The problem among them concerned who was the greatest of all. Scripture states, “Paul answered, saying Pau , Apollos or Cephas, all are servants, the servants of Christ” (1 Cor. 3:5). These servants’ purpose was to bring glory to the master. Indeed, Stott writes, “We are mere servants, he asserts, servants of Jesus the Lord” (*Preacher’s Portrait* 91). The meaning of *servant* used by Paul in Corinthians is “*doulos*, which means, “bond slave with no legal rights” who belongs to the master as a personal possession (91). Therefore, according to Paul, a servant belongs to the master.

Stott offers further discussion of New Testament service in relating the bonded servant to bonded labor:

The service that this slave performs is *diakonos*, meaning deacon or minister. These words are in fact, employed frequently in the New Testament to describe in general the work of ministry to which all Christians are called. We are both servants of Christ and servants of man. (*Preacher’s Portrait* 92)

Such a servant works on the authority of the master, thus fulfilling the command and the commission of the master. As a result, the servant proclaims and identifies only the master’s name. The servant becomes insignificant or not known at all. This discussion challenges every believer called to leadership to develop the attitude of servanthood. Becoming a servant leader requires two qualities. First, Wright states, “If a person who enters into a relationship with another person to influence their behavior, values and attitudes, then I would suggest that all Christians should be leaders” (2). Wright’s statement implies an open call for Christians to embrace leadership. Furthermore, Wright discusses the second required quality of servant leaders:

Leadership requires a life of influence rather than a certain position. Servant leadership calls for community-directed rather than self-directed action, thus influencing the individual as well as the community in order to bring about a change in belief, lifestyle, and philosophy of life. (2)

Study of the biblical foundations for servant leadership infers a serious implication; namely, every disciple of Jesus Christ should be a servant leader. Such service comes from deep devotion to the master and love for the neighbor. The calling to minister is a calling to service.

Theological Doctrinal Foundations of Servant Leadership

Out of many possible models, this literature review explores three theological models of Jesus' servant leadership. These models also apply within the context of Indian culture. First, the theology of the Trinity involves self-surrender, self-giving, submission, and joyful sacrifice. Second, the theology of Incarnation considers the way in which Jesus humbled himself to dwell among men. Third, the son of man models states, "The Son of Man came not to be served but to serve" (Matt. 20:28).

Model of Trinity—Glad Surrender

Steve Seamands discusses the Trinitarian concept of mutual surrender, in which the theological concepts of self-surrender, self-giving, submission, and joyful sacrifice constitute the essential principles of service:

Trinity found in John's Gospel is, glad submission and mutual difference that characterizes the relationship between the Father, the Son and the Holy Spirit. Each divine person is always denying himself for the sake of the others and deferring to others. (79)

A true submission to one another, denial of self and esteeming the other represent marks of true discipleship, and the apostles had to learn these skills, since they struggled to know who among them was greatest.

The essence of Christian service demonstrated by Jesus' washing the disciples' feet could be contextualized in the Indian setting. A leader or a master washing the feet is

not only a humble service by the master, but more importantly, the act raises the identity and the dignity of the washed or the served. Therefore, humble service implies raising the standard of the lowly person. As a result, persons in a low caste could share the privileges of persons in a high caste. The testimony of Raghava, a school teacher in a village illustrates this principle:

I was born a Dalit, an untouchable. I lived in utmost poverty and without any dignity and meaning, in life just like animals in my village, until I met Christ. Christ has brought me dignity and meaning in my life. He has also given me education and a means to live as a teacher, a dignified life. Therefore, I want to testify and serve this Jesus.

The church must provide both dignity and identity as new believers in Christ identify themselves with Christ and his body, the church. As Christ has accepted both Jews and Gentiles as equals, the church must accept and esteem one another with human dignity. At the same time, the church should educate the new believers regarding their identities in Christ, their roles in the body of Christ, and their callings to experience the joy of serving the Lord and one another. Such service develops an intimate relationship with Christ and his church.

FMLM's vision seeks to "present everyone perfect in Christ" (Col. 1:28). This vision requires transforming the believers' respective belief systems through teaching. Second, this vision requires equipping believers to study the Bible, discover their God-given gifts, use those gifts to serve. The implementation of this vision helps sharpen believers' skills and helps them become active builders of the church. Third, this vision helps believers build an intimate relationship with God and with each another. Osei-Mensah writes, "The divine persons empties [sic] themselves in to each other and receive each other's fullness" (50). A true servant of Christ already has experienced an intimate

relationship with the Trinity. Such a person gladly serves in submission to bring glory to God and honor to the body of Christ, the Church.

The expression *high esteem* refers to fullness or completeness. Accordingly, only when a person is full can he or she overflow. Fullness in Christ is essential for any Christian service. The cause for failure and scandals in Christian ministry relates to problems of emptiness. Such feelings represent danger because they lead to self-gratification instead of self-sacrifice. In John 10:10, Jesus promises abundant life. When a believer pours out his or her life for others, God fills him or her up. As a result, the believer needs never to experience spiritual emptiness. Seamands writes, “Trinitarian persons are self-actualized not through self-assertion but through self-giving and self-surrender. Submission or surrender is not self-destructive; instead, in Trinitarian fellowship, self-giving and self-sacrifice equals self-fulfillment and unspeakable joy” (81). Thus, acts of service such as washing the feet lead to self-fulfillment and unspeakable joy.

Son of Man Model

Jayaraj explains Jesus’ ministry as the *Son of Man* model rather than the messianic or *Son of God* model because Scripture indicates that Jesus preferred and frequently used this title (146). The Old Testament emphasizes the human nature or identity of servanthood. The *Son of Man* title presents Jesus as truly human, born of the Virgin Mary with flesh and bones; as a result, this title emphasizes Jesus’ identity as a human being. Jayaraj discusses Jesus’ humanity:

Jesus suffered and felt pain just as any ordinary person would feel pain. He understood and experienced hunger, thirst, misunderstanding, and misappropriation. He faced real temptations, and he felt the pain of the trial and the cross. Third, this title expresses his helplessness like any ordinary human being. He drew strength from God through prayer. Faith and commitment empowered Jesus to perform miracles and defeat the

powers of evil. Fourth, “This title has a universal application because it refers to suffering humanity. On the basis of the title of Son of man came not to be served but to serve, Jesus served the people.” (149)

Through Jesus’ full acceptance of the human experience, he became a true servant of man.

Considering the Old Testament concept of the Son of Man title, many scholars agree that Daniel chapter 7 is more authentic for the *Son of Man* title. Guthrie writes, “In the passage itself the Son of Man stands in direct relationship to the saints of the most high” (273). Furthermore, Douglas writes, “[I]t refers to the future coming of the heavenly being” (586). Guthrie relates, “[S]ynoptic sayings have significance to the suffering of the son of man and to the future glorification” (275). For example, in Mark 2:10 and other parallel references, the Son of Man claims authority to forgive sins. In Mark 2:28, the Son of Man is the Lord of the Sabbath. Then in Luke 19:10, “the Son of Man came to seek and to save the lost,” which refers to Jesus’ earthly mission.

John 5:27 describes the Son of Man’s authority to judge. Douglas writes, “Alongside the futuristic assignment there is the present authority and humiliation of the Son of Man” (586). Thus, in the light of the above discussion, two significant principles emerge relevant to the understanding of servant leadership: first, the Son of Man’s present glory, and second, the humility of suffering in the present. Jesus, the Son of Man, chose to embrace suffering and even demean himself in order to manifest God’s glory. Jesus’ leadership principles require humility, suffering, and rejection. John 12:23 describes the glorification of the Son of Man, who came with authority but largely was rejected by men. Thus, according to Douglas, “Jesus laid claim to being the final

representative of God to men destined to rule but rejected by Israel condemned to suffer but vindicated by God” (586). Jesus was a true servant of God.

God’s principle states, “Bearing the cross does not demean [diminish] the act, rather glorifies” (Douglas 287). Therefore, the Son of Man preexisted with all the glory, yet he chose his humiliating earthly mission. Jesus chose to minister, save, and serve his followers. Two of this Son of Man’s unique ministries included washing the feet of the disciples and dying on the cross.

Thus, sacrificial self-giving and suffering represent essential ingredients of ministry. The place of suffering and passion in mission requires willingness to suffer and die. The arrogant disciples sought greatness, but God required them to die to self. Jesus already had died to self. He existed only to exalt the Father and the Spirit.

According to Seamands, sin is rooted in inward attitude, and actions are outward symptoms of wounds related to deep self-centeredness, the old self, the flesh, the sinful nature, and the carnal mind. Seamands writes, “Essentially it is a self that wants everything and everyone to revolve around it” (84). The authentic Christian gives of himself or herself and embraces willingness to suffer and die to the flesh. The Son of Man offers a model for this life. Dying to self enables living for the master. The act involves surrendering the self out of love. Complete surrender is essential if the Trinitarian disposition of self-giving is to take place (91).

According to the model of the Son of Man, a servant of the Lord carries the cross daily and follows Jesus. Carrying the cross involves willingness to suffer rejection, misunderstanding, false accusations, humiliation, physical torture, and even death. At the same time, this mission calls believers to do good and righteous deeds. In Peter 2:20, the

apostle exhorts, “[B]ut if you suffer for doing good and you endure it” such suffering is commendable before God. In 2 Timothy 1:8, Paul exhorts believers to join in suffering for the gospel. Thus, suffering is a deliberate joyful choice.

The church in India experiences at least two major kinds of suffering and persecution. First, Indian Christians face open persecution by fanatic political and religious parties who wish to stop all Christian activities. Many times, Christians become scapegoats and experience unwarranted torture. Christians, especially rural pastors and missionaries, face constant harassment. Second, believers face certain challenges for Christian living such as dishonesty, cheating, bribery, partiality, and nepotism in all occupations and among all religious people, including Christians and the church. Unfortunately, living a true and ethical Christian life proves difficult. Mukti Jain Campion writes, “Imagine if you had to pay a bribe to see your newborn baby, get your water supply connected or obtain your driving license. It’s an everyday fact of life in India” (1). Almost all government work requires bribery or influence from higher political authorities. Christians face the challenge of endurance in order to witness effectively as salt and light in the world. This challenge calls Indian Christians to suffer for the witness of Christ, even when the witness requires humiliation and suffering. The challenge before FMLM calls for the training of Christian leaders to face such situations, defend them, and defend the church.

Incarnational Model—Avatar

P. T. Chandapilla writes, “Incarnation is the embodiment of God in the flesh especially in human form, that is in Christ” (14). The incarnation concept, which Hindus

call *avatara*, is present in the Hindu religion. However, the Hindu *avatar* concept differs entirely from the biblical concept:

In the *Avatara* there is an emergence from invisibility to visibility of Vishnu, and not of the ultimate *paramatma* the ultimate God. The *avatara* descended into human visibility in any convenient form. Not necessarily in Human form as is clear from the ten avatars of Vishnu. (14)

The second major Hindu concept of *avatar* describes the mission of all nine *avatara* to destroy evil and protect good people. God or Brahman do become involved with the matter, since matter is evil.

Regarding the biblical understanding of Incarnation, J. I. Packer writes, “when word became flesh the deity did not cease” (503). Jesus emptied himself of outward glory. Rather than diminishing his deity, with this action he acquired personhood. As Douglas writes, “The son in person began to love a full human life. His manhood was complete and he became the man Christ Jesus and his manhood is permanent” (504). Therefore, the Incarnation of Jesus was once and complete.

The Incarnation features a state of dependence and obedience because Incarnation did not change the relationship between the Son and the Father. At the same time, the Father and the Son were interdependent and did everything to glorify the other. The Incarnation epitomizes sinless impeccability because the Incarnation did not change the Son’s nature and the character. Chandapilla writes, “In the incarnation the divine meets the human and becomes one reality. The perfect merger of the spiritual with the physical took place in the incarnation” (15). God became man, or the Word became flesh. The incarnation always moves toward wholeness from the unhealthy, and completion from the incomplete.

The theology of Christ's ministry of incarnation involves crossing barriers and becoming lowly, in contrast to the Hindu concept of destroying evil. Accordingly, through Christ's Incarnation, he be identified with humankind and yet did not lose his self-identity. He emptied himself of everything and surrendered to serve in order to save people from the bondage and power of sin. Jesus sought to destroy sin rather than the sinner and to serve out of love in order to become a servant leader. Mahatma Gandhi, the father of the nation of India, felt the influence of Christ's servant leadership model and then washed the public toilets. Arun Gandhi writes in her autobiography about the interreligious ashram established by Gandhi:

Only low castes do lowly jobs such as street cleaning, garbage disposal, and cleaning of public toilets... the pay is negligible, forcing the low caste to live in abject poverty and ignorance. Everyone, without exception, was required to participate in cleaning the toilets. (1)

Gandhi identified himself with the low caste and accepted the stigma of low caste work in his attempt to eradicate the caste system and many other evil social practices in India. Unfortunately, the Indian church still fights about caste backgrounds in the same manner as the disciples fought for greatness. For Christians, the model of incarnation requires willingness to eat and fellowship even with believers from the lowest caste background, to esteem them as equals, and to equip them as disciples and potential leaders.

Implications for the Church

In his commentary on the Gospel of John, Bruce describes two implications of Jesus' washing of the disciples' feet. First, foot washing has a theological characteristic. Bruce writes, "The foot washing symbolizes Jesus' humbling himself to endure the death on the cross and cleansing efficacy of his death for the believers" (*Gospel of John* 283). Second, foot washing has a practical characteristic. Accordingly, Bruce writes, "Jesus has

washed their feet in order that from his example they may learn to perform similar services one for another.” (*New International Bible Commentary* 503). Therefore, Jesus has commanded his followers to become servant leaders.

As suggested by Gandhi’s servant actions, Indian culture also sees washing feet as a most menial job. Nonetheless, when this act is done *to* the “God Man,” this act becomes sacred for devotees. As a result, the person washing the feet is held in high esteem because he or she has washed the feet of the master or guru, who graciously accepts the service of the devotee. Washing the feet therefore lifts the washer to a higher position. Such an action suggests coming down in order to lift up, to be identified among the lowest, marginalized, and the oppressed. Hindu religion believes that Brahman (God) created the low caste from his foot and the upper caste from his head. The challenge of the church in India requires identifying with people of the foot and raising them to become people of the head. Neither Hinduism nor any other religion has the provision to raise the low caste to the high caste, but such change is possible only in Christ and the Church. When identified with Christ, believers gain high esteem along with Christ. As a result, all believers become one and equal. Only then can true fellowship and communion with God and each other exist.

As people accept Christ, the church has the responsibility to raise the new believers to grow in faith and help them experience maturity in Christ. For such growth to happen, the church should provide every believer with nurture, care, and training.

Christian education, pastoral care, and training all appear to enable growth and transformation. Training that features spiritual formation and ministerial formation provides spiritual nurture and teaching to enable believers to grow in Christ and develop

a Christian philosophy of life. Ministry formation also provides training, and it helps potential leaders discover their God-given gifts and areas of service in the church. Pastors and church elders bear the responsibility to act as servant leaders. As such, they stoop down and wash the feet of these new believers. Such humble ministry enables every believer to rise to the status of disciple and servant leader. As a result, in this context, foot washing provides individual attention and care to the believers. Through this act, people can feel understood and accepted. Leaders acknowledge believers' strengths and weaknesses in order to identify their respective gifts and talents and provide opportunities for believers to use their gifts to edify self, the Church, and society.

Hundreds of people come to Christ every day in India: "Whatever the official government statistics may say, it is evident that definite growth has been occurring in the last decade. In some regions, the church has been exploding" ("Church in India" 1). However, they have no power to live as true disciples because they are shallow in their faith and still have religious and cultural baggage from their past religious lives. As a result, these persons experience a mixed Christian lifestyle. Therefore, they need right Biblical teaching and empowering. In many churches, the majority of the congregation functions as orphans without pastoral care. With little knowledge, these new converts create problems or divisions in the church. Some new converts succumb to heretical teachings, leave the church, or even leave the faith. The training of FMLM provides biblical teaching and training to both pastors and believers. FMLM also provides teaching and training to the whole church to take up the act of humble service or to become servant leaders.

The act of Jesus in the upper room, washing the disciples' feet, represents a profound mystery of God's kingdom on the earth. Every disciple has the privilege and duty to serve and wash one another's feet. Thus, believers become disciples and servant leaders who serve others. Every pastor and elder has the privilege and duty to stoop down and raise every new believer to become like Christ. In the multi-religious and multicultural setting of India, such action constitutes a challenge.

The above discussion provides three theological principles to apply in building servant leaders. First, the Trinitarian model describes self-surrender and self-giving in order to build up the other in the fullness of Christ. Second, the Son of Man model describes suffering and humiliation as part of the witnessing life of every believer. Here the calling and the challenge require Christians to act as salt and light. Third, the incarnational model requires stooping down to live with the lowly and identifying with them in order to serve one another irrespective of caste, color, and creed so everyone is equal with Christ and with each other. FMLM tries to fulfill these callings with the help of the triune God.

Practical Models of Servant Leadership

Servant leadership leads to three practical principles of application for the development of servant leaders in Indian churches, including the *headship model*, the *relational model* of empowering leadership, and the *shepherding model*.

Headship Model

Many descriptions compare the Church to the human body. In 1 Corinthians 12-20, the biblical writer describes the Church as the body of Christ with Christ as its head. Rather than an institution, the Church is a living and growing organism. Richards and

Hoeldtke write, “[A]n organism has one head and the function of the head can never be delegated to other parts of the body” (17). Just as the head has specific functions in the body, as head of the Church, Christ has a unique function in the Church. At the same time, the head connects with the body for proper functioning and growth.

As Christ is the head of the Church, his body, Christ builds an intimate relationship with the Church. He paid his own precious blood and purchased the Church to be his own. Christ desires the Church to become perfect in him and ready for its glorification. Richards and Hoeldtke write, “Therefore, the New Testament principle is, individual believers are originally connected to Jesus just as the body is related to the head” (17). This relationship leads believers to look closely to the biblical understanding of headship and its relevance to leadership in the Church.

Headship in the Church

The New Testament understanding of headship derives from the principle of the Trinity. Although the three persons of the Trinity constitute perfect equality and each of the three personalities is God, Christ submitted to the headship of the father: “The head of Christ is God, the head of every man is Christ, and the head of woman is man. For Paul, *head* refers not to authority, but instead this term refers to the source or origin” (Bruce, *John* 18). The father is the source of Jesus’ life, and Jesus is the source of human’s lives (John 1:4; Col. 1:16).

Ephesians 1:22 describes Jesus as the head over all things for the benefit of the Church, his body. Later, in Ephesians 4:15, Paul writes, “We will in all things grow up into him who is the head, which is Christ.” Christ is head of the Church for the growth of the body, and Jesus’ role involves supplying and guiding growth. Scripture explains,

“From Him the whole Body ... grows and builds itself up in love” (Eph. 4:16). Intimate relationship between the body and the head enables such growth; the body is the Church and the head is Christ.

Regarding this biblical concept of headship, this model asserts intimate relationship over authority. Although authority is necessary in leadership, the primary purpose of leadership is for relationship and working together to enable church growth.

Richards and Hoeldtke discuss the functions of Jesus as head of the Church:

As head, He is the one who sustains the whole body and supplies all we need for growth. As head, He is the one who has committed Himself to serve us, and is able to bring saving transformation to our personalities. He stoops to lift us up and present us without stain or wrinkle or any blemish, holy and blameless. (21)

Therefore, Jesus as the head of the Church has become the source for the Church.

Third, leadership roles and responsibilities rest upon an understanding of the church as an organism rather than an organization. As such, leadership involves not just making decisions; instead, leaders should emulate Jesus the savior and embrace acts of service. Leadership focuses on needs in order to serve, lift, and demonstrate commitment until the every believer reaches fullness in Christ. Therefore, leadership responsibility in the church requires service.

In general, today’s leaders equate their positions with power and popularity. Most leaders strive to reach a position so he or she becomes popular and powerful. This concept of becoming popular has influenced the Church. As a result, it has disrupted the leadership model of Jesus. Therefore, renewed biblical and theological understandings of power and servant leadership according to Jesus’ model can address this problem.

Jesus' Understanding of Power

Ford writes, "From the perspective of the Biblical writers, power is not value-neutral, that is an innocent force that can be used for good or misused for evil" (142). When God commanded Adam to "subdue the earth" (Gen. 1:26), this responsibility required the right use of power. Since humankind failed, men and women have used their God-given power for selfish and destructive purposes.

Christ looked at power righteously as given for good, and he had more power than anyone else in this world. He calmed the raging water, and his disciples exclaimed, "Who is this? He commands even winds and water, and they obey Him" (Mark 8:25). He raised Lazarus from the dead, and he drew multitudes to him in the Sermon on the Mount. Therefore, Jesus used his power and authority for righteous causes, as means to serve and not misuse for personal glory. John writes, "Jesus knew that the father had put all things under his power, and that he had come from God and was returning to God" (13:3). Ford writes, "Yet He held these powers not with a closed and a clenched fist but with an open hand, as something to be received and given" (144). Every spiritual leader should strive for such qualities.

Jesus Upturning Power Scales

Surprisingly, Jesus' disciples always struggled for power. When Jesus became aware of this struggle among the disciples, he demonstrated his principle of greatness to them when he said, "[I]f anyone who wants to be first he must be the very least and the servant of all (Mark 9:35). Then he showed a little child and said, "Whoever welcomes one of these little children in my name welcomes me; Whoever welcomes me does not welcome me but the one who sent me" (Mark 9:37). Children lack the power of

influence. Instead, adult believers possess the power to influence children. Therefore, Jesus stated that if people welcome those who have no influence, they welcome him and God (Matt. 19:14). Jesus also credited children when he said, “[F]or the Kingdom of Heaven belong to such as these” (Matt. 19:14). Therefore, Ford writes of the Jesus principle and says, “He wants His followers to treat the Child as they would the king” (146). As such, leaders should give undivided attention to weaker persons and recognize such persons’ potential; leaders should serve these people, placing themselves at a lower status than the persons whom they serve.

Jesus understood submission. Ford writes, “The son can do nothing by Himself, He said. He can do only what he sees his father doing” (148). As previously discussed, the members of the Trinity coexist in willful submission; Jesus submits to the Father. Further, Ford writes, “He extended the theme for turning the power scale upside down not only by showing the greatness of the last place but by taking the role of a servant” (148). Therefore, the leadership of power is demonstrated in being a servant.

According to Ford, “[l]eadership is a call from God, not a position we choose for ourselves” (150), but to serve. Jesus’ disciples asked for position rather than preparation for service, and Jesus taught them through the example of a child. Jesus said, “[W]hoever wants to be first must be slave of all” (Mark 10:44). Thus, the leadership principle of Jesus involves servanthood.

Servant leadership does not require giving up personhood. When Jesus washed the feet of the disciples, John writes, “Jesus knew he had come from God and was returning to God” (13:3). Ford comments, “Jesus operated out of a sense of being deeply secure in His identity. It was not weakness that forced Him into being a servant. Rather

His offering of Himself came out of that strong self-image” (153). Servanthood does not require giving up the responsibility of leadership, because Jesus knew “that the father had put all things under His power” (John 13:3). Jesus also had a strong sense of destiny. Therefore, he chose the principles of love and service. Indeed, he said the person who rules should be like the person who who serves (Luke 22:26). Since leadership is a God-given call and servanthood is the model of Christ, Christians should not evade the exercise of leadership. Ford writes, “it is a call that needs to be exercised in the spirit of serving; indeed the leading itself is a way of serving” (153). Therefore, every believer is called to be a leader and a servant. Ford writes, “Leadership is a God-given gift to human communities” (154). Accordingly, the model of Jesus requires believers to use this God-given gift. This model of servant leadership is Jesus’ master principle:

First, consistent with the very nature of a community which seeks to live in Christ—where greatness is ranked by service, and primacy through voluntarily being last. Second, to understand leadership as set forth in Christ, we must discern when power is misused and when leadership pattern are inappropriate; we must be committed to the building up of the community of the followers of Jesus; and we must grasp the significance of Jesus Himself. (Ford 154)

Only then will the Church be healthy and sound.

Further, for deeper understanding of Christ’s leadership model, Ford writes, “Here is the heart of the leadership in Christ.... [E]very day brings a chance to die, but also a chance to rise with Christ” (157). A servant leader experiences life and death. As Paul writes, “[W]e always carry around in our body the death of Jesus’ so that the life of Jesus may be revealed in our body” (2 Cor. 4:10). Therefore, the Christian’s challenge involves serving as salt and light in the world.

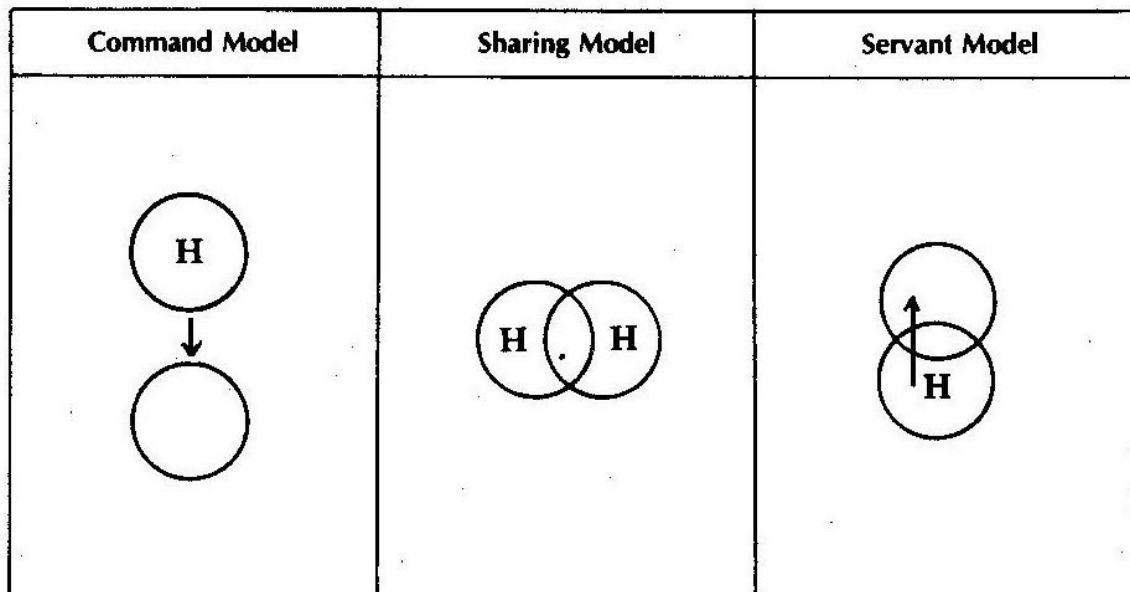
Sanders describes leadership as a glorious ambition:

All Christians are under the obligation to make the most of their lives, to develop to the utmost their God-given powers and capacities...it is an ambition that has its centre the glory in God and the welfare of His Church is not only legitimate, but is also positively praise-worthy. (19)

Therefore, every Christian should desire to be a leader. However, leadership involves not becoming the master, but becoming the servant.

Richards and Hoeldtke describe three models of headship. Regarding the *command* model, they write, “[H]ere the emphasis is on the authority, decision making and control. Obedience is seen as the appropriate expectation of and response to leadership” (24). Second, regarding the *sharing* model, they write, “[T]he emphasis here is on sharing and sustenance. Individuals are perceived as having various functions as well as their lives, the stress is on relationship rather than role” (24). Third, with the *servant* model, the leader gives of himself or herself. The leader voluntarily subordinates to the needs and for the development of the followers. Instead of being at the head, the leader positions himself or herself underneath.

CHURCH LEADER'S ROLE IN HEADSHIP MODELS



Source: Richards and Hoeldtke 25.

Figure 2.1. Headship model.

Jim Garrett writes about care giving as a component of servant leadership:

Servant leadership is that capacity of the leader to lovingly care for those over whom he/she is given leadership. This care is both verbal and physical. Certainly servant-leadership is a model that every pastor and Christian should learn to display in all of their actions. (1)

Only when such leadership occurs can holistic growth occur within the church.

The New Testament understanding of headship does not refer to any authority; instead, it refers to a relationship in which the head is concerned ultimately with the growth and the development of the body or the follower. Jesus is the model for both for leader and for servant:

Jesus is our servant/leader. In His ministry on earth he beautifully fused together servant hood and leadership. He was essentially a leader, undoubtedly a servant. In his personality, Jesus displayed both

characteristics. He was a servant, He was a leader. And with Jesus as our example, we are called to be servant/leaders. (Cupit 1)

Therefore, the biblical model of leadership in the Church is servant leadership.

First, according to a servant model, a servant leader gives of himself or herself in such a way that the head voluntarily chooses to serve on behalf of the other and makes his or her goal to nurture, support, and build up the other. The Lord gave his disciples this model during the last supper. Richards and Hoeldtke write, “If we have to understand the truth about leadership and if we are to serve as leaders in the body of Christ, whatever the leadership may involve it cannot be biblical if it is constructed on a distorted idea of what headship means” (25). Therefore, headship involves responsibility rather than authority, and this responsibility requires considering the other as equal and loving the other as Christ loved and gave his life. Only such love seeks the highest good of the other. Therefore, Richards and Hoeldtke write, “we dare not misunderstand what it means for human beings to shape their own ministry with others on the pattern established by our Lord” (25). A ministry of building others requires serving as the master served.

Identity of the Servant Leader

Church leaders need to establish a proper understanding of the basic responsibilities of leaders in the church. To this end, Richards and Hoeldtke write, “[T]he responsibility of the leader is not to manage the Church. They are not to be God’s voice of authority in the body. The responsibility of a leader is the care and nurture of believers” (92). Because of such care, the body grows healthy, fit for identification with Christ. Leaders provide teaching and training so every member of the Church can serve efficiently. Such leadership values personhood and responsibility:

Robert Greenleaf and George McGregor Burns, among others, suggested the need for a new kind of leadership that would place greater value on autonomy and human dignity. The personal integration of higher order complex values needed, creating environments with self-initiating and self-responsible leaders and followers. The phrase that eventually came to mark the paradigm shift was “servant-leadership.” (Geddert, James, and Toews)

Such understanding and practice in the Indian Churches is fundamentally essential and urgent in light of the distorted and unbiblical understandings of human dignity and equality. The discrimination of humankind among the Hindus because of the caste system has crept in to the church. Therefore, believers and leaders need spiritual education in order to transcend the unbiblical cultural and religious practices.

Tim Geddert, Lori James, and Ron Toews write about the mind-set of guiding servant leadership:

Servant-leadership is more than just an attitude; it is a form of radical discipleship, a choice to be made in terms of how we live our lives based on the model of Jesus Christ in relationship to both God and others. In other words, it is a pervasive mindset that guides one in terms of how they live all aspects of their lives, regardless of whether or not they are in a formal leadership role.

Therefore, the identity of a servant leader in an Indian context involves a willing choice to take up the model of Jesus to minister to others until they become like Christ.

Relational Leadership Model

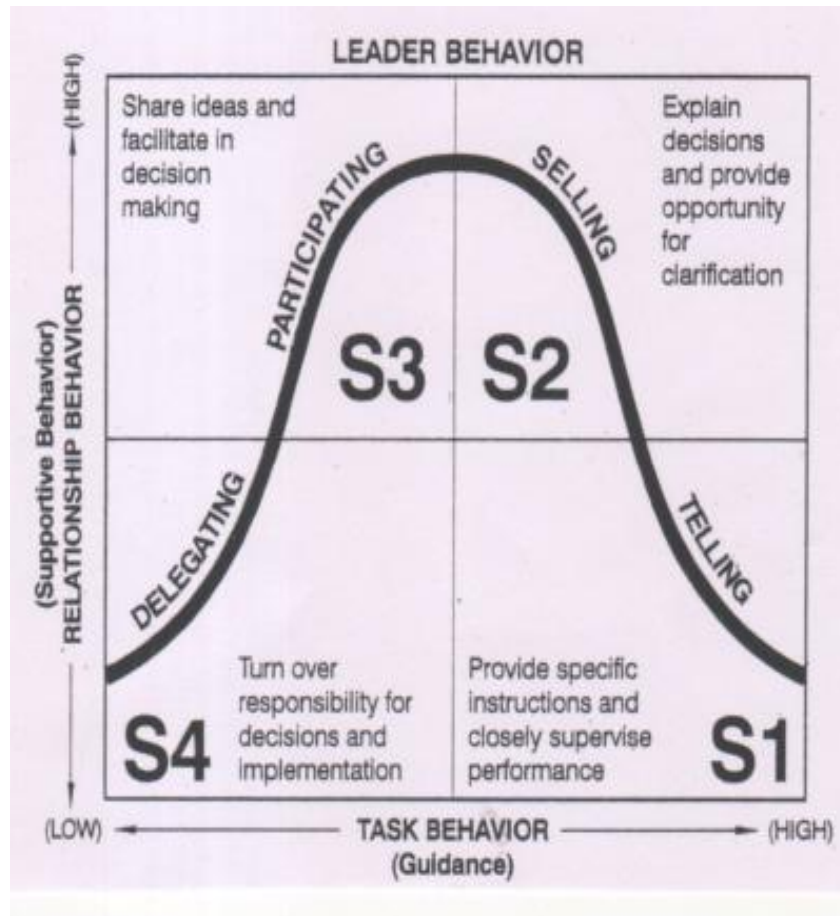
FMLM’s ministry empowers potential church leaders. The ministry accomplishes this task by developing close relationships with individuals through spiritual formation and ministry formation. Wright states, “Leadership is first and foremost a relationship between two people” (30). Even in a group or organizational setting, people work in relationship. As such, the leader and the follower engage in a relationship, a specific context of leadership. Furthermore, Wright states, “Leadership is also influence; it is a

relationship of influence in which the leader is influencing the behavior, vision, values and beliefs of another it is an intentional relationship with a purpose- a relationship of influence” (31). To develop the relational leadership model for the purposes of this project, I have considered two out of eleven corporate models. These models include the personal identification model and the decision identification model. In the personal identification model, also called the mentoring model, “the follower copies the actions or behavior of someone who is respected and admired” (Wright 34). Leaders influence followers, and people watch leaders and learn. The actions and behavior of the leader speak aloud the values and the behavior of the leader. Wright says, “[R]esearch has shown that this type of influence, this building of personal relationship often called referential power, is the most effective leadership when the leader is not with the follower. It is leadership that lasts”(34). In the Indian church, this pattern of observing the leader or the pastor is common, and the pastor becomes a model to the church.

Wright also discusses the decision identification model. He states, “When people are involved in the planning and decision process, when they feel like part of the team they take ownership of the action” (35). Participative management, team building, and allowing people to share in decisions will affect their lives and their work. Such an environment creates an ownership of outcome that greatly facilitates appropriate actions. The decision identification model conveys that leaders depend on followers who accept their influence. This dependency of the leader on the follower demands relationship and challenges the leader to adapt to the followers’ respective abilities. Therefore, Wright provides a model relational continuum or the complementary-empowering model of ministerial leadership.

Relational Continuum

Wright describes the relational continuum when he writes, “[A] model has two axes, representing two continuums. One relates to the task directive behavior which the leader uses and the other relates to the relational support the leader provides” (36). Task-behavior involves telling followers exactly what to do and providing a full delegation in which the follower makes no personal choices. Relational support behavior involves standing alongside followers and encouraging them to perform the task. The leader hands over the responsibility and later stands back and observes the follower to continue the action. Wright describes the four quadrants of leadership style as telling, selling, participating, and delegating. The following diagram explains the principle.



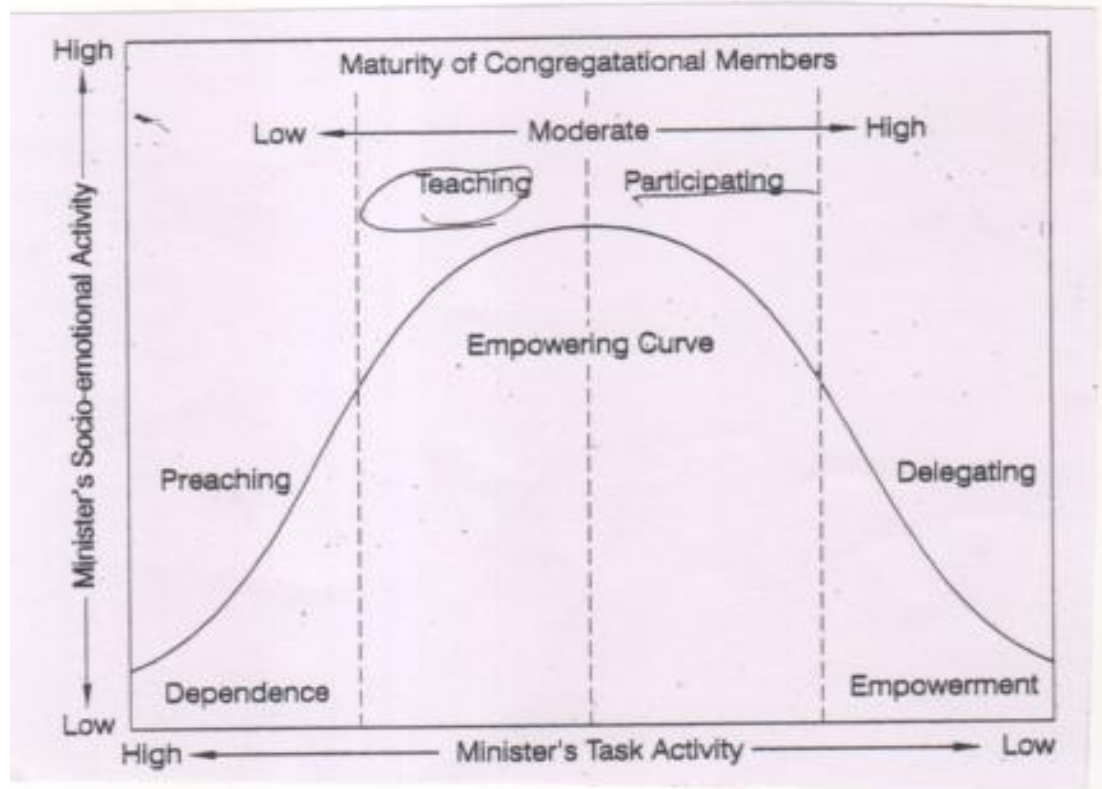
Source: Wright 37.

Figure 2.2. The servant leader—situational leadership.

The telling style of leadership is highly task directive and features little relational encouragement. The selling style is directive, but it engages in much more relational supportive behaviors. The participating style is less directive than the other styles, but it has a high level of relational support. The delegating style is non-directive and provides minimal relational support, trusting the follower with the task. As Wright states, “The most important element in this model, is not the four leadership styles themselves but the direct relationship between the leadership style and the maturity of the follower” (37).

Delegation indicates the highest level of maturity, in which the follower learns how to do the work and accepts the responsibility. Here the follower does not need the leader's continued presence, so the leader must leave and trust the follower to perform the task to the best of his or her ability. However, the leader is available when the follower seeks assistance.

Leaders should seek to build the follower's maturity continuum so the follower eventually can become the leader. This goal requires increasing the competence and the confidence of followers so eventually they can take up leadership. This model leads to a new model called the complementary-empowering model of ministerial leadership.



Source: Wright 41.

Figure 2.3. Complementary, empowering model of ministerial leadership.

In the preceding figure, Wright has changed the task continuum to the task-oriented model of preaching, teaching, participating, and delegating. In addition, Wright has added two primary elements. First, the empowering curve adjusts the relationship between the leader and the follower to move from dependence to empowerment, thus moving decisions from the leader to the follower because the decider will develop the ability to lead. This teaching style acknowledges relationship. In addition, this model focuses upon adaptability. Wright emphasizes that leadership must adapt by moving from telling to delegating. Delegating requires the leader to change his or her work model. I am suggesting a new model entitled the *servant leadership empowerment model*.

Servant Leadership Empowerment Model

Leaders should adopt the servant leadership empowerment model in the church or in organizations. Drawing on the empowering principal church members' areas of giftedness, the pastor or leader entrusts responsibility to the person on the team with relevant giftedness to provide leadership to the followers as they grow through the four stages of maturity. A charismatic preaching pastor hands over leadership to a gifted interactive teacher, who in turn prepares members by teaching and discipling them under the supervision of a discipleship group leader or organizing manager.

Two more transactions take place constantly between the leader and the follower. The leader and the follower engage in an exchange in transactional leadership, and both parties gain from the relationship. The follower perceives that following the pattern of the leader will make him or her gain something. At the same time, the leader perceives that by encouraging the follower to perform, he or she has achieved the goal. Wright asserts that relational leadership accomplishes more than other forms of leadership, and Wright called this model *transforming leadership*. In transforming leadership, both the leader and the follower grow throughout the process. The relationship lifts both parties to a higher plane of maturity or morality. Wright claims "that relational leadership should transform, enlarge, and enrich the vision, values, and beliefs of the follower as well as of the leader, albeit at different levels" (42). Therefore, the primary role in the servant leadership empowerment model is to identify the follower, grow in relationship, and identify that person's potential.

Wright states, "Empowering is, moving the follower from dependency to independence" (42). Thus, empowering involves a leader deciding on a vision for

excellence and encouraging everyone else to have such a vision, as well. Leaders motivate, encourage, and help the follower identify the gift within and utilize the gift to the best possible extent as the Holy Spirit has empowered him or her. Therefore, Wright states, “[T]he *complementary-empowering model of ministerial leadership* stirs hearts through preaching, provides skills and tools through teaching and training, enables identification of gifts, and empowers through mentoring” (original emphasis; 43). This model describes the ministry of FMLM.

Shepherding Model

Bill Hybels writes, “The shepherding leader is a man or a woman who builds a team slowly, loves team members deeply, nurtures them gently, supports them consistently, listens to them patiently and prays for them diligently” (148). In the New Testament, Christ’s model was that of shepherd. Indeed, Jesus was a rabbi, master, and leader; nonetheless, above all else, he was a shepherd. John 10:1-10 describes Jesus as the good shepherd. This good shepherd loved his sheep so much that he gave his life for them. The ministry of Jesus calls Christians to invest in each other’s lives. Shepherding ministry calls for gentle caring, sharing, and enabling in order that the sheep can grow. Jayaraj writes, “He is a good Shepherd, not restricted by a particular people or geographical boundaries but a universal Good Shepherd” (205). Jesus’ holistic mission enables individual believers to grow throughout their entire personalities. Such growth forms believers in Jesus’ likeness, made possible through spiritual formation and ministry formation.

Spiritual Formation

Robert W. Ferris offers a definition for spiritual formation:

Spiritual maturity is the objective, with Christ likeness (manifested in the fruit of the spirit) is the Goal. It also includes the development of a Christian mind and Christian relationship demonstrated in the family and the community context. It also includes a cultivation of a Biblical sense of vocation as the believers' daily work responsibilities are fulfilled in an attitude of stewardship to Christ.... [A]ll these must take place within the context of the local congregation as a faith community. (8)

Only an able shepherd makes such ministry possible. Accordingly, such leaders stand by their followers in a loving, caring, and willing manner during difficult times. Pastors face the challenge of identifying individual needs and ministering to individuals, families, and the community at large. For example, most rural pastors' greatest challenges concern gathering believers from different caste backgrounds. Although these believers profess Christ, leaders must teach with patience in order to help followers transform from old religious practices of discrimination. Pastors also face the challenge of helping believers defend their faith in the presence of constant threats and disruption at the hands of Hindu extremists.

Ford writes, "Jesus is the paradigm of the pastoral ministry" (205). A question emerges from Ford's statement and considers which characteristics of Jesus fit him to serve as the unique model of shepherd leadership. Ford considers several primary factors of leadership. As the beloved son of his father, Jesus made a deliberate choice to accept the father's will and fulfill it with integrity and humility. The Father also willfully affirmed and recognized Jesus at his baptism. Mark 1:11 notes that at Jesus' baptism, God said, "This is my beloved son I am well pleased with Him." At the same time, the Holy Spirit descended like a dove, thus affirming the Trinitarian partnership in the mission. Jesus' incarnation as a man and as a servant was part of the partnership. Therefore, Jesus succeeded in his mission.

Jesus' mission called him to obedience as a son and as a servant. The prophet Isaiah offers a similar image. Accordingly, he says, "Here is my servant... my chosen one in whom I delight" (Isa. 42:1). Ford writes, "[A]s a boy, Jesus would have loved to hear the stories of Abraham, Isaac, Joseph, Moses, David and others as servants of Yahweh." (41) These stories probably imparted a deep understanding of calling to the young Jesus.

During a desert experience, a leader undergoes formation and experiences God:

Moses who tried to bring justice by killing the Egyptian, had to go in to the desert for forty years, to learn the difference between human manipulation and the divine power. By the time Moses stood before God at the burning bush, he was a different man. (Ford 43)

Ford also depicts servant leaders' desert experiences: "A study of great leaders suggests that leaders may be formed not only out of affirmation but of deprivation" (41). Great leaders who have influenced the secular world as well as the religious world have experienced suffering and difficulty. After Jesus' baptism, the Spirit sent him into the desert, where he stayed for forty days and experienced temptation (Mark 1:12-13). Thus, Ford writes, "Jesus' public leadership was preceded by the call of personal affirmation and by the conflict which involved private struggle" (42). For forty days, Jesus experienced the wilderness of the desert, alone. The writer of Hebrews states, "He was tempted just as we are and was without sin" (4:15). This temptation proved Jesus' perfection. Ford writes, "In the Baptism he has heard the father saying 'you are my son' now, in the temptation he has the opportunity to answer back 'I am your servant'" (42). Ford writes about Jesus' experience in the desert:

In the loneliness of the desert, he was going through the experience of deprivation, being tested as a servant, and firmly committing himself to

hear from God, worship God and wait for God. God's leader/son was learning his priorities as a leader/servant. (46)

From these experiences, Jesus ultimately obeyed his Father's will throughout his earthly life.

Shepherding involves culture-shaping leadership that invites relationships, community, interdependence, caring, and risk-taking. Such leadership creates environments unfettered by rigid formal structures, distributing power, authority, and accountability. Spears describes several characteristics of a servant leader's shepherding ministry.

Listening. Generally, leaders possess communication and decision making skills. As Larry C . Spears writes, "[T]hey need to be reinforced by a deep commitment to listening intently to others" (27). As a result of listening, leaders will be able to understand the group or the congregation and respond meaningfully. As a result, the group adopts the best possible decision. Thus the decisions made will certainly be of great help to the Church and to the individual.

Empathy. Empathy involves accepting and recognizing people as they are by way of a nonjudgmental relationship. Jesus demonstrated such relationships and saw the disciples' great hidden potential rather than their weaknesses, even though he warned the disciples to remain watchful. Every servant leader should develop the characteristic of empathy. Larry C .Spears states that empathetic leaders accept people "even when ... forced to refuse to accept certain behaviors or performance" (27). Therefore, empathetic leaders accept people just as they are.

I experienced this kind of leadership when a pastor from another state visited me. That night, the pastor received a telephone call from a congregation member, and I could

hear the person crying on the telephone. The pastor replied, “Do not worry. I will get you the answer by tomorrow.” That night instead of taking the guest room, the pastor asked if he could use my office for prayer, since he had important matters for which to pray. The next morning, he called back to his congregation member and gave an answer.

Healing. Spears writes, “One of the great strengths of servant leadership is the potential for healing one’s self and one’s relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts” (27). Healing helps individuals find wholeness.

Awareness. Spears explains, “Awareness helps one in understanding issues involving ethics, power, and values. It lends itself to being able to view most situations from a more integrated, holistic position” (27). General awareness and especially self-awareness strengthens the servant leader. Awareness also aids in understanding issues involving ethics and values. Servant leaders can build the community with which they are working by being aware of the culture, mind-set, and belief system. Servant leaders identify and adapt in order to transform the community according to scriptural principles.

Persuasion. As Spears explains, “Another characteristic of servant leaders is reliance on persuasion, rather than on one’s positional authority, in making decisions within an organization” (28). Persuasion involves taking the members of the congregation into confidence and convincing them of the plan or the decision and building consensus toward a team decision. Such leadership traits produce effective results, which, in turn, builds the team and confidence within the team.

Conceptualization. Servant leaders seek to nurture their abilities to dream great dreams. Conceptualization is “[t]he ability to look at a problem or an organization from a

conceptualizing perspective means that one must think beyond day-to-day realities” (28). Such thinking involves looking beyond the present day and having short-term goals. Making short-term goals requires discipline and practice because leaders easily can be distracted by the demands and pressures of the ministry.

Foresight. Spears writes, “Foresight is a characteristic that enables the servant leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future” (28). Such leaders encourage everyone to seek opportunities actively to serve and lead others. Spears refers to secular companies who have adopted servant leadership models. Pastors and church leaders should identify the potential of the members and provide opportunities for them to serve the church and community.

Stewardship. Spears describes stewardship as “a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion, rather than control” (29). In any organization or institution, the staff, administration, and employees play a significant role in trusting one another. Stewardship and servant leadership both assume a commitment to serving the needs of the others with love and a deep commitment to lift up weaker persons.

Commitment to personal growth. Servant leaders trust that every believer has greater or infinite potential beyond their tangible contributions. Therefore, leaders exhibit deep commitment to the growth of each individual within the church. As such, the early Church exhibited such commitment to ministry growth. The apostles continued to teach and fellowship together so the church would grow in the knowledge and faith of Jesus Christ and grow numerically. FMLM seeks to enable potential leaders to grow

holistically, including in spiritual, social, mental, emotional, and physical realms.

Teaching and training makes such growth possible.

Building community. Spears discusses the relationship between building community and developing servant leadership. Building community requires individuals demonstrating their unlimited liability for the good and growth of the group in order to create true community. Therefore, building a community life within the church context is very much needed. Leaders have a role to play in building the church community.

To conclude, the headship model transforms the leader from the authority to the servant and transforms the power principle into an empowering principle. Jesus shifted the headship role to a subordinate role where the leader becomes the servant. While leaders exhibit commitment and humility, they do not diminish their personal abilities or identities; rather, they hide their identities for the sake of the group. Such a principle will help the church, home, and society when leaders identify fully with Christ and adhere to his model.

Research Design

I used two, broad-based research designs to measure the impact of the FMLM training. First, I used qualitative and quantitative analysis methods. Qualitative data can be “defined as empirical information about the worlds, not the form of information” (Punch 87). Qualitative data can include interview transcripts, recordings, and notes. In quantitative analysis, “the numbers are used to express the quantity” (87). Second, I used the *t*-test analysis method.

For the research, I conducted an open-ended, pre-training survey. This survey helped me understand the type of leadership responsibilities of the participants. For the

pre- and post-qualitative analysis, I conducted a survey in order to measure the participants' understandings of servant leadership in the church prior to and after the training. Pretest and posttest surveys presented a set of fifteen questions. I organized these questions according to seven sections that correlated to the teaching. Second, I utilized a series of paired sample *t*-tests in order to explore the change in attitudes subsequent to training.

Summary

The literature reveals the essential nature of quality leadership in the church. The biblical picture portrays leadership from the beginning of civilization, but leadership takes on covenantal characteristics from the time of Abraham onward. God chose as Abraham, Moses, David, and others. He shaped them and entrusted them to become leaders with a mission to serve Yahweh faithfully and accomplish God's entrusted work. When leaders fulfill this call and mission, they feel content and gain self-confidence and honor from God and from followers.

Although Jesus is God, he became a servant in order to establish God's kingdom on the earth. He also entrusted the ministry of service to the Church so the kingdom would expand in preparation for consummation at his second coming.

Furthermore, as Christ's body, the Church grows into fullness. God entrusts such growth to his leaders in the ministry of service and building others up. This ministry holds others in high esteem, and loves and cares for them in the same manner as Christ. Such service results in a healthy body connected to Christ, the head. The church in India needs this understanding and practice, especially in the midst of persecution. New converts come to the church with old baggage. Because of persecution and a leadership

deficit, the church experiences the imbalance of abnormal growth. Nevertheless, new believers require acceptance, love, care, and nurture. In order to achieve such treatment, the Church needs to apply Jesus' model and wash the disciples' feet. The Church can accomplish this task by lifting new believers to scriptural standards, empowering them to live according to scriptural expectations, and shepherding them so they experience fullness in Christ and become mature.

The literature describes several models for servant leadership. These models include the Trinitarian model, which builds unity and equality in the Church; the incarnational model, which enables the leaders to identify with the lowly and the meek; and the Son of Man model, which enables the leader to choose identification with the servant. Other models include the headship model, which helps leaders lead through service; the empowering model, which builds the believers' gifts and skills; and the shepherding model, which helps leaders care and nurture believers so everyone reaches equality and dignity, thus ready to become servant leaders.

CHAPTER 3

METHODOLOGY

An acute shortage of trained servant leaders exists at all levels of the church in India, especially in the state of Karnataka, since the church has not given priority to training and educating adults. At the same time, many independent pastors and church leaders lack adequate training. Although many conventions, seminars, conferences, prayer meetings, and cottage meetings attempt to meet training needs, these programs do not suffice and cannot substitute for quality training to develop leaders in the church. At the same time, many believers and pastors come from different faith and cultural backgrounds, so they still carry the religious and cultural practices unless they are taught about the faith and practices of the new faith.

Problem

This situation has given rise to many problems.

- Adults of the church have little or no knowledge of their respective leadership roles in the church. Very few adults take up leadership responsibilities, and these adults often remain in their leadership roles for many years without developing successors or future leaders.

- Many adults become inactive rather than becoming leaders in the church.
- Adults lack the skills necessary to apply the Bible to their everyday life situations and face challenges of a pluralistic society hostile to Christian ethical principles.

- Adults struggle to maintain a Christian testimony at home, in the church, and in society. As a result, most churches do not experience qualitative growth. Furthermore,

persons in church programs such as Sunday school, youth fellowship, and women's fellowship do not understand the biblical concept of servant leadership and thus do not serve the church as servant leaders.

- Many churches have neglected the ministry of missions and evangelism. In many churches, internal conflicts even have resulted in division.

As a result, the church's greatest challenge involves developing biblically sound servant leaders. Building such servant leaders in the church requires the ministry of the entire church rather than the merely a few privileged leaders.

Purpose

The purpose of the research was to evaluate the impact of FMLM's training program to develop Karnataka's adult church leaders, help those leaders become more effective in their respective leadership ministries, and challenge them to adopt a servant leadership model within their respective churches.

Research Questions

Forty-eight adults participated in the three days of research, teaching, and training on the topic *servant leadership in the church* as a portion of their longer sessions. For the purposes of this study, I used a mixed method of both quantitative and qualitative research design. I conducted a quantitative test in order to determine the number of participants and their leadership abilities. I administered the qualitative assessment before and after each participant completed the training program in order to understand the effect or the impact of the training on participants.

Research Question #1

What was the biblical understanding of servant leadership in the church by the participants prior to the training?

All the participants' except two had some kind of leadership responsibilities in their respective churches. The answer to this research question provided a baseline regarding leaders' opinion of the essential impact of teaching and training for quality servant leadership in the church.

Research Question #2

What was the biblical understanding of servant leadership in the church by the participants after the training?

This question measured the effect of the FMLM training on the participants' understandings regarding the Biblical concept of servant leadership.

Population and Participants

Participants represented different churches, organizations, and mission agencies, and included church leaders, independent pastors, and members of the churches. I selected participants on a first-come, first-served basis. I selected all the participants at the recommendation of the church or mission agencies. All participants were older than eighteen years of age. Some participants had obtained post-graduate degrees, while other participants lacked even a high school education. The only criterion for selection was that they should have a personal experience with the Lord and a growing desire to accept leadership responsibility in the church. Both men and women participated.

Design of the Study

In the curriculum of FMLM, both groups had courses on leadership. The junior group, those participating for their first year, receive training entitled *leadership in the church*. The more senior group, those returning for their second year, receive training entitled, *leadership 2*. For the purpose of research, I combined both groups and conducted the teaching and training for three days on the topic of *biblical understandings of servant leadership in the church*. These classes explored the following topics:

1. Biblical understanding of a servant—This subject briefly looked into the lives of Abraham, Moses, David, Jesus, and Paul as servants of God.
2. Biblical understanding of leadership—As such, this topic considered leadership as influence, partnership, and relationship.

Furthermore, servant leadership involves several aspects. First, servant leadership involves calling, in that every biblical leader is called to do something. Every believer will receive a call from God, whether for a small responsibility or a large responsibility, as he or she grows spiritually. Next, vision refers not to a spectacular occurrence, but to compassion or passion developed in the heart of every spiritually growing believer, a growing desire to do serve God. Vision can refer also to a life goal or ministry goal. Third, mission involves the faithful accomplishment of God's calling to every believer in the Church. As such, mission can refer to short-term or long-term endeavors. Fourth, by way of shared vision, any mission can be accomplished as a team. Therefore, the vision and the mission God has given to the leader must become the vision or the mission of the team. Fifth, through shared leadership, the primary goal of leaders involves building others, made possible by shepherding them to be leaders. As a part of this topic, the class

explored the meaning of Jesus' washing of the disciples' feet in an Indian context. Furthermore, the class featured a demonstration and discussion regarding the incarnational model, namely to become and to build. Sixth, the class explored giftedness. The Bible promises twenty-seven gifts of the Holy Spirit. Every leader will have at least one gift and should exercise his or her gift and grow in it. Only then can life and ministry become fruitful. Finally, this class considered building others. As such, every leader should make room for others. Leaders will have to identify, mentor, and provide opportunities to younger leaders.

Spiritual Formation

FMLM focused upon three objectives for training: spiritual formation, ministry formation, and personal empowerment. To fulfill these objectives, participants stayed on the campus for six days in order to learn through informal experiences such as two by two fellowship, personal sharing, ministry counseling, and small group prayers. Since FMLM does not have a training place of its own, this training occurred at a rented site on the campus of South India Biblical Seminary, Bangarapet, in the state of Karnataka, India, where I was teaching.

The activities for spiritual formation included morning worship, Bible study, evening vespers, group discussion, group sharing, videos, and special lectures from different mission organizations. To develop leadership skills, each delegate had the opportunity to lead the program. Later, each leader received an evaluation regarding his or her leadership abilities and guidelines to improve his or her leadership skills.

Special guest preachers conducted morning Bible study and evening vespers, focusing on the topics *characteristics of servant leadership* and *Jesus—the servant leader*.

Informal Programs

In small groups, the participants shared their experiences regarding their personal lives, ministry lives, and their joys and sorrows. In two-by-two fellowships, participants shared with each other in pairs as they took an evening walk and spent time in informal yet meaningful times of sharing, encouraging, and praying for each other. Each day the pairs were changed. This exercise of informal sharing had a twofold effect. First, it built close bonds between the delegates. Second, it strengthened the delegates' respective spiritual lives as they heard each other's stories and prayed for each other.

Participants also experienced family prayer from 9:30 to 10:00 p.m. each evening. The organizers divided participants into groups of five or six to pray. Each group had a leader who encouraged the group members to share specific ways in which the Lord had spoken to them that day through different sessions and express their personal opinions and decisions regarding the day's programming. Delegates reported that these informal programs helped them to grow spiritually, develop relationships with each other, and understand teachings in a better way.

Preparations for Research Training

FMLM conducted classes from 10:00 a.m. to 1:00 p.m. and from 2:30 until 5:30 p.m. on 18, 19, and 20 May 2011. Both the teaching and the questionnaire were presented in Kannada language, the state language of Karnataka, India.

I conducted the pretest in order to measure the understandings and roles of participants regarding servant leadership in the church. Seven minutes of orientation preceded the test to explain the purpose of the research and the method for completing the questionnaire. I also encouraged participants to be more alert during the teaching time.

Eleven informatory questions included as part of the research questionnaire were not part of the main research questions. These questions helped me determine the spiritual and leadership levels of each participant. The questions and the responses are as follows:

1. How frequently are you involved in the leadership ministry of the church?

Thirty-four participants expressed that they were involved more than three times a week. The other twelve were involved once a week, but they claimed having a major responsibility in the church. The remaining two did not have responsibilities because they had been Christians for only two years, and they had very little education. Nonetheless, FMLM is committed to train such believers.

2. In what leadership activities are you involved? As expressed earlier, all of them had leadership responsibilities. Five of them were pastors of independent churches. One of the pastors said, “I do everything in the church including cleaning the church as well as preaching.”

3. What is your strength as a servant leader? Participants expressed such strengths as consistent in personal devotion, prayer life, and leading worship. Four participants expressed evangelism as a strength.

4. What are your areas of weakness as a leader? Twenty-eight participants or 58.33 percent expressed “lack of training.” Eighteen participants or 37.5 percent expressed “lack of skills,” and almost all expressed “fear or lack of confidence.” During personal interviews, the participants said that they came with great expectations.

5. What is your understanding of servant leadership? Some answers included “humbling oneself in all circumstances,” “building others,” and “[living] a life of sacrifice.” During personal interviews, they expressed that being a servant leader like Jesus was impossible.

6. What is your understanding of Jesus washing the feet of his disciples? How do you explain this behavior as an Indian? I had very interesting responses, since participants gave their answers in vernacular language, which carried cultural meaning. However, the general expression was, “Guru (Master) humbling before the student.” Other responses included, “Fellowship with all,” and “equality.” One of the major social evils in India is the caste system and class system. Washing the feet is a cultural taboo, which I discussed in the paper. The participants understood that Jesus was against such a system, and he showed a new method, which involved serving and building believers from the low caste, less educated class, and the economically poor class.

7. In your opinion, what might hinder effective ministry as a servant leader? For this question, twenty-five participants or 52.08 percent expressed that they lacked sufficient knowledge of Scripture. Twenty participants or 41.66 percent expressed fear of failure, and fifteen participants or 31.25 percent expressed a lack of leadership skills.

Therefore, this preliminary survey asserted that nearly 81 percent of the leaders who participated in the training program, although involved in ministry, lacked training,

and confidence, and felt inadequate. They also had a great desire to equip themselves and to serve as servant leaders in the church.

I used two methods to collect the data. I used quantitative and qualitative tests before the training program and after the training program, and I used a qualitative test to measure the impact of the training. Furthermore, I used an open-ended interview questionnaire in order to understand and analyze the knowledge, skill, and commitment the participants gained after the training.

Instrumentation

I used the following research instruments.

Adult leader pre-assessment survey. I surveyed the participants of the training program before the training with this qualitative and quantitative survey.

Adult leader post-assessment survey. I surveyed the participants of the training program after the training with this qualitative survey. This survey focused mainly on the quality and the impact of the training.

I conducted personal interviews with twenty randomly selected participants.

Variables

I considered the following variables in the context of this study. The *independent variable* was the impact of training on participants by the FMLM training. The *dependent variable* was the effectiveness of quality servant leadership on the participants regarding their understandings of servant leadership.

Data Collection

During the research project, I conducted a survey before the training program for all forty-eight participants to identify their respective leadership roles and responsibilities

in the churches. Second, I conducted a pretest in order to determine the understanding of servant leadership by the participants before the training. Third, I conducted posttest-surveys after the training program for all the forty-eight participants in order to determine their understanding of servant leadership in the Church. Fifth, I administered an open-ended questionnaire to twenty participants in order to measure the quality of the training as well as the impact of the training in increasing their knowledge, skills, and commitment.

Data Analysis

I used *t*-test analysis to measure the pre-test and post test survey. On his Web site, William M. K. Trochim discusses this method of statistical analysis:

The *t*-test assesses whether the means of two groups are statistically different from each other. This analysis is appropriate whenever you want to compare the means of two groups, and especially appropriate as the analysis for the posttest-only two groups randomized experimental design.

I used two tests on a single group. Borg and Gall write, “A variation of the pretest and post-test control-group design is the use of the matching technique to obtain additional precision in the statistical analysis of the data” (348). In the research, FMLM provided teaching to a group of forty-eight selected adults on the subject of servant leadership in the Church. Furthermore, the participants’ pretests provided data necessary for analysis of their respective levels of understanding, skill, and the commitment to servant leadership in the Church. After the training, I administered the posttest to each of the participants. To measure the difference, I used a *t*-test analysis and incorporated the results in the research. I evaluated pretest and posttest questionnaires through descriptive statistics.

I also administered open-ended interview questions to twenty participants selected on a random basis, and I incorporated these results into this research as well.

To explore the change in attitudes subsequent to training, I utilized a series of paired sample *t*-tests. Of the fifteen attitudinal statements, participants showed significant changes.

Ethical Procedures

I assured participants regarding confidentiality in order to enable free and open expression. In addition, I assured the participants that I would be the only person with access to their questionnaires and interview responses, and only I would use these materials for the purposes of this research. I obtained participants' expressed permission in order to quote them in this research.

CHAPTER 4

FINDINGS

An acute shortage of trained servant leaders exists at all levels of the church in India, especially in the state of Karnataka, because the church has not given priority to training and educating adults. At the same time, God is raising many independent pastors who have never been to seminary or Bible school, and these pastors often lack adequate leadership and ministry training. Therefore, both adults in leadership in the church as well as untrained independent pastors and fulltime workers lack leadership skills.

Problem and Purpose

Adults in the church lack adequate biblical understandings of servant leadership in the church. Since many believers and pastors converted from different faith backgrounds, they carry different religious practices. At the same time, they carry their former religious and cultural lifestyle unless they are educated regarding biblical principles and practices. This situation has given rise to many problems.

This research considered the following problems:

- Adults lack a biblical understanding of servant leadership in the church. At the same time, very few adults accept leadership responsibilities. These leaders remain in their leadership positions for many years without developing successors.
- Many adults who are new to the Church become inactive rather than becoming leaders in the church.
- Adults lack biblical understanding, skills, and commitment necessary to lead effectively in the church.

- Adults struggle to maintain a Christian testimony at home, in the church, and in the society. As a result, most churches do not experience quality growth. Furthermore, church programs such as Sunday school, youth fellowship, women's fellowship, and others lack quality servant leaders.

- Many churches have neglected the ministry of missions and evangelism. In many churches, internal conflicts have resulted even in division.

As a result, the church's greatest challenge involves developing biblically sound servant leaders. Building such servant leaders in the church should be made available to the whole church rather than to a specific few.

The purpose of the research was to evaluate the impact of FMLM's training program to develop adult church leaders in the state of Karnataka, help those leaders become more effective in their respective leadership ministries, and challenge them to adopt a servant leadership model within their respective churches.

Two questions guided the research:

1. Before the teaching and training program, what were participants' biblical understandings of servant leadership in the church?
2. After the teaching and training, what were participants' biblical understandings of servant leadership in the church?

I administered open-ended interview administered to twenty randomly selected participants in order to understand the knowledge, skill, and commitment they gained with the training. The pretest and posttest questionnaires provided responses for both research questions. The open-ended interviews with a set of ten questions provided

information to answer research question #2. All the questionnaires are included in Appendixes A, B, and C, respectively.

Participants

I organized the FMLM training program for fifty participants. Forty-eight people participated for the full six day program from 15 to 21 May 2011. Twenty-seven of the participants stayed on the campus, and the other day participants stayed from 8:00 a.m. until 9:00 p.m. every day. I divided the participants into two groups. The senior group, with twelve participants, was participating for the second time, since they had completed the first phase of training in May 2010. The second group consisted of thirty-six participants.

However, for the purposes of the research, the training program consisted of three days out of six days for all the participants. Therefore, the research training was one part of the larger FMLM training program. The research mainly concentrated on the impact of the teaching regarding *biblical understanding of servant leadership in the church*. All forty-eight participants completed both pre- and posttest questionnaires. I administered the open-ended interview questions to twenty participants.

The participants represented eight denominational churches, including Methodist, Baptist, Church of South India, Brethren Assembly, Church of the Nazarene, Pentecostal Church, and other independent churches. Furthermore, among the participants, five were pastors, and eight were elders in the church who held offices such as secretary, Sunday school superintendent, president of the Methodist women's fellowship, two missionaries, and four youth above the age of eighteen. Two participants were new believers who worked as laborers and had very little education. A total of twenty-nine men and nineteen

women participated. Except for two participants, all of the participants had leadership responsibilities in their respective churches.

This questionnaire also collected general information from each participant. These questions provided information about the participants' respective levels of church relationships, the quality of leadership, and the kinds of leadership roles in which the participants were involved.

The questionnaire began with two basic questions. First, it asked how many years the participant had been a Christian. Two participants expressed that they had been Christians for two years, twenty-four participants expressed that they had been Christians for five years, and the other twenty-two participants expressed that they had been Christians since childhood. Next, the questionnaire asked participants about their leadership roles in the church. Two participants described themselves as church members without any leadership responsibilities, and the other forty-six participants expressed that they had leadership responsibilities. Five participants were pastors, eight participants were elders in their churches, five participants were in the pastorate committee in mainline churches, and other participants were on church committees or leaders in Sunday school or youth ministry.

Teaching and Training Program

The FMLM training program lasted for six days and covered eight topics for two different groups of participants. The first group, senior batch (SB), consisted of twelve participants who attended the training for the second time and completed all seven subjects. The second group, junior batch (JB), consisted of twenty-eight participants who finished three subjects.

The research-training program lasted for three out of six days for all the participants. Therefore, the research training represented part of the larger FMLM training program. The research mainly concentrated on the biblical understanding of servant leadership in the church. All forty-eight participants completed both the pre- and posttest questionnaires. I administered the open-ended interview questions to twenty participants.

Research Question #1

What was the biblical understanding of servant leadership in the Church by the participants prior to the training?

Fifteen questions guided the main research in finding the participants' understanding of the essentials of servant leadership.

I framed the fifteen questions according to seven headings, which represented the main teaching of the course. These headings were (1) calling, (2) vision, (3) mission, (4) shared vision, (5) shared leadership, (6) giftedness, and (7) building others.

Prior to teaching, thirty-five of the delegates or 72.92 percent believed that God's calling was not required for leadership but only required for full-time ministry. However, forty-five participants or 93.75 percent believed that God calls everyone for service.

Mary Manorama, a pastor's wife from Jamkhandi, said, "Vision is only for specific people and for specific purpose. Ordinary people like us; we are not holy enough to have a vision." Accordingly, forty-two participants or 77.5 percent expressed that God did not give any vision for leadership. At the same time, during the personal interviews I observed that participants had different interpretations and understanding of vision.

However, thirty participants, or 62.5 percent, expressed that the pastor should have a vision. They also claimed that leaders of the church should work with the pastor to fulfill the vision.

Regarding teamwork, thirty participants, or 62.5 percent, agreed and claimed that they already were working with the pastor or with the leaders of the church as a team. During the personal interview, Stephen Banna, who served for twenty-five years as an elder in the church, said, “Although we work as a team, we are not united.” Therefore, the participants needed a clear teaching on understanding teamwork.

John Prakash, an elder from the Brethren Assembly, said, “Ordinary leaders of the Church having Spiritual Gifts! No!” Thirty-five participants, or 72.92 percent, answered *no* to the same question. When asked if they knew their spiritual gift, forty participants or 83.33 percent said, “No.” The remaining eight participants, or 6.67 percent, asserted their strong belief in gifts of the Holy Spirit, and they claimed that they were serving in the church according to God-bestowed gifts. However, most of the participants expressed an eagerness to learn biblical teaching regarding the gifts of the Holy Spirit. Regarding ministry in the church, thirty-eight participants, or 79.16 percent, expressed that they did not serve according to God’s bestowed gifts in the church.

Building leaders was the next important topic. To the statement, “In the church it is important to build leaders,” thirty-eight participants, or 79.16 percent, expressed that building leaders in the church was essential. In addition, twenty participants, or 41.66 percent, believed that present leaders should give up or share their responsibilities in order to accommodate new potential leaders. During the personal interview, Florence, a school teacher and Sunday school superintendent in the Methodist Church, said, “I need

to learn how to build leaders in the Church because there is a dearth for leadership especially in the ministry of the Sunday school.” Therefore, building leaders in the Church seemed crucial. Table 4.1 clearly illustrates the pretest results.

Table 4.1. Essentials of Servant Leadership—Pretest Research Question 1

#	Essentials of Servant Leadership	Yes	%	No	%
1	God’s calling necessary for all leadership	13	27.08	35	72.92
2	God gives vision for all Lp	6	12.50	42	77.50
3	God’s mission is essential for Lp	13	27.08	35	73.92
4	Sharing the vision is essential	33	68.75	15	31.25
5	Shared leadership is essential	18	37.50	30	62.50
6	God gives spiritual gifts to all	13	27.08	35	72.92
7	Building others is essential	38	79.16	20	20.8

Out of forty-eight participants, forty-six of the participants (95.83 percent) had some kind of leadership responsibilities in the church. However, according to their responses to research question #1, 73 percent of the participants neither had nor understood God’s calling as necessary for leadership. In addition, 77 percent of them did not have a vision and did not understand the mission of God for leadership. Therefore, their ministry did not have a clear direction from God. Nonetheless, 62.5 percent of them agreed that they needed to support the pastor in fulfilling the vision or the mission of the church. Regarding spiritual gifts, 73 percent of the participants claimed no personal experience of spiritual gifts, and none of them had a clear understanding of giftedness. Furthermore, 87.5 percent of the participants agreed and wanted to build leaders for the ongoing ministry of the church. At the same time, 50.33 percent of the participants were willing to give up their leadership positions in order to accommodate other leaders.

Research Question #2

What was the biblical understanding of servant leadership in the Church by the participants after the training?

I conducted the posttest after the teaching program. Research Question 2 examined the impact of the training program on the participants. I used the same questions to observe any changes.

Calling

I provided teachings regarding the biblical understanding of God's call. A general misunderstanding exists in the church, which understands only the clergy or a selected few individuals as chosen leaders and all others as mere assistants for these few leaders appointed by God. I attempted to correct this misconception and bring about a change so every believer, as they grow spiritually, might receive a call to take up leadership in the church.

To the statement, "God's calling is only for full-time ministry," the posttest revealed that thirty-seven participants or 77.5 percent disagreed. This statistic demonstrates a shift in participants' understanding of God's call. Figure 4.1 reveals a 50.73 percent shift in the participants' respective understandings of God's calling as necessary for leadership in the church.

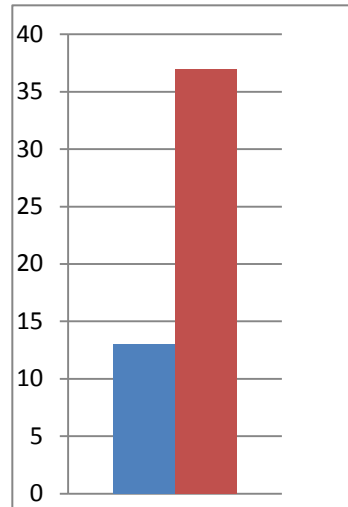


Figure 4.1. Calling (pretest—n=13, 27.81 percent; posttest—n=37, 77.50 percent).

To explore the change in attitudes subsequent to training, I utilized a series of paired sample *t*-tests. Of the 1-4 attitudinal statements provided in Table 4.2, participants showed a significant change in their degree of agreement for four of the statements. Thus, the *t*-test revealed a statistically substantial increased understanding of God's calling beyond full-time ministry (see Appendix-D for raw scores).

Table 4.2. Calling—Survey Items 1-4 Pretest-Posttest *t*-Tests (N=48)

	Survey Items	M	SD	M	SD	<i>t</i> (df)	p
Q.1	God's calling is for only full-time ministry	2.73	.88	1.69	.97	4.36	.000
Q.2	God's calling in the Church is for leadership	2.81	.73	3.04	.90	-1.45	.154
Q.3	God's calling in the Church is for leadership	3.25	.57	3.40	.92	-81(47)	.425
Q.4	Big or small responsibility in the Church needs calling from God	2.25	.86	3.42	.87	-6.02 (47)	.000

Vision

I provided biblical teaching about vision. Vision is an inner passion, a great desire or burning of the heart to accomplish what God has installed in the heart. The pretest showed that only 12.5 percent of the participants agreed that they understood vision. However, the posttest revealed that 83.33 percent of the participants agreed on vision. Stephan, one of the participants, said, "I was confused about this topic of vision, but now I clearly understand it, thank God I can receive a vision from God." Thus, vision from God is essential for leadership in the church.

In Figure 4.2, the bar graph provides a clear picture of the 70.73 percent change in participants' view regarding understanding vision.

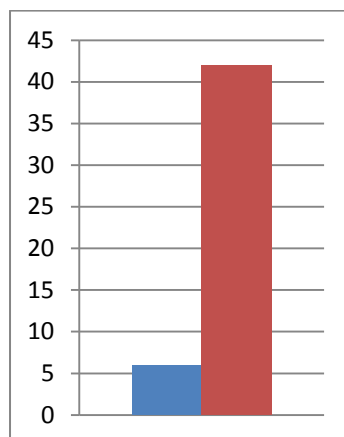


Figure 4.2. Vision (pretest— $n=6$, 12.5 percent; posttest— $n=40$, 83.33 percent).

To explore the change in attitudes subsequent to training, I utilized a series of paired sample t -tests. For questions 5-7 in the test, participants showed a significant change in their respective degrees of agreement for vision. Thus, the t -test revealed a statistically substantial increase in understanding of vision and the need of vision for leadership in the church.

Table 4.3. Vision—Survey Items 5-7 Pretest-Posttest t -Tests (N=48)

	Survey Items	M	SD	M	SD	$t(df)$	p
Q.5	God gives vision to his people for leadership	1.67	.81	3.25	.95	-8.25 (47)	.000
Q.6	Big or small responsibility in the Church needs a vision form God	2.13	.84	3.40	.89	-6.94 (47)	.000
Q.7	Every believer as they grow need to have vision for leadership in the Church	1.85	1.05	3.40	.71	-7.81 (47)	.000

Mission

The participants taught about the understanding of mission. Mission of God need not be limited to few chosen full-time ministers, but it is essential for every leader. In the pretest, only thirteen participants or 27.08 percent expressed that they had mission. In the posttest, forty-one participants (85.4 percent) expressed that they understood mission.

The impact of the training primarily concerned participants' understandings of the biblical principle of mission. They also learned to have set mission goals in the areas of their ministry. Figure 4.3 reveals an increase of 58.32 percent in participants' understandings of mission.

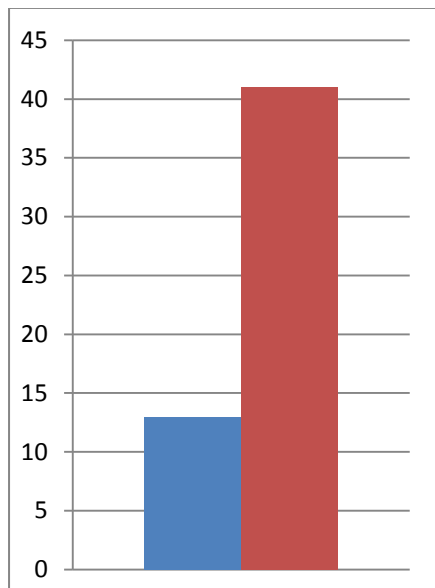


Figure 5.3. Mission (pretest— $n=13$, 27.08 percent; posttest— $n=41$, 85.4 percent).

To explore the change in attitudes subsequent to training, I utilized a series of paired sample *t*-tests. To the question, eight participants showed a significant change in their respective degrees of agreement. Thus, the *t*-test revealed an observable substantial

increase in understanding the importance of an accurate understanding of mission for church leadership.

Table 4.4. Mission—Survey Item 8 Pretest-Posttest *t*-Tests (N=48)

	Survey Items	M	SD	M	SD	<i>t</i> (df)	p
Q8	It is the responsibility of the Pastor to have a planned vision (mission) for the ministry of the church.	2.71	1.03	3.54	.71	-4.92 (47)	.000

Shared Vision

In the pretest, 68.75 percent of the participants agreed to work as part of a team, but they did not know how to accomplish such a work. The teaching provided basic skills regarding how to share the leader's vision to the team, win the confidence of the team, and then pass on the vision to the team. Teaching on the following topics provided a clear understanding on shared vision: (1) understand the vision, (2) understand the context, (3) own the vision, (4) make it real, (5) pass it around, (6) sell it, (7) putting into action, and (8) reinforce the vision. The posttest revealed that 87.5 percent of the participants agreed regarding the necessity of shared vision. This teaching brought about a twofold impact. Namely, participants understood the importance of teamwork and the importance of partnering with the pastor or the leader in fulfilling the God-given vision for the church or the mission. Figure 4.4 illustrates the 58.33 percent increase in participants' respective understandings of shared vision in the church.

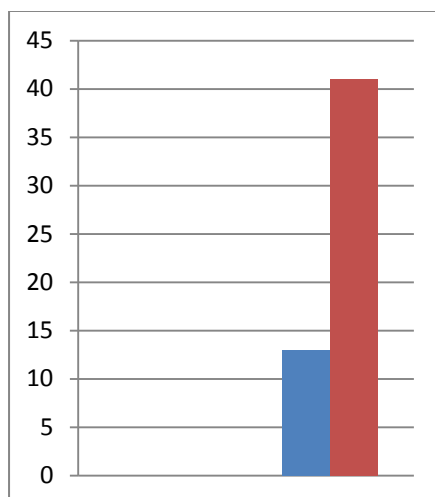


Figure 4.4. Shared vision (pretest—n=13, 27.08 percent; posttest—n=41, 85.41 percent).

To explore the change in attitudes subsequent to training, I utilized a series of paired samples *t*-tests. As shown in Table 4.4, nine participants demonstrated a significant change in their respective degrees of agreement. Thus, the *t*-test revealed an observable substantial increase in understanding regarding the necessity of sharing the vision for the church with the pastor.

Table 4.5. Shared Vision—Survey Item 9 Pretest-Posttest *t*-Tests (N=48)

Survey Items		M	SD	M	SD	<i>t</i> (df)	p
Q.9	Leaders of the Church should co-operate with the Pastor to plan to fulfill the vision of Church.	2.87	.98	3.48	.80	-3.00 (47)	.004

Shared Leadership

Shared leadership was the key to this research. The understanding of shared leadership concerns building leaders in the model of Jesus Christ. Shared leadership

involves the leader voluntarily choosing to serve. Serving in the Indian context requires stooping down to identify the God-given potentials in every believer, providing spiritual growth, training them by providing skills, providing opportunities to sharpen their skills and enable them to use their gifts, and enabling them to fulfill the mission of God.

To implement this goal in a practical way, I adopted three models of Jesus—first, the model of Trinity: Glad Surrender; second, the Son of Man model; and third, the Incarnation Model. The research also adopted four practical models, including the headship model, the relational model, the servant model, and the shepherd model. The pretest revealed that 37.5 percent of the participants agreed on shared leadership, but the posttest revealed that 87.5 percent of the participants agreed on shared leadership.

In Figure 4.5, the bar graph illustrates the 54.16 percent increase in participants' respective understandings of shared vision.

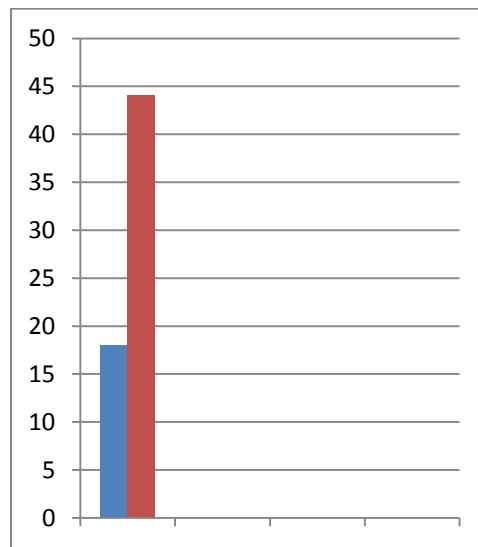


Figure 4.5. Shared leadership (pretest—n=18, 37.5 percent; posttest—n=44, 91.66 percent).

Table 4.5 illustrates the statistical change of attitude in understanding shared vision. To explore the change in attitudes subsequent to training, I utilized a series of paired sample *t*-tests. In regard to question 10, participants showed marginal change in their respective degrees of agreement. Thus, the *t*-test revealed a statistically observable marginal increase in understanding regarding the necessity of teamwork in the church.

Table 4.6. Shared Leadership—Survey Item 10 Pretest-Posttest *t*-Tests (N=48)

Survey Items		M	SD	M	SD	<i>t</i> (df)	p
Q.10	In my church ministry I work with team	2.75	.98	3.38	.87	-3.22 (47)	.002

Giftedness

During the training program, most of the participants appreciated the topic of giftedness. I noticed a strong conviction among the participants on the basis of the biblical teachings from 1 Corinthians 12:7, and from other references, as well as the empowerment model. The participants were convinced that God bestows spiritual gifts to everyone according to the discretion of the Holy Spirit. These God-given gifts need to be used for the edification of the Church. I used the “Wagner-modified Houts Questionnaire” (Wagner 237-59). I conducted a short workshop by providing the questionnaire and asking them to complete it in order to discover their gift. Although some of the participants had difficulty comprehending the questions, overall participants appreciated this experience. Many participants were excited to know they had a spiritual gift and could use their gift. Only 27.1 percent of the participants knew about spiritual giftss prior to the teaching, but later 91 percent of the participants agreed regarding their

respective understandings about gifts. The bar graph in Figure 4.6 illustrates the 63.90 percent increase in participants’ understanding of giftedness.

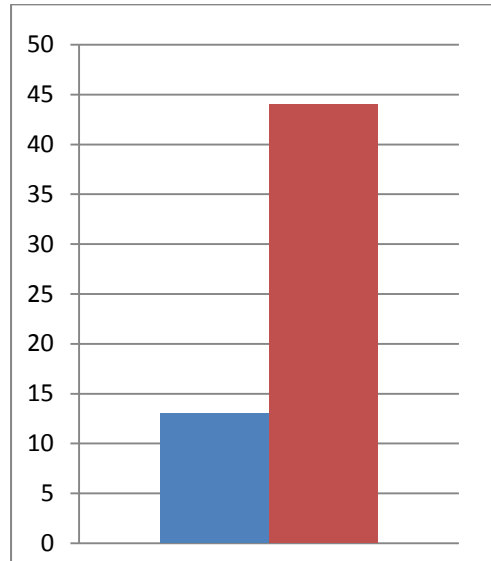


Figure 4.6. Giftedness (pretest—n=13, 27.08 percent; posttest—n=44, 91.66 percent)

The *t*-test table in Figure 4.6 illustrates the statistical results of the pre- and posttest. To explore participants’ changes in attitude subsequent to training, I utilized a series of paired sample *t*-tests. For questions 11 and 12, participants showed a significant change regarding their respective degrees of agreement. Thus, the *t*-test revealed a statistically substantial increase in participants’ understandings about the spiritual gifts and the use of these gifts in their personal lives for the growth of the church.

Table 4.7. Giftedness—Survey Items 11-12 Pretest-Posttest *t*-tests (N=48)

Survey Items		M	SD	M	SD	<i>t</i> (df)	p
Q.11	God gives spiritual gifts to all believer in the Church	2.17	.88	3.58	.82	-7.95 (47)	.000

Q12	I know my spiritual gifts	2.02	.76	3.31	1.11	-6.62 (47)	.000
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Building Others

I adopted the shepherding model of building leaders, and I discussed this approach in the literature study of Chapter 2. I adapted nine steps of the shepherd model from Ford: (1) Empathy, (2) Healing, (3) Awareness, (4) Persuasion, (5) Conceptualization, (6) Foresight, (7) Stewardship, (8) Commitment to the Growth of People, and (9) Building Community. The training included teaching on mentoring skills and counseling skills.

The pretest revealed that 79 percent of the participants agreed with the statement, “It is necessary to build others.” The posttest revealed that 87.5 percent of the participants agreed. Although many participants agreed that building others was necessary, most of the participants agreed that they did not know how to train others. Hence, the FMLM training provided insight, skills, and tools for developing leaders.

Figure 4.7 illustrates the increase of 18.34 percent in participants’ understanding of the necessity of building others.

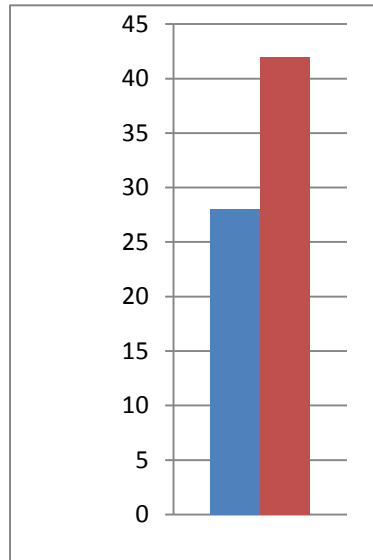


Figure 4.7. Building others (pretest—n=38, 79.16 percent; posttest—n=42, 87.5 percent)

To explore the change in attitudes subsequent to training, I utilized a series of paired sample *t*-tests. Regarding questions 14 and 15, participants showed a significant change in their respective degrees of agreement. Thus, the *t*-test revealed a statistically observable marginal increase in understanding the importance of building others for leadership and making room for others in the church.

Table 4.8. Building Others—Survey Items 14-15 Pretest-Posttest *t*-tests (N=48)

	Survey Items	M	SD	M	SD	<i>t</i> (df)	p
Q.14	In the Church it is important to build others for leadership	3.00	.65	3.62	.70	-4.41(47)	.000
Q15	It is important to share or hand over the leadership responsibilities to others every few years	2.44	1.01	3.00	1.09	-2.55 (47)	.014

Table 4.9. Essentials of Servant Leadership—Posttest Research Question 2

#	Essentials of Servant Leadership	Yes	%	No	%
1	God's calling necessary for all leadership	37	77.08	11	22.91
2	God gives vision for all Leadership	40	83.33	08	16.65
3	God's mission is essential for Leadership	41	85.41	07	14.58
4	Sharing the vision is essential for L.P	42	87.5	06	12.50
5	Shared Leadership is essential	42	87.5	06	12.50
6	God gives Spiritual Gifts to all	44	91.66	04	08.66
7	Building others is essential	42	87.5	06	12.50

Summary of Research Question #2

I observed clear changes among all the 48 participants of the FMLM training as well as the research training program about servant leadership in the church.

Accordingly, 77 percent of the participants agreed that calling was essential for leadership in the church, as compared with only 27.08 percent in agreement prior to the training. At the same time, during the personal interview and during the informal talk, all the participants seemed to understand the necessity of God's calling to be a servant leader.

In addition, 83.33 percent of the participants agreed that vision was essential for leadership, as compared with only 12.5 in agreement prior to the training. All the participants expressed that vision was necessary for every servant leader. Furthermore, 85.41 percent of the participants agreed that every leader needs a God-given mission.

Shared vision, or teamwork, occurs when the pastor invites and motivates the congregation to share the pastor's vision for the church and participate in fulfilling the vision. To this end, 87.5 percent of the participants agreed that shared vision or teamwork was necessary.

Regarding giftedness, 91.66 percent of the participants agreed that God gives gifts to everyone to serve in the church. Prior to the training, only 27.08 of the participants agreed with this statement. After the training, all of them understood and discovered their personal gifts. To accomplish this task, I administered the Wagner-Modified Houts Questionnaire (Wagner 237-59).

Building leaders in the church or empowering others is an ongoing process in the Church. According to the research, 87.5 percent of the participants agreed to build

leaders, and a few made a definite commitment to identify the potential leaders in their Churches or in the mission field and build them. As a result, FMLM held three short-term leadership development programs in the state later in the year. Table 4.3 provides a clear picture of the difference between Research Questions 1 and 2.

Table 4.10. Essentials of Servant Leadership—Comparative Pretest and Posttest Research Questions

#	Essentials of Servant Leadership	Yes	%	No	%	Yes	%	No	%
1	God's calling necessary for all leadership	13	27.08	35	72.92	37	77.08	11	22.91
2	God gives vision for all Lp	6	12.50	42	77.50	40	83.33	08	16.65
3	God's mission is essential for Lp	13	27.08	35	73.92	41	85.41	07	14.58
4	Sharing the vision is essential	33	68.75	15	31.25	42	87.5	06	12.50
5	Shared leadership is essential	18	37.50	30	62.50	42	87.5	06	12.50
6	God gives spiritual gifts to all	13	27.08	35	72.92	44	91.66	04	08.66
7	Building others is essential	38	79.16	20	20.8	42	87.5	06	12.50

Lp=Leadership

Summary of Major Findings

The research clearly revealed the following results:

1. For any kind of leadership in the church, the God's calling is essential. Before the FMLM leadership training program, the participants believed that God's calling was only for a few, but after the training the participants understood that God's calling was essential for all leaders in the church.
2. God gives a vision for everyone to serve as a leader in the church. Before the FMLM leadership training program, the participants did not understand the need of

vision for leadership, but after the training the participants clearly understood the biblical concept of vision as essential for all leaders in the Church.

3. God-given mission is necessary in order to fulfill the responsibility as a leader in the church. Before the FMLM leadership training program, the participants had very little understanding about the mission of God and the need of mission for leadership, but after the training the participants had a more biblical understanding of mission as essential for leadership in the church.

4. Every servant leader should share the vision with the team and make it a shared vision. Before FMLM leadership training program, the participants did not understand the concept of shared vision, but after the training the participants clearly understood shared vision as essential for leadership in the church.

5. Shared leadership is essential to fulfill God given vision. Before the FMLM leadership training program, the participants did not believe in shared leadership, but after the training, the participants understood and believed that shared leadership was essential for the church.

6. Every leader should identify their areas of spiritual giftedness and use these areas in serving the church. Before the FMLM leadership training program, the participants had very little knowledge about giftedness, and their knowledge of spiritual gifts was confused at best. However, after the training program, the participants clearly understood the biblical concept of spiritual giftedness as essential for leadership in the church.

7. Every servant leader has to make efforts to build and empower others for leadership. Before the FMLM leadership training program, although the participants

desired to build leaders, they did not have a method. After the training, the participants understood the skills of developing leaders in the church.

CHAPTER 5

DISCUSSION

I conducted this research project due to my conviction of the great need for quality servant leaders in the church in Karnataka, India. Such need has occurred because the church has neglected to teach and train believers for leadership, and Christian education for adults in most of the churches is almost nonexistent. Therefore, FMLM, an independent interdenominational organization, has taken up the challenge of building leaders through teaching and training. For the past three years, FMLM has trained nearly one hundred such leaders. FMLM hopes to train five hundred leaders by 2015. I conducted this research in order to measure the impact of the training by FMLM.

FMLM provided teaching on seven qualities of servant leadership to forty-eight participants. The qualities were (1) calling, (2) vision, (3) mission, (4) shared vision, (5) shared leadership, (6) giftedness, and (7) building others.

The literature study in Chapter 2 revealed a fundamental truth about the biblical understanding of a servant leadership. The study revealed that a servant is not someone of low esteem, substandard status or function, or a slave. Instead, a *servant is a man or a woman whom God chooses and appoints to accomplish a specific task or a mission*. God called Abraham (Gen. 26), Moses, the nation of Israel, and Jesus “servant” (Phil. 2:7). Paul calls himself a servant. Thus, they became “servants of Yahweh.” In fulfilling the mission of God, they became great leaders. They achieved something unique, specific, and extraordinary, which no other person could achieve. The literature study also revealed that these servant leaders had seven qualities by which they were able to achieve

the mission for God. The qualities were (1) calling, (2) vision, (3) mission, (4) shared vision, (5) shared leadership, (6) giftedness, and (7) building successors.

I believe that the New Testament principle of leadership in the church requires every believer to become a servant leader by having at least these seven leadership qualities. Therefore, FMLM strives to provide the teaching and training about servant leadership to every believer in the church.

Major Findings

I intended this research to measure the impact of the teaching and training by adopting pretest and posttest principles and open-ended interview questions. Seven major findings developed from this study.

The Call of God as Essential to Any Kind of Leadership in the Church

The Bible does not refer to Abraham as a leader; however, he certainly demonstrates a distinct call for his specific leadership task. God said to Abram, “leave your country,... go to the land.... [Y]ou will be a blessing to the nations” (Gen. 12:1-3). Abraham obeyed God’s call and became the father of the nation of Israel. He became the initiator of the covenant of God to all the nations.

In the seclusion of his life as a shepherd, Moses received his call as a prophet. God called Moses and initiated him to leadership in spite of Moses’ unwillingness and failures. God directly instructed Moses when God said, “[L]ead these people” (Exod. 33:12). Moses’ reluctance to lead emerged not from his lack of interest, but instead from his desire to make sure that his call truly had come from God.

In an Indian context, most people understand service as assisting the pastor in worship and other church activities or social service. From this information, I could infer

that the majority of participants understood leadership and service as not requiring a specific calling from God.

The study clearly revealed a kind of misunderstanding in the church; namely, only the clergy or a selected few individuals are chosen leaders, and all others should assist these few leaders appointed by God. I attempted to correct this misconception and bring about a change so participants could understand that every believer, as he or she grows spiritually, receives a call to become a leader.

During the personal interview, William, a worship leader in an Assemblies of God Church, said, “My understanding is that fulltime ministry is the only ministry in the Church, and our service is to support the full-time minister.” Therefore, a general understanding exists that a calling from God is not for all leadership in the church. Therefore, I inferred that every leader should make sure of his or her call from God, since leadership begins with a call. God’s calling is specific and clear. Every adult leader in the church should to embrace leadership responsibility with a clear understanding of the call of God. Vision is essential in order to serve as a leader in the church.

God’s Vision Provided for Every Leader in the Church

I provided biblical teaching about vision. Vision is an inner passion, a great desire or burning of the heart to accomplish what God has installed in the heart. Vision need not be necessarily a spectacular or a supernatural revelation. Instead, vision primarily refers to the inner passion or a desire to serve God, which he provides as believers begin to serve in a particular direction of ministering. For example, with evangelism, God gives a clear passion for souls, direction of a specific people group, and means. When Moses was called, God said in Genesis 3:10, “So now go I am sending you to Pharaoh to bring my

people the Israelites out of Egypt.” These verses offer a clear call and a vision from God to Moses. Thus, Moses became the deliverer of God’s people.

Participants experienced a twofold response as a result of the training. First, they received a basic and a clear biblical understanding of vision. Second, the participants understood the importance and the purpose of vision in leadership responsibilities in the church. Therefore, any small or large responsibility in the church requires a vision from God.

God-Given Mission Needed for the Fulfillment of Leaders’ Responsibility

All the biblical leaders had a mission to accomplish. Although Abraham did not know where God was taking him, he was aware that God had a purpose or a mission for Abraham to become a man of faith. Likewise, Moses had a mission to deliver the people of Israel from the bondage in Egypt and lead them to the Promised Land. In fulfilling this mission, God also declared to the people of Israel that he was their God who acts on their behalf. At the same time, all the nations would know that Yahweh is a true God and his acts are true and just. Thus, Stuart writes that the mission of “Moses’ leadership comes in the name of true, historic, only God” (105).

Mission provides directions to fulfill the vision. Mission enables leaders to set short-term and long-term goals. Mission also enables the leader to look back and check the progress and look forward to future progress.

Although the incarnation seemed a confusing topic for many of the participants, I took the example of Jesus in the literature study. While Jesus was and is God, he became man in order to fulfill his mission to obey the Father by becoming a suffering servant and

to dying on the cross. Jesus fulfilled his mission. Thus, every leader should strive to have a mission from God.

Servant Leader's Vision Becoming Shared Vision with Leadership Team

The mission of God can be accomplished as a team. Shared vision involves transferring the vision from leaders to those persons in their care. Thus, sharing the vision equips and enables others to minister.

Servant leaders provide godly, effective leadership, and such leadership is a gift from God, and the vision of God that God chooses to present to his people:

His vision is a gift, and it is given when he is ready to give it, to whom He wishes to give it. His choice of recipients are the Servant-Leaders those He has called to be leaders of people, but who maintain hearts and demeanors of servant. (Barna 48)

In order for vision to become a reality, it has to be shared by the team or it should become the vision of the team or the church. Once the vision becomes a shared vision within the church, the church owns the vision, and everyone works toward the vision as their own vision. Thus, perfect teamwork is made possible.

In order to offer practical teaching, I taught the visionary leadership method from the literature study. This method featured eight steps of visionary leadership, and this teaching made possible two types of impact. First, the participants clearly understood the importance of shared vision. Second, participants learned the practical method of sharing the vision.

God-Given Vision and the Need for Shared Leadership

Shared leadership was the key to this research. Shared leadership requires building leaders in the model of Jesus Christ. Shared leadership involves the leader's voluntary choice to serve. Serving in the Indian context requires stooping down to

identify the God-given potential in every believer, providing spiritual growth, training them by providing skills, providing opportunities to sharpen their skills and use their gifts, and enabling them to fulfill the task or the mission of God.

To implement this goal practically, I adopted three models of Jesus: first, the model of Trinity: Glad Surrender; second, the Son of Man model; and third, the Incarnation model. For this research, I also adopted four practical models, including the headship model, the relational model, the servant model, and the shepherd model

The impact of the training was twofold. First, participants received clear biblical teaching about shared leadership and the practical meaning of Jesus washing the feet of disciples in an Indian context. Second, participants learned the method and skills of sharing the leadership and building others for leadership.

Leaders Discovering Their Gifts and Using Them to Serve the Church

Giftedness involves preparing the believers to discover their gifts and serve or minister in the church according to their gift. Most of the participants knew of only nine spiritual gifts. I taught participants the biblical principle of twenty-seven gifts of the Holy Spirit, and I helped them discover their gifts.

Therefore, the *complementary-empowering model of ministerial leadership* stirs hearts through preaching, provides skills and tools through teaching and training, enables identification of gifts, and empowers through mentoring. This model describes the ministry of FMLM.

The training affected participants in two main ways. First, all of them understood biblical teaching on spiritual gifts. Although danger exists in discovering the wrong gift, the teaching helped the leaders understand how to serve in the area of their gift and the

believers also learned to appreciate other's services and learned not to interfere or criticize the ministry of others.

Leaders Building and Empowering Others for Leadership

Building others was the main goal of FMLM. I adopted the shepherding model of building leaders, which I discussed in the literature study of chapter 2. Furthermore, I adapted nine steps of the shepherd model from Ford: (1) empathy, (2) healing, (3) awareness, (4) persuasion, (5) conceptualization, (6) foresight, (7) stewardship, (8) commitment to the growth of people, and (9) building community. The training also included the teaching on mentoring and counseling skills.

As a result of the training, participants understood the importance and the necessity of building others as leaders. Second, the participants learned the skills of building others.

Implications of the Findings

The research clearly revealed that systematic biblical teaching on leadership in the church is essential, with emphasis on the model of servant leadership. The servant leadership model becomes the most relevant model if understood and applied according to the teachings provided in the research.

Second, along with teaching, this research provided skills for the spiritual growth of the believer and for practical exercise of the gifts and talents of the growing leader. Such skills included how to understand the Bible, preaching skills, leadership skills, skills to work as a team, mentoring skills, counseling skills, and leadership skills.

Third, pastors and leaders may work together in identifying, investing, and training every individual in the congregation to become a leader by providing group care

as well as personal pastoral care. Such leadership building will make every mature Christian grow to become a leader, as each member of the congregation learns to serve the church and the society with his or her full potential. The church becomes a strong force of positive influence by being salt and light, a true kingdom of God principle.

Limitations of the Study

A major limitation of this research concerned its inability to consider the evaluation of all nine courses taught in the training. However, the research indirectly considered the courses as part of the leadership development. In addition, another limit concerned not being able to measure the level of commitment of the participants except by personal interviews. A vast difference existed regarding the participants' levels of education. A few participants had postgraduate degrees and were professors and teachers. Other participants only went to school through grades 2 or 3 and worked as laborers. As a result, teaching to such a wide range of participants proved difficult. In addition, the less educated participants had difficulty evaluating the research questionnaire. As a result, I provided assistance, along with a few volunteers. However, FMLM is committed to train both less educated and more educated participants.

Unexpected Observations

During the classes, during free time, and in the personal interviews, the participants responded positively and frankly about the teaching sessions. They were eager to learn, excited about the teachings, and grasped the biblical understanding of servant leadership. Deeply impressed by the program, most of the participants wanted FMLM to conduct similar training programs in their local churches, not only for the

congregants but also for the pastors and leaders of their respective towns. One of the participants, Stephan, discussed this need for additional training:

Christianity is growing in spite of opposition and persecution. Therefore, similar training will build leaders in our Churches and equip us to serve strategically in evangelism, discipling new believers. Such programs will also bring unity among the Churches when we learn in an interdenominational atmosphere.

As a result of the teaching program, FMLM organized three more short-term training programs. First, FMLM held a three-day teaching program at Bidar, a district center in North Karnataka, where fifty-two pastors and church leaders participated. In addition, FMLM hosted a two-day training at Shimoga, a district center in Central Karnataka, where thirty-six pastors and leaders participated. Finally, FMLM hosted a one-day training at Kollegal, where twenty-three school teachers of a mission school and twelve staff members of a children's home participated.

Forty-six out of the forty-eight participants of this study already were in leadership positions. At the end of the training, three leaders requested that FMLM conduct three days of workshops in their towns for all the pastors of the city and the church leaders. As a result, FMLM planned and organized these events in December 2011 and January 2012, respectively. Nearly 132 pastors and leaders participated in the training.

Recommendations

From this research, I am recommending that the church in Karnataka, India, consider developing servant leaders a top priority. Every growing church may adopt the model of the FMLM training program or recommend the leaders and potential leaders to participate in the training program. The churches also can organize short-term training

programs. The follow-up of the participants and providing pastoral care after the training is essential.

The FMLM training program insists that participants stay on campus so the informal activities such as personal counseling, family prayer, and two-by-two fellowships can enhance the spiritual formation of the leaders.

Finally, I recommend development or adoption of a similar kind of training program in all the churches of the world, since in John 13:14-15, Jesus said, “I your Lord and teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.” I recommend that leaders should stoop down in order to raise others.

Postscript

Most probably in the past two decades, several books have been written on Christian leadership. At the same time, many national and international organizations seek to build leaders in training programs all over the world. In fact, I have participated in three such leadership programs, and I am involved as a resource person in two organizations. The training of FMLM focused on Christian education and providing skills and tools necessary for leaders. This program identified the existing leaders, equipped them, and empowered them to be leaders as God desires. The training was for persons of all class and caste backgrounds. Furthermore, I developed this training because of perceived needs in the Indian church. Many independent churches are being established every day. Most of the believers and their pastors are converts from other faith backgrounds. These persons carry Hindu religious understandings in the church, and

therefore churches are not able to grow. As a result, the biblical principle of leadership development is essential and urgent.

APPENDIX A

QUALITATIVE AND QUANTITATIVE QUESTIONNAIRE

Informational Questionnaire Prior to the Training

Administered to participants of the FMLM training program prior to the training

Name:

Address:

Age:

Profession:

Representing the Church:

How Long a Christian:

Role as a Leader in the Church:

(The purpose of these questions 1 to 11 is to understand the role and leadership responsibility of the participant)

(1) How frequently are you involved in the leadership ministry of the Church?

- (a) Once a week
- (b) Twice a week
- (c) Three times a week
- (d) Four or more than four times a week

(2) What are the Leadership activities in which you are involved?

(Note: You can select one or more answers.)

- (a) Leading Prayer and worship
- (b) Bible study/ Prayer cell/ Worship groups
- (c) Sunday School/ Youth/women fellowship
- (d) Evangelism/Discipleship

(3) What is your area of strengths as a Servant leader?

(Note: You can select one or more answers.)

- (a) Clear call to serve in the Church

- (b) Consistent in prayer life/praying for others
 - (c) Consistent in evangelism/ Bible study
 - (d) Consistent in personal devotion
 - (e) Interested in building other believers
 - (f) Any other-
 - (g) All of the above
- (4) What are your areas of weakness as a leader?
- (5) What is your understanding of servant leadership?
- (6) What is your understanding of Jesus' washing the feet of disciples? How do you explain this in an Indian context?
- (7) In your opinion, what are the hindrances for the effective ministry as a Servant leader?
- (You can select one or more answers.)
- (a) Fear of failure
 - (b) Lack of leadership skills
 - (c) Lack of co-operation from the believers
 - (d) Not discovered the gift
 - (e) Inadequate knowledge of the Scripture
 - (f) Time constrains
 - (g) Any other.....
- (8) Do you have measurable results of your ministry?
- (9) Either yes or no can you explain.
- (10) What are the strengths of your ministry?
- (11) What are the weaknesses of your ministry?

The purpose of the following questions is measure the Impact of the FMLM training program.

Please read the questions carefully and mark the appropriate one:

1. God's calling is for only full-time ministry
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
2. God's calling in the Church is for Leadership
Strongly agree (1) disagree (2) agree (3) strongly agree (4)
3. God's calling in the Church is for service
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
4. Every big or small responsibility in the Church needs a **calling** from God
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
5. God gives vision to his people for leadership
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
6. Every big or small responsibility in the Church needs a **vision** from God
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
7. Every believer as he or she grows needs to have a vision for leadership in the Church.
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
8. It is the responsibility of the Pastor to have a **planned vision** for the ministry of the Church.
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
9. Leaders of the Church should **co-operate** with the Pastor to plan to fulfill the vision of Church.
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
10. In my Church ministry I work with **team**
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
11. God gives **Spiritual gifts** to all believers in the Church
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
12. I know my **Spiritual Gift** (s)
Strongly agree (1) disagree (2) agree (3) strongly disagree (4)

13. In my Church I minister according to the God bestowed **Spiritual gift(s)**
Strongly agree (1)disagree (2)agree (3)strongly agree (4)
14. In the Church it is important to **build others** for future leadership
Strongly disagree (1)disagree (2)agree(3)strongly agree (4)
15. It is important to share or hand over **the leadership responsibility** to others
every few years
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)

APPENDIX B

QUALITATIVE AND QUANTITATIVE QUESTIONNAIRE

Given to the participants of FMLM training program after the training

Name:

Address:

Age:

Profession:

Representing the Church:

How Long a Christian:

Role as a Leader in the Church:

The purpose of the following questions is measure the Impact of the FMLM training program.

Please read the questions carefully and mark the appropriate one:

1. God's **calling** is for only fulltime ministry
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
2. Gods **calling** for the Church is for Leadership
Strongly agree (1) disagree (2) agree (3) strongly agree (4)
3. God's **calling** in the Church is for service
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
4. Every big or small responsibility in the Church needs **calling** from God
Strongly disagree (1) disagree (2) agree(3) strongly agree(4)
5. God gives **vision** to his people for leadership
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)

6. Every believer as he or she grows needs to have a **vision** for leadership in the Church
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
7. Every big or small responsibility in the Church needs a **vision** from God
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
8. It is the responsibility of the Pastor to have a **planned vision** for the ministry of the Church.
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
9. Leaders of the Church should **co-operate** with the Pastor to plan to fulfill the vision of Church.
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
10. In my Church ministry I work with team
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
11. God gives **Spiritual gifts** to all believers in the Church
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
12. I know my **Spiritual Gift(s)**
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
13. In my Church I minister according to the God bestowed **Spiritual gift(s)**
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
14. In the Church it is important to **build others** for future leadership
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)
15. It is important to **share or hand over** the leadership responsibility to others every few years
Strongly disagree (1) disagree (2) agree (3) strongly agree (4)

APPENDIX C

SEMI-STRUCTURED, OPEN-ENDED INTERVIEW QUESTIONS

What is your understanding of Adult leadership in the Church?

What is your understanding of Servant leadership?

In your opinion what are the reasons for lack of Servant Leadership in the Church?

How do you think the Church can overcome this problem of lack of Servant leadership?

Explain in your own words your understanding of Giftedness? How do you think you will use your God bestowed Gift?

How do you feel when you are called a “Servant Leader”? What will you do to fulfill this God given title?

What is your understanding of Jesus washing the feet of Disciples?

APPENDIX D

DATA ANALYSIS

Descriptive data discusses the characteristics of the sample. This data falls into the appropriate section that describes your sample.

Descriptive Data

Profession	n	%
Education	17	34.0
Lecturer	1	2.0
Pri-School	1	2.0
Rtd-Teacher	1	2.0
School office	1	2.0
Student	9	18.0
Teacher	4	8.0
Labour	5	10.0
Labour	3	6.0
Welder	2	4.0
Ministry	14	28.0
Evangelist	5	10.0
Intern-Evange	1	2.0
Office Suptd	1	2.0
Pastor	5	10.0
Pastors wife	1	2.0
Youth-Evang	1	2.0
Other	10	20.0
Business	3	6.0
Driver	1	2.0
Housewife	4	8.0
Social Worker	1	2.0
State-Govt	1	2.0
Technology	2	4.0
IT	1	2.0
Technician	1	2.0

General Information	Range	<i>M</i>	<i>SD</i>
Age (<i>n</i> = 46)	18-72	36.15	13.82
Years as Christian (<i>n</i> = 48)	2-66	21.12	18.15

Leadership Role	n	%
Ass-Evangelist	1	2.0
Church member	1	2.0
Dist-EGF-	1	2.0
Elder	6	12.0
Evangelist	1	2.0
Farmer	1	2.0
Full-time	1	2.0
Lady Evangelist	1	2.0
Local Evangelist	2	4.0
Musician	2	4.0
NIL	5	10.0
Old age Home	1	2.0
Pastor	1	2.0
Prayer fellowship	2	4.0
Prayer-Sec	1	2.0
Preacher	1	2.0
Slum Ministry	1	2.0
SS-Suptd	2	4.0
VBS-Teacher	1	2.0
Village Pastor	2	4.0
Women-fello	6	12.0
Youth leader	1	2.0
Youth Member	5	10.0
Youth-Ldr	2	4.0

Involvement as LR	n	%
Among Devadasi's	2	4.0
Ch treasurer	1	2.0
Elder	1	2.0
Evangelist	2	4.0
Family counselor	4	8.0
Local preacher	1	2.0
NIL	1	2.0
Pastor	5	10.0
Pastorate member	2	4.0
Prayer	1	2.0
Prayer fellowship	1	2.0
Preacher	3	6.0
President	3	6.0
Secretary	1	2.0
SS teacher	1	2.0
Treasurer	5	10.0
Village em	1	2.0
Worship ldr	6	12.0
Youth class	1	2.0
Youth fellowship	1	2.0
Youth group	1	2.0
Youth leader	1	2.0
Youth member	2	4.0
Youth minister	2	4.0

The data for the following questions was not sent to me for the following items:

(12) *How frequently you involve in the Leadership ministry of the Church?*

- (e) *Once a week-6*
- (f) *Twice a week-8*
- (g) *Thrice a week-14*
- (h) *Four or more than four times a week-20*

(13) *What are the Leadership activities you are involved?*

(Note: You could tick one or more whichever is relevant)

- (e) *Leading Prayer and worship-10*
- (f) *Bible study/ Prayer cell/ Worship groups-16*
- (g) *Sunday School/ Youth/women fellowship-18*
- (h) *Evangelism/Discipleship-4*

(14) *What is your area the strengths as a Servant leader?*

(Note: You could tick one or more whichever is relevant)

- (h) *Clear call to serve in the Church-20*
- (i) *Consistent in prayer life/praying for others-5*
- (j) *Consistent in evangelism/ Bible study-5*
- (k) *Consistent in personal devotion-35 (Both)*
- (l) *Interested in building other believers-5*
- (m) *Any other-*
- (n) *All of the above-7*

(15) *What are the areas of weaknesses as a Leader?-No training, No skill, Fear of failure, Lack of deeper study of the word.*

(16) *What is your understanding of Servant Leadership?-Serving with love (10), humble in all circumstances (26), Life of sacrifice (25), Building others (14),*

(17) *What is your understanding of Jesus Washing the feet of Disciples? How do you explain as an Indian?-Master humbling before disciples, Fellowship with all, equality,*

(18) *In your opinion what are the hindrances for the effective ministry as a Servant leader?*

(You could tick one or more)

- (h) *Fear of failure-20*
- (i) *Lack of leadership skills-15*
- (j) *Lack of co-operation from the believers-15*
- (k) *Not discovered the gift-25*
- (l) *Inadequate knowledge of the Scripture-25*
- (m) *Time constrains -15*
- (n) *Any other.....*

(19) *Do you have measurable results of your ministry?*

Yes -30, No-10, Not sure-8

(20) *Either yes or no can you explain?-No one explained due to lack of time*

(21) *What are the strengths of your ministry?-personal devotional life, Power of prayer, Relating with all,*

(22) *What are the weaknesses of your ministry?-Insufficiency, No direction,*

Research Question #1

How effective were the adults as leaders in ministering to the Church prior to the training?

	Survey Items	<i>M</i> (<i>n</i> = 48)	<i>SD</i>
Q1	<i>God's calling is for only full-time ministry.</i>	2.73	.82
Q2	<i>God's calling in the Church is for Leadership.</i>	2.81	.73
Q3	<i>God's calling in the Church is for service.</i>	3.25	.57
Q4	Every big or small responsibility in the Church needs a calling from God.	2.25	.86
Q5	<i>God gives vision to His people for leadership.</i>	1.67	.81
Q6	<i>Every big or small responsibility in the Church needs a vision from God.</i>	2.13	.84
Q7	<i>Every believer as they grow need to have a vision for leadership in the Church.</i>	1.85	1.05
Q8	It is the responsibility of the Pastor to have a planned vision for the ministry of the Church.	2.71	1.03
Q9	<i>Leaders of the Church should co-operate with the Pastor to plan to fulfill the vision of Church.</i>	2.87	.98
Q10	<i>In my Church ministry I work with team.</i>	2.75	.98
Q11	God gives spiritual gifts to all believers in the Church.	2.17	.88
Q12	I know my Spiritual Gift(s).	2.02	.76
Q13	In my Church I minister according to the God bestowed Spiritual gift(s).	2.15	.83
Q14	<i>In the Church it is important to build others for future leadership.</i>	3.00	.65
Q15	<i>It is important to share or handover the leadership responsibility to others every few years.</i>	2.44	1.01

Higher means (*M*) indicate greater agreement with each item. A mean of 1 would indicate strong disagreement, 2 = disagreement, 3 = agreement, and 4 = strong agreement. The standard deviations (*SD*) indicate how much the responses to each item vary around its mean. For example, participants indicate slight agreement ($M = 2.73$, $SD = .82$) with item #1. Scores tended to vary between 1.91 and 3.55.

Research Question #2

How effective were the adults as leaders ministering to the Church after the training?

	Survey Items	<i>M</i> (<i>n</i> = 48)	<i>SD</i>
Q1	<i>God's calling is for only full-time ministry.</i>	1.96	.97
Q2	<i>God's calling in the Church is for Leadership.</i>	3.04	.90
Q3	<i>God's calling in the Church is for service.</i>	3.40	.92
Q4	Every big or small responsibility in the Church needs a calling from God.	3.42	.87
Q5	<i>God gives vision to His people for leadership.</i>	3.23	.95
Q6	<i>Every big or small responsibility in the Church needs a vision from God.</i>	3.40	.89
Q7	<i>Every believer as they grow need to have a vision for leadership in the Church.</i>	3.40	.71
Q8	It is the responsibility of the Pastor to have a planned vision for the ministry of the Church.	3.54	.74
Q9	<i>Leaders of the Church should co-operate with the Pastor to plan to fulfill the vision of Church.</i>	3.48	.80
Q10	<i>In my Church ministry I work with team.</i>	3.38	.87
Q11	God gives spiritual gifts to all believers in the Church.	3.58	.82
Q12	I know my Spiritual Gift(s).	3.31	1.11
Q13	In my Church I minister according to the God bestowed Spiritual gift(s).	3.67	.75
Q14	<i>In the Church it is important to build others for future leadership.</i>	3.62	.70
Q15	<i>It is important to share or handover the leadership responsibility to others every few years.</i>	3.00	1.09

Higher means (*M*) indicate greater agreement with each item. A mean of 1 would indicate strong disagreement, 2 = disagreement, 3 = agreement, and 4 = strong agreement. The standard deviations (*SD*) indicate how much the responses to each item vary around its mean. For example, participants indicate slight agreement ($M = 1.96$, $SD = .97$) with item #1. Scores tended to vary between 0.99 and 2.93.

Research Questions #1 and 2

The better way to represent this data is to combine the two questions into one.

How have attitudes changed after the training?

		<i>Pre-Training</i>		<i>Post-Training</i>		<i>t(df)</i>	<i>p</i>
Survey Items		<i>M</i> (<i>n</i> = 48)	<i>SD</i>	<i>M</i> (<i>n</i> = 48)	<i>SD</i>		
Q1	<i>God's calling is for only full-time ministry.</i>	2.73	.82	1.96	.97	4.36 (47)	.000**
Q2	<i>God's calling in the Church is for Leadership.</i>	2.81	.73	3.04	.90	-1.45 (47)	.154
Q3	<i>God's calling in the Church is for service.</i>	3.25	.57	3.40	.92	-.81 (47)	.425
Q4	Every big or small responsibility in the Church needs a calling from God.	2.25	.86	3.42	.87	-6.02 (47)	.000**
Q5	<i>God gives vision to His people for leadership.</i>	1.67	.81	3.23	.95	-8.52 (47)	.000**
Q6	<i>Every big or small responsibility in the Church needs a vision from God.</i>	2.13	.84	3.40	.89	-6.95 (47)	.000**
Q7	<i>Every believer as they grow need to have a vision for leadership in the Church.</i>	1.85	1.05	3.40	.71	-7.81 (47)	.000**
Q8	It is the responsibility of the Pastor to have a planned vision for the ministry of the Church.	2.71	1.03	3.54	.74	-4.92 (47)	.000**
Q9	<i>Leaders of the Church should co-operate with the Pastor to plan to fulfill the vision of Church.</i>	2.87	.98	3.48	.80	-3.00 (47)	.004*
Q10	<i>In my Church ministry I work with team.</i>	2.75	.98	3.38	.87	-3.22 (47)	.002*
Q11	God gives spiritual gifts to all believers in the Church.	2.17	.88	3.58	.82	-7.95 (47)	.000**
Q12	I know my Spiritual Gift(s).	2.02	.76	3.31	1.11	-6.62 (47)	.000**
Q13	In my Church I minister according to the God bestowed Spiritual gift(s).	2.15	.83	3.67	.75	-8.18 (47)	.000**
Q14	<i>In the Church it is important to build others for future leadership.</i>	3.00	.65	3.62	.70	-4.41 (47)	.000**
Q15	<i>It is important to share or handover the leadership responsibility to others every few years.</i>	2.44	1.01	3.00	1.09	-2.55 (47)	.014*

*p<.02, **p<.001

To explore the change in attitudes subsequent to training, a series of paired samples *t*-tests were utilized. Of the fifteen attitudinal statements, participants showed a

significant change in their degree of agreement for thirteen of the statements. For example, in looking at their responses to item #1 “God’s calling is for only full-time ministry”, participants showed significant less agreement after training ($M = 1.96$, $SD = .97$) than they did initially ($M = 2.73$, $SD = .82$), $t(47) = 4.36$, $p < .001$. This perhaps indicates an increased understanding of God’s calling beyond full-time ministry.

APPENDIX E

CURRICULUM OF FMLM TRAINING PROGRAM

1. How to study the Bible:

Christians desire to study God's word, but many believers do not know how. Many church adults have expressed confusion and a lack of understanding regarding the Bible, which leaves them dependent on other people's interpretations of Scripture. FMLM strongly emphasizes teaching biblical interpretation skills, since a correct biblical understanding can clarify misunderstandings, enhance spiritual growth, and empower effective service. Accordingly, FMLM believes that every Christian has the right to know the basic skills of interpreting and understanding the Bible. Workshop leaders taught ten steps for biblical interpretation and provided materials of the teaching to each participant.

2. Lifestyle evangelism:

This course provided participants with skills for sharing the gospel without hurting the religious sentiments of friends from other faiths. At the same time, the course challenges every believer to communicate the gospel with his or her life. The principles of care, love, integrity, and consistent prayer are the essentials for witnessing. In addition, the course taught a basic understanding of different religious faiths such as Hinduism, Islam, Jainism, and Buddhism. The course also taught skills on how to defend their faith without defending the religious sentiments of others and the relation of Christ to their faith

3. Personality types and counseling:

In order to lead effectively, leaders must understand different personalities as created by God. Accepting and respecting individuals and their differences enhances

quality leadership in the church and at home. The course included sixteen personality types and led participants in a workshop to discover their type. Practical discussions and demonstrations helped the delegates understand how people with different personality types interact in the context of church leadership responsibilities.

4. Servant leadership in the church:

This course specifically taught about developing a biblical understanding of the Church as a serving community and the roles of pastor, elders, and other leaders. This course also taught the biblical concepts of servant leadership, including a biblical understanding of the manner in which the church shares the vision, works in unity toward fulfilling the vision, and every believer's use of the Spirit's gifts in building the church and the kingdom of God. At the end of the course, participants discovered their gifts using the "Wagner-Modified Houts Questionnaire," (Wagner 235-59) produced by the Fuller Evangelistic Association.

The second session included the following courses.

5. Preaching skills—homiletics:

The participants prepared two sermons before attending the second session, after they gained skills focused on choosing the text, preparing the sermon, and presenting or preaching the sermon. After participants preached, they received constructive criticism in order to improve their skills.

6. Leadership ministry through mentoring:

Mentoring is a newly heard topic among the Indian leaders. Many of the delegates heard about such ministry for the first time. As such, the course identified, defined, and described mentoring and then discussed mentoring ministry within the church. In

addition, this course led participants to develop different mentoring strategies and lifelong mentoring skills. At the end of the course, the participants chose their church mentoring groups.

7. Biblical understanding of Christian home:

Every Indian home has its cultural roots in Hinduism. Accordingly, many Indian cultural practices are contrary to the scriptural teachings, and many adults and leaders from non-Christian backgrounds still hold on to such practices (such as the dowry system) without realizing their conflict with biblical teachings. This course consisted of several topics, including “Biblical Understandings of Marriage and the Christian Home,” “Building Relationships at Home-A Biblical Model,” “Role of the Christian Home in Building the Church,” and “My Home: A Mini-Church.”

8. Missionary biographies and a brief history of the Church.

One of the major reasons for a lack of unity among churches concerns the dearth of understanding of Church history. Therefore, the training enabled the participants to develop a basic understanding of how God built the Church in different contexts and situations throughout history. In this course, participants also learned how God used ordinary men and women to accomplish extraordinary feats in building the Church. This course covers the following topics: (1) the early Church (Acts 2-4), (2) Christianity in the ancient period (AD 100-590), (3) Christianity in the middle ages (AD 590-1648), and (4) Christianity during the last two centuries. This course also covered various Christian biographies including John Wesley, Pandita Ramabai, William Carey, Sadhu Sunder Singh, D. L. Moody, and V. S. Azariah.

Teaching and training on Servant Leadership in the Church consisted of eight classes of ninety minutes each. The program followed a set syllabus I had prepared. Servant leadership in the Church was one of the subjects out of seven other subjects. The first batch had four subjects, namely; (1) Hermeneutics or How to study the Bible? (2) Lifestyle Evangelism-How to share the Gospel with Friends of Other Faith? (3) Personality types and Counseling skills. (4) Leadership in the Church-I. The second batch participants had five more subjects like; (1) Homiletics-How to preach. (2) Ministry of Mentoring and mentoring skills (3) Biblical Understanding of Christian Home (4) Church History and Missionary Biographies. (5) Leadership in the Church-II.

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