

STAGE 2

DISCIPLING AND MULTIPLYING LEADERS

LESSONS IN LEADERSHIP FROM PETER AND PAUL



John L. Amstutz

LEADERSHIP MANUAL AND STUDY GUIDE

FOREWORD BY WAYNE CORDEIRO

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Leadership Manual & Study Guide
by John L. Amstutz

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Acknowledgements

Jesus called the Twelve Apostles to “follow me...be with me” before he sent them to “go for me.” Followership—discipleship—was the basis of leadership. In becoming disciples they learned leadership. There are many who have modeled and mentored me in leadership, and initially it was those who discipled me. My parents, Ralph and Loretta Amstutz, were my earliest examples of leadership. They, with the Apostle Paul, could say, “Follow me as I follow Christ.” Both were true disciples who led not only their children but many others in following Christ. Tom Erickson, my youth pastor, discipled a generation of high school and college age students into leadership. His example, encouragement, and mentoring helped launch this rather reluctant young collegian into leadership in the youth group and eventually the pastoral staff. Thanks, Dad, Mom, and Tom.

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Serving with Dr. C. Peter Wagner and Pastor John Wimber in the Charles E. Fuller Institute Department of Church Growth introduced me to a whole new dimension of leadership training and multiplication. Subsequent teaching at undergraduate and graduate institutions provided increasing opportunities to mentor and equip an emerging generation of young leaders. Eventually serving as an in-service leadership trainer overseas opened up a world of opportunity in facilitating the development and multiplication of discipled and discipling leaders for the harvest. To Dr. Jack Hamilton, former president of LIFE Bible College, to Dr. Wayne Kraiss, former

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president of Vanguard University, to Dr. Jack Hayford, founder and former president of The Kings University, and to Dr. Donald McGregor, former Foursquare missions director, I say thank you for the privilege of serving under your leadership. You have modeled and exemplified true servant leadership in the developing and multiplying of leaders around the world.

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Foreword

“What is the greatest contribution to the church of today that has moved us forward the most?” The overwhelming answer of a group of young leaders was, “technology.” I wish someone would have said, “discipleship.”

In this landmark work, John Amstutz intentionally sidesteps trends and returns to those in the trenches. The answers are not found in what is in vogue nor is it discovered in corporate “best practices.” The most trusted purity of any stream is always found at its headwaters, and that is exactly where John journeyed as he wrote *Discipling and Multiplying Leaders*. Taking the lives and examples of the two initial leaders in the early Church, Amstutz interviews Peter and Paul on discipleship, distills the most salient and transferable truths, then presents them to avid students hungry to model the Great Commission and the Great Commandment.

I have personally studied successful leaders over the decades. I have watched men and women used of God. I have found that they leave clues behind like a trail of breadcrumbs and they bid us follow. “Following” is a critical word. It is far more than just gaining more knowledge. What the world still desperately yearns for is untainted followers of Christ, disciplined into his ways and captured by his heart. But for this, you have to go back to the source. Peter and Paul embodied the heart of Jesus, and that spiritual DNA was intentionally designed to be transferred from generation to generation, so they left clues behind.

One of the greatest concerns for tomorrow’s churches will not be a lack of leaders. It will be an over-abundance of under-developed, un-disciplined leaders. What we are finding is that great leaders are the result of great discipleship. Period. So, welcome to an astute and brilliant study of the first disciplined leaders whose lives extend far beyond what is chronicled in the Book of Acts. Although their deeds were recorded on finite pages, their life lessons were scored with living ink so that its principles may once again find life in you and me.

Discipling and Multiplying Leaders

Preface

“Make disciples of all nations!” was Christ’s last command. The Book of Acts tells the story of how the early Church carried out his mission. Given his authority, filled with his Spirit, and accompanied by his presence, they became his witnesses beginning in Jerusalem. Even when scattered by persecution, they continued to preach the word wherever they went, making disciples in Samaria, Phoenicia, Cyprus, and Antioch. The gospel rapidly spread throughout Syria, Turkey, and Greece, and eventually throughout the eastern Mediterranean region. The story found in the book of Acts is but the first chapter in the making of disciples of all nations. It is a chapter that informs all subsequent “chapters” as this gospel of the kingdom today is being proclaimed in the world as a witness to all nations before the end comes.¹ In the book, *Disciples of All Nations: Continuous Mission Until He Comes*, I have described from the account in Acts how the early Church expanded, nurturing healthy national church movements through a four-stage, infinitely reproducible process (see Appendix A). They multiplied disciples, leaders, churches, and mission-sending movements, a process that has characterized the expansion of the world Christian movement over the past two millennia.

Making and Multiplying Disciples: the Master’s Plan of Discipleship, a study of the first stage, describes how Jesus made and multiplied disciples. In this companion volume, I reviewed the five major sections in the Gospel of Matthew that summarize the teachings Christ taught his disciples to obey and put into practice. It is a study of the original “discipleship manual” of the apostles who followed the Master’s plan of making and multiplying disciples, teaching what Jesus had taught them, as the early Church was discipled in “the teaching of the apostles.”²

This second companion volume, *Discipling and Multiplying Leaders: Lessons in Leadership from Peter and Paul*, is a study of the second stage: developing and reproducing leaders. Jesus made disciples of his followers and leaders of his disciples—at least twelve of them. If leadership is influence, no one was a greater leader than Jesus. But his leadership was of a different kind. He was a servant. As God’s Son, he was sent to do his Father’s will. He came to serve and give his life as a ransom that, through his sacrifice, all who put their trust in him might have abundant and eternal life.³

Disciples, when fully trained, will be like their Master—servants.⁴ When they lead, they will lead like Jesus. As servants of The Servant, greatness in his kingdom will be as foot-washers, rather than top dogs; as servants of all, rather than rulers of all. Such servant leadership required radical transformation in the lives of that first band and generation of disciples—from seeking their kingdom to seeking God’s kingdom; from doing their will to doing God’s will; from seeking places of honor to seeking places of service. Servant leadership is a contradiction in the kingdoms of this world, for it is rulers who lead, not servants. It is from the top down that power and authority flow, not from the bottom up. But in God’s kingdom the way up is down, the way to live is to die, the way to receive is to give, and the way to be great is to serve.

What can we learn from the two primary leaders in the early Church, Peter and Paul, who identified themselves as “servants of Jesus Christ”? As we review their lives and ministries, we will identify key characteristics and basic principles of leadership development and multiplication. The book concludes with a study guide designed to apply and further the making and multiplying of servant leaders who advance Christ’s mission to make disciples of all nations ... until he comes.

John L. Amstutz
January 2015

DISCIPLING AND MULTIPLYING LEADERS:

Lessons in Leadership from Peter and Paul

Introduction

Leaders—are they born, or are they made?¹ Some appear to have been born leaders: Abram, Joseph, Moses, Deborah, David and Daniel. Some clearly were not: Gideon, Barak, Joash, Jeremiah, Amos and Esther. But all became leaders God used.²

Consider the twelve Jesus chose. Peter may have been a born leader, while others of the Twelve may not have been. But whether born leaders or not, all were molded and mentored into leaders God could use. With the exception of Judas, all became apostolic leaders. Likewise, Paul appears to have been born a leader, but not so with Timothy. Eventually both became leaders the Lord used to establish and expand his church.

The more important question is not whether or not a person is a born leader. Rather, the question is, how does God mold and mentor those he chooses and uses, and how does he reproduce and multiply such leaders?

Peter and Paul were outstanding leaders in the early Church. More is known about the life Peter and Paul than any other New Testament apostles or leaders. They were exemplary and effective leaders. What lessons are to be found in how God transformed an impulsive and vacillating Simon into a bold, rock-solid Cephas, a leading apostle? What insights can be gained into how Saul, later known as Paul, became the apostle to the Gentiles, who mentored and multiplied generations of leaders?

Although the Scriptures are not a leadership manual, they are about leaders. It is from the gospels we observe how Jesus, the master leader, molded and mentored Peter. It is from the book of Acts we read of the mentoring and multiplication of leaders by Paul. And

Discipling and Multiplying Leaders

from the letters of both Peter and Paul we learn how they taught disciples and raised up leaders. Therefore, from the lives and writings of these two key leaders we will seek to discover essential elements in the discipling and multiplying of servant leaders.

Part One

Discipling of a Leader: Lessons from the Life of Peter

The call and training of the twelve disciples is a fascinating and revealing study of the process of the shaping and transformation of “clay pots” by the Master Craftsman.¹ Jesus’ call to follow him is the story of the molding and making of leaders who would reflect his character and carry out his mission. What did Jesus find in these earliest disciples that led him to believe that they could become leaders who would do the “greater works” as his witnesses to the ends of the earth? Ordinary men, these Galileans were viewed as “ignorant and unlearned.” They were working-class laborers, with little education and social standing. “At the time of their call they were exceedingly ignorant, narrow-minded, superstitious, full of Jewish prejudices, misconceptions, and animosities.”² Further, there is “abundant evidence of the crude spiritual condition of these twelve men, even long after the period when they were called to follow Jesus.”³ The prospects were not promising. They had much to learn and unlearn. And in no disciple was this more apparent than in Simon, son of Jonas. The story of his transformation from a crude and impetuous fisherman into a godly and influential leader is an enlightening and encouraging story of how the Lord faithfully perfects those he graciously selects, for “the one who calls...is faithful and he will do it.”⁴

After a lifetime of serving Christ, the Apostle Peter concluded his last letter with these words: “But grow in the grace and knowledge of our Lord and Savior Jesus Christ.”⁵ Earlier in this epistle Peter described what it meant to grow in grace, a process which he himself had experienced in his own transformation as a follower of Jesus Christ. He writes:

His (God’s) divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through

them you may participate in the divine nature and escape the corruption in the world caused by evil desires. For this very reason, make every effort to add to your faith, goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. (2 Peter 1:3–8)

The process Peter described reflects life transformation. Who a leader becomes, and is as a person, is of greater significance than ability or accomplishments, for what we do flows out of who we are. In reality, “the development of character is at the heart of our development not just as leaders, but as human beings.”⁶ And for the believer, the development of character is a process whereby we are increasingly conformed to the likeness of God’s Son, Jesus Christ.⁷ This process seems to be initially reflected in Peter’s transformation during his years walking with Jesus. What can we learn of the nature of this process from the story of Peter in the Gospels?⁸ Following the process described in the first chapter of 2 Peter, let’s see what can be discovered of a similar path in the life of Peter as a disciple. We will seek to let the story unfold as we trace the sequence of events, beginning with Peter’s initial encounter with Jesus.

Chapter 1

Faith: A Fundamental Foundation

*“Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.”
(1 Peter 1:21)*

Peter was a married man, a fisherman by trade. He and his brother, Andrew, along with John and his brother, James, were partners. The Sea of Galilee was their fishing hole. Recently Andrew had begun following John the Baptist. One day when the Baptist saw Jesus approaching, he announced, “Look, the Lamb of God who takes away the sin of the world!”¹ The next day when Jesus passed by he again declared, “Look, the Lamb of God!” This time Andrew and another one of John the Baptist’s followers heard what he said. Impressed and curious, they followed Jesus to where he was staying. They discovered this Jesus was the one John

*The Encounter
John 1:40–42*

had been telling them about. Finding his brother, Andrew exclaimed, “We have found the Messiah!” and took Peter to meet Jesus. When Jesus saw Peter, he told him, “You are Simon, the son of John. You will be called Cephas (Peter).”²² Did Simon really understand what Jesus said to him? Probably not. But something happened. Although he did not fully comprehend what had taken place, he knew he had met the messiah. Life would not be the same. In fact, Simon was to discover that the change in him would be so great that he would be known by a new name, “Cephas” (the rock). This initial encounter with Jesus was significant. Jesus had spoken a word of diagnosis and a word of promise: “You are Simon... You will be called Cephas.” For Simon this would become the doorway into a life-changing process of transformation.

The Call
Luke 5:1–11

Sometime later Simon had one of those nights. He and his partners had fished all night, but caught nothing. Returning to the shore, they were washing their nets when they noticed a crowd had gathered.

There was Jesus, standing by the lakeside, teaching the word of God. When the press of people became so great, Jesus got into one of their two boats at the water’s edge. It happened to be Simon’s. Asking him to row out a little from the shore, Jesus sat down and continued to teach. When he finished he said to Simon, “Let’s go fishing.” Go fishing? What does this carpenter know about fishing, especially in the middle of the day? Complaining that they had caught nothing all night, Simon and his partners reluctantly put out into the deep and let down their nets. Suddenly it happened. The nets were full, so full they began to break. Frantically signaling his partners in the other boat to come and help, they filled both boats with so many fish that both began to sink. When Simon saw this he was overwhelmed, but not with the amount of fish. Simon was overwhelmed with his true condition. Falling to his knees he cried out, “Get away from me, Lord; I am a sinful man!” “Don’t be afraid,” said Jesus. “From now on you will catch men.”²³ Although Peter probably did not fully understand what Jesus said, an amazing thing happened when they had pulled the boats up on the shore. Simon and his partners left everything and followed Jesus! Initially repelled by his own sinfulness, Simon was drawn to follow Jesus. Amazing! Rather than recruiting Jesus to join his fishing crew, Jesus recruited him. The call was stronger than the catch. Peter was to discover that catching men was far better than catching fish. But leaving all to follow Jesus meant trusting someone who, at this point, was largely unknown. However, Simon and his

partners had seen and heard enough to believe this Jesus of Nazareth could well be the king who could set his people free. But their faith in him would be tested. Simon, in particular, was to learn this.

The Test of Faith
Matthew 14:22–33

One day, after a night of prayer, Jesus called his growing number of disciples together. From this band of followers he chose twelve to be with him. Further, Jesus apparently indicated Simon would be the leader.⁴ As they followed Jesus throughout Galilee they saw amazing things. He healed the sick, including Simon's own mother-in-law. He set the demonized free. He even raised people from the dead. They saw their master feed a multitude with only a small sack lunch and still a raging storm on the Sea of Galilee with a word. The disciples were astonished. "Who is this?" they asked each other. "He commands even the wind and the water, and they obey him."⁵ When they saw the storm subside, Jesus asked, "Where is your faith?" Was he implying they did not yet really understand who he was? Faith seemed to be a big deal to Jesus. Wherever he saw it, he highly commended the person, even a Roman soldier.⁶ Why were the disciples so slow to catch on to who Jesus was and fully trust him?

Not only did the disciples see amazing things, they heard amazing things. Jesus constantly preached and taught about the kingdom of God. Frequently he used parables. Even though he explained the meaning of the parables to the Twelve, they had a difficult time grasping what Jesus was saying. Nevertheless, they continued to follow. It seemed Jesus had more faith in them than they had in him. He even gave them authority to cast out demons and heal the sick, and sent them out to preach the kingdom of God.⁷ But times were changing. John the Baptist had been imprisoned and then killed by Herod Antipas.⁸ In Nazareth, his home town, people took offense at Jesus, and he could not do many miracles because of their lack of faith.

Then there was that one unforgettable night. As Jesus was about to go up into the hills to pray, he told his disciples to get into a boat and go ahead of him to the other side of the Sea of Galilee. Suddenly a storm engulfed them and it seemed the boat was about to sink. From the hills Jesus saw the disciples were in deep trouble, so he went out to meet them. Noticing a figure in the distance apparently walking on the water, the disciples thought it was a ghost, and they

were terrified. “Take courage! It is I. Don’t be afraid,” shouted Jesus. All the disciples heard his words, but it was Peter who wanted to make sure. “Lord, if it’s you,” he blurted out, “tell me to come to you on the water.”⁹ “Come,” came the word from Jesus. Impulsive Peter was trapped into trusting. What would he do? Now came the test of faith.¹⁰ Would he trust and obey? Apparently without a second thought, he climbed down out of the boat and began walking toward Jesus. But seeing the wind-whipped waves, Peter was afraid and began to sink. “Save me,” he cried out. Immediately, Jesus reached out and caught him. With no questioning of motives, but only a gentle rebuke, Jesus asked, “Little-faith, why did you doubt?” Peter could have come all the way if he had kept his eyes on Jesus. Back in the boat the wind suddenly died down, and the awestruck disciples worshipped Jesus, declaring: “Truly, you are the Son of God.” But of all the disciples, it was “little-faith” Peter who learned it was safe to sink. Spontaneously responding, Peter found it safe to fail when obeying in faith and trusting someone who is the Son of God. He learned that to walk on water, you’ve got to get out of the boat and trust the one who called you to “come.” Peter’s faith was growing, and as his faith grew, so did his understanding of who Jesus truly was.

*Who Will
I Trust?*

Faith pleases God. It believes he exists and rewards those who sincerely seek him.¹¹ Faith trusts who he is and what he promises. It believes he is true and keeps his word. Who will I trust? Will I trust God? Will I trust his way, or my way? It’s the choice all face. Within every person is a deep, inborn desire to know God. It is our Creator who determined when or where we would be born. And he had a purpose in doing so. In the words of Paul:

God himself gives all men life and breath and everything else. From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact place where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. (Acts 17:25b–27)

God determined the time and place of our birth—that we would seek him! We are totally dependent beings. All life comes from our Creator. By divine design we are made to be God-seekers. Not only do we “live and move and have our being” in him, he is not

far from us. He has come in the person of his Son whose name is Immanuel, “God with us.”¹² In him “all the fullness of the Deity lives in bodily form”.¹³ God, the Creator, became a human being and lived among us, for his Son is the “exact representation of his being.”¹⁴ Therefore, if “you believe in God, believe also in me,” Jesus told his disciples.¹⁵ When Peter was introduced to Jesus, he met God in flesh. In trusting Jesus, he was trusting God. This is why faith is a big deal. It is the foundation of a relationship with God. It is the basis of knowing God. As with Peter, it begins by encountering the living Christ and placing trust in him. Faith grows as we respond to his call, follow him, and learn to trust and obey his word and his promises.¹⁶ Who will I trust? Within this crucial question are two other vitally important questions: “Who is Jesus Christ?” and “Who is Jesus Christ to me?” Later, these are the questions Jesus himself will ask his disciples.

*Diagnosis and
Promise*

“You are Simon” was a word of diagnosis, describing a present reality. “You shall be Cephas” was a word of promise, describing a future reality. The “Simon diagnosis” of who we really are may be difficult to accept. But the Lord loves us too much to leave us the same. He tells us the truth to set us free, and “until we accept the truth *about ourselves* as God speaks it to our hearts, we are unable to hear anything else from Him.”¹⁷ But if we hear and accept the first word, as did Simon, there is a second word, a word of promise. The present reality will not be the reality of what shall be. Jesus has something far better in mind—the “Cephas promise”—the promise of new life, a new beginning, a new purpose, a new destiny—salvation and significance. It is as though God is saying, “I’ve seen what you can do, let me show you what I can do.” These words of diagnosis and promise created that faith and vision in Simon. And so it is for all whom Jesus calls to follow him.

The making of a leader is the making of a disciple, a follower, who has heard and responded in faith and obedience to Christ’s call, “Follow me!”

Discipling and Multiplying Leaders

Chapter 2

Goodness: Inner-life Growth

“His divine power has given us everything we need for life and godliness through our knowledge of him who has called us to his own glory and goodness.” (2 Peter 1:3)

Peter wrote these words to people who have received a faith like his. These are the ones to whom has been given divine power for everything needed for life and godliness through knowing the Lord who called them. They are the ones who have been given great and precious promises so that they can “become sharers of a divine nature.” It is to these believers Peter wrote, urging them to make every effort to add to their faith as he himself had done. In doing so the process of transformation takes place as they become more and more conformed to the likeness of the one in whom they have placed their faith. As recipients of his divine nature, God’s children begin to reflect the characteristics of their heavenly Father. They are “being transformed into his likeness with ever-increasing glory, which come from the Lord, who is the Spirit.”¹ They increasingly exhibit the fruit of the Spirit. Paul identified nine,² Peter mentioned eight, beginning with faith, to which are “added” seven more. Understanding that

although such lists are probably not complete but illustrative of the Spirit's fruit, let's look at Peter's seven "add-ons" to faith which can be seen in his life as a disciple called to follow Jesus.

*Divine-Human
Collaboration*

"Add" is an interesting word. It comes from Athenian drama festivals in which a rich individual paid the expenses of the chorus who together with the playwright and the state put on the plays. Such festivals could be expensive, yet rich donors vied for the honor of "adding" generously in providing the equipment and training of the choruses. Thus the word came to describe generous and costly cooperation.³ Believers are called to cooperate with God in "filling out" their faith in Christ. They are called to "continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act, according to his good purpose."⁴ Followers of Jesus are to "make every effort" to work together with God in the process of transformation. This is not salvation by works. This is salvation that works. It is "working out" what God has "worked in." It's the farmer collaborating with God, planting and watering seed that God makes grow and multiply.

*Religious Rules
Matthew 15:1-9*

Peter was to learn what it is God "works in" that is to be "worked out," for to faith is to be added goodness. One day a delegation of religious leaders arrived in Galilee from Jerusalem. They had heard that Jesus' disciples were breaking the tradition of the elders—they were not washing their hands before eating. When they confronted Jesus about this violation of tradition, he replied, "And why do you break the command of God for the sake of your tradition? For God said, 'Honor your father and mother,' and 'Anyone who curses his father or mother must be put to death.'"⁵ Seeking to safeguard the written law of God lest it be broken, religious leaders and teachers of the law had built "a fence around the law" with numerous oral laws. So Jesus pointed out such a tradition: declaring Corban (i.e., devoted to God) gifts that were to go for the support of parents.⁶ In so doing they nullified the word of God ("honor your father and mother") to maintain their tradition. He accused them of being hypocrites, telling them Isaiah was right when he prophesied that "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men."⁷ Religious tradition had undercut God's word and created worthless worship. Worship had become mere lip service.

Clean and Unclean
Matthew 15:10–20

Jesus then spoke to the crowd that had gathered. “Listen and understand,” he said. “What goes into a man’s mouth does not make him ‘unclean,’ But what comes out of his mouth, that is what makes him ‘unclean.’”⁸ “Jesus,” exclaimed the disciples, “you offended the Pharisees. They heard what you said!” Jesus replied, “Every plant my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit.”⁹ Not really understanding what Jesus said, it was Peter who spoke up and told Jesus to explain what he meant by “clean” and “unclean.” “Are you still so dull?” Jesus asked. “Don’t you see that whatever enters the mouth goes into the stomach and the out of the body? But the things that come out of the mouth come from the heart, and these make a man ‘unclean.’ For out of the heart come evil thoughts, murder adultery, sexual immorality, theft, false testimony, slander. These are what make a man ‘unclean’; but eating with unwashed hands does not make him ‘unclean.’”¹⁰

The Heart of
The Matter

The disciples had heard Jesus talk about this before. He had told them that to enter the kingdom of God, their righteousness must go beyond that of the Pharisees and teachers of the law.¹¹ Yes, the law may tell us not to kill and not to commit adultery, but Jesus called his disciples to fulfill the law, not just keep it. He told them not to hate and not to lust. True righteousness was a matter of the heart, for God’s law was a law of the heart, a law of love.¹² When asked what the greatest commandment was, they would hear Jesus declare that all the law and the prophets are summed up in the two greatest commands: “Love God, and love your neighbor as yourself.”¹³ But who can do this? No one! What is needed? A new heart. The human heart is “deceitful above all things and beyond cure.”¹⁴ It required the kind of heart David cried out for the Lord to create in him... a “pure heart.”¹⁵ Peter and the disciples were beginning to understand. The heart is the heart of the matter. It is the pure in heart who are blessed. They are the ones who will “see God” and know him. It would be those who put their full trust and faith in God and his Son and through his Spirit who would receive life and a new heart. It is these new-hearted people who are now enabled both to desire and do God’s will, to love him and others as themselves. They are now cooperating with the Spirit within to make every effort to “add” to their faith. They are to “add” and nurture virtue, the inner growth of Christlikeness—the

Discipling and Multiplying Leaders

intrinsic goodness and moral excellence of Jesus. To this God has called his children by his own glory and goodness as revealed in his Son. It begins with a new heart, a good heart out which will come good things, “clean” things, things that are pure, noble, right, pure, lovely, admirable— what is excellent and praiseworthy.¹⁶ The heart is the heart of the matter.

The making of a leader is the making of a disciple, a follower, who has received new life and a new heart and is inwardly growing in goodness.

Chapter 3

Knowledge: Growing Understanding

“But grow in the grace and knowledge of our Lord and Savior Jesus Christ.” (2 Peter 3:18)

When did the disciples finally “get it”? When did they truly understand who Jesus was? They had been following him for over two years. They knew he was the messiah, but what kind? It was the feeding of the five-thousand and the feeding of the four-thousand a short time later that would become a critical turning point not only for the Twelve but for many of Jesus’ followers. Excitement had been building. Healing the sick, casting out demons, raising the dead, and now the amazing multiplication of food—could this be the expected deliverer? Here was the kind of messiah they wanted, the kind they needed. The idea began to spread of making him king, even if force was necessary. But when Jesus got wind of this, he withdrew to the hills. When a crowd that had been searching for him finally found him, Jesus confronted them with the real reason

they were looking for him. They wanted more free food! “Do not work for food that spoils,” Jesus told them, “but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval.”¹ When they asked, “What must we do to do the works God requires?” Jesus replied, “The work of God is this: to believe in the one whom he has sent...for the bread of God is he who comes down from heaven and gives life to the world”² “From now on give us this bread!” they exclaimed. Jesus then openly declared, “I am the bread of life...If a man eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.”³ When some began to argue among themselves, wondering how Jesus could give his flesh to eat, he told them: “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.”⁴ This was more than they could take, and many who had been following Jesus were offended and left and no longer followed him. Jesus, turning to the Twelve, asked, “You do not want to leave me too, do you?” Simon Peter answered him, ‘Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God.’”⁵ Peter is beginning to get it. Jesus really is the messiah, but not like many were looking for.

*The Divine
Revelation
Matthew 16:13–16*

Peter had been introduced to Jesus as the messiah. After the miraculous catch of fish, he recognized Jesus was holy, but he was not. After stilling the storm, the disciples worshiped him, declaring he truly was the Son of God. But it wasn't until Jesus was in the northern region of Palestine, in pagan territory where Herod had dedicated a temple for the worship of Caesar, that he chose to directly address the Twelve about his messiahship. He asked them two pointed questions: “Who do people say the Son of Man, is?” Some were saying he was John the Baptist, others that he was Elijah. Still others said that he was Jeremiah or one of the prophets. “But what about you?” Jesus asked his disciples. “Who do you say I am?” And guess who spoke up? It was Simon! “You are the Messiah, the Son of the living God,” he declared.⁶ Right on! But who told him? Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.” God told him! It was by divine revelation, not human insight, that Peter confessed who Jesus truly was.

*The Remarkable
Co-mission
Matthew 16:17–19*

“And I tell you that you are Peter (rock),” Jesus continued, “and on this rock I will build my church and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”⁷ Jesus will build his church and not even the gates of the grave, death, could overcome it. But it is his disciples who will have the keys to bind (restrict) and loose (release) entrance into the kingdom. What an amazing and remarkable co-mission: Jesus building his community of called out ones, the church, with his followers given authority to close and open the door to this community of the king. And this community would be built upon the rock, the foundation of the confession of the divine revelation of Jesus as the Messiah, the Son of the living God.⁸ This is divine-human collaboration—Jesus at work to establish his church through his authorized witnesses to whom have been entrusted the keys of the kingdom. For the first time Jesus now called Simon “Peter.” The promise had been fulfilled, his name is now “Cephas,” the rock. Now Peter would become the man Jesus could trust to lead, for he knew who Jesus was—God’s Son, the Messiah—and he was the man with the keys to his kingdom. But Peter was in for a shocking revelation.

*The Shocking
Revelation
Matthew 16:20–25*

Surprisingly, Jesus warned his disciples not to tell anyone that he was the messiah, for it was from this time on that he began to explain to them that he must go to Jerusalem, be killed, and rise the third day. What? A dying messiah! There must be some mistake. The way up is up, not down. A triumphant messiah would never die. Hadn’t Jesus just said that death could not overcome his church? Had he not given the keys of the kingdom to Peter? This meant one thing—Jesus must not die, and Peter believed he had the authority to prevent such a tragedy. So Peter began to rebuke Jesus. “Never Lord!” he exclaimed, “This shall never happen to you!”⁹ However, the “rock” was totally unprepared for Jesus’ response. Rather than a word of appreciation and encouragement, Jesus rebuked Peter! “Out of my sight, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men.”¹⁰ Like Satan, Peter was promoting a kingdom without the cross.¹¹ The “rock” had become a stumbling stone. Turning to his disciples, Jesus began to explain what it meant to follow a suffering

messiah. If anyone would come after him, he too must deny himself, take up his cross, and follow him, for whoever tried to save his life will lose it, but whoever will lose his life for his sake will find it.¹²

*Who do you say
I am?*

Others may say Jesus is a prophet, a great teacher, a miracle-worker. Yes, Peter, you had a revelation from God of who I am—the messiah, the Son of the living God. Yes, you know me, but not yet for who I really am. Why, you don't even know yourself. You may be Peter, but you're still responding like Simon. Peter was not only discovering who Jesus was, but who he was. Peter was a leader, but not the kind of leader Jesus could trust. But one day Peter would come to a fuller understanding of Jesus. He would write about an abundance of grace and peace to those who had a faith like his which came "through the knowledge of God and of Jesus our Lord."¹³ However, Peter first had to learn "the way of the cross" as do all who would follow him. Like Peter, we may know he is the messiah. But do we understand who he truly is, not who we think he is, or what we want him to be? To add to faith and goodness must be a greater knowledge of the one who has called us to follow him.

The making of a leader is the making of a disciple, a follower who is coming to know who Jesus truly is, and is following him on his terms.

Chapter 4

Self-Control: Personal Growth

“The end of all things is near. Therefore be clear minded and self-controlled so that you can pray.” (1 Peter 4:7)

About a week after Jesus told his disciples about his death, he took Peter, James, and John up into a high mountain to pray. While praying, suddenly, Jesus’ face changed and his clothes became as bright as a lightning flash. Two men, Moses and Elijah, also in bright clothes, appeared and were talking with Jesus. They were discussing what was about to take place in Jerusalem—Jesus’ “exodus.” When the sleepy disciples were fully awake, they saw his glory and the two men standing with him. As the men were leaving Jesus, Peter, frightened and not really knowing what to say, blurted out, “Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah”¹ But

*On the Mountaintop
Matthew 17:1–8*

while he was still talking, a bright cloud enveloped them and they heard a voice saying, “This is my Son, whom I love; with him I am well pleased. Listen to him!”² The terrified disciples fell on their faces. But Jesus touched them. “Get up,” he said, “don’t be afraid.”³ When they looked up, they saw no one but Jesus.

Who am I?

With this divine interruption things quickly came back into focus—no tabernacling and trying to capture the glory with three shelters. Stop, listen to the Son in whom the Father is well pleased. He is about to glorify his Father through death. How could this be? What were the disciples to make of this amazing transfiguration? Had the Law and the Prophets spoken about a suffering messiah? How could suffering and death bring glory to God? Why would God be pleased with the death of the Son he loved? This whole mountaintop experience was surreal and confusing. And for Peter it was particularly humbling and embarrassing. Not only had he been afraid, he had been interrupted and rebuked by God. When will Peter learn to think before he speaks? When will he learn self-control, to think soberly? Perhaps Peter’s desires were not evil. In fact, they may have been quite innocent; he simply wanted to honor Jesus, Moses, and Elijah. But they were ill-conceived, inappropriate, and out of order. Later, he was to discover his hasty and rash impulsiveness would get him in trouble in the Garden of Gethsemane, and his angry and reckless words would sadden the heart of Jesus. Why was Peter so impulsive, so brash? Peter was probably beginning to wonder himself. Am I really who Jesus said I am—a rock? Or am I still just Simon? Who am I?

*Down from the
Mountaintop
Matthew 17:9–21*

As they were coming down the mountain Jesus warned them not to tell anyone what they had seen until after he had been raised from the dead. Now the disciples had another question. Since they knew resurrection was tied to the coming of the day of the Lord, how could Jesus be the messiah if Elijah had not yet come? Hadn’t God said he would first send the prophet Elijah before the great and terrible day of the Lord comes?⁴ “Elijah has already come,” Jesus told them, “and they did not recognize him.” He then explained that they did to “Elijah” everything they wanted to do, and in the same way the Son of Man would suffer at their hands. Then the disciples understood. Jesus was talking about John the Baptist. Elijah indeed had already come—and been killed. And now if they

were not to tell anyone what they had heard and seen, self-control was certainly needed. A short time later Jesus came upon a crowd and a man approached him and pleaded for him to heal his son. He had taken him to the disciples but they were unable to drive out the demon. Jesus had the boy brought to him. He rebuked the demon and he was instantly healed. Later, in private, the disciples asked Jesus why they could not drive out the demon. “Because you have so little faith,” Jesus told them. “If you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there’ and it will move. Nothing will be impossible to you.”⁵ There it is again—small-faith, a lack of trust. Mustard seed faith is very small, yet Jesus said it is big enough to move mountains. What’s the problem? Is our God too small? Are we too big? Maybe we don’t know Jesus as well as we think we do, or ourselves as well as we think we do. Perhaps we think too highly of ourselves and not highly enough of him. To faith, goodness and knowledge, self-control is “added.” Peter may be wondering, how can I control myself when I don’t even really know who I am, or who he is?

The making of a leader is the making of a disciple, a follower, who is personally growing in self-understanding and self-discipline.

Discipling and Multiplying Leaders

Chapter 5

Perseverance: Character Development

“But if you suffer for doing good and you persevere, this is commendable before God.” (1 Peter 4:20)

Jesus called the twelve disciples to be with him. Although he personally discipled each one, he did so within a community. Learning to live and work together was a constant challenge for the Twelve. They were so different—fishermen, a tax-collector, a zealot, a pair of brothers, some married, most single, all but one Galileans, none highly educated, but all committed, having left all to follow Jesus. Vying for position, struggling with submission, frequently offended, learning forgiveness, seeking greatness, learning servitude—life together required hanging together; it required endurance. The community was the crucible of character development. It was the seedbed for growing up and growing together. Just as children grow best in a family, so it is in the family of God where we are doubly connected—physically and spiritually.

God's children grow best in his family. And maturation takes time as character is shaped and developed in community where Christ's followers learn to walk as he walked. Avoiding and dealing with offenses was a particular challenge, both within the community as well as in society.

Honoring Authority
Matthew 17:24–27

One day after Jesus and the disciples had returned to Capernaum, local collectors of the temple tax approached Peter. "Doesn't your teacher pay the temple tax?" they asked. "Yes, he does," he replied.¹ When Peter came into the house, Jesus brought up the matter. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes—their own sons or from others?" "From others," Peter answered. "Then the sons are exempt," said Jesus, "but so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."² Apparently the miracle catch happened, and the two-drachma tax was paid both for Jesus and Peter, showing the identification of Jesus and his disciples with the Jewish community. Later when questioned about paying taxes to Caesar, Jesus again refused to be trapped by creating an offense. Asking for a Roman coin with Caesar's portrait, he told his questioners, "Give to Caesar what is Caesar's, and to God what is God's."³ Learning not to offend, especially established authorities, reflects the wisdom of self-control—particularly when unjustly opposed by antagonistic people, as was Jesus. Such suffering produces perseverance, and perseverance produces character. Not only is persistent self-control required not to offend in the public square, even more so is it required within the family of God.

Not offending
"Little Ones"
Matthew 18:1–14

Entrance into God's kingdom required humility, the humility of a little child. When the disciples squabbled about who was greatest in the kingdom, Jesus invited a little child to stand among them. "Whoever humbles himself like this little child is greatest in the kingdom of heaven," he said. "And whoever welcomes a little child like this in my name welcomes me."⁴ He told them that for anyone who offends (i.e., sins against) one of these little ones that believes in him, it would be better for that person to have a large millstone hung around his neck and be drowned in the depths of the sea. To offend one of these little ones was to offend Jesus. Just

as a shepherd leaves the ninety-nine sheep in the fold to search for one lost sheep, “In the same way,” said Jesus, “your Father in heaven is not willing that any of these little ones should be lost.”⁵ Lest we think “little ones” are only small children, Jesus called his disciples “little ones,” for they too were learning to humble themselves as little children. Jesus’ solidarity with his “little ones,” young or old, was why he told his disciples that “if anyone gives a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward.”⁶ How others treated them and how they treated each other was how Jesus himself was being treated. Therefore, learning to avoid causing an offense was imperative for Jesus’ disciples.

*Dealing with
an Unrepentant
Offender
Matthew 18:15–20*

Avoiding offense is one thing. Dealing with it is another matter, especially within the community of believers. What should be done when another brother or sister offends, sinning against you? Jesus told his disciples such an offense should first be dealt with personally. “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.”⁷ But if he will not listen, confess his sin, and repent, then find one or two others and take them with you, so that “every matter may be established by the testimony of two or three witnesses.” If the offending brother still will not listen, then go public, “tell it to the church, and if he refuses to listen to the church, treat him as you would a pagan or a tax collector.”⁸ Unrepentant offenders are to be considered as outsiders and excluded from the life of the community. The binding (refusing to release and forgive the sin) or the loosing (granting release and forgiveness of the sin) of the offender is confirmed in heaven by the Father, “for where two or three come together in my name, there am I with them.”⁹ In fact, the agreement of two on earth about anything they ask will be done for them by the Father in heaven.

*Dealing with a
Repeating Offender
Matthew 18:21–35*

Now Peter had a question: “Lord, how many times shall I forgive my brother when he sins against me, up to seven times?”¹⁰ “I tell you, not seven times, but seventy-seven times,” said Jesus.¹¹ In contrast to the unrepentant offender, extending forgiveness in this situation assumed confession and repentance by the offending brother who sinned.¹² To reinforce the

point, Jesus told Peter a parable about forgiveness in the kingdom of heaven. It is like a king who wanted to settle accounts with his servants. One of his servants begged him for more time to repay his multi-million dollar debt, saying he would repay all of it. The king took pity on him and canceled his entire debt. This forgiven servant then found a fellow servant and demanded that he pay the few dollars he owed him. Though the fellow servant begged for more time to pay the debt, he refused and had the man thrown into prison until he could pay. When the other servants saw what happened, they were upset and went to their master and told him everything. The master called in the unforgiving servant. “‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. Shouldn’t you have had mercy on your fellow servant just as I had on you?’”¹³ Angry, the master sent the servant to jail until he paid back all he owed. Jesus concluded, “This is how my heavenly Father will treat each of you unless you forgive your brother from your heart.”¹⁴ Previously, Jesus had taught about such forgiveness when he taught his disciples to pray, “Forgive us our debts as we also have forgiven our debtors.” He had concluded, telling them that “if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins.”¹⁵ Since your father has fully forgiven you, fully forgive others. As God in Christ God has forgiven you, so forgive one another.¹⁶ Perseverance in pardoning reflects a new heart, a life in transformation, a life reflecting Christlike character.

Life Together

In only two passages in the gospels is the word “church” mentioned, and both come from Jesus.¹⁷ He said that he would form a people that not even death could overcome. It would be by his own death he would atone for sin and by his resurrection defeat the one who holds the power of death, even Satan himself. And this people would be a community that will treat others as God through his Son has treated them.¹⁸ It is within this community, bound together by faith, where they will learn to live together as the family of God. They will learn to get along. Doing life together, they will learn to pray for one another, bear one another’s burdens, be kind to one another, and yes, confess their sins to one another and forgive one another—from the heart. It takes a family to grow up, and it requires perseverance—not giving up on others or oneself, nor caving in to the trials and pressures of life. Such “suffering” produces perseverance which produces character.¹⁹ In the words of James, the brother of Jesus, “Perseverance must

finish its work so that you may be mature and complete, lacking in nothing.”²⁰ “Added” to faith, goodness, knowledge and self-control is perseverance, which produces maturity.

The making of a leader is the making of a disciple, a follower, who is developing character in persevering under pressure and problems in the world and in the family of faith.

Discipling and Multiplying Leaders

Chapter 6

Godliness: Life Maturity

“His divine power has given us everything we need for life and godliness” (2 Peter 1:3)

To see Christ formed in his people is to see them become godly, reflecting his life and character. When ancient Israel worshiped worthless idols, they themselves became worthless, for we become like the god we serve.¹ God is holy, he calls his people to be holy. Peter would later write, “As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy.’”² God’s family is a “chosen people, a royal priesthood, a holy nation, a people belonging to God.” Like their Father, so should be his children. Those who love God have been called according to his purpose to “be conformed to the likeness of his Son, that he might be the firstborn among many brothers.”³ Should not the Body of Christ bear a resemblance to its head? Should not Christ-followers be Christlike and godly? Developing Christlikeness is to learn to live as he lived. It is to live to honor the Father in heaven, to seek first his kingdom, to do his will.

*“What do I
still lack?”*

Matthew 19:16–26

One day a young man of means approached Jesus. “Teacher, what good thing must I do to get eternal life?” he asked.⁴ Jesus’ response was profoundly simple and direct: “Why do you ask me about what is good? There is only One who is good.”⁵ Jesus was, of course, referring to God who alone is good. So the question really was, “What does God require?” Therefore, Jesus replied, “If you want to enter life, obey the commandments.”⁶ When asked which commandments Jesus had in mind, Jesus mentioned six, all related to human relationships: do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother, and love your neighbor as yourself. “All these I have kept,” replied the young man, “What do I still lack?”⁷ Jesus now addressed the primary commandment, his relationship to God. He told the young man, that if he would be perfect (complete), “go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”⁸ The first and greatest commandment upon which all others are based, is to love God with all your heart, soul, and mind—to have no other gods before him. This the young man had not done, and he went away sad because he had great wealth. Wealth was his god. Jesus then explained to his disciples how difficult it was for a rich man to enter the kingdom of heaven. In fact, it is easier for a camel to go through an eye of a needle than for a person of means to enter God’s kingdom. The disciples were amazed and asked, “Who then can be saved?” “With man this is impossible,” answered Jesus, “but with God all things are possible,”⁹ even the saving of rich people such as a Joseph of Arimathea.¹⁰

*“What’s in it
for us?”*

Matthew 19:27–30

Again, it is Peter who had a question, a question that probably was in the mind of all the disciples. Having seen the wealthy young man walk away, Peter asked, “We have left everything to follow you! What then will there be for us?”¹¹ The Twelve had not walked away like the rich young man. They had left all to follow Jesus, so Peter’s question is understandable. “Reward,” Jesus answered. A specific reward awaited the Twelve, for “at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”¹² But a double reward awaits everyone who has left all for his sake, for “everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will

receive a hundred times as much (in this age) and will inherit eternal life (in the age to come).¹³ Then there will be a great reversal. Those who are now considered first will be last, and many who are now looked upon as last will be first. The kingdom of heaven belongs to those who are poor in spirit, to those who hunger and thirst for righteousness, for they shall be satisfied, both now and eternally. To suffer loss in this life for Jesus' sake is to gain both in this age and the coming age. This reflects a radical change as to purpose in life. It has to do with why we live, for whom are we living. When the question "What's in it for us?" becomes "What's in it for him?" we are beginning to become godly. We are beginning to respond like God who gave his Son, who gave up his life, not because of what was in it for him, but what was in it for us. The disciples are not quite there yet, but they are growing in godliness for they have left all to follow Jesus. They just need to discover who it is they have left all to follow, and why.

*For What Am I
Living?*

The kingdom of God is like a priceless pearl. It is worth giving everything to obtain. But it is hidden. It is like hidden treasure.¹⁴ To find the kingdom is to find the king, it is to find Jesus! To find and follow this king is to know abundant life, eternal life. It is to know the only true God, and Jesus Christ whom he has sent.¹⁵ In knowing him and serving him we become like him, godly. And godliness with contentment is great gain.¹⁶ For such a person, to live is Christ, and to die is even greater gain.¹⁷ All reward in this life pales in light of the ultimate reward of knowing Christ. And it is through knowing him God has given us everything we need for life and godliness.¹⁸ No, we are not yet perfect or fully complete, but we press on to take hold of that for which Christ has taken hold of us. We want to live up to what we have already attained—the measure of maturity, out of which will flow ministry like that of Christ.¹⁹ "Adding" godliness to faith, goodness, knowledge, self-control, and perseverance is to become more and more like Jesus.

The making of a leader is the making of a disciple, a follower, who is maturing in godliness by living for and like Jesus.

Discipling and Multiplying Leaders

Chapter 7

Brotherly Love: Ministry Maturity

“Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply from the heart.” (1 Peter 1:22)

The medium is an expression of the message. Ministry flows out of who we are. Ministry maturity is directly related to life maturity. And life maturity is the result of becoming like the God we serve and in whom we have put our trust. We have come to know God in Christ. He has called us to be like Jesus, and as the life of Jesus takes place within us, his ministry takes place through us. As his life and ministry increases in and through us, our life and ministry becomes more about him and less about ourselves. Learning to live a life of love is learning to love those whom God loves, and it begins with his family.

Power Struggle
Luke 22:24–30

It was the night before his crucifixion. Jesus had instructed his disciples to make preparation for the celebration of the Passover meal. Meeting together in an upper room that had been made available, Jesus found the disciples again disputing among themselves about who was considered to be the greatest. Earlier, brothers John and James had boldly asked Jesus to let them sit on his right and left sides when he came into his kingdom.¹ The struggle for power in the coming kingdom had again cropped up. Jesus had told them they would be sitting in places of authority, but vying for power suggests the “What’s in it for us?” question is still on the minds of the disciples. “Who is greater,” asked Jesus, “the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.”²

True Greatness
John 13:1–17

It was apparently at this point Jesus took off his outer clothing and wrapped a towel around his waist and began washing the disciples’ feet. When he came to Simon Peter, the supposed leader, he questioned Jesus. “Lord, are you going to wash my feet?” Jesus replied that Peter did not now realize what he was doing but would understand later. “No,” said Peter, “you shall never wash my feet.” “Unless I wash your feet, you have no part with me,” replied Jesus. “Then, Lord,” Peter exclaimed, “not just my feet but my hands and head as well!”³ Clearly, Peter did not get it. Jesus then explained that anyone who has had a bath needs only to have his feet washed, for his whole body is already clean. With the exception of Judas, all the Twelve were already clean, cleansed by his word. They only needed to have their feet washed. “If I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet,” said Jesus. “I have set you an example that you should do as I have done for you.”⁴ The unquestioned Leader had taken the role of a servant.

The Way Up
Is Down

Learning to be devoted to one another in brotherly love is learning to be kind and compassionate, to honor one another above ourselves.⁵ It is evidence of growing maturity when children—children of God—live like Jesus and seek to serve rather than be served, putting the needs of others ahead of their own. It is faith working by love.⁶ Maturity in ministry is humbly serving, beginning with family. Rather

than jockeying for position or competing for attention, joy is found in serving and meeting the needs of others. Sibling rivalry gives way to brotherly and sisterly kindness. No longer is it about power, position, and authority. It is about caring and sharing. No longer is it about climbing the ladder of success. It is about walking the path of service—like Jesus. If Peter had any thought of greatness, it evaporated when he who was undeniably the greatest humbly washed his feet. When God serves us, not only are we humbled, we learn the way of true greatness. We learn the way up is down. We learn, as did Peter, that “God opposes the proud, but gives grace to the humble.”⁷ “Adding” brotherly kindness to faith, goodness, knowledge, self-control, perseverance and godliness reveals growth in the grace of our Lord Jesus Christ, the foot-washing servant who came to serve and give his life as a ransom for many.⁸

The making of a leader is the making of a disciple, a follower, who is maturing in ministry, learning to serve rather than be served.

Discipling and Multiplying Leaders

Chapter 8

Love: Ministry Cross-point

“Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin. As a result, he does not live the rest of his earthly life for evil human desires but rather for the will of God.”
(1 Peter 4:1, 2)

Now comes another shocking revelation: “One of you is going to betray me,” said Jesus. The disciples stared at one another in disbelief. Who would do such a despicable thing? Motioning to John, Simon Peter told him, “Ask him who it is.” Giving the piece of bread dipped in the dish to Judas, Jesus indicated who it was who would betray him. He told him, “What you are about to do, do quickly.”¹ Since Judas had charge of the money bag, some thought Jesus was telling him to go buy what was needed for the Passover feast, or to give something to the poor. After Judas had taken the bread, he slipped out into the darkness. Jesus then spoke of his death

*Desertion, Betrayal,
and Denial*

John 13:18–38;

Matthew 26:69–75

by which he would glorify the Father, telling them that where he was going they could not come. He told them, “I give you a new commandment—love one another as I have loved you, for by this all men will know you are my disciples if you love one another.”² Again, it was Peter who spoke up. “Where are you going, and why can’t I follow you now? I will lay down my life for you.” “Will you, Peter?” Jesus asked. “I tell the truth, before the sun comes up you will disown me three times!”³ Peter didn’t see it coming. Willing to lay down his life for Jesus, desertion and certainly not denial were farthest from his mind. But little did Peter realize what he was capable of. He was totally unprepared for what was about to happen—a spiritual battle. “Simon, Simon,” Jesus said, “Satan has asked to sift you as wheat. But I have prayed for you that your faith may not fail. And when you have turned back, strengthen your brothers.”⁴ As shocking as the revelation of a betrayer was, equally shocking was the impending desertion of the disciples and Peter’s denial.

As Jesus talked further about leaving them, he assured them they would not be orphaned. He would come to them. In fact, he told them that it was for their good he was going away, for “unless I go away the Counselor (Holy Spirit) will not come to you; but if I go, I will send him to you.”⁵ He then prayed for them,⁶ and after they had sung a hymn, they headed out with Jesus to the Garden of Gethsemane, a place where he frequently met with his disciples. He told the disciples to wait while he went to pray. Taking Peter, James and John with him farther into the garden, he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”⁷ But the exhausted disciples soon fell asleep. Sweating, as it were, large drops of blood, Jesus cried out in prayer: “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”⁸ Three times he returned to find the three disciples sleeping. “‘Could you men not keep watch with me for one hour?’ he asked Peter. ‘Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.’”⁹

Suddenly Judas appeared with a band of soldiers sent by the chief priests and the elders. Greeting Jesus, he kissed him, and the soldiers arrested him. Peter went into action. He drew out a sword and struck the servant of the high priest, cutting off his ear. “Put away your sword,” Jesus told him, “for all who live by the sword will die by the sword. If I needed protection I could call seventy-

two thousand angels. But this is the way it must be to fulfill the writings of the prophets.”¹⁰ Now, fearing for their own lives, Peter and the disciples deserted Jesus and fled. Brought before the Jewish high council, Jesus was questioned about his disciples and his teaching. Meanwhile, Peter, standing afar, was confronted by three different individuals, each accusing him of being one of Jesus’ disciples. Each time he vehemently denied it. Suddenly he heard a rooster crow, and he remembered Jesus’ words: “Before morning you will deny me three times.” Peter, overwhelmed with sorrow and guilt, went outside and began to weep bitterly. What had he done? He had done what he said he would never do. Peter was devastated, shaken and confused. He had tried to save Jesus, but he refused his help. He said he didn’t need my sword, and to add insult to injury, he healed the man whose ear he cut off. What kind of messiah was he, anyway? It appeared Jesus just let the soldiers arrest him. He did not even try to escape. Didn’t he know what they would do to him? Yes, I let him down. Yes, I deserted him. Yes, I denied knowing him. But is he really the messiah I thought he was? Is he truly the Son of God? Who is he? And who am I? Peter was at a cross-point.

Trial and Crucifixion
Matthew 26:57–67;
Matthew 27:1–56

Things went downhill fast. The religious council condemned Jesus to die. The Roman governor washed his hands of all responsibility and had him flogged. The crowd shouted, “Crucify him!” The soldiers mocked and whipped him. Compelling a foreigner to help carry his cross, they stripped and crucified Jesus along with two other criminals. Some ridiculed him, saying “He saved others, but he can’t save himself.” Even the criminals taunted him, “Are not you the messiah? Then save yourself and us.” “If he is the Son of God as he claimed, then let God deliver him” shouted the religious leaders.¹¹ Suddenly darkness hid the sun. Those gathered heard Jesus forgive his enemies, offer paradise to one of the criminals, and entrust the care of his mother to the disciple John. Then came the plaintive cry from the cross, “My God, my God, why have you forsaken me?”¹² Again Jesus cried out, “It is finished!” and committing his spirit to his Father, he breathed his last and died. The temple veil was ripped in two from top to bottom, and a violent earthquake shook the ground. Jesus was dead, and so apparently were the hopes of his followers who “had hoped that he was the one who was going to redeem Israel.”¹³ Again, fearing for their lives, Peter along with the other disciples went into hiding.

*Resurrection and
Restoration
Luke 24:34*

The depth of despair of the disciples must have been intense, profound, beyond description. All seemed lost. Even their own lives now appeared to be in jeopardy. Jesus was dead. All hope was gone. Jesus' words about rising the third day were apparently forgotten or totally misunderstood. But then came a report early in the morning of the third day from some of the women. They had gone to the tomb and found it empty. An angel had told them Jesus was alive. In fact, one of them said he had appeared to her personally. But the disciples did not believe what the women were telling them. They had to find out for themselves. Running to the tomb, Peter and John found it empty. All they saw were the linen burial clothes and the head covering rolled up and lying by itself. Did somebody steal his body? Or could what the women said be true—Jesus really was alive?

When it happened we do not know. Apparently some time shortly after he had been to the tomb, Jesus himself appeared to Peter.¹⁴ One can only imagine Peter's shock and amazement. Jesus truly was alive! And the conversation that followed, although not recorded, must have been pointed and penetrating. The one who had prayed that his faith would not fail during Satan's sifting, was now restoring a shaken and shattered disciple—restoring his faith, reaffirming his relationship, reinstating his calling. Two more times Peter would see Jesus within the next week when he appeared to the rest of the disciples.¹⁵

*Follow Me
John 21:1–9*

Sometime after these initial appearances Jesus appeared to seven of his disciples by the Sea of Galilee. Peter, along with the other disciples, had gone fishing. Fishing all night, they caught nothing. Early in the morning they heard someone on the shore call out, "Friends, do you have any fish?" "No!" they shouted back. "Then throw your net on the right side of the boat and you'll find some," came back the answer.¹⁶ When they did, they caught so many fish they could not haul the net in. When Peter heard John say that he believed it was Jesus who had called out to them, he jumped into the water and started swimming toward the shore. The other disciples followed with the boat, dragging the net full of fish. When they came to shore, there was the person with breakfast prepared, but none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus

then took bread and gave it to them along with some fish. When they had finished eating, Jesus turned to Peter and asked, “Simon, son of John, do you truly love me more than these?” Although Jesus could have been referring to catching fish, the vocation Peter had left to follow him, it is more likely Jesus had in mind the other disciples, for was it not Peter who had boldly declared that even if all the other disciples deserted him, he would not?¹⁷ “Yes, Lord,” Peter replied, “you know that I love you.” “Feed my lambs,” said Jesus. Again, Jesus asked Peter, “Simon, son of John, do you truly love me?” Again, Peter responded that Jesus knew he loved him, and Jesus answered again, “Take care of my sheep.” A third time Jesus asked Peter, “Simon, son of John, do you love me?” Probably remembering the three times he had denied Jesus, Peter was hurt. “Lord, you know all things,” he answered. “You know that I love you.” “Feed my sheep,” replied Jesus.¹⁸ Personally restored and now publicly reinstated, Peter’s ministry was about to make a major turn. Yes, the day would come, Jesus told him, when indeed he would give up his life. Then, telling him as he had three years before, Jesus said to Peter, “Follow me.” “But what about John?” Peter asked. “What if I want him to remain alive until I return, what is that to you,” said Jesus. “You must follow me.”¹⁹ Whether following Jesus would or would not mean death was not for him to determine. It was for him to determine whether or not he would follow. And for Peter it meant to care for Christ’s flock.

*Cross-point:
To Die Is to Live*

The fisher of men was also now to become a shepherd of sheep, showing his true love for Jesus. No more bold, I’ll-follow-you-to-death declarations. Peter was a sobered man. No longer could he trust himself. He had seen what Simon, son of John, was capable of. But what could happen if Cephas, the rock, fully and continually put his trust in the one who had died and risen, the one who had forgiven and restored him? What would happen if Peter died to doing things his way, and now lived to do it God’s way? He was about to find out. Loving Jesus as he had been loved “added” a whole new way of living—dying to live as Jesus had, for it is as a seed falls into the ground and dies that it lives and produces many seeds.²⁰ The cross is the point—dying to love like Jesus.

The making of a leader is the making of a disciple, a follower, who is learning to love like Jesus, laying down his or her life, and taking up the cross to live like Jesus—for others.

Walking with Jesus, Peter learned that faith is foundational. It is essential, for faith not only pleases God, it nourishes growth in grace. Deepening trust is the seedbed that nurtures the “add-ons” of faith: inner-life goodness, deeper understanding of the Lord, self-control and discipline, character-developing perseverance, life-maturing godliness, ministry-maturing service, and self-sacrificing love. This path of growth in the grace and knowledge of our Lord Jesus Christ is transformative, making us more like our Savior. This is the Father’s purpose for every Christ-follower and every leader. “All leaders, whether professionally trained or not, paid or volunteer, full-time or part-time, need to be immersed in their own transformational journey...making this a basic, non-negotiable requirement would automatically place greater emphasis upon the importance of transformation rather than upon less meaningful, more programmatic outcomes.”²¹ Such life transformation must precede and accompany leadership development, for the basis of leadership is discipleship. Leading flows out of following.

Chapter 9

Increasing Measure: Effective and Fruitful

“If you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.” (2 Peter 1:8)

For over a month, Jesus had appeared to his disciples, teaching them about the kingdom of God. He reminded them of what he had said to them about waiting for the gift of the Holy Spirit. He told them they would soon be baptized with the Holy Spirit. Understanding that the gift of the Spirit would accompany the coming of the kingdom and the end of the age, the disciples asked, “Lord, are you at this time going to restore the kingdom to Israel?” “It is not for you to know the times or dates the Father has set by his own authority,” Jesus answered. “But you will receive power when the Holy Spirit comes on you, and you will be my

*Ascension and
Pentecost
Acts 1:1–26; 2:1–41*

witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”¹ Suddenly the disciples saw Jesus ascending to heaven. As they stared into the sky two men dressed in white, angels, stood beside them. “Men of Galilee,” they said, “why do you stand looking up into the sky? This same Jesus, who has been taken up from you into heaven, will come back in the same way you have seen him go into heaven.”²

Returning to Jerusalem from the Mount of Olives, the disciples met in an upper room where they were staying. They, along with about one-hundred and twenty, gave themselves to constant prayer. Among them were Mary the mother of Jesus, and a number of women. It was Peter who called their attention to the fact that the Scriptures indicated another was needed to take Judas’ place as a witness to the resurrection of Jesus.³ Two men, Joseph Barsabbas and Matthias, were selected since they had been with Jesus during the entire time from John the Baptist to his ascension. Praying and casting lots, Matthias was chosen and added to the eleven disciples now identified as apostles.

The Feast of Pentecost celebrated the full ingathering of the barley harvest and the giving of the Law at Mount Sinai, supposedly fifty days after the Feast of Passover. It was on this climactic fiftieth day that the gift of the Holy Spirit came upon all gathered in the upper room. All were filled and spoke in other languages as the Spirit enabled them. Hearing the sound of these languages, pilgrims in Jerusalem for the Feast of Pentecost wondered what was happening. They heard the disciples declaring the wonderful works of God in their native tongues. Some scoffed, saying the disciples were drunk. Peter, standing with the eleven apostles, explained to the gathered crowd what was taking place. It was the outpouring of the Spirit in the last days prophesied by Joel. It was the coming of the Spirit on all people before the great and glorious day of the Lord. It was the time when all who called on the name of the Lord would be saved.⁴ Peter, filled with the Holy Spirit, boldly proclaimed the good news of forgiveness of sin in Jesus’ name. About three thousand called on the name of the Lord, were baptized, and received the gift of the Holy Spirit promised to all who believe.⁵ This was a different Simon Peter. This was a new day.

Fishers of Men
Acts 3–5

Meeting together in the temple and in homes, these new believers devoted themselves to the teaching of the apostles, fellowship, breaking of bread, and prayer. Many wonders and miraculous signs took

place through the apostles. When a lame man at the temple gate was miraculously healed at the hands of Peter and John, Peter took the opportunity again to preach the good news, calling for repentance and faith in Christ for forgiveness of sin. As a result many believed, and the number of the men alone grew to about five thousand. The religious leaders were greatly disturbed and called Peter and John before the council. When questioned as to what power and in whose name they healed the crippled man, Peter told them it was by the name of Jesus Christ of Nazareth whom they had crucified, but God had raised from the dead. "Salvation is found in no one else," declared Peter, "for there is no other name under heaven given to men by which we must be saved."⁶ Amazed at the boldness of these "ignorant and unlearned" men, and fearing the further spread of their message, the leaders threatened and warned them no longer to teach or preach in the name of Jesus. But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard."⁷ Released, Peter and John reported to the church what had happened. The church went to prayer. They asked God for even greater boldness in speaking the word, accompanied by miraculous signs and wonders done in the name of Jesus. Filled again with the Spirit, they spoke the word of God boldly. And with great power the apostles continued to give witness to the resurrection of the Lord Jesus.

The believing community was of one heart and mind and shared everything they had. Some sold lands and brought the money to the apostles to help any in need. One couple, Ananias and Sapphira, also sold their property and brought the money to the apostles. When Peter confronted them with their deceit in lying about the amount of money they had received and were donating, they suddenly dropped dead. Great fear came upon the whole church. Nevertheless, more and more men and women continued to believe in the Lord and were added to the church. As a result the sick from the towns around Jerusalem were brought to the apostles and all were healed, some simply as a result of Peter's shadow passing over them. Filled with jealousy, the religious leaders arrested the apostles and put them in a public jail. But when they sent for them, the locked jail was empty. An angel of the Lord had opened the doors and let them out during the night. When they finally found the apostles, they were teaching in the temple courts. The members of the religious court were furious and wanted to kill them. But Gamaliel, a highly respected member of the court, intervened and counseled them to leave the apostles alone. "If their purpose or activity is of human origin, it will fail," he said.

“But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God.”⁸ Persuaded by his words, the council had the apostles flogged, ordered them not to speak in the name of Jesus, and let them go. But the apostles, convinced they must obey God rather than men, continued to teach and preach the good news about Jesus, both in the temple courts and from house to house. Peter and the apostles were becoming powerfully effective fishers of men, but they also were becoming loving shepherds, caring for God’s growing flock.

*Shepherds of
the Flock
Acts 6*

So rapid was the growth of the believing community that the apostles were unable to keep up. Some felt that the Greek-speaking widows were being overlooked by the Aramaic-speaking apostles in the daily distribution of food. Clearly, additional leaders must be found. At the suggestion of the apostles, the community was told to find seven men known to be full of the Holy Spirit and wisdom who could take over this responsibility. Seven Greek-speaking men were selected. Confirmed by the apostles, the Twelve were now able again to give greater attention to prayer and the ministry of the word. As a result, the number of disciples greatly multiplied, including a large number of the priests who became believers. Peter, along the eleven apostles, were so fruitful in fishing for men that caring for the flock of God required a multiplication of leaders.⁹

*Effective and
Fruitful
Acts 7–12*

With the addition of these leaders not only was the flock more adequately cared for, the witness to the gospel was also expanded into Samaria and beyond. The death of Stephen, one of the Seven, and the resulting persecution against the church in Jerusalem forced many believers to flee. But those scattered preached the word wherever they went. Philip, another of the Seven, preached the gospel in Samaria and many came to faith. His encounter on a desert road with a high government official from north Africa resulted in the salvation of the man who would take the gospel to his nation. Peter himself was used of the Lord to open the door of faith to the Gentiles. In obedience to a divine revelation, he was led to the home of Cornelius, a Roman centurion. In the middle of his message, the Holy Spirit fell upon all who were gathered, and the entire household turned to the Lord. Saul of Tarsus, the

chief persecutor of believers, was himself converted and became an apostle to the Gentiles, preaching the gospel throughout the eastern Mediterranean region of the Roman Empire. Jesus was building his church. Nothing, not even death, could stand against it as the apostles used the keys of the kingdom to open the door of faith to Jews, Samaritans, and Gentiles.

Discipling and Multiplying Leaders

Chapter 10

Principles of Discipling Leaders

“Simon Peter, a servant and apostle of Jesus Christ.” (2 Peter 1:1)

Following Jesus changed Peter. His transformation was evident, so evident he became known by the surname Jesus gave him—Cephas, the rock. His years with Jesus shaped him into a man who learned to trust his Master. His faith was put to the test. Painful trials deepened, refined, and revealed the genuineness of his faith. He would learn to suffer as a follower of Jesus, suffering for doing right rather than for doing wrong. Peter would become a man of moral excellence as he grew in the grace and knowledge of Jesus Christ. He learned self-control and perseverance, becoming a godly man who faithfully served and truly loved his Lord as a shepherd of God’s flock. Possessing these qualities in increasing measure, Simon Peter was effective and productive in his knowledge of the Lord Jesus Christ. He not only had been cleansed from his past sins and escaped the corruption

of the world caused by evil desires, he became a partaker of the divine nature as revealed in Jesus. He became a leader God used, a leader whom God changed. The process of his transformation was similar to that which God uses to transform all followers of his Son who are being changed “into his likeness with ever-increasing glory which comes from the Lord who is the Spirit.”¹ Born of the Spirit, they grow in the fruit of the Spirit, reflecting the characteristics of the One who “died for all, that those who live should no longer live for themselves, but for him who died for them and was raised again”²

*The
Peter Pattern*

The life of Peter clearly illustrates the foundational principle of leadership is discipleship. Following is a prerequisite to leading. Leadership without discipleship can sink a ship. Although the process may vary, the pattern of life-transformation remains, a pattern described by Peter in his last letters and illustrated in his own life and relationship with Jesus. The pattern of making of a Christlike disciple involved developing the qualities of faith, goodness, knowledge, self-control, perseverance, godliness, brotherly kindness, and love. These qualities are vitally important in the life of every believer and thus every leader. Life-change was essential in Peter’s development as a leader God could use. From the story of Peter at least eight principles of leadership can be identified related to these qualities: the principles of trust, authenticity, receptivity, self-discipline, perseverance, respect, servanthood, and sacrifice.

*The Principle
of Trust*

Between the initial and final “Follow me,” a radical transfer of trust took place in Peter. The Simon who left all to follow Jesus was not the same Simon who boldly proclaimed, “we must obey God rather than men.” An unstable Simon had become a solid Cephas. His trust was in the One who is the author and finisher of faith.³ No longer leaning on his own understanding, but trusting the Lord in all his ways, Peter earned the trust of others for “leadership can only function on the basis of trust.”⁴

People follow leaders who are trustworthy, leaders who follow and trust Jesus, who is the same yesterday, today and forever.

*The Principle
of Authenticity*

Jesus was genuine. He not only spoke the truth, he was the truth. He not only did good, he was good. Virtue and goodness characterized Jesus. Pure in heart, he was not deceitful. Unlike those who appeared outwardly clean, but were inwardly unclean, Jesus was pure within and without. Although unpredictable, he was consistent, always doing the Father's will. Although not always understood, his word had veracity, proving true. What Jesus said and did was backed by his righteous life. His character matched his conduct. Simon Peter discovered that Jesus was genuine. His word could be trusted. No deceit was found in his mouth because there was no pretense in his heart.⁵ Jesus was credible. He was a person of integrity. He was authentic. Such authenticity fostered trust upon which relationship was built. A vacillating Simon became a solid Cephas, a trusted leader. Peter became a man who was authentic, good within and without, a person of virtue, a man of integrity, a man who could be trusted—like Jesus.⁶

Leaders become worthy of trust as they become persons of integrity: true, honest, genuine, and pure in heart.

*The Principle
of Receptivity*

Peter grew in the grace and knowledge of Jesus Christ. As his knowledge of Jesus increased, so did his trust and faith, for trust is the key factor in building relationship.⁷ It was his continuing relationship with Jesus that deepened his understanding of who Jesus was. Initially recognizing Jesus as the messiah and the Son of God, Peter's understanding of who he truly was went through significant change. He was not only the King of Israel, he was the King of kings whose kingdom was not of this world. He was not only the Son of God, he was the Son of Man who would give his life as a ransom for many. Simon Peter's knowledge of Jesus deepened as his relationship and trust in him grew. Peter kept learning and growing. He was receptive. He had ears to hear, and a heart to obey. In a sense, Peter never stopped being Simon, a learner. Reflecting his deep desire to know the Lord, Peter grew in grace. He experienced the grace God gives to those who humble themselves. He came to know the Lord to be the God of all grace who restores, makes strong, firm, and steadfast all who suffer as Christ-followers.⁸

Leaders grow and develop as they continue to be teachable, having ears to hear and hearts to obey.

*The Principle
of Self-Discipline*

As Peter grew in understanding and trusting Jesus, he also grew in understanding himself. He initially recognized himself as a “sinful man.”⁹ He found himself to be rash, brash, impulsive, and lacking self-control. Overwhelmed by the fearsome glory on the Mount of Transfiguration, he blurted out, “Let’s build three tabernacles,” only to be interpreted and corrected by the voice of God. Later he refused to let Jesus wash his feet, only to be told that such a refusal was putting into question his relationship with him, so he asked for a bath. He brashly declared that even if all others deserted Jesus, he would never do so. Yet within hours he did so, even denying he knew Jesus. In the garden his attempt to protect Jesus ended up with a rebuke from Jesus and the healing of the man’s ear he had cut off. Clearly, Peter was a leader, a strong leader. But he was like an unbridled horse. He lacked self-control, the meekness (controlled strength) of Jesus who was “gentle (meek) and humble in heart.”¹⁰ It was such meekness that caused Jesus to go to the cross, refusing to save himself that he might save us. Self-control—meekness—is the fruit of a life controlled by the Spirit, for “God has not given us a spirit of fear, but of power, of love, and of self-discipline.”¹¹ But Peter became a man who learned self-control, teaching God’s people to “be clear-minded and self-controlled.”¹² He learned to humble himself, counseling younger leaders to “be submissive to those who are older (and to) clothe yourselves with humility toward one another, because ‘God opposes the proud, but gives grace to the humble.’”¹³

Since he is in control, the control God wants of his leaders is self-control, the fruit of a life controlled by the Spirit.

*The Principle
of Perseverance*

Peter learned long obedience in the same direction. When many disciples stopped following Jesus because of his “hard teaching,” Peter stayed faithful.¹⁴ When Jesus told him to forgive a sinning brother seventy times seven, Peter learned to persevere.¹⁵ For three years Peter steadfastly followed Jesus, even when he did not fully understand where Jesus was going and why he would die. And when Jesus left and went back to heaven, Peter, along with about 120 other disciples, patiently waited in Jerusalem until endued with power from on high.

Subsequently, even when opposed and threatened, Peter refused to stop speaking and teaching in the name of Jesus. He endured and taught others to do likewise, for “if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.”¹⁶ In fact, Christ-followers learn to rejoice in their sufferings because “we know that suffering produces perseverance; perseverance character; and character hope.”¹⁷ Peter, like all leaders, learned that not giving up or giving in, but bearing up under pressure, strengthens resolve and facilitates personal growth and maturation.

Leaders learn to be good soldiers of Jesus Christ. They will not give in, or give up, but fight the good fight of faith.

*The Principle
of Respect*

Growing maturity is reflected in a sense of honor, respect and regard for authority. Peter learned not to offend, but to give proper honor to ruling authorities.¹⁸ Rendering to the Jewish priestly order and to the Roman imperial government the taxes that were theirs was based on rendering to God what was his, since all authority comes from him.¹⁹ Jesus taught his disciples that the primary focus of prayer was God’s honor. His name is to be hallowed, his kingdom is to come, his will is to be done, for his is the kingdom and the power and therefore, his is the glory forever.²⁰ To recognize and come under God’s authority is to have authority. Godliness is shown in a reverence and recognition of who God is, and honors him in a life of piety and holy living. Peter called believers to live in this world in reverent fear, for they had been redeemed by the precious blood of Jesus from the empty way of life handed down to them by their forefathers.²¹ They were to “show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king.”²²

Leaders have authority because they are under authority, honoring and submitting to those in authority, both spiritual and civil.

*The Principle
of Servanthood*

Maturity in ministry is seen in becoming a servant. Competition for position and vying for a place of power and authority did not lend to brotherly kindness among the Twelve. When Jesus overheard them arguing about who was the greatest, he had a little child stand among them, telling them that whoever humbles himself like a child is greatest

in the kingdom of heaven. When James and John had the audacity to ask Jesus to sit at the positions of power on his right and left hand, the ten other disciples were indignant. Jesus rebuked them, telling them that anyone who would be great must become a servant to all. Again, when an argument about who was the greatest broke out at the last supper, Jesus took a towel and a basin of water and began washing the disciples' feet. And it was Peter, the leader of the Twelve, from whom came the strongest reaction. Embarrassed that his master was washing his feet, he resisted, only to be told that such a refusal would distance his relationship with Jesus. If he who was rightly acknowledged to be Teacher and Lord washed his disciples' feet, they should do likewise. Peter would learn to be a servant. He would learn brotherly kindness, to care for the flock of God. He would come to identify himself as "a servant and apostle of Jesus Christ."²³ He would urge fellow elders to serve as overseers willingly and freely, not lording it over those entrusted to them, but eagerly serving as examples to the flock.²⁴ Peter became a shepherd who humbly served the sheep of the Chief Shepherd. Peter learned that leadership is not about position and power, but about servanthood and submission. He became a servant of the Servant, the foot-washing Master, who was servant of all.

Leaders are servants. They find joy and fulfilment in washing feet rather than bathing in public recognition and adulation.

*The Principle
of Sacrifice*

Jesus called his disciples to leave all and follow him. Such was the call to Peter and the Twelve. Peter, along with his brother Andrew, and James and John, left their fishing business. Matthew left his tax-collecting occupation. And for a season, they also left their families to follow this itinerant Jewish rabbi. When he sent them out two-by-two to the lost sheep of Israel, he warned them it could cost them their lives. He clearly told them that love for him must take precedence over all other loves including family who, in some cases, would even turn against them. In fact, he challenged any who would follow him to count the cost, for anyone who would not give up everything could not be his disciple.²⁵ To follow Jesus was costly. He clearly told them that "If anyone would come after me, he must deny himself and take up his cross daily and follow me."²⁶ In the words of Dietrich Bonhoeffer, "When Christ calls a man, he bids him come and die...because only the man who is dead to his own will can follow Christ."²⁷ Peter came to understand that to die is to live, to lose is

to gain. After the resurrection, when repeatedly asked by Jesus if he loved him, Peter confessed he did. Jesus then told him to feed his lambs, his sheep. This Peter did. As an under-shepherd, Simon Peter demonstrated his love for the Chief Shepherd, faithfully leading and feeding the flock of God until the day when he was old when, as Jesus had predicted, his hands were stretched out and someone led him where he did not want to go—to his death. In life and in death Peter glorified God, fulfilling his call as a fisher of men and a shepherd of Christ's flock.

Discipleship is to follow Jesus, leadership is to help others do likewise, leading them to take up their cross and love as they have been loved.

*Simon Peter:
A Servant and
Apostle
of Jesus Christ*

The story of Simon Peter is a story of transformation. It is the account of a man changed from an assertive, unpredictable, impetuous Simon into a strong, solid, steady Cephas. A brash fisherman became a bold fisher of men, a self-seeking disciple became a humble servant and apostle of Jesus Christ. The Peter we meet in the book of Acts is different than the Peter we meet in the Gospels. He has been changed by his encounter with the living Christ and the power of the Holy Spirit. Though not perfect, he is clearly a man who has grown “in the grace and knowledge of our Lord and Savior Jesus Christ.”²⁸ He has not only escaped the corrupting desires of a self-promoting world, he has come to share in the life and reflect the character of his Master. To his faith has been “added” goodness, knowledge, self-control, perseverance, godliness, brotherly kindness and love. Possessing these qualities in increasing measure, Peter became effective and fruitful in his knowledge of his Lord as a servant and apostle of Jesus Christ. Simon Peter's development as a leader was directly tied to his personal transformation. “Effective spiritual ministry flows out of being, and God is concerned with our being.”²⁹ It is the making of a man or woman of God that is the foundation of the making of a leader, a leader God uses. It is how Simon Peter became a servant leader, “a servant and apostle of Jesus Christ.”³⁰

The “Peter principle” of leadership development: Leading flows out of following. The basis of leadership is discipleship.

Discipling and Multiplying Leaders

Part Two

Multiplying Leaders: Lessons from the Life of Paul

The Apostle Paul, like the Apostle Peter, grounded leadership in character. Of the twenty characteristics of leaders outlined in Paul's letters to Timothy and Titus, all but one related to who they were rather than to what they did.¹ "Above reproach" is the first quality Paul identified as characterizing those who desire to lead. It may well be this description was intended as a summary of the qualities that follow, qualities that describe who the person is and how they lived, rather than their abilities and what they did. Like Peter, Paul believed good character was essential for good leadership. Disciples, followers of Christ, who learn to put into practice what Christ commanded begin to reflect his character, becoming conformed to his image. As the fruit of the Spirit grows, they increasingly participate in the divine nature. Such fruitful followers make the kind of godly leaders the Lord can use.

Paul was a maker and multiplier of leaders. Between sixty and seventy individuals are named as having some association with Paul. Some are called "apostles," such as Barnabas, Silas and Andronicus. Others are identified as "fellow-workers," "fellow servants," "fellow soldiers," or "fellow prisoners." These included associates such as Timothy, Titus, Apollos, Aquila, Epaphras, Epaphroditus, Philemon, Tychicus, Luke, Mark, Aristarchus, Archippus, Urbanus, Clement, and Demas, as well as a number of women such as Priscilla, Euodia, and Syntyche. Many were Paul's traveling companions. Some were co-senders of Paul's letters. At least a dozen different combinations of co-workers can be found in the Book of Acts and the letters of Paul.²

It was within the context of the local church that Paul developed and multiplied these leaders. He prepared and appointed elders in the churches he planted.³ He instructed co-workers he

had discipled, such as Timothy and Titus, to teach and also appoint elders in the churches. To Timothy he gave instructions for the multiplication of leaders.

My son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others. Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved with civilian affairs—he wants to please his commanding officer. Similarly, if anyone competes as an athlete, he does not receive the victor’s crown unless he competes according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this. (2 Timothy 2:1–7)

The reproduction of leaders was Paul’s pattern of leadership multiplication. Only in this way could the gospel continue to spread, with disciples made and churches multiplied. Not only was Paul a proponent and model of the mentoring and multiplication of leaders, he was the product of such a process. We will look at about a dozen co-workers to discover how Paul developed and multiplied leaders. Although multiple dynamics can be found in most cases, we will focus on one particularly evident dimension of leadership development and reproduction in the life of each leader. From these we will identify principles of leader multiplication.

Chapter 11

Barnabas: Mentoring Leaders

*“Then Barnabas went to Tarsus to look for Saul, and when he found him he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people.”
(Acts 11:25–26)*

Paul was born of Hebrew parents in Tarsus in eastern Turkey. His parents were Roman citizens, which suggests they had lived in the community for some time. Raised in a Jewish home in a Greek-speaking culture, Paul was bilingual and bicultural. At some point during his youth his family moved to Jerusalem. There he was educated under a leading rabbi, Gamaliel, a member of the Jewish Sanhedrin. Trained as a Pharisee, Paul was mentored by a rabbi within the more liberal Hillel sect in contrast to the more rigorist Shammai sect. The attraction of the Pharisees was that they sincerely attempted to make the law bearable for the common person since most came from the lower middle and artisan classes.

Paul himself was a tentmaker. Thus, Paul knew what it was to be taught and trained by mentors both religiously and vocationally. He understood the mentoring process. He knew what it meant to be developed as a disciple of a rabbi and an apprentice of a tentmaker.

As a zealous young Pharisee, Paul became a leader in persecuting the followers of Jesus. When Stephen was stoned, “Saul (his Hebrew name) was there giving approval to his death.”¹ Later, still “breathing out murderous threats” against the disciples, he went to the high priest to request letters to the synagogues in Damascus in Syria so that if he found any “followers of the Way” there, he might take them as prisoners and bring them to Jerusalem. But on his way there, everything changed when he was suddenly and dramatically encountered by the risen Christ. Blinded by a brilliant light from heaven, he heard a voice speaking to him: “Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.”² When he asked who was speaking, he heard the piercing words, “I am Jesus, whom you are persecuting.” Perhaps it was the way in which Stephen died that had been “goaded” him, for Stephen’s words sounded much like Jesus’ own words of forgiveness from the cross. How could a dying person forgive his murderers? In persecuting the followers of Jesus, Saul was shocked to find out that he was persecuting Jesus himself. In zealously seeking to protect the truth, Saul was shaken to discover that he was really doing just the opposite—opposing it! He then heard Jesus tell him, “Now get up and go into the city, and you will be told what to do.”³ In Damascus Saul met Ananias, an unknown disciple, who, in obedience to the Lord’s instruction, found him and laid hands on him. Suddenly his sight was restored, he was filled with the Holy Spirit and baptized. Almost immediately the persecutor turned preacher. He began to proclaim in the synagogues of Damascus Jesus as messiah, the Son of God. Some believed, but others did not. As a result, a conspiracy to kill him forced Saul to leave the city. Followers who had believed his message helped him to escape by night, lowering him down in a basket through a hole in the city wall.

The Advocate

After spending some time in the Arabian Peninsula, Saul was determined to go back to Jerusalem. But when he tried to join the disciples he was met with fear and suspicion. They did not believe he really was a true follower of Jesus. But Barnabas, a Levite from Cyprus, saved the day. He believed Saul’s testimony and took him to the apostles. He told them how Saul

had encountered the Lord on his journey to Damascus and how the Lord had spoken to him. He explained how Saul had been converted and began fearlessly to preach Jesus in the synagogues of Damascus. When the apostles heard Barnabas relate Saul's testimony they were convinced he was a genuine disciple. So Saul stayed with them and freely moved about in Jerusalem, boldly preaching the good news about Jesus. But when he spoke with the Hellenistic Jews, they tried to kill him. These were the same Jews that had opposed Stephen, had him arrested, brought before the Sanhedrin, and put to death. It was the same group with whom Saul himself had been associated in leading the persecution against believing Jews in Jerusalem. When the believers heard of the attempt on Saul's life, they took him to Caesarea on the seacoast and sent him off to Tarsus, his hometown.

A Supporter

The advocacy of Barnabas on Saul's behalf began a relationship that would extend far beyond Jerusalem. Joseph Barnabas was a respected leader in the Jerusalem church. He was a man of integrity and generosity. In contrast to Ananias and Sapphira, Joseph Barnabas sold a field and freely gave all the money to help care for those in need. As a result the apostles began calling him "Barnabas" (Son of Encouragement). When persecution broke out after the death of Stephen, believing Hellenistic Jews were scattered. Some travelled as far as Phoenicia in Lebanon, the island of Cyprus and Antioch in Syria. In Antioch they initially shared the gospel only with Jews. But some from Cyprus and Cyrene (north Africa) began telling the good news to the Gentiles as well, a great number believed and turned to the Lord. When this news reached the church in Jerusalem, it was Barnabas who was sent to investigate what was taking place. When he arrived he was amazed to find that pagan, uncircumcised Gentiles were coming to Christ, and in large numbers. It was evident this was a genuine work of God, and Barnabas "was glad and encouraged them all to remain true to the Lord with all their hearts."⁴ Described as "a good man, full of the Holy Spirit and faith," Barnabas saw even greater numbers turn to the Lord.

A Sponsor

The rapidly growing number of believers in Antioch required additional workers, but workers who would understand multicultural ministry. It was at this point Barnabas went to Tarsus to look for Saul. It was at least ten years since he and Saul had met. At the time of his conversion, the Lord had

revealed to Saul that he was a chosen vessel. He was to take the gospel not only to his own people, the Jews, but to the Gentiles (nations) and their kings as well. Apparently when Barnabas found him, Saul was prepared to join him in Antioch. Although it is unclear what Saul had been doing in the intervening years, Barnabas found the man whom God had called and prepared for such a diverse harvest. Returning to Antioch, together they taught and disciplined an ever growing number of new believers, both Jews and Gentiles. And it was here that the followers of Jesus were for the first time called “Christians.”⁵ The church in Antioch had become truly multicultural and transnational. During this time, a group of prophets came from Jerusalem. They spoke of a coming famine that would spread over the Roman world, which indeed did take place several years later during the reign of Emperor Claudius. Upon hearing this, the disciples in Antioch decided to provide for the believers living in Judea. Their gifts were collected and sent by Barnabas and Saul to the elders in Jerusalem. This gift was a powerful demonstration of Jew–Gentile solidarity in Christ, “for if the Gentiles have shared in the Jews’ spiritual blessings, they owe it to the Jews to share with them their material blessings.”⁶

A Releaser

The return of Barnabas with Saul to Jerusalem with the gift from the church in Antioch was significant. It not only affirmed and strengthened the relationship between these two key churches, it also affirmed Saul’s leadership, along with that of Barnabas. The leadership of the Jerusalem church, both the apostles and now the elders, were more confident and assured of the validity of the ministry taking place in Antioch among the Gentiles. Sometime later, after Barnabas and Saul had returned to Antioch, a prophetic word came during a time of worship and fasting. “Set apart for me,” the Holy Spirit said, “Barnabas and Saul for the work to which I have called them.”⁷ Responding to this word of the Spirit, the leaders fasted and prayed, laid hands on them, and sent them off. And where did the Spirit send them? Back to their homelands—first to Cyprus and then to Turkey. Joining them was a helper from Jerusalem, Barnabas’s cousin John Mark. Initially, they proclaimed the word of the Lord in the Jewish synagogues in Cyprus, but then, as in Antioch, they also began speaking to Gentiles. Saul now assumed a Greek name, Paul, the name by which he will be known from this time on. Traveling through the whole island, they came to Paphos where they met the imperial governor, proconsul Sergius Paulus. But as Paul was sharing the gospel, one of the proconsul’s attendants, a sorcerer, began opposing the message. Filled with the

Spirit, Paul directly addressed the attendant and pronounced a word of judgment against him. Immediately the man was struck with blindness. When Sergius Paulus saw what had happened, he believed the message, amazed at the power of the teaching about the Lord.

Upon leaving Cyprus, additional companions joined Barnabas and Paul as they sailed to Turkey. But at this point John Mark, for unknown reasons, left and returned to Jerusalem. As they traveled into Turkey Paul now became the chief speaker and Barnabas assumed a more supportive role. The reversal of the order of their names indicated that Paul, the younger of the two, became the primary leader.⁸ Again they initially went to the synagogues, but resistance and outright opposition from the Jews led Paul and Barnabas to reach out to the Gentiles. As a result, Gentiles began coming to the Lord in growing numbers as the word of God spread throughout the region of central Turkey. Although driven out of several cities, Paul and Barnabas later returned to these same cities to strengthen those who had believed, encouraging them to remain faithful to the Lord. They appointed elders in each church and, with prayer and fasting, committed them to the Lord. When they completed the work to which the Lord had called them, they returned to Antioch in Syria. There they gathered the church and reported all the Lord had done and how he had opened the door of faith to the Gentiles.

A Defender

But some Jewish believers from Jerusalem came to Antioch and began teaching that unless Gentiles were circumcised they could not be saved. Paul and Barnabas vehemently disagreed. As a result the church appointed a delegation, led by Paul and Barnabas, to go to Jerusalem to see the apostles and elders to resolve this issue. Judaizing believers who belonged to the party of the Pharisees insisted that Gentiles be circumcised and obey the Law of Moses. The result was extended debate. Peter insisted that “we (Jews) believe it is through the grace of our Lord Jesus that we are saved, just as they (Gentiles) are,” because God gave them the Holy Spirit, just as he had given us when we believed.⁹ He pointedly asked, “Why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?”¹⁰ It was then Barnabas and Paul told the whole assembly about the miraculous signs and wonders God had done through them among the Gentiles who were turning to the Lord. Apparently Barnabas took the lead, as his name appears first in Luke’s account.¹¹ He became the primary defender of their ministry among the Gentiles. When

they finished, James, an elder in the Jerusalem church and brother of Jesus, spoke. Quoting the prophet Amos to confirm the inclusion of Gentiles in God's family, he recommended that it not be made difficult for Gentiles coming to faith. However, he proposed that to maintain harmony in the family of faith, Gentile believers, like all Jews, abstain from four things: food polluted by idols, sexual immorality, eating meat of strangled animals, and drinking blood.¹² This seemed good to the Holy Spirit and to the church. So they sent Judas Barsabbas and Silas, along with Paul and Barnabas, back to Antioch with a letter stating that they did not wish to burden Gentile believers with anything beyond these four requirements. The Christians in Antioch were glad and greatly encouraged. In the words of John Stott, "The Jerusalem Council secured a twofold victory—a victory of truth in confirming the gospel of grace, and a victory of love in preserving fellowship by sensitive concession to conscientious Jewish scruple."¹³ After Judas and Silas returned to Jerusalem, Paul and Barnabas remained in Antioch where they, along with many others, continued to teach and preach the word of the Lord. And so it was that this initial missionary team of Barnabas and his protégé, Paul, were used of the Lord to open the door of faith to the Gentile world. And it was Barnabas, the advocate, supporter, sponsor, releaser, and defender, who mentored and raised up the Apostle Paul, a persecuting Pharisee turned gospel-proclaiming missionary, who became one of the most effective and fruitful leaders in the growth and expansion of the early Church.

The multiplying of leaders involves being willing to be mentored, to become a mentor, and to encourage others to do likewise.

Chapter 12

Timothy: Training Leaders

“You then, my son, be strong in the grace that is in Christ Jesus . . . You know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, suffering.”
(2 Timothy 2:1; 3:10)

Paul and Barnabas came to a parting of ways when it was time for their second missionary journey. They planned to go back and visit the believers in all the cities where they had preached the gospel, but Barnabas wanted to take John Mark with them. Paul strenuously objected. In Paul’s mind, John Mark had deserted them on their first journey and he did not think it wise to take him on a second journey. Although we do not know the reason John Mark left, so strong were Paul’s objections that Barnabas and Paul separated.¹ Paul chose Silas and went through Syria and Cilicia. Barnabas took John Mark and left for Cyprus. Was the parting of Paul and Barnabas providential? Even though their separation was not on the best of terms, now there were two teams who split up the territory to be visited. They did not compete with each other as both went back to their homelands: Paul to Turkey and Barnabas to Cyprus.

A Father

Strengthening the churches in Syria and Cilicia, Paul and Silas continued their journey through the province of Galatia in south central Turkey. In the region of Derbe and Lystra they came across a young disciple named Timothy, who was of mixed heritage. His father was a Greek, his mother was a Jew and a believer. Timothy was raised in a devout Jewish home, having been taught the Hebrew Scriptures from childhood by his mother, Eunice, and his grandmother, Lois.² Paul spoke of the “sincere faith” that dwelt first in his grandmother and mother and now dwelt in Timothy.³ This may indicate that all three came to faith at the time of Paul’s visit on the first journey, or that Timothy came to know the Lord after Paul left through his mother and grandmother. Either way, Paul called Timothy “my true child in the faith” and referred to him as “my son.”⁴ Since Timothy’s father may not have been a believer or, perhaps had died, Paul may have seen himself as a father to Timothy.

The churches in the area spoke well of Timothy, and Paul wanted to take him along on their journey, possibly in place of Mark. With a Jewish mother, Timothy was considered Jewish. The Jews in the region all knew he had a Greek father, so Paul had him circumcised in order that he might not be limited or cause offense in his ministry to Jews. Paul had learned to “become all things to all men that by all means he might win some.”⁵ Therefore to the Jews he was a Jew and to Gentiles a Gentile. Not to circumcise Timothy would have restricted his usefulness and sphere of ministry. Such was not the case with Titus, who was a Gentile, whom Paul refused to permit to be circumcised lest the truth of the gospel of grace be compromised—the very issue that was settled in the Jerusalem Council.⁶ Clearly what Paul did with Timothy was an issue of expediency, not compromise, for as Paul, Silas, and Timothy traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for Jewish and Gentile believers to put into practice. As a result “the churches were strengthened in the faith and grew daily in numbers.”⁷ Gentiles came to faith unencumbered by Jewish customs. Jews believed apart from keeping the law, and all grew in grace, honoring each other and exercising their freedom in Christ in serving one another in love. Paul’s relationship as a father in the faith, confirming his Jewish identity and affirming his ministry, not only encouraged and freed Timothy, it modeled the grace and truth of the gospel and aided and advanced the spread of the gospel among both Jews and Gentiles.

A Model

Timothy became one of Paul's closest co-workers. He traveled extensively with the apostle and his name would be associated with six of Paul's letters.⁸ Paul could say of Timothy, "You...know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, sufferings...the persecutions."⁹ Life together with the Apostle Paul deeply influenced and shaped Timothy. Even before he began traveling with Paul, Timothy knew of his suffering and persecution in Antioch, Iconium, and Lystra during his first journey. In fact, Timothy may have encountered a bruised and battered Paul when he arrived in Derbe, having just been stoned in Lystra, dragged outside the city and left for dead. And of course he, along with Luke, would be with Paul and Silas in Philippi when they were beaten and thrown into jail. He would see what happened in Thessalonica when Paul and Silas had to be sent away at night to Berea because of a rioting mob stirred up by jealous Jews. In Berea again Timothy would see how Paul was sent off to Athens because Jews from Thessalonica had come to town and agitated and stirred up the crowds against him. But Paul was undaunted. The Holy Spirit had revealed to him how much he must suffer for the name of Christ.¹⁰ Timothy would see his faith, patience, love, and endurance in suffering. But such suffering could intimidate Timothy. Paul would have to encourage him not to "be ashamed to testify about the Lord, or ashamed of Paul as his prisoner, but to join with him in suffering for the gospel."¹¹ He would remind him to "fan into flame the gift of God, which is in you through the laying on of my hands. For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline."¹² Paul's way of life, his unquenchable desire to know Christ, and his unwavering purpose to make him known profoundly affected young Timothy.

A Trainer

Having visited the churches in southern Galatia, Paul planned to continue west to the province of Asia. But the Holy Spirit said no. So Paul and his companions turned northward and traveled throughout the region of Phrygia in northern Galatia. When they continued north and attempted to enter the province of Bithynia, the Spirit again said no. So they turned westward toward the Aegean coastal town of Troas. To young Timothy such negative guidance must have been confusing, if not discouraging. The hope of evangelizing the cities of Asia, including Ephesus, had been dashed. The plan to reach the important population centers in Bithynia had been thwarted. Clearly, Paul was

not in charge, God was. And so it was that while the team was in Troas, positive guidance finally came. One night Paul had a vision. He saw a man from Macedonia standing and heard him pleading, "Come over to Macedonia and help us." The next day Paul told his companions what he had seen and heard, and together they concluded that God had called them to preach the gospel in the province of Macedonia. Timothy was learning that divine guidance was both negative and positive. God closed some doors and opened others. He also saw the importance of corporate confirmation, as the team was united in the decision to go to Macedonia in northern Greece. The young apprentice was being trained in hearing and keeping in step with the Spirit as a team. Directed by the Spirit to Macedonia, Paul, Silas, Timothy, and now Luke as well, who had joined the team in Troas, made their way to Philippi, a Roman colony and leading city in the region.¹³ Since the Jewish community was small, there was no synagogue which would have required a minimum of at least ten Jewish men. So on the Sabbath Paul made his way to a place of prayer outside the city gate. There he met a group of women. Among them was Lydia, a business woman from the province of Asia. She believed and was baptized along with her entire household. Several weeks later, having been beaten and jailed, Paul and Silas were praying and singing hymns to God. Suddenly there was a violent earthquake. The prison doors flew open. Everyone's chains fell off, but amazingly none of the prisoners escaped. Fearing for his life, the jailer asked, "What must I do to be saved?" When Paul shared the gospel with him, not only did he believe, so did his entire household and all were baptized.

The church in Philippi began with these two household conversions, one at a place of prayer and another at a time of prayer in a jail. Undoubtedly, Timothy was impressed. He would discover that Paul was a man of prayer who not only continued to pray for those who believed at Philippi, but for the believers in all the newly established churches.¹⁴ In fact, he encouraged believers to pray without ceasing and exhorted Timothy to make prayer for all people, especially rulers, a high priority.¹⁵ He also asked the churches to pray for him that he would be delivered from "deadly peril" and be bold in proclaiming the gospel.¹⁶ Some years later, when writing to the church in Philippi from a prison in Rome, he sent greetings from the brothers who were with him and from all the saints, "especially those who belong to Caesar's household."¹⁷ Paul wrote these words after he had requested prayer for the

believers in Ephesus in an earlier letter sent from the same Roman prison. He had asked them to pray that he might declare the gospel boldly. God answered their prayers. Members of Caesar's household had come to faith. Apprenticed by a man who prayed unceasingly, Timothy learned the power and importance of prayer.

Paul also could say of Timothy, "you know all about my teaching." He had observed and heard Paul preach the gospel and teach the word of God in Philippi. He would hear him do so again in Thessalonica and Berea where many Jews and Greeks believed.¹⁸ In Corinth he would hear him do so for over a year and a half.¹⁹ And it appears that Timothy was with him in Ephesus, where Paul taught daily the word of the Lord for two years in the lecture hall of Tyrannus.²⁰ As a trained rabbi, Paul knew the Scriptures. When he was converted and filled with the Spirit, the Word of God came alive. He found his Old Testament testified of the messiah he had encountered on the Damascus Road. He discovered the Scriptures, inspired by God, were able to make one "wise for salvation through faith in Christ Jesus," and were "useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."²¹ Paul trained Timothy in the Word and exhorted him to devote himself "to the public reading of Scripture, to preaching and to teaching."²² He urged Timothy to be "strong in the grace that is in Christ Jesus" and to pass on "the things you have heard me say in the presence of many witnesses," entrusting them to reliable men who will also be qualified to teach others.²³ Timothy was thoroughly trained in the Word by Paul.

Paul's training included equipping and empowering Timothy. Timothy's extensive exposure to Paul's preaching and teaching helped qualify him to teach others. Having heard his pattern of sound teaching, Paul instructed Timothy to "guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us."²⁴ It was through the laying on of Paul's hands that the gift of God's Spirit was received by Timothy. Further, Paul reminded him not to "neglect your gift which was given you through a prophetic message when the body of elders laid their hands on you."²⁵ Timothy was equipped in the Word and empowered by the Spirit. Therefore Paul counseled Timothy to fan into a flame the gift of God and "not be ashamed to testify about the Lord but join me in suffering for the gospel, by the power of God."²⁶

A Sender

Early on, Paul began sending Timothy back to visit churches where he had been a part of the team that planted the church. It appears that Thessalonica was one of the first churches to which Timothy was sent shortly after the church was pioneered. The persecution that had broken out and forced Paul to leave prematurely, began to be directed against the believers at Thessalonica. Although Paul attempted several times to return, his way was constantly blocked. Finally he sent Timothy to find out about their faith lest they be unsettled by these trials. Having encouraged and strengthened them in their faith, Timothy returned and brought good news. The believers were standing steadfast in their faith and love.²⁷ Sometime later, Paul wanted to send Timothy to back Corinth. Writing to the Corinthians, Paul reminded them that although they had numerous teachers in Christ, they did not have many fathers like him who had become their father through the gospel. Therefore, he urged them to imitate him as a father, and for this reason he planned to send, Timothy, “my son whom I love, who is faithful in the Lord.” As a son Timothy knew Paul as a father who practiced what he preached. Thus “he will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church.”²⁸ Knowing well the challenges of this somewhat divided and dysfunctional church, Paul appealed to the Corinthians. He told them that “if Timothy comes, see to it that he has nothing to fear while he is with you, for he is carrying on the work of the Lord, just as I am. No one should refuse to accept him. Send him on his way in peace so that he may return to me.”²⁹

Paul also wanted to send Timothy back to Philippi. Writing to the Philippians from a Roman prison, Paul spoke highly of young Timothy: “I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he served with me in the work of the gospel.”³⁰ Now the father was releasing and sending his son to the church that had faithfully supported and stood by him since its founding. Later, after his release from prison, Paul would return to Ephesus with Timothy. When Paul continued on to Macedonia, he urged Timothy to remain in the Ephesus to oversee and put in order the Lord’s work in this major city, a city from which numerous churches were birthed in western Turkey. Indeed, Timothy had come a long way, and Paul had been his advocate, model, mentor and sender. As Barnabas had mentored and raised up Paul, so Paul had

trained and raised up Timothy, developing and releasing a young, timid disciple to become a leader of leaders.

The multiplying of leaders includes becoming a father in the faith to younger leaders, having them “shadow” their elders.

Discipling and Multiplying Leaders

Chapter 13

Titus: Trusting Leaders

“The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.” (Titus 1:5)

Titus was a “partner and fellow worker” of Paul.¹ He was a co-worker in whom Paul placed a considerable amount of trust. Although not mentioned in the Book of Acts, Titus was a key player at several crucial points in the life of the early Church. We first meet Titus when he accompanied Paul and Barnabas to Jerusalem some fourteen years after Paul’s initial visit to the city after his conversion. Paul indicated he went to Jerusalem “in response to a revelation and set before them the gospel that I preach among the Gentiles.”² The contention by some Jews that Gentiles who had come to faith in Christ must be circumcised was the issue Paul addressed. Titus was a Gentile, but not even he was compelled to be circumcised. He was a living example of the truth of the gospel that salvation is by grace through faith apart from works of the law. Paul contended that “in

A True Son

Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.”³ Gentiles who were coming to faith were equally acceptable to God. No longer was circumcision a sign of the covenant of inclusion in God’s family, for “a man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. . . a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man’s praise is not from men, but from God.”⁴ Titus was proof of what Paul, a Jew by birth, preached—that “a man is not justified by observing the law, but by faith in Jesus Christ.”⁵ God is no respecter of persons, but Jew and Gentile alike are “justified freely by his grace through the redemption that came by Christ Jesus.”⁶ Thus, Paul was confirmed that he had been given the task of preaching the gospel to the Gentiles, just as Peter had been given the task of preaching the gospel to the Jews. Titus was a living epistle, clear evidence of the validity of Paul’s ministry to the Gentiles. And like Paul, Titus was “strong in grace.” Later, Paul would write to Titus, addressing him as “my true son in our common faith.”⁷

*A Trusted
Representative*

We have no record of Titus traveling with Paul until the time of the crisis in the Corinthian church. Apparently Paul had sent him as his representative prior to the writing of 2 Corinthians. Having written (1 Corinthians) and visited Corinth, Paul decided he did not want to make “another painful visit.”⁸ So he gave Titus the very delicate task of smoothing over the tense situation that had developed between himself and the Corinthians. It appeared that Titus had a stronger personality than Timothy, for such an assignment required a man of great tact and force of character to deal with such a sensitive situation. In 2 Corinthians Paul alluded to a “severe letter” he had sent along with Titus in which, with great anguish of heart, he took them to task for their arrogant and condescending attitude.⁹ Anxiously, Paul awaited Titus’s report. When Titus failed to return with news of the situation, Paul left Ephesus and traveled to Troas where he had hoped to find Titus. Arriving in Macedonia, Paul confessed “this body of ours had no rest, but we were harassed at every turn—conflicts on the outside, fears within.”¹⁰ Finally Titus arrived—with good news! The Corinthians had experienced a “godly sorrow” that led to repentance and life. At every point they had proved themselves innocent in the matter that had caused dissension and distrust. As a result, Paul wrote another letter (2 Corinthians) which was sent by

the hand of Titus. Along with Titus Paul also sent several brothers to help in organizing the completion of the collection of the offering for the poor in Jerusalem. Initially the Corinthians had shown a great eagerness to help. Paul had boasted about this to the churches in Macedonia and as a result, these poorer churches had been stirred to action and had collected a generous offering. Paul did not want his boast to prove empty, less the Macedonians who came with him would find the Corinthians unprepared. Titus had developed a heartfelt concern and sincere love for the Corinthians. Such a responsibility required sensitivity and integrity, and Titus would never think of exploiting or violating the trust placed in him by Paul and now the Corinthians. So Paul writes, "I thank God, who has put in the heart of Titus the same concern I have...he is coming to you with much enthusiasm and on his own initiative."¹¹ Titus was a man who was highly trusted.

*A Responsible
Emissary*

After Paul's release from a Roman Prison Titus accompanied Paul to the Island of Crete. There he was left in charge of consolidating the work. He was directed by Paul to "straighten out what was left unfinished and appoint elders in every town."¹² This was no small task. To use the words of one of their own prophets, Cretans were known as "liars, evil brutes and lazy gluttons."¹³ Paul agreed. The error of the Judaizers, the circumcision group, had infected the work. Therefore Paul admonished Titus to sharply rebuke such talkers so they will be sound in the faith and not pay attention to Jewish myths. He was to appoint overseeing elders who were to be without blame who were to encourage believers by sound doctrine, modeling and instructing them to practice what they preached. Paul instructed Titus to encourage the older men and women to teach the younger men and women. Slaves were to show their masters that they can be fully trusted so that "in every way they will make the teaching about God our Savior attractive."¹⁴ And all who have trusted in God were to be careful to devote themselves to doing what is good, for God's grace in Jesus Christ that brings salvation has appeared to all people. "It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ."¹⁵ Sound living must accompany sound doctrine. Later Paul would send two other co-workers to Crete to relieve Titus.¹⁶ Paul then asked Titus to join him in Nicopolis on the west coast of Greece where he possibly was commissioned for further

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mission work in Dalmatia, a Roman province north of Macedonia. It was here Titus was engaged in ministry when Paul wrote his last letter shortly before his death in Rome.¹⁷ Titus, a faithful son, had become one of Paul's most trusted co-workers who was given increasing responsibility as his representative and emissary, healing strained relationships, consolidating struggling churches, and opening new fields of ministry.

The multiplying of leaders requires trusting developing leaders with increasing responsibility and authority with accountability.

Chapter 14

Aquila and Priscilla: Empowering Leaders

“They arrived at Ephesus, where Paul left Priscilla and Aquila ... meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus...when Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.” (Acts 18:19, 24, 26)

Aquila and his wife, Priscilla, were Jews living in Corinth when Paul met them on his second missionary journey. They had recently come from Rome when Emperor Claudius had ordered all Jews to leave. Aquila, originally from Pontus in northeastern Turkey, was a leatherworker who made tents. When Paul arrived from his mission in Athens, he stayed in the home of Aquila and Priscilla and worked with them in

Mobile Refugees

their craft for he also was a tentmaker. They probably were already believers, for it appears the purge in Rome followed disturbances in the Jewish community over Christianity.¹ Again, in Corinth there was a disturbance by Jews who became abusive, opposing Paul who was preaching Jesus as the messiah. As a result, Paul washed his hands of any obligation, telling them, “Your blood be on your own heads. I am clear of my responsibility. From now on I will go to the Gentiles!”² So Paul left the synagogue and went next door to the house of the synagogue ruler, Crispus. His whole family turned to the Lord as did many Corinthians. As a result of a divine vision, Paul stayed for another eighteen months, preaching the gospel, and many more came to the Lord. Then another attack was made against Paul by the Jews. Brought before Gallio, the proconsul of the province of Achaia, they accused him of “persuading people to worship God in ways contrary to our law.”³ But Gallio refused to be a judge in such religious controversies and told the Jews to settle the matter themselves. Ejecting them from the court, the crowd turned on Sosthenes, the ruler of the synagogue, and beat him. But Gallio showed no concern over this display of anti-Semitism. Could it be that such religious antagonism spilled over into the Christian Jewish community as well, affecting believing Jews such as Aquila and Priscilla, as had happened in Rome?

*Bi-vocational
Lay Leaders*

Eventually Paul left Corinth, taking Aquila and Priscilla with him. Arriving in Ephesus, Paul went into the synagogue and reasoned with the Jews. Although he was asked to spend more time, Paul declined saying, “I will come back if it is God’s will.”⁴ Although previously forbidden by the Spirit to enter this region, the door now seemed to be opening. But Paul was intent on returning to the church in Antioch, so he left Aquila and Priscilla in Ephesus. We have no information as to how Paul may have mentored them during their time in Corinth. But undoubtedly the example and teaching of the apostle, both personally and publicly, deeply affected them. Not only had Paul lived in their home, they had heard him preach and teach the word of God countless times. Apparently Paul had equipped and empowered them, for now when the Lord was allowing entrance into the province of Asia, Paul entrusted this pioneering ministry into the hands of Aquila and Priscilla. Bi-vocational lay leaders, they proved to be an effective leadership and teaching team for a church developed that met in their home.⁵

Releasing Team

One day Aquila and Priscilla heard an eloquent and enthusiastic speaker boldly teaching about the way of the Lord in the synagogue. Apollos was from Alexandria in north Africa and was well versed in the Scriptures. He taught accurately about Jesus, though he knew only the baptism of John the Baptist. “When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.”⁶ The reversal of their names probably indicated that Priscilla was now, along with her husband, also teaching and leading in ministry. Sometime later when Paul returned to Ephesus, he found twelve disciples who also knew only the baptism of John the Baptist. He then explained the way of God more accurately, as did Aquila and Priscilla with Apollos, and baptized them in the name of the Lord Jesus. He laid hands on them and the Holy Spirit came on them and they spoke in tongues and prophesied.⁷ If this is what took place with Apollos, and it probably was, this eloquent speaker was better prepared to teach about Jesus. When he wanted to go to the province of Achaia the church encouraged him and wrote to the disciples in Corinth to welcome him. When he arrived Apollos not only “vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ.” He also greatly helped those who “by grace had believed.”⁸ What Paul had planted, Apollos watered, and God made it grow.⁹ Sometime later, Aquila and Priscilla returned to Rome. When writing to the church at Rome, Paul sent greetings to “Priscilla and Aquila, my fellow workers in Christ Jesus.” He wrote, “They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. Greet also the church that meets at their house.”¹⁰ This Jewish tentmaking couple had planted another church in their home and were highly regarded among the Gentile churches for what they had done for the Apostle Paul.

Paul had taught, equipped and empowered Aquila and Priscilla, releasing them to pioneer the church in Ephesus. They in turn taught, equipped, and empowered Apollos, who was sent to Corinth. Religious refugees, bi-vocational lay leaders, and a releasing team, the hospitality, mobility and willingness to risk their lives made this Jewish couple a fruitful ministry team in three major cities of the Roman Empire. Aquila and Priscilla were the kind of reliable leaders who were qualified to teach others. They were the type of leaders Paul told Timothy to entrust with what he had heard Paul himself teach, that which was confirmed in the

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presence of many witnesses.¹¹ Aquila and Priscilla were equipped and empowered leaders who in turn equipped and empowered others.

The multiplying of leaders necessitates releasing and empowering leaders, both men and women, who teach, train, equip, and release other leaders.

Chapter 15

Silas and Luke: Partnering with Leaders

“Paul chose Silas and left, commended by the brothers to the grace of the Lord. (They) went through Syria and Cilicia strengthening the churches.” “Our dear friend, Luke, the doctor...my fellow worker...is with me.” (Acts 15:40; Colossians 4:14; Philemon 24; 1 Timothy 4:10)

Paul challenged Timothy “to endure hardship with us like a good soldier of Jesus Christ.”¹ The apostle saw himself and his companions as “fellow soldiers” in a spiritual conflict. The battle was “not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”² This struggle was against the god of this age who “has blinded the minds of unbelievers so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.”³ Thus, as messengers of the gospel opposition, suffering and persecution was to be expected.

Partnering with Paul was to partner in “fighting the good fight of faith.”⁴ Silas and Luke were two such partners.

Respected Leaders

Silas, also called Silvanus, was a leader in the Jerusalem Church. He and Judas Barsabbas were chosen to deliver the letter from the Jerusalem Council containing the decisions concerning the inclusion of Gentiles in the family of faith. When they arrived in Antioch, they called the church together and read the letter. The believers rejoiced and were greatly encouraged. Both were prophets and continued to minister, teaching and strengthening this growing church of Gentiles. After spending some time with them, they were sent off with the blessing of peace to return to the church in Jerusalem. Meanwhile Paul and Barnabas continued to teach and preach in the church at Antioch. Sometime later, when Paul and Barnabas were about to begin their second missionary journey, Paul’s refusal to take Mark caused a split—Barnabas going to Cyprus with Mark, and Paul, choosing Silas, going to Syria and Turkey. Silas was a highly regarded and respected leader both in Jerusalem and Antioch when Paul partnered with him.

Compatible Leaders

At this point in an expanding Gentile mission, Silas was probably more compatible than Barnabas. The disagreement over Mark was the turning point. Barnabas’s desire to take Mark may well have reflected a greater orientation toward Jewish mission and ministry rather than Gentile, as was the case with the Apostle Peter. Earlier in Antioch, both Barnabas and Peter had withdrawn from fellowship with Gentiles due to pressure from a circumcision group that had come from Jerusalem.⁵ Paul publicly rebuked both for their vacillation. In contrast, Silas, the messenger who would later deliver the decisions of the Jerusalem Council, apparently did not cave in and cut off relationship with Gentiles. He, like Paul, stood against the pressure of the Jewish believers who attempted to force non-Jewish believers to adopt Jewish customs. With Paul, Silas affirmed the full acceptance of Gentiles in the church. Further, Silas, like Paul, was a Roman citizen, which reflected a greater involvement and identification with the Gentile world. In contrast to Barnabas and Mark who were native-born Jews raised in Palestine, Paul and Silas were diaspora Jews, born and raised in a Gentile world. With Paul, Silas was probably better suited for mission and ministry in a non-Jewish culture than Barnabas. He was more compatible culturally as well as religiously.

*Complementary
Leaders*

Luke, like Silas, was a respected leader. The author of the Book of Acts indicated that he accompanied Silas and Timothy from Troas to Philippi on the second missionary journey. Again using the first person plural *we*, the writer includes himself as traveling again with Paul on his journey from Macedonia to Jerusalem during the third journey. He also indicated he was with Paul on his journey to Rome.⁶ Based on these “we passages” and the reference in Acts to “my former book,” which was also addressed to a man named Theophilus, the tradition of Luke’s authorship of the Gospel of Luke and the Book of Acts is well established.⁷ In addition we have Paul’s statements that Luke was with him both in his first and second imprisonments in Rome.⁸ Luke was a Gentile, a doctor, and an author. The specific terminology used in describing various illnesses suggested a medically trained individual. His literary style reflected a well-educated writer, a historian of outstanding ability. As a Gentile, Luke was thoroughly enculturated into the Greek world. As such, this Gentile doctor and author added much to the missionary team. Paul described him as a dear friend and a faithful co-worker.

Resilient Leaders

Silas and Luke were devoted warriors. With Paul, they endured hardship as good soldiers of Jesus Christ. On Paul’s second journey Silas, along with the apostle, were falsely accused, beaten and thrown into prison in Philippi. In Thessalonica they were driven out of the city by a riotous mob. In Berea, Silas saw Paul forced to leave town by an agitated crowd and sent off to Athens, leaving him and Timothy alone to face religious bigots. Meanwhile, Luke was with Paul when he returned to Jerusalem at the end of his third journey. There Paul was attacked by an angry mob and forced to defend himself before the Jewish council. When a gang of forty men threatened to kill Paul, he was taken by night to Caesarea where he had to await trial for two years. Appealing to the emperor because of threats on his life, Paul was sent to Rome, and Luke accompanied him. When their ship sank after being tossed about for two weeks in a severe storm, they, along with all the other passengers, miraculously made it to the shore of a small island. Finally arriving in Rome, Luke remained with Paul for two years while awaiting trial. Several years later, Paul was imprisoned a second time in Rome, and when a number of co-workers left him, Luke remained faithful. Both

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Silas and Luke were resilient and faithful partners of Paul. They were not ashamed to bear witness to Christ or ashamed of Paul his prisoner, but joined him in suffering for the gospel.⁹

The multiplying of leaders includes teaming up and working together with other leaders who have complementing gifts and abilities.

Chapter 16

Aristarchus and Tychicus: Mobilizing Leaders

“He (Paul) was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and from the province of Asia Tychicus and Trophimus.” (Acts 20:4)

The Apostle Paul was not only a mentor and trainer, he was a mobilizer. Silas, Timothy, and Luke accompanied him on his second missionary journey. Aquila and Priscilla were with Paul during a portion of both his second and third journeys. Near the conclusion of his third missionary journey seven men were traveling with Paul, all of them from regions in which he had evangelized and planted churches on his first two journeys.¹ Aristarchus from the province of Macedonia and Tychicus from the province of Asia were two of these seven. How did Paul mobilize so many co-workers so quickly? What were the qualities he saw and needed in those who would accompany him?

Available

Paul spoke to Timothy about “competing as an athlete.”² Like a soldier, an athlete must be “all in.” Other involvements have to be laid aside. An athlete must be fully available for training and competition. Aristarchus was such an “athlete,” typical of Paul’s co-workers. We first meet him when he was with Paul on his third journey.³ He served with Paul during his years in Ephesus, including the two years Paul taught in the Hall of Tyrannus when “all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.”⁴ Subsequently, Paul sent Timothy and another co-worker on to Macedonia, but asked several other co-workers, including Aristarchus, to remain with him in Ephesus a little longer. A short time later a riot broke out led by silversmiths, makers of silver shrines of the goddess Artemis (Diana). They accused Paul of convincing and leading many people astray, saying that “man-made gods are no gods at all.”⁵ They claimed that not only had Paul insulted their great virgin goddess and her temple, but now their trade was getting a bad name. Furious, they and the crowd that had gathered began shouting, “Great is Artemis of the Ephesians.” They seized Aristarchus and another co-worker of Paul. When Paul wanted to appear before the crowd, some disciples and provincial officials would not let him. After two hours of tumultuous shouting, a city clerk finally was able to quiet the crowd and convince the silversmiths to settle their grievances in a legal assembly, lest they be charged with rioting for no legitimate reason. When the uproar ended, Paul, with his co-workers, sent for the disciples and encouraged them. They then departed for Macedonia, the region from which Aristarchus had come. Aristarchus was an “all in” companion of Paul. He was not only available to serve with Paul, he was available to stay on longer, getting caught up in the riot in Ephesus from which the Lord delivered him.

Trustworthy

Athletes are not only available, says Paul, they are required to compete “according to the rules.”⁶ They must abide by the rules of the game even when no one is watching. They are to be honest, persons of integrity. Aristarchus was such a trustworthy co-worker. He was one of Paul’s companions who accompanied him to Jerusalem with the collection for the needy, probably as an official delegate from the church in Thessalonica. On the way to Jerusalem, Paul made a brief stopover with the Ephesian elders at the port of Miletus. There Aristarchus would hear Paul speak of how “these hands of mine have supplied my own needs and the needs of my companions. In everything I did,” said Paul, “I showed you that

by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'⁷ Such was the spirit of Paul and his co-workers. They were men of integrity who "competed according to the rules." They were trustworthy leaders, entrusted with the offering of the churches to help the weak. Faithful with worldly wealth, they were entrusted with the true riches of the gospel.⁸ For such leaders, "It is the accumulation of trust that is a measure of the legitimacy of leadership."⁹

Also traveling with Paul to Jerusalem was Tychicus, probably a delegate from the church in Ephesus, where he most likely came to faith in Christ during Paul's ministry. He became a trusted personal representative of Paul, calling him a "dear brother and faithful servant in the Lord." Paul, at the time a prisoner in Rome, sent Tychicus to Ephesus and Colossae to report on how he was doing and to encourage the disciples in these cities.¹⁰ On this trip Tychicus may well have carried with him the letters Paul had written to the Ephesian and Colossian churches. Later Paul would send Tychicus to Crete as a possible replacement for Titus.¹¹ When imprisoned in Rome a second time, Paul again sent Tychicus to Ephesus, possibly bringing with him a second letter the apostle wrote to Timothy.¹² These missions reflected the trust Paul placed in his co-workers such as Aristarchus and Tychicus, whom he had mobilized and mentored during his missionary journeys.

*Focused and
Disciplined*

Athletes compete according to the rules because they want to receive the victor's crown.¹³ The prize is the point. Paul knew that "everyone who competes in the games goes into strict training."¹⁴ Why? Because athletes have their eye on the goal—being crowned the winner. They stay focused. They are disciplined. They train seriously. No sacrifice is too great. But "athletes do it to get a crown that will not last," observed Paul, "but we do it to get a crown that will last forever."¹⁵ Therefore, Paul kept his focus clear. He disciplined his body: "I do not run like someone running aimlessly. I do not fight like a man who beats the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize."¹⁶ Was Paul some kind of masochist? Hardly. He was speaking of self-control, he was talking about self-discipline, that he might "finish the race and complete the task the Lord Jesus had given him."¹⁷ This was what motivated Paul as he headed toward Jerusalem after his third journey. Listen to the words that Aristarchus, Tychicus, and his co-

workers who were accompanying him heard him say when he spoke to the Ephesian elders gathered at Miletus: “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. However, I consider my life worth nothing to me if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace.”¹⁸ His companions were of the same mind as they joined Paul on his way to Jerusalem. Like Paul, they were focused and disciplined, for God had not “given them a spirit of fear, but of love, power and self-discipline.”¹⁹ After his arrest in Jerusalem, Aristarchus accompanied Paul to Rome and Tychicus also joined Paul as he awaited trial before Caesar.²⁰ These were available, trustworthy, focused, and disciplined co-workers.

The multiplying of leaders requires recognizing, mobilizing, and training leaders who are available, teachable, disciplined and deployable.

Chapter 17

Apollos and Epaphras: Multiplying Leaders

“I [Paul] planted the seed, Apollos watered it, but God made it grow...we are God’s fellow workers.”

(1 Corinthians 3:6, 9)

“You learned it [the gospel] from Epaphras, our dear fellow servant, who is a faithful minister of Christ on our behalf.”

(Colossians 1:7)

The Apostle Paul not only mobilized and mentored leaders, he multiplied leaders. In his letters to Timothy and Titus he instructed them to identify and appoint elders in the churches just as he himself did.¹ Such leaders were to be “above reproach” and “able to teach.” Their lives were to be examples of godliness and holiness, their actions confirming their confession to know God. Paul told Timothy to entrust the teaching he had received “to reliable men who will also be qualified to teach others.”² Apollos and Epaphras were such leaders, reliable men qualified to teach others. Apollos

was taught the way of the Lord more fully by Aquila and Priscilla, who themselves had been taught and trained by Paul. After being instructed by Aquila and Priscilla, Apollos, who had come from north Africa, was sent by the church in Ephesus to Corinth where he taught the church Paul had planted. Epaphras, like Tychicus, was probably saved during Paul's ministry in Ephesus. He was taught and trained by the apostle and returned to his hometown of Colossae where he preached the gospel and started the church. Such reliable men were not only devoted soldiers and disciplined athletes, they were dedicated, hardworking farmers who were fruitful and multiplied.

Strong in Grace

Multiplying leaders required that they, as Paul instructed Timothy, “be strong in the grace that is in Christ Jesus.”³ Apollos was a Jew, well-versed in the Old Testament Scriptures, the Scriptures which are able to make one wise which is through faith in Jesus Christ.⁴ He was acquainted with the message and ministry of John the Baptist and had received a baptism of repentance. When Apollos came to a fuller understanding of Jesus, apparently he, similar to the twelve disciples in Ephesus who also knew only the baptism of John, was baptized in the name of the Lord Jesus and received the outpouring of the Holy Spirit.⁵ He came to understand more fully God's grace in all its truth, that the “righteousness from God, apart from the law...comes through faith in Jesus Christ to all who believe.”⁶ He came to discover that God is not only the God of the Jews but the God of the Gentiles also, and that “all were baptized by one Spirit into one body—whether Jews or Greeks.”⁷ And so Apollos was sent to Corinth to water what Paul had planted and God was making to grow—the church of the living God, the God of all grace. To the church in Colossae Paul wrote, “All over the world this gospel is producing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth. You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Christ on our behalf... who is one of you.”⁸ Epaphras was from Colossae. Having come to faith during Paul's ministry in Ephesus, he heard the truth of the gospel, that it is by grace you are saved by faith in Christ. As a Gentile he came to understand that even those who were “far away,” without God and without hope in this world, “have been brought near through the blood of Christ.”⁹ He learned that “There is no difference, for all have sinned and fall short of the glory of God, and [all] are justified freely by his grace through the redemption that came by Christ Jesus.”¹⁰ Epaphras brought this good news back to his home town

and many came to faith. He actively worked not only in Colossae but also in the nearby towns of Laodicea and Hierapolis. Apollos and Epaphras were men who knew and understood the gospel of grace. They were “strong in the grace that is in Christ Jesus.”¹¹ Both Jews and Gentiles needed to know God’s grace in all its truth.

Confirmed Truth

Paul instructed Timothy to entrust to reliable men “the things you have heard me say in the presence of many witnesses.”¹² The truth Paul taught was not some secretive, sectarian teaching. He was commissioned by God to “present the word of God in its fullness—the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you the hope of glory. We proclaim him.”¹³ Paul’s teaching was focused on Jesus. Whether in the marketplace or the meeting place, whether publicly or from house to house, Paul taught “both Jews and Gentiles that they must turn to God in repentance and have faith in our Lord Jesus.”¹⁴ His passion was “to present everyone mature in Christ...in whom are hidden all the treasures of wisdom and knowledge.”¹⁵ Timothy heard Paul continually teach the truth of God’s grace in Christ. And this truth was confirmed in the presence of many witnesses, Jews and Gentiles, who became living examples of the transforming power of the gospel, such as Apollos and Epaphras. In Corinth, Apollos proved from the Scriptures that Jesus was the messiah and was of “great help to those who by grace had believed.”¹⁶ When some became sectarian, claiming to be followers of Paul while others claimed to be followers of Apollos, Paul reminded them of the message he preached when he came to Corinth—“Jesus Christ, and him crucified.”¹⁷ “Is Christ divided?” he asked. “Was Paul crucified for you? Were you baptized into the name of Paul?”¹⁸ He told them that he and Apollos were only servants through whom they came to believe. Each had his assigned task. “I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow.”¹⁹ As God’s fellow workers they had only one purpose—to honor him and advance his kingdom, not theirs. “So then,” Paul concluded, “no more boasting about men. All things are yours...and you are of Christ, and Christ is of God.”²⁰ Later, Paul urged Apollos to return to Corinth along with other co-workers, including Timothy, who is “my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church.”²¹ Timothy,

along with Apollos, could affirm that Paul's way of life confirmed and authenticated what he taught in every church.

Epaphras brought the gospel, the word of truth, to the Colossians. The gospel they heard from Epaphras, one of their own, was the gospel that was being proclaimed throughout the Roman Empire.²² As a servant of Jesus Christ and a fellow worker of Paul, Epaphras was a man of prayer who Paul said, was "always wrestling in prayer for you, that you may stand firm in the will of God, mature and fully assured. I vouch for him that he is working hard for you and for those at Laodecia and Hierapolis."²³ Epaphras, like Apollos, was a reliable man who was entrusted to teach what Paul taught, the confirmed truth of the gospel of grace. Through such faithful men the word of God spread and multiplied.

Exemplary Lives

Paul told both Timothy and Titus to appoint elders and leaders who taught "sound doctrine." If individuals claimed to know God, their actions should confirm their claim. Paul instructed his co-workers to refute and rebuke those who taught false doctrines, Jewish myths, and endless genealogies. Timothy and Titus were to admonish teachers whose lives did not "conform to the glorious gospel of the blessed God which he entrusted to me."²⁴ Sound doctrine must be lived out and backed up by sound living. Therefore, these co-workers of Paul were not to be "hasty in the laying on of hands."²⁵ Elders should not be new converts lest they become conceited and come under the same judgment as the devil. Deacons also should be tested first, and if there is nothing against them, they can serve. Faithfulness in marriage and management of one's own children and household were required, for "if anyone does not know how to manage his own family, how can he take care of God's church?"²⁶ Even if younger, like Timothy, leaders were to set an example in everything by doing what is good. In their teaching they were to "show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us."²⁷ And most importantly, a good reputation with outsiders was essential lest the gospel be disgraced and brought into disrepute. Multiplication of leaders who multiply leaders, as Paul instructed Timothy, required identifying, developing, and training the right kind of leaders, leaders who were apt to teach and qualified to do so because their way of life in Christ agreed with what they taught. Apollos and Epaphras, Timothy and Titus, were exemplary leaders whose lives

authenticated the grace and truth of the gospel they proclaimed and taught. They were exemplary leaders who multiplied such leaders.

The multiplying of leaders involves developing leaders who teach and live the truth of the gospel and raise up other exemplary leaders, who raise up exemplary leaders, who do likewise.

Discipling and Multiplying Leaders

Chapter 18

Mark and Demas: Redeeming Leaders

*“Do your best (Timothy) to come to me quickly, for Demas, because he loved this world, has deserted me...Get Mark and bring him with you, because he is helpful to me in my ministry.”
(2 Timothy 4:10, 11)*

Not all leaders were faithful. Two of Paul’s co-workers left him in the lurch. He described both as deserters.¹ One was John Mark. His mother, Mary, was related to Barnabas. She apparently was a woman of means whose large home was a gathering place for believers in Jerusalem. Her home may have been where the Last Supper took place. However, more certain is the place where many believers gathered to pray when Peter was in prison. It was “the house of Mary the mother of John, also called Mark.”² It was to this house Peter went when miraculously delivered from prison, apparently a place where he knew he would find believers gathered. Living in Jerusalem, Mark was raised in the midst of the rapidly growing church in Judea. It was when

Paul and Barnabas were returning to Antioch from their relief mission in Jerusalem that they took young Mark with them. When, at the direction of the Spirit, the church at Antioch sent Paul and Barnabas on the mission God had called them, they took along Mark, Barnabas's cousin. But midway through the journey, Mark left and returned to Jerusalem. Although the reason for his departure is not clear, Paul saw it as desertion and refused to take him on his second journey.

Demas was another deserter. He was from Thessalonica. Although there is no information as to when he was converted, it may have been when Paul was on his second journey in Macedonia. Although we do not know when he began working with Paul, Demas was with Paul during his first imprisonment in Rome. When writing to the Colossians Paul identified Demas as one of his "fellow-workers" who was with him and sent his greetings to the church in Colossae.³ Demas is again with Paul during his second imprisonment in Rome, as are several other fellow-workers. Apparently a number of them left to minister in other places. Demas also left "because he loved this world," wrote Paul, "and has deserted me."⁴ It does not appear that it was because of cowardice that Demas left Paul, but rather for personal reasons. Whatever the reason, Paul saw his departure as desertion as was the case with Mark. Not all co-workers were faithful, not all were reliable. But some were redeemable. Mark was such a co-worker. Though Demas had deserted him, Paul urged Timothy to "get Mark and bring him with you, because he is helpful to me in my ministry."⁵ What had happened to this young missionary dropout? Why the turnaround? Apparently Mark had been restored and was now a valued co-worker of Paul.

Advocacy

Although Paul did not trust Mark and refused to take him on a second journey, Barnabas did. The Son of Encouragement who had been Paul's advocate now became Mark's. Whatever the reason for Mark's failure, Barnabas stood by his younger colleague and relative, and asked him to join him in ministry back in Cyprus. One can only imagine what happened during this mission with Barnabas. Mark likely discovered someone who believed in him, someone who was willing to give him another chance, someone who would invest in him. He discovered in his uncle a man who was committed and loyal, faithful, and dependable. Apparently Barnabas became an encourager and an advocate for his young cousin as he had done earlier for Paul himself. Thus he may well have played a key role in Mark's restoration and return to active ministry, including ministry with the Apostle Paul.

Redemption

However, there may have been another person who also had a part in Mark's redemption, for there was another leader who knew what it was to be a failure: the Apostle Peter. He too had been a dropout; he too had been a deserter. But he also knew what it meant to be redeemed. When concluding his first letter he writes, "She who is in Babylon, chosen together with you, sends you her greetings, and so does my son, Mark."⁶ Apparently, Mark and Peter had connected and were working together with the church in Babylon (a cryptic name for Rome). Early tradition tells us that Peter became Mark's primary source for his Gospel. When describing the arrest of Jesus and the desertion of his disciples in his Gospel, Mark unexpectedly included a description of a young man who fled the scene naked, leaving his clothes behind.⁷ Could this be the Mark who had abandoned his co-workers, cryptically describing how he too "ran away" on the night of Jesus' betrayal as did all the disciples, including Peter? Even if not, the striking emphasis in his Gospel on the failure and redemption of the disciples was significant, for "Peter and Mark both understood this theme well."⁸ Like father, like son. Peter's story was Mark's story. And in his Gospel, Mark tells Jesus' story as related to him by Peter, a story of redemption and reconciliation. Apparently Mark's relationship with Peter was redemptive. Mark was given opportunity to serve a man who himself had known failure and redemption.

Restoration

The Apostle Peter understood restoration. Had not Jesus himself given Peter a second chance? Did he not reinstate him and call him a second time to "follow me"?⁹ The Apostle Paul also understood restoration. Had he not zealously pursued and persecuted Jesus' disciples? Had not the Lord graciously redeemed him? He confessed, "Even though I once was a blasphemer and persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus."¹⁰ And so with Mark, Paul apparently had a change of heart and restored him. We find Mark identified as one of Paul's "fellow-workers" when the apostle was first imprisoned in Rome.¹¹ And when Paul was imprisoned a second time in Rome he told Timothy to get Mark and bring him with you because he is helpful to me in my ministry. What a turnaround. What restoration. What redemption. And what of Demas? We have no further information as to whether or not he was restored. Some have conjectured that

Discipling and Multiplying Leaders

Demas, a possibly shortened form of Demetrius, may be the restored Demas named Demetrius in 3 John. And equally questionable is the negative portrait of Demas in the apocryphal *Acts of Paul and Thecla*. What we do know is that a young man who had failed was restored and served two key leaders in the early Church who also had known failure. Further, it was this young man who penned one of our four Gospels, the story of the One who came not to be served, but to serve and give his life as a ransom for many, making possible the redemption of all who have fallen.¹²

The multiplying of leaders involves seeking to restore and redeem repentant leaders who have failed and dropped out.

Chapter 19

Principles of Leadership Multiplication

“And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others.” (2 Timothy 2:2)

The Apostle Paul multiplied leaders. Patterns of leadership multiplication are evident throughout his life and ministry. They can be seen taking place in his relationship with his co-workers. From the thirteen associates just described in the previous chapters at least eight principles of leadership can be identified: the principles of mentorship, apprenticeship, delegation, empowerment, partnership, mobilization, reproduction, and restoration.

The Paul Principle

*The Principle of
Mentorship*

Barnabas linked with Paul. When many feared him, the Son of Encouragement reached out to this former persecutor of the church. When others saw Paul as a threat, Barnabas saw him as a brother.

When some questioned the genuineness of his conversion, Barnabas became his advocate. Barnabas saw the genuineness of Paul's conversion and call. He connected. He became a supporter, sponsor, releaser and defender of a man who would become a key leader in the early church. What did Paul need? He needed some who had walked down the path he was just beginning. Paul had been a zealous leader, a Pharisee of the Pharisees. Now he needed someone who could come alongside and help him understand and navigate this new life as a servant and ambassador of Jesus Christ. He needed a Barnabas, a Son of Encouragement, a mentor. Barnabas is an example of some of the ways that mentors encourage and help those they mentor. Mentors resource and support them, giving them freedom to develop as a leader even beyond that of the mentor. Mentors risk their own reputation to sponsor a mentoree. Mentors model aspects of servant leadership to challenge the mentoree to develop and emulate as a leader. Mentors co-minister with mentorees to increase their confidence, credibility and sphere of influence.¹ Multiplying leaders requires mentoring leaders who have the gifts and ability to see potential, be tolerant with mistakes and rough edges, have flexibility in responding to situations, have patience with the process of development, see down the road and suggest next steps, and are able to build up and encourage others.² Barnabas, Son of Encouragement, was such a mentoring leader.

Mentors encourage and help those they mentor to develop as leaders even beyond themselves.

*The Principle of
Apprenticeship*

Paul was trained as a rabbi. He was taught and trained by Gamaliel. He was an apprentice of a leading rabbi, a Pharisee. It was Gamaliel who counseled the Sanhedrin not to oppose the young Christian movement lest they be found fighting against God. But there was one young disciple who did not follow his rabbi's advice and aggressively pursued and imprisoned followers of Jesus—Saul of Tarsus. Apparently this young Pharisee was not yet fully trained, for everyone who was fully trained was to be like his teacher.³ However, his conversion radically changed his attitude when he

discovered that what his teacher had warned could happen had happened to him—he was found to be fighting against God. The way in which Saul later trained others reflected a rabbinical type of training he had experienced and that Jesus himself used. Timothy is a prime example. As Jesus chose the Twelve, Paul chose Timothy, a young man spoken well of by believers in Lystra and Iconium. He invited him to join the team on his second missionary journey and had his status confirmed for ministry among Jews as well as Gentiles. Traveling extensively with the apostle, Timothy learned all about Paul's teaching and his way of life.⁴ Not only did Timothy learn by watching and listening to Paul, he learned by ministering with the apostle. Together, along with Silas, they spread the gospel throughout the provinces of Macedonia and Achaia. Subsequently Paul sent Timothy back to minister in Thessalonica, Corinth, Philippi, and Ephesus. This apprentice-type pattern of training that both Jesus and Paul used involved observing, participating, and sending. This life-on-life experimental learning process has been outlined in five steps: (1) the leader does, the apprentice watches (observation); (2) the leader does, the apprentice helps (participation); (3) the apprentice does, the leader helps (experimentation); (4) the apprentice does, the leader watches (evaluation); (5) the apprentice does, others watch (reproduction).⁵ Timothy was an apprentice who learned leadership by doing life and serving together with an apostle who consistently trained and multiplied leaders in the field.

Experienced leaders apprentice developing leaders, training them on-site with insight.

*The Principle of
Delegation*

Titus was a man Paul entrusted with increasing responsibility. Initially, he and Barnabas were sent with Paul to Jerusalem with gifts from the church in Antioch. Later Paul sent him to Corinth to resolve issues Paul had addressed in a "severe letter." Soon after Titus's return with a good report, Paul sent him back carrying a letter commending them and encouraging them to complete the collection of an offering for needy believers in Judea. Paul wrote, "Everything we do, dear friends, is for your strengthening."⁶ He asked, "Did I exploit you through any of the men I sent you? I urged Titus to go to you and I sent our brother with him. Titus did not exploit you, did he? Did we not act in the same spirit and follow the same course?"⁷ Paul's confidence was evident, for Titus acted in the same spirit and followed the same course as he had. And with

increasing responsibility came increased authority as Paul assigned Titus to “straighten out what was left unfinished and appoint elders in every town” in Crete.⁸ This was no small assignment because it included rebuking false teachers, disciplining divisive persons, and teaching sound doctrine to a people who had been described as “liars, evil brutes, and lazy gluttons.”⁹ Delegating such responsibility to Titus reflected the depth of trust Paul placed in his co-worker and the breadth of authority he invested in him to carry out his assignment. Later it appeared that Titus may well have been entrusted with the responsibility of opening up entirely new regions for the gospel.¹⁰ Paul’s passion to make Christ known and establish and strengthen churches required raising up and training leaders he could trust and to whom he could delegate increasing responsibility and authority. Titus was such a leader.

Delegating responsibility with authority affirms and encourages developing leaders, letting them know they are trusted.

*The Principle of
Empowerment*

The apostle Paul rapidly empowered and released workers. Like Paul, Aquila and Priscilla were tentmakers. In learning their trade they had been equipped and empowered as leatherworkers to make tents. Paul had likewise been trained, empowered, and released to work as a tentmaker. Further, he had been trained and equipped to be a teacher of the law. Thus both as a tentmaker and a teacher, Paul understood the need for empowering and releasing workers. As a fellow tentmaker, Paul connected and lived with Aquila and Priscilla in Corinth, where they learned ministry firsthand from the apostle. Less than two years later, when Paul left for Ephesus, he took this bi-vocational couple with him, empowering and releasing them to initiate the work in this major city in Asia Minor. They began a house church in Ephesus and later another in Rome. And in the process it appeared that Aquila empowered and released his wife, Priscilla, to give leadership and even possibly primary leadership at points in their ministry. In Ephesus her name appeared first when she and her husband were teaching Apollos the way of God more accurately.¹¹ In his letter to the church in Rome, Paul greeted this couple as “Priscilla and Aquila,” commending them for risking their lives for him and extending greetings to the church that met in their home. Paul was a servant leader who led—not to control others, but to serve, empower, and release others—like Jesus. In a sense the role of a leader is similar to that of parents who encourage, comfort, and

urge their children to “stand on their own two feet,” empowering and releasing them to assume responsibility, for “if done well, leadership, like parenting, creates not dependency, but independence.”¹² Aquila and Priscilla were empowered and empowering leaders.

Releasing leaders by empowering them to assume and carry out significant assignments builds trust and confidence.

*The Principle of
Partnership*

Silas and Luke joined Paul during two of his journeys. Both were mature and experienced leaders when they became members of Paul’s missional teams. Silas was a respected leader in the Jerusalem church. A participant in the Jerusalem Council, he was chosen to deliver the letter to the church in Antioch, communicating the Council’s decision concerning Gentiles’ inclusion in the Body of Christ and their relationship with Jewish believers. His understanding of and identification with both Gentile and Jewish believers made Silas a strong, collaborating partner with Paul, especially in light of the departure of Barnabas and Mark. Further, his Roman citizenship and latinized name, Silvanus, suggested Silas was identified with the Greco-Roman world. Silas also had a literary function. He was associated with Paul in the letters written to the Thessalonians from Corinth and later would also be identified with Peter in the writing of 1 Peter from Rome.¹³ Luke was a Gentile and well educated. He was a doctor and a trusted partner with the apostle Paul. Although there are no explicit references to Luke as Paul’s “doctor,” could it be that Luke did serve the apostle medically during his journeys, especially in light of Paul’s floggings, imprisonments, and shipwrecks?¹⁴ Perhaps one of Luke’s greatest contributions was his journaling of Paul’s journeys which later would be incorporated into his account of the birth, growth, and expansion of the early Church in the Book of Acts, a sequel to his account of the life, death, and resurrection of Jesus Christ in the Gospel of Luke. Undoubtedly, Silas and Luke were deeply influenced by the life and ministry of Paul, but equally significant was their contribution as collaborating partners who joined forces to advance the mission of evangelizing the Gentile world. The foundation of such collaboration is trust. And a key test of leadership is “bringing people together and then igniting and nurturing a collaborative effort.”¹⁵ The apostle Paul was such a synergizing leader.

Developing leadership teams and partnering synergizes effort, strengthens witness, and aids continuity and longevity in ministry.

*The Principle of
Mobilization*

Paul was a mobilizer. He was able to enlist a network of fellow workers to spread the gospel throughout the eastern Mediterranean region of the Roman Empire. Numerous individuals are identified as having some association with the apostle Paul in the Book of Acts and in his letters. They are described by a variety of terms, including “co-worker,” “fellow servant,” fellow-prisoner,” “fellow soldier,” “servant,” “brother,” “sister,” “relative,” “prophet,” and “apostle.” Some worked closely with Paul (Timothy and Luke), others more independently (Apollos and Epaphras). Some appear to relate to Paul as peers (Barnabas and Silas), others as assistants (Epaphroditus and Mark). Some worked locally (Aquila and Priscilla) while others traveled with Paul serving the churches (Aristarchus and Tychicus). How Paul enlisted these many co-laborers is not clear. What is clear is that he never traveled alone, if at all possible. Paul continually mobilized others to serve together with him, just as Jesus did with the Twelve and the Seventy. Enlisting, mobilizing, and releasing others confirms, validates, strengthens, expands, and extends the work. The witness of two or more confirms and validates the message.¹⁶ Two or more working together strengthens and expands ministry.¹⁷ A growing band of workers expands and extends the mission.¹⁸ Thus Paul continually enlisted, effectively mobilized, and freely released associates to reach the Gentile world with the gospel, for he knew the harvest was great, and many more workers were needed. Such enlisting, mobilizing, and releasing of workers requires a secure leader—a leader who is not threatened but can rejoice in the success of others.¹⁹ That was the Apostle Paul.

Enlisting and mobilizing an increasing band of workers expedites leadership development, expands ministry impact, and advances mission expansion.

*The Principle of
Exponential
Multiplication*

Paul was an exponential multiplier. He enlisted and trained associates through whom he multiplied workers and ministry. He taught Aquila and Priscilla, who taught Apollos, who in turn taught others. Epaphras, won to Christ and taught by Paul, returned to the Lycus Valley and preached the gospel, establishing works in his hometown of Colossae as well as in the neighboring towns of Laodicea and Hierapolis. Paul left Titus in Crete to raise up and appoint elders in every town, instructing him to teach what was

in accord with sound doctrine and living. Paul directed Timothy to stay in Ephesus to teach the truths of the faith and raise up elders. Timothy was to pass on what he had heard from Paul to reliable men who were qualified to teach others. “To add growth, lead followers, but to multiply growth, lead leaders.” Paul’s co-workers were not only to lead, they were to develop leaders who in turn would develop leaders.²⁰ Paul reproduced reproducers, which led to an exponential multiplication of workers and churches. Thus Paul could write to the church in Rome, less than thirty years after the Day of Pentecost, that “from Jerusalem all the way around to Illyricum (Albania) I have fully proclaimed the gospel of Christ...now there is no more place for me to work in these regions.”²¹ Not wanting to build on someone else’s foundation, Paul planned to go to Spain to preach the gospel where Christ was not known. Paul’s vision continually transcended his ministry, requiring reproducing reproducers.

Developing leaders who develop leaders who develop leaders is to develop a kingdom-advancing vision, not an empire-building vision.

*The Principle of
Restoration*

Not all workers were faithful. Some were false teachers who shipwrecked their faith and wandered away from the truth.²² Others had problems getting along with each other.²³ Some, like Demas, were dropouts and, as far as we know, never did return.²⁴ But some did return and were restored. Such was Barnabas’s young cousin, John Mark, a dropout on the first missionary journey. Seeing him as a deserter, Paul wanted nothing to do with him on the second journey. This led to sharp disagreement with Barnabas and resulted in a separation between Paul and Barnabas. Although we have no information about any reconciliation between Paul and Barnabas, some kind of healing may well have taken place because Paul and Mark’s relationship was restored. In writing to the Colossians during his first imprisonment in Rome, Paul sent greetings from “Mark, the cousin of Barnabas.”²⁵ In so identifying Mark, it seemed as if Paul was reflecting a positive attitude toward Barnabas. What is clear is that Mark had been restored and was now a “fellow-worker” with Paul. In fact, Paul indicated the Colossians had received instructions about Mark, and Paul asked them to welcome him if he came.²⁶ When imprisoned a second time in Rome Paul wrote to Timothy to “get Mark and bring him with you, because he is helpful to me in my ministry.”²⁷ What had happened? A deserter had been redeemed. And this restored dropout became the writer of a gospel and a scribe

for another restored deserter, the apostle Peter.²⁸ The restoration of leaders who fail is “of prime importance, not only because it is the compassionate or redemptive thing to do, but because failure can be a crucial stage on the pathway to a leader’s real usefulness.”²⁹ Forgiveness, reconciliation, restoration, redemption, and reordering of leaders that fail—this is the story of a second chance. It is the story of Mark and Peter, the story of the good news of grace for leaders who fall short.

Giving leaders who fail a second chance revives hope, restores faith, renews calling, and redeems relationships. Failure is not the last word, if grace is.

*Paul, a Servant
and Apostle of
Jesus Christ*

Like Peter’s, the story of Paul is a story of transformation. It is the story of a man changed from a self-righteous, persecuting Pharisee into a powerful preacher of the gospel. His encounter with the risen Christ not only changed his direction, it changed him. What once was the basis of his greatest boast became the basis of his greatest need. The legalistic Saul of Tarsus became the grace-filled apostle to the Gentiles. A disciple of a Jewish rabbi became a disciple of the Jewish rabbi who was the Savior of the world. And he who became a disciple made and multiplied disciples. He became a leader whom God used to develop and multiply leaders, leaders whom he disciplined, mentored, trained, empowered, and mobilized in preaching the gospel and making disciples of the nations. He told them to pass on the truth he had lived and taught to others who in turn would do likewise. This was the pattern of Paul, a man who became a servant leader, “a servant and apostle of Jesus Christ.”³⁰

The “Paul Principle” of Leadership Multiplication: Leaders reproduce after their own kind. Disciplined leaders reproduce disciplined and discipling leaders.

Chapter 20

Conclusion: Leaving a Legacy, Finishing Well

“I have fought the good fight, I have finished the race, I have kept the faith.” (2 Timothy 4:7)

A legacy is what is left when we are gone. All leave a legacy; everyone has some kind of lasting influence, especially leaders. One of the most essential qualities to be developed in a leader is humility, and “the ultimate act of humility as a leader is replacing ourselves.”¹ Both Peter and Paul did so, as did Jesus. All, sensing the time of their “departure,” prepared for it by passing the baton. Jesus taught the multitudes, but trained and equipped the Twelve. He told them that it was for their good that he go away, for “unless I go away, the Counselor will not come to you; but if I go, I will send him to you.”² During his last forty days he instructed them to preach the good news and make disciples of all nations by baptizing them in the name

Pass It On

of the Father, Son, and Holy Spirit, and teaching them to put into practice all he had commanded. And he promised to send the Holy Spirit to empower them as his witnesses to the ends of the earth.

And so it was that Peter, along with the Twelve, passed on what he had been taught by Jesus to thousands after the Day of Pentecost as the earliest believers were baptized and “gave themselves to the apostles’ teaching.”³ Further, Peter instructed overseeing elders on how to care for the flock of God.⁴ Because the Lord Jesus had shown him that he would soon “put aside the tent of this body,” Peter made every effort to see that “after my departure you will always be able to remember these things.”⁵ Many see in this statement an implicit reference to the Gospel which Mark, his “son in the faith,” would write, recording Peter’s memoirs.⁶ Paul passed on to the churches what he had received from the apostles and by divine revelation.⁷ Knowing the time had come for his “departure,” Paul told Timothy, his son in the faith, to entrust “the things you have heard me say in the presence of many witnesses...to reliable men who will also be qualified to teach others.”⁸ Like Jesus and the Twelve, Paul left a legacy of leaders who multiplied leaders. “For true multiplication to take place, we not only need to replace ourselves, but we need to equip those who replace us how to raise up others.”⁹ As with Paul, a lasting legacy involves multiple generations—raising up leaders, who reproduce leaders, who reproduce leaders, who reproduce leaders. Such multiplication of leaders completes and replicates a cycle that is infinitely reproducible. Passing the torch is essential in passing on the faith.¹⁰

Finish Well

Leaving a legacy involves not just finishing, but finishing well. It is characterized by a life of faithfulness and fruitfulness. Many leaders have not finished well, including such outstanding leaders as Moses and David. In addition to the numerous “bad” kings of Israel and Judah, even most of so-called “good” kings of Judah did not finish well.¹¹ But other leaders did finish well, such as Joseph, Joshua, and Daniel. Peter finished well. His example and counsel was “to grow in the grace and knowledge of our Lord and Savior Jesus Christ.”¹² Possessing the qualities of faith, goodness, knowledge, self-control, perseverance, godliness, brotherly kindness, and love in increasing measure, keeps one from falling.¹³ He urged believers to live “holy and godly lives as they looked forward to the day of God,” making “every effort to be found spotless, blameless and at peace with him.”¹⁴ And Peter himself so lived, and finished

well, glorifying God in his death as Jesus had predicted.¹⁵ Paul, likewise, was committed to finishing well. In his last meeting with the Ephesian elders he declared, “I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace.”¹⁶ Thus, as he neared the end of his life he could say, “I have fought the good fight, I have finished the race, I have kept the faith.”¹⁷ He too, like Peter, was faithful to death. Peter and Paul finished well and encouraged others by example and exhortation to do likewise.

In a study of more than six-hundred past and present spiritual leaders it was discovered that those who finished well seemed to share some common characteristics in contrast to those who did not. Those who finished well (1) had perspective, which kept them focused; (2) had an intimate relationship with Christ and times of inner renewal; (3) had learned discipline in important areas of life; (4) had teachable attitudes and continued to learn and grow; (5) had a network of relationships, including several important mentors; and (6) had sought to help others be finishers.¹⁸ Peter and Paul reflected these characteristics.¹⁹ Finishing well may not involve martyrdom, as with Peter and Paul, but it does involve living as they did—focused, faithful, fruitful, responsible, accountable, and reproductive lives.

*Fulfilling His
Mission*

Raising up and reproducing leaders is essential in fulfilling Christ’s mission in making disciples of all nations. Jesus did not develop an expanding movement, but those who came after him did. He called Peter and the eleven whom he discipled and developed as apostolic leaders. And these twelve won and discipled multitudes, among whom were Hellenistic leaders. Scattered by persecution, these Greek-speaking leaders spread the gospel beyond Palestine, including Antioch of Syria, where multitudes of both Jews and Gentiles believed. It was from this church in Antioch that two Hellenistic leaders, Barnabas and Paul, were sent, taking the gospel initially to their homelands. And even when they separated, two mission teams were formed. In response to the Spirit’s direction, Paul and his growing band of co-workers took the gospel to Macedonia, expanding the witness of Christ into Europe. Throughout Greece he made disciples, multiplied co-workers, developed leaders, and planted churches. In Ephesus in western Turkey, Paul taught publicly in the Hall of Tyrannus and from house to house, “testifying to the gospel of God’s grace.”²⁰ Many were won to Christ, disciples were made,

congregations established, leaders developed, and workers sent to evangelize throughout the region. And so it was that “all who lived in the province of Asia heard the word of the Lord.”²¹ Paul then assigned leaders to oversee the churches and raise up elders, instructing them to multiply leaders who would multiply leaders. As a result, churches were established throughout the eastern Mediterranean. Now the gospel must be taken to Spain and the regions beyond.

The rapid spread of the gospel took place because leaders such as Peter and Paul did what Jesus did—made and multiplied disciples and servant leaders. “Multiplication is what keeps the whole body of Christ, the whole kingdom of God growing and moving forward. . . . By investing in the multiplication of followers, disciples, and leaders we will be contributing to that ultimate worship experience at the end of time—the one that will last.”²²

After this I looked and there before me was a great multitude that no one could count from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.” All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying, “Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!” (Revelation 7:9–12)

Notes

Preface

1. Matthew 24:14.
2. Acts 2:42.
3. Mark 10:45.
4. Matthew 10:24; Luke 6:40.

Introduction

1. If God is our creator who endows us from birth with certain abilities, then in a sense, all are born leaders since innate leadership gifts are eventually revealed and developed whether before or after their “call.” “Many have asked, ‘Are leaders made or born?’ In the way of Jesus and the Spirit, the answer is ‘yes.’ They are both born and made through Spirit-enabled cooperation of God’s people with God’s plan.” (Todd Hunter, Foreword, page 11, *From Followers to Leaders: the Path of Leadership Development in the Local Church* by Robert Logan and Tara Miller, St Charles, IL: Church Smart Resources, 2008).
2. “Decades of academic analysis have given us more than 350 definitions of leadership...I tend to view the profound process of leadership in terms of a very simple definition. Leadership is *influence*.” (Hans Finzel, *The Top Ten Mistakes Leaders Make*, Wheaton, IL: Victor Books, 1994), 16. “The conclusion I came to early on is that leadership is influence. If people can increase their influence with others, they can lead more effectively.” (John C. Maxwell, *The 5 Levels of Leadership*, New York, NY: Center Street, 2011), 2.

Part One

1. “For we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us” (2 Corinthians 4:7). From the study of hundreds of biblical, historical, and contemporary leaders, Robert Clinton has identified six general stages of leadership development: sovereign foundations, inner-life growth, ministry maturity, life maturity, convergence and afterglow (*The Making of a Leader*, Colorado Springs, CO: NavPress, 1988). This pattern will be reflected to some degree in the life of Peter. See Appendix C for further explanation of the pattern.

2. A. B. Bruce, *The Training of the Twelve*, 4th edition (New Canaan, CT: Keats Publishing, Inc, 1979), 14.
3. A. B. Bruce, 14.
4. 1 Thessalonians 5:24.
5. 2 Peter 3:18.
6. John C. Maxwell, *The 21 Indispensable Qualities of a Leader* (Nashville, TN: Thomas Nelson, 1999) 11.
7. Romans 8:28, 29.
8. See Fred Renich, *When the Chisel Hits the Rock; the Sculpting of a Leader*, Issaquah, WA: Sammamish Press, 1984. Renich follows Peter's life with Jesus through the phases of vision, valley, and fulfillment in the shaping of the "roughest and brashest of men."

Chapter 1

1. John 1:29.
2. John 1:42.
3. Luke 5:8, 10.
4. Although we have no record of Jesus ever officially designating Peter as the leader of the Twelve, the appearance of Simon's name at the head of every list of the Twelve (Matthew 10:2-4; Mark 4:1-19; Luke 6:14-16; Acts 1:13) suggests he was recognized as such.
5. Luke 8:22-25.
6. Matthew 8:5-13.
7. Matthew 9:35-11:1.
8. Matthew 13:54-14:1-12.
9. Matthew 14:27-29.
10. John Ortway comments, "This is not a story about extreme sports. It's about extreme discipleship" (*If You Want to Walk on the Water, You Have to Get Out of the Boat*, Grand Rapids, MI: Zondervan Publishers, 2001) 1.
11. Hebrews 12: 6.
12. Matthew 1:23 (cp. Isaiah 7:14).
13. Colossians 2:9.
14. Hebrews 1:3.
15. John 14:1.
16. "The beginning point for effective spiritual leadership is effective followership. Trust and obedience provide the essential stimulation for both spiritual and ministry maturation" (Edgar J. Elliston, *Home Grown Leaders*, Pasadena, CA: Wm. Carey Library, 1992), 153.

17. Fred Renich, *When the Chisel Hits the Rock: the Sculpting of a Leader*, 12.

Chapter 2

1. 2 Corinthians 3:18.
2. Galatians 5:22, 23: “love, joy, peace, patience, kindness, goodness, faith, gentleness, self-control”. Three are the same in Peter’s list (love, faith, self-control), three are similar (endurance, brotherly kindness, virtue), and two are different (knowledge, godliness) indicating such lists are suggestive not complete lists of the fruit of the Spirit. See also Romans 5:3-5; 1 Timothy 6:11.
3. Michael Green, *Tyndale New Testament Commentaries: the Second Epistle of Peter and Jude*, Grand Rapids, MI: Eerdmans Publishing Company, 1968), 66-67.
4. Philippians 2:12, 13.
5. Matthew 15:3, 4.
6. cf. Mark 7:11
7. Isaiah 29:13.
8. Matthew 15:10, 11.
9. Matthew 15:13, 14.
10. Matthew 15:16-20.
11. Matthew 5:20.
12. Matthew 5:17-48.
13. Matthew 22:34-40.
14. Jeremiah 17:9.
15. Psalm 51:10.
16. Philippians 4:8. “Brothers, whatever is true, what is noble, whatever is right, whatever is pure, what is lovely—if anything is excellent (virtuous) or praiseworthy—think about such things.”

Chapter 3

1. John 6:27, 28.
2. John 6:29, 33.
3. John 6:51.
4. John 6:53.
5. John 6:67, 68.
6. Matthew 16:16.
7. Matthew 16:17, 18.
8. In the history of the church the “rock” has been understood

in various ways as referring to Peter (Origin), to Jesus (Augustine), or to the confession of Peter (Chrysostom). Modern interpreters have likewise interpreted “rock” in these three ways. There is probably an element of truth in all three. It was to Peter Jesus spoke as the initial confessor of him as the messiah, the Son of the living God. But Peter himself identifies Jesus himself as the “living Stone,” the “precious cornerstone” that “the one who trusts in him will never be put to shame” (1 Peter 2:4, 6). Peter writes to believers “who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours” (2 Peter 1:1). Their faith is like Peter’s—it came from “our God and Savior Jesus Christ.” The confession of Jesus as Lord revealed by the Holy Spirit is the basis of entrance in God’s eternal kingdom (Romans 10:9, 10; 1 Corinthians 12:3), “for everyone who trusts in him will never be put to shame...for everyone who calls on the name of the Lord will be saved” (Romans 10:11, 13). There is but “one body, one Spirit, just as you were called to one hope when you were called—one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all” (Ephesians 4:4-6). In a word, Peter is the rock in his role as the initial confessor of Jesus as God’s messiah and Son, and all who subsequently make this same confession are likewise being built together into a dwelling in which God lives by his Spirit, which is the church, whose foundation is Jesus Christ.

9. Matthew 16:22.
10. Matthew 16:23.
11. See Matthew 4:9, 10.
12. Matthew 16:24, 25.
13. 2 Peter 1:2, 3. “Without knowledge of self, there is no knowledge of God. Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves. But, while joined by many bonds, which one precedes and brings forth the other is not easy to discern” (John Calvin, *Institutes of the Christian Religion*).

Chapter 4

1. Matthew 17:4.
2. Matthew 17:5.
3. Matthew 17:8.
4. Malachi 4:5, 6.
5. Matthew 17:20, 21.

Chapter 5

1. Matthew 17:24b-25.
2. Matthew 17:25b-27.
3. Matthew 22:21.
4. Matthew 18:4, 5.
5. Matthew 18:14.
6. Matthew 10:42. The superlative form of the adjective “little” (*mikroi*), as in “little ones,” is the word “least” (*elachiston*) and refers to Christ’s disciples throughout Matthew (5:19; 25:40, 45).
7. Matthew 18:15.
8. Deuteronomy 19:15 (cp. 17:6, 7).
9. Matthew 18:20.
10. Matthew 18:21.
11. Matthew 18:22. ESV: “seventy times seven” (*heos hebdomekontakis hepta*). It is not clear whether this phrase means seventy-seven or seventy times seven. Either way Jesus clearly means unlimited forgiveness. Rabbinic teaching based on Amos 1:3; Job 33:29, 30 held that forgiveness was demanded only three times.
12. See Luke 17:3, 4.
13. Matthew 18:32, 33.
14. Matthew 18:35.
15. Matthew 6:12, 14.
16. Ephesians 4:32.
17. Matthew 16:18; 18:17.
18. “When God was merciful to us, we learned to be merciful to our brethren. When we received forgiveness instead of judgment, we, too, were made ready to forgive our brethren. What God did to us, we then owed to others” (Dietrich Bonhoeffer, *Life Together*; London, SCM Press Ltd., 1954), 13.
19. Romans 5:3. 4.
20. James 1:4.

Chapter 6

1. 2 Kings 17:15. “The idols of the nations are silver and gold, made by the hands of men. They have mouths, but cannot speak, eyes, but cannot see; they have ears but cannot hear, nor is there breath in their mouths. Those who make them will be like them, and so will all who trust in them” (Psalm 135:15-18).
2. 1 Peter 1:14, 15.

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3. Romans 8:28, 29.
4. Matthew 19:16.
5. Matthew 19:17a.
6. Matthew 19:17b.
7. Matthew 19:20.
8. Matthew 19:21.
9. Matthew 19:25, 26.
10. Matthew 27:57.
11. Matthew 19:27.
12. Matthew 19:28.
13. Matthew 19:29; cp. Luke 18:29, 30.
14. Matthew 13:44-46.
15. John 17:3.
16. 1 Timothy 6:10.
17. Philippians 1:21.
18. 2 Peter 1:3.
19. Philippians 3:12, 16.

Chapter 7

1. Mark 10:35-40.
2. Luke 22:22-27.
3. John 13:8, 9.
4. John 13:15.
5. Romans 12:10.
6. Galatians 5:6.
7. 1 Peter 5:5; Proverbs 3:34.
8. Mark 10:45.

Chapter 8

1. John 13:26.
2. John 13:34, 35.
3. John 13:36-38.
4. Luke 22:31, 32.
5. John 16:7.
6. John 17.
7. Matthew 26:38.
8. Matthew 26:39.
9. Matthew 26:40, 41.
10. Matthew 26:52-54.
11. Matthew 27:39-42.
12. Matthew 27:46 (cp. Psalm 22:1).

13. Luke 24:21.
14. Luke 24:34; cp. 1 Corinthians 15:5.
15. John 20:19-28.
16. John 21:5, 6.
17. Matthew 26:33.
18. Some have attempted to find significance in the change from *agapao* to *phileo* the third time Jesus asked “Do you love (*phileo*) me?” reflecting a lower level of love used by Peter in each of his three replies. It is very doubtful this distinction can be maintained, since these words appear to be used interchangeably in the Gospel of John. Both are used to describe the love of the Father for the Son (3:35; 5:20), the disciple “whom Jesus loved” (20:2; 21:7) and Jesus’ love for Mary, Martha, and Lazarus (11:3, 5). The use of these words reflects John’s habit of introducing slight variations by using different terms without any real difference of meaning in his gospel (i.e. 3:3, 5), including this passage (i.e. different words used for “know,” “sheep,” and “feed”). Therefore, “there is no reason, on the grounds of Johannine usage, for seeing a difference in meaning between the two verbs. This point rendered all the more significant in that the original conversation would have been in Aramaic, so that the choice of word in Greek would be John’s.” (Leon Morris, *The New International Commentary on the New Testament: the Gospel According to John*, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1971), 873.
19. John 21:18-22.
20. John 12:24.
21. George Barna, *Maximum Faith: Live Like Jesus, Experience Genuine Transformation*, (Ventura, CA: Metaformation Inc., New York, NY: Strategenius Group LLC, Glendora, CA: WHC Publishing, 2011), 197. Based on research among Christians in America, Barna identified “10 stops” in the transformational journey to wholeness and Christ-likeness. Providing statistical support of the percent of “born-again Christians” at each of the “10 mileposts” (Table 1, p. 25), he concludes that “only a tiny proportion get beyond their profession of faith to experience the more robust and significant outcomes that are made available by Christ to His followers.” (p. xvii)

Chapter 9

1. Acts 1:6-8.
2. Acts 1:11.

3. “May his place be deserted; let there be one to dwell in it” (Psalm 69:25), and “May another take his place of leadership” (Psalm 109:8).
4. Joel 2:28-32. Prior to Pentecost the Spirit came only upon a few, primarily leaders (kings, priests, prophets, judges), and then only temporarily. When the Spirit that was upon Moses was given to all seventy elders and they prophesied, Moses expressed the longing that the Spirit would one day come on all God’s people and they would prophesy (Numbers 11:29). Further, Jeremiah and Ezekiel both saw the day when God would put a new heart and a new spirit in his people (Jeremiah 11:19, 20; Ezekiel 36:26-28).
5. Acts 2:38-41.
6. Acts 4:12.
7. Acts 4:19, 20.
8. Acts 5:38, 39.
9. “Before his ascension the Lord assigned to the eleven apostles, who represent succeeding generations of believers until the ‘end of the ages’ the task of discipling the nations. This mandate comprises both evangelism of the lost (‘baptizing them’) and instruction of new disciples (‘teaching them’). All leaders, regardless of their primary calling and gifting, are commanded to dedicate their energies to fulfilling their Lord’s final testamentary charge” (Don N. Howell, Jr., *Servants of the Servant: a Biblical Theology of Leadership*, Eugene, OR: Wipf & Stock Publishers, 2003), 220.

Chapter 10

1. 2 Corinthians 3:18.
2. 2 Corinthians 5:15.
3. Hebrews 12:2.
4. John C. Maxwell, *Developing the Leaders Around You*, (Nashville, TN: Thomas Nelson, 1995), 67. In *The 5 Levels of Leadership* (New York, NY: Center Street, 2011). Maxwell holds that the highest level of leadership is that of respect, when people follow because of who you are and what you represent, not because of position, power or even production. Stephen M. R. Covey states that “There is one thing that is common to every individual, relationship, team, family, organization, nation, economy, and civilization throughout the world—one thing which, if removed, will destroy the most powerful government, the most successful business, the most thriving economy, the

- most influential leadership, the strongest character, the deepest love...that one thing is trust." (*The Speed of Trust: the One Thing That Changes Everything*, New York, NY: Free Press, 2006), 1.
5. 1 Peter 2:22.
 6. "Stephen M. R. Covey contends that the first core of credibility is integrity. "It's walking your talk. It's being congruent, inside and out. It's having the courage to act in accordance with our values and beliefs." (*The Speed of Trust: the Thing That Changes Everything*), 54.
 7. John C. Maxwell, *Developing the Leaders Around You*, (Nashville, TN: Thomas Nelson, 1995), 66.
 8. 1 Peter 4:16; 5:10.
 9. Luke 5:8.
 10. Matthew 11:28, 29.
 11. 2 Timothy 1:7.
 12. 1 Peter 4:7.
 13. 1 Peter 5:5.
 14. John 6:60-69.
 15. Matthew 18:21, 22.
 16. 1 Peter 2:20, 21.
 17. Romans 5:3, 4.
 18. Matthew 17:24-27; 22:15-22.
 19. John 19:10, 11; Romans 13:1, 2.
 20. Matthew 6:9-13.
 21. 1 Peter 1:18-19.
 22. 1 Peter 2:17.
 23. 2 Peter 1:2.
 24. 1 Peter 5:1-3.
 25. Luke 14:25-33.
 26. Luke 9:23.
 27. *Dietrich Bonhoeffer, The Cost of Discipleship* (London: SCM Press, 1959), 79.
 28. 2 Peter 2:18.
 29. Robert Clinton, *The Making of A Leader*, 13.
 30. 2 Peter 1:1.

Part Two

1. See 1 Timothy 3:1-13; Titus 1:5-9. It appears only one of the qualities of eldership is ability (apt to teach). The rest concern attitudes, relationships, maturity, reputation, priorities and habits.
2. In the Book of Acts: Paul and Barnabas; Paul, Barnabas

and Mark; Paul and Silas; Paul, Silas and Timothy; Paul, Silas, Timothy and Luke; Paul, Aquila and Priscilla; Paul, Sopater, Aristarchus, Secundas, Gaius, Timothy, Tychicus and Trophimus; Paul, Luke and Trophimus; Paul, Aristarchus and Luke; In Paul's letters: Paul and Sosthenes; Paul and Timothy; Paul and Titus; Paul, Timothy and Epaphroditus; Paul, Euodia, Syntyche and Clement; Paul, Aristarchus, Mark, Justus, Epaphras, Luke and Demos.

3. Acts 14:23; cf. Acts 19:17-35; Philippians 1:1.

Chapter 11

1. Acts 8:1.
2. Acts 26:14.
3. Acts 9:6.
4. Acts 11:23.
5. Acts 11:26. The name "Christian" is found in only two other passages in the New Testament (Acts 26:28; 1 Peter 4:16) and may have been coined by outsiders to describe Christ-followers who no longer were only Jewish but Gentile as well. The name appears to be a latinized form of *Christos*, the Greek form of the title messiah—a composite word to describe a composite people.
6. Romans 16:5:27.
7. Acts 13:2. Five leaders are mentioned who were prophets and teachers in the Antiochean church, all of whom may well have been "foreigners": Simeon called Niger (black-skinned), Manaen (raised together with Herod the tetrarch), Lucius of Cyrene (north Africa), Barnabas from Cyprus, and Saul from Tarsus (Turkey).
8. See Acts 14:12.
9. Acts 15:11.
10. Acts 15:10.
11. Acts 15:12. This is the only instance of the change in order of names after Paul became the chief speaker.
12. These four prohibitions appear three times (Acts 15:20, 29; 21:25). The appeal is to the fact that from earliest times the Law of Moses has been preached in every city and the Jews as God's people have abided by these prohibitions, therefore Gentiles should do likewise. Such observance of the law was not as a condition of salvation, but as a consequence, it was not to become God's children, but because they were God's children through the deliverance out of bondage. Why these

four and no more? Although we cannot fully know the reasons, apparently anything associated with pagan idolatry was to be avoided—eating meat offered to idols including meat of strangled animals or meat of animals from whom the blood had not been drained, and from sexual immorality frequently associated with idol worship. “All four points should be considered as items that would be commonly found in everyday life of the Gentile world which would be particularly offensive to the religious and moral sensitivities of the Jew” (William Sanford LaSor, *Church Alive*, Glendale, CA: Regal Books, 1972), 233.

13. John Stott R.W., *The Message of Acts: the Bible Speaks Today* (Downers Grove, IL: Inter-Varsity Press, 1990), 257.

Chapter 12

1. Luke’s silence on the reason for Mark’s departure during the first journey has led to various suggestions. Some have suggested Mark was immature, others that he was not dedicated. Still others think he may have been intimidated by the power encounter he observed between Paul and the sorcerer in the presence of the proconsul of Cyprus. Still others think Mark may have been conflicted about the acceptance of uncircumcised Gentiles into the church since his experience as a believer was largely within Jewish circles in Jerusalem. That Mark’s decision to leave shortly after the conversion of Sergius Paulus may give some credence to the latter two suggestions. Whatever the reason(s) “Paul felt the stakes were too high to risk giving Mark a second chance” (Everett F. Harrison, *Acts: the Expanding Church*, Chicago, IL: Moody Press, 1975), 242.
2. 2 Timothy 3:14, 15.
3. 2 Timothy 1:5.
4. 1 Timothy 1:2, 18; 2 Timothy 2:1.
5. I Corinthians 9:22, 23.
6. Galatians 2:1-5.
7. Acts 16:5.
8. 2 Corinthians 1:1; Philippians 1:1; Colossians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:2; Philemon 1.
9. 2 Timothy 3:10, 11.
10. Acts 9:16.
11. 2 Timothy 1:8.
12. 2 Timothy 1:6, 7.
13. Acts 16:10-17 is the first of three “we” passages where the

author of Acts is with Paul and his co-workers (see also Acts 20:5-21:18; 27:1-28:16). Based on these passages Luke has been identified as the one who best fits into these segments of Paul's second and third missionary journeys and the journey to Rome.

14. Philippians 1:3-6; Colossians 1:9; Ephesians 1:15, 16; 1 Thessalonians 1:2, 3.
15. 1 Thessalonians 5:16; Ephesians 6:18; 1 Timothy 2:1.
16. 2 Corinthians 1:10, 11; Ephesians 6:19, 20.
17. Philippians 4:22.
18. Acts 17:1-15.
19. Acts 18:11.
20. Acts 19:8-10, 22.
21. 2 Timothy 3:14-17.
22. 1 Timothy 4:13.
23. 2 Timothy 2:1, 2.
24. 2 Timothy 1:14.
25. 1 Timothy 4:14.
26. 2 Timothy 1:8.
27. See 1 Thessalonians 2:17-3:10.
28. 1 Corinthians 4:15-17.
29. 1 Corinthians 16:10, 11.
30. Philippians 2:20-22.

Chapter 13

1. 2 Corinthians 8:23.
2. Galatians 3:2.
3. Galatians 5:6.
4. Romans 2:28, 29.
5. Galatians 3:16.
6. Romans 3:24.
7. Titus 1:4.
8. 1 Corinthians 2:1.
9. 2 Corinthians 5:8.
10. 2 Corinthians 5:5.
11. 2 Corinthians 8:16, 17.
12. Titus 1:5.
13. Titus 1:12.
14. Titus 2:10.
15. Titus 2:11-13.
16. Titus 3:12.
17. 2 Timothy 4:10.

Chapter 14

1. See A. F. Walls, "Aquila and Priscilla" article in *The New Bible Dictionary* edited by J.D. Douglas (London: Inter-Varsity Fellowship, 1962), 51.
2. Acts 18:6.
3. Acts 18:13.
4. Acts 18:21.
5. 1 Corinthians 16:19.
6. Acts 18:26.
7. Acts 19:1-7.
8. Acts 18:27, 28.
9. 1 Corinthians 3:6.
10. Romans 16:3-5; cp. 2 Timothy 4:19.
11. 2 Timothy 2:2.

Chapter 15

1. 2 Timothy 2:3.
2. Ephesians 6:12.
3. 2 Corinthians 4:4.
4. 1 Timothy 6:12.
5. Galatians 2:11-14.
6. Acts 16:10-7; 20:5-21:17; 27:1-28:16.
7. Acts 1:1; cp. Luke 1:1-4.
8. Colossians 4:14; 2 Timothy 4:11.
9. 2 Timothy 2:8.

Chapter 16

1. Acts 20:4.
2. 2 Timothy 2:5.
3. Acts 19:29.
4. Acts 19:10.
5. Acts 19:26.
6. 2 Timothy 2:5.
7. Acts 20:34, 35. This saying of Jesus does not appear in any of the Gospels, but its spirit is evident in other sayings of Jesus which were recorded (see Luke 6:38; 11:9-13; John 13:34, 35 etc.).
8. See Luke 16:11.
9. See Warren Bennis & Burt Nanus, *Leaders: the Strategy for Taking Charge*, (New York: NY: Harper & Row, 1985), 153.

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10. Ephesians 6:21, 22; Colossians 4:7, 8.
11. Titus 3:12.
12. 2 Timothy 4:12.
13. 2 Timothy 2:5.
14. 1 Corinthians 9:25a.
15. 1 Corinthians 9:25b.
16. 1 Corinthians 9:27.
17. Acts 20:24.
18. Acts 20:22-24.
19. 2 Timothy 1:7.
20. Acts 27:2; Ephesians 6:21.

Chapter 17

1. 1 Timothy 3:1-13; Titus 1:5-9; Acts 14:23.
2. 2 Timothy 2:2.
3. 2 Timothy 2:1.
4. 2 Timothy 3:14, 15.
5. See Acts 18:24-19:6.
6. Romans 3:21, 22.
7. 1 Corinthians 12:13.
8. Colossians 1:6, 7; 4:12.
9. Ephesians 2:13.
10. Romans 3:23, 24.
11. 2 Timothy 2:1.
12. 2 Timothy 2:2.
13. Colossians 1:25-28.
14. Acts 20:21.
15. Colossians 1:28; 2:3.
16. Acts 18:27, 28.
17. 1 Corinthians 2:2.
18. 1 Corinthians 1:13.
19. 1 Corinthians 3:6, 7.
20. 1 Corinthians 3:21.
21. 1 Corinthians 4:17, see also 16:10-12.
22. Colossians 1:23.
23. Colossians 4:12, 13.
24. 1 Timothy 1:11.
25. 1 Timothy 5:22.
26. 1 Timothy 3:5.
27. Titus 2:7, 8.

Chapter 18

1. Acts 15:37, 38; 2 Timothy 4:10.
2. Acts 12:12.
3. Colossians 4:14; Philemon 24.
4. 2 Timothy 4:10.
5. 2 Timothy 4:11.
6. 1 Peter 5:12.
7. Mark 14:50-52.
8. Timothy J. Geddert, *Believers Church Bible Commentary: Mark* (Scottsdale, PA: Herald Press, 2001), 355. Geddert comments further, “Even if John Mark was not *historically* present in the garden, even if his home was not the one used for the Passover meal, I still suspect that John Mark is putting his signature on the canvass with this mysterious notation at 14:51-52. Just at the point where all the disciples fail Jesus, Mark adds, ‘I know about that! I have been there! My failure was no less shameful! But I too heard the invitation to meet Jesus in Galilee (cf. 14:28). These fleeing apostles came back, I came back, and so can you!’”
9. John 21:19 (cp. Matthew 4:19).
10. 1 Timothy 1:13, 14.
11. Philemon 24.
12. Mark 10:45.

Chapter 19

1. Adapted from *Connecting: the Mentoring Relationships You Need to Succeed in Life* by Paul D. Stanley and J. Robert Clinton (Colorado Springs, CO: NavPress, 1992), 39-40. Stanley and Clinton have identified eight types of mentors who function along a continuum from intensive to occasional to passive mentors. “There aren’t enough ideal mentors who can do it all. But lots of people can fulfill one or more of the mentoring functions” (see page 41).
2. Paul D. Stanley and J. Robert Clinton, *Connecting: the Mentoring Relationships You Need to Succeed in Life*, 38. They comment that the “spiritual gifts that seem to work hand in hand with mentoring include mercy, giving, teaching, faith, word of wisdom. These gifts all offer encouragement” (233).
3. Luke 6:40.
4. 2 Timothy 3:10.

5. See Robert E. Logan and Tara Miller, *From Followers to Leaders: the Path of Leadership Development in the Local Church*, St. Charles, IL: ChurchSmart Resources, 2007, p. 38. Logan and Miller call this “show-how training,” the type of training Jesus used which was “relational, contextual, and experiential” (131-132).
6. 2 Corinthians 12:19.
7. 2 Corinthians 12:17, 18.
8. Titus 1:5.
9. Titus 1:12.
10. 2 Timothy 4:10.
11. Acts 18:26.
12. Robert E. Logan and Tara Miller, *From Followers to Leaders: the Path of Leadership Development in the Local Church*, p. 169.
13. I Peter 5:12.
14. See 2 Corinthians 11:23-26.
15. Meghan M. Biro, “5 Leadership Secrets of Collaborative Success,” July 28, 2013, Forbes post (www.forbes.com/).
16. “Every matter must be established by the testimony of two or three witnesses” (2 Corinthians 13:1; cp. Deuteronomy 19:15).
17. “Two are better than one...a cord of three strands is not quickly broken” (Ecclesiastes 4:9, 12).
18. “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matthew 9:37, 38).
19. “Secure people...can applaud other’s achievements and they love making them successful. These leaders are constantly appreciating the efforts of others. Secure leaders are neither territorial nor possessive” (Wayne Cordeiro, *Doing Church as a Team: Launching Effective Ministries Through Teamwork*, second edition, Honolulu, HI: New Hope Publishers, 1998), 136.
20. John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers, 1998), 209. Maxwell calls this “*The Law of Explosive Growth.*”
21. Romans 15:19.
22. 1 Timothy 1:18-20; 2 Timothy 2:16-18.
23. Philippians 4:2, 3.
24. 2 Timothy 4:10.
25. Colossians 4:10.
26. Colossians 4:10.
27. 2 Timothy 4:11.
28. 1 Peter 5:13.
29. Tom Marshall, *Understanding Leadership: Fresh Perspectives on*

the Essentials of New Testament Leadership (Chichester, England: Sovereign World Ltd., 1991), 212.

30. Romans 1:1

Chapter 20

1. Bob Logan and Tara Miller, *From Followers to Leaders: the Path of Leadership Development in the Local Church* (St. Charles, IL: ChurchSmart Resources, 207), 179. Some have called this the “Law of Legacy—a leader’s lasting value is measured by succession” (John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers, 1998), 215).
2. John 16:7.
3. Acts 2:42.
4. 1 Peter 5:1-6.
5. 2 Peter 1:15.
6. 1 Peter 5:12. The fourth century historian Eusebius quoted an elder whom Papias, Bishop of Hierapolis, in his Exegesis of the Lord’s Oracles (c.A.D.140) recorded as saying, “Mark, having become the interpreter of Peter, wrote down accurately all that he remembered of the things said and done by the Lord.”
7. See 1 Corinthians 11:23-26; 15:3-5, 51, 52; Galatians 1:11, 12; Romans 3:21-24, etc.
8. 2 Timothy 4:6; 2:2.
9. Robert E. Logan and Tara Miller, *From Followers to Leaders: the Path of Leadership Development in the Local Church*, 187.
10. During the early and mid-1880s missionaries in Hawaii “did hundreds of things right. But I noticed two things that hindered the future of their ministries. The first was they lost their second generation. Their children grew up without a deep and genuine faith...the second thing...they passed the baton too late in life. Just before expiring” (Wayne Cordeiro, *Doing Church as a Team: Launching Effective Ministries Through Teamwork*), 138.
11. King Asa entered into a treaty with a pagan king (2 Chronicles 16:2-9); King Jehoshaphat made an alliance with Ahaziah, the idol-worshipping king of Israel (2 Chronicles 20:35-37); King Joash killed the high priest’s son (2 Chronicles 24:17-25); King Amaziah became idolatrous (2 Chronicles 25:14-16, 27); King Uzziah usurped the role of the priests and died a leper (2 Chronicles 26:16-20); King Hezekiah pridefully showed all his riches to the Babylonians, who later carried them off when they

- captured Jerusalem (2 Kings 20:12-18; 2 Chronicles 32:31); and King Josiah would not listen and foolishly entered into a battle between two foreign kings, costing him his life (2 Chronicles 35:20-25).
12. 2 Peter 3:18.
 13. 2 Peter 1:3-11.
 14. 2 Peter 3:11, 12, 14.
 15. John 21:18, 19.
 16. Acts 20:24.
 17. 2 Timothy 4:7.
 18. Paul D. Stanley and J. Robert Clinton, *Connecting: the Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 213-224.
 19. Both Peter and Paul (1) had long-range perspective and focus—the goal of their faith, the coming of the Lord (1 Peter 1:3-9; 2 Peter 3:8-15; 1 Corinthians 15:20-26, 54-58); (2) had a deep relationship with Christ and experienced the renewing work of the Spirit (2 Peter 1:16-19; Philippians 3:7-100); (3) lived lives of discipline and learned self-control (1 Peter 4:1-7; 1 Corinthians 9:24-27); (4) did not plateau, but continued to grow in their faith and the grace of Jesus Christ (2 Peter 1:3-8; Philippians 3:11-14); (5) had a web of relationships and important mentors—Peter had Jesus himself and the Twelve, Paul had Barnabas and his co-workers; and (6) encouraged and helped others to finish strong (1 Peter 5:1-11; 2 Timothy 3:1-4:8).
 20. Acts 20:24.
 21. Acts 19:10.
 22. Robert E. Logan and Tara Miller, *From Followers to Leaders: the Path of Leadership Development in the Local Church*, 198, 199. “Any true disciple is in some measure meant to be a leader—one who affects others by the way he lives, acts and speaks. Jesus-following leaders are needed everywhere” (Mark Labberton, *Called: the Crisis and Promise of Following Jesus Today*, Downers Grove, IL: IVP Books, 2014), 90.

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Discipling and Multiplying Leaders

Appendix A

National Church Development

(*Disciples of All Nations: Continuous Mission Until He Comes*, pages 27–35. Used by permission.)

An Infinitely Reproducible Pattern: A Life Cycle

Christ’s call to “make disciples of all nations” requires an infinitely reproducible way of doing things. Throughout the first and subsequent centuries, the growth and expansion of the Church has been characterized by the development of indigenous national church movements within cultures and countries. Such multiplying movements are characterized by what is infinitely reproducible.

Full development of a national church movement is similar to a life cycle, which moves through the stages of life from childhood to adolescence to young adult to older adult.

Like a **child**, the church is birthed by the Spirit and grows in the way of the Lord.

Like a **youth**, the church is nurtured and matures in unity and love.

Like a **young adult**, the church is fruitful and multiplies and gives birth to other churches.

Like an **older adult**, the church is supportive and sends workers to take the gospel to regions yet untouched with the gospel.

Perhaps the most full-orbed way in which to picture the full cycle national church development is a wheel consisting of four stages or phases. Each stage in the cycle has the goal of reproducing what is infinitely reproducible. The goal of Stage 1 is to develop responsible disciples who reproduce disciples, becoming a local congregation. The goal of Stage 2 is to develop responsible leaders who reproduce leaders, edifying and equipping the congregation. The goal of Stage 3 is to develop responsible congregations that reproduce congregations, becoming a national movement. The goal

of Stage 4 is to develop responsible national movements that send missionaries and reproduce other national movements, becoming an international movement. Such a pattern is infinitely reproducible and is somewhat like a wheel that continues to roll. More specifically, the process could be described in the following way:

Stage 1

From sinner to believer; from believer to obedient disciple of Jesus Christ.

Stage 2

From obedient disciple to contributing member of the body of Christ; from contributing member to equipping leader in the body of Christ.

Stage 3

From reproducing leader to church growth and expansion; from church expansion to church multiplication into a national movement.

Stage 4

From church multiplication to cross-culture involvement; from cross-culture involvement to sending missionaries.

...which initiates another national church movement cycle.

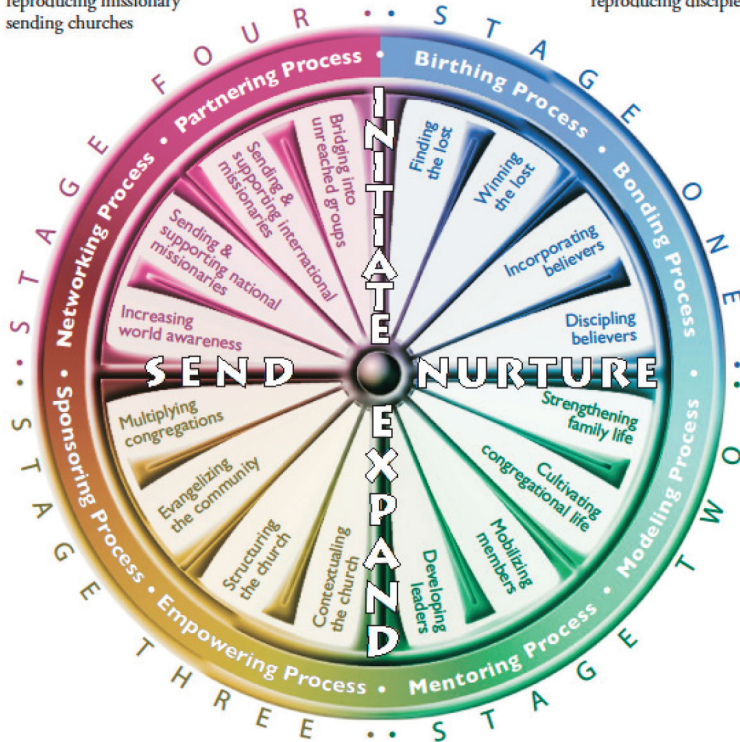
National Church Development – Four Stages

Stage 4 - Send - extending

Goal: to make responsible, reproducing missionary sending churches

Stage 1 - Initiate - evangelizing

Goal: to make responsible, reproducing disciples



Stage 3 - Expand - multiplying

Goal: to make responsible, reproducing congregations

Stage 2 - Nurture - strengthening

Goal: to make responsible, reproducing leaders

Stage 1: Initiate – evangelizing. Goal: to make responsible, reproducing disciples.

We evangelize by winning the lost to Christ and by planting churches. The goal of Stage 1 is to make responsible, reproducing disciples. The task, therefore, is twofold. First, it requires communicating the gospel to people who are without Christ, the lost. Transferring believing church members from one church to another church is not evangelism. Rather, the lost must be sought, found, and won. Like

Jesus' methods, the pattern is one of "go and tell" evangelism as well as "come and see" evangelism. Effective ways must be found to get the gospel to people. Then effective ways must be found to explain the gospel for people so that they can respond and make a meaningful decision concerning God's gracious offer of forgiveness of sin and eternal life based on the death and resurrection of Jesus Christ. The message is authenticated by both the lifestyle of believers showing the love of God and the presence of the miraculous that demonstrates the power of God. This gives the Holy Spirit the opportunity to convict of sin and give new birth, bringing about genuine conversion.

Second, the task of Stage 1 requires planting the church. As with a newborn child, the birthing process must be followed by the bonding process. Those who repent and believe the gospel must be openly identified with and warmly welcomed into the family of God. Therefore, in obedience to Christ's command, repentance and faith are to be followed by public confession in the waters of baptism and the receiving of the promised Holy Spirit as occurred on the Day of Pentecost. Beginning a local fellowship of believers is essential, for new converts need care and teaching. They need to be integrated into the family and taught to continue in obedience to all Christ commanded, thereby proving to be His disciples. Such responsible disciples will begin to reproduce themselves by winning their families and friends to the Savior. In the case of a pioneer situation, the sending church will seek to avoid incomplete strategies, namely, evangelizing without making disciples, making disciples without planting churches, or merely establishing a "token presence" in a region or country.

Stage 2: Nurture – strengthening. Goal: to make responsible, reproducing leaders.

We strengthen the church by establishing sound doctrine and by training leaders. The goal of Stage 2 is to make responsible, reproducing leaders. Therefore, the task of this stage is also twofold. First, the developing of godly character is essential for a healthy church. The primary arena for shaping such Christ-like character is in the home, which is the church in its simplest and most original form. Here the soundness of doctrine can be put to the test. If the Christian faith is to become truly a part of the culture, it must be modeled by the parents and owned by the children. It must become multi-generational. Thus, parents, especially fathers, need to be trained to lead their families in the ways of the Lord. Since the church is in reality an extended family, the strengthening of family life is foundational to the cultivating of healthy congregational life.

Second, the task of Stage 2 requires training leaders. As with a maturing adolescent, the modeling process must be supplemented by the mentoring process. Training in maturity must be complemented by training in ministry. Growing up must result in giving out. Transforming takers into givers is the challenge. Because each member of the body of Christ has something to give, believers must be helped to identify, develop, and use their divine giftedness for the good of others. Leaders, therefore, are gifted to serve, and they are gifted to equip others to do likewise. Such a releasing ministry is first seen in the home. Mobilizing people for the good of others is initially a family affair. Those who model servant-leadership and lead their families well are those who are to lead the body of Christ. Thus, emerging leaders are identified and developed so that the leadership base can be enlarged and the body of Christ edified and expanded. Making responsible, reproducing leaders is training leaders not only as leaders of followers but also as leaders of leaders. In Stage 2, leadership development and training are high priorities, aiding in increasing both the quantity and quality of leaders in anticipation of the type of expansion required for nationalization in Stage 3. In the case of a pioneer situation, the sending church will seek to avoid overuse of event-centered ministry, one-generational perspectives, edifice mentalities, rigid institutionalism, or excessive indebtedness.

Stage 3: Expand – multiplying. Goal: to make responsible, reproducing churches.

We multiply congregations within a region or nation by structuring for self-expression and self-government and by evangelizing through self-propagation and self-support. The goal of Stage 3 is to make responsible, reproducing congregations who multiply culturally appropriate churches that together become a regional or national church movement. Therefore, the task of Stage 3 is again twofold. First, it requires releasing the church in self-expression and self-government. A church must find a way to fit its environment so that it does not appear foreign and, thereby, erect unnecessary barriers to understanding and acceptance of the gospel. Its style of worship, fellowship, teaching, caring, and outreach must be appropriate to the culture in which it is ministering. Such contextualizing of ministry releases the church to serve its society more effectively and fruitfully. Further, the church must be structured in such a way as to release contextualized ministry. Form must follow and free function. Therefore, church government, organization, and administration should be kept simple, flexible, and practical, empowering the church to carry out its ministry in its community and culture.

Second, the task of Stage 3 requires multiplying into a regional or national movement through evangelizing its “Jerusalem” and multiplying churches in its “Judea.” As with a growing young adult, the empowering process to help them “stand on their own two feet” must be complemented with the sponsoring process to give them meaningful opportunities to “try their wings.” Expansion growth through winning the lost in its own culture requires a church to be involved in continual evangelism that is both sensitive and flexible. A combination of media, and mass and personal evangelistic methods will probably be necessary. Both programmed and spontaneous evangelism will be needed. This involves the witness of the corporate body of believers as well as the witness of individuals to family and friends within their sphere of influence. Extension growth through the starting of new churches within the larger region should follow. Like young adults, young congregations tend to be most reproductive within the first half of their life span. Church planting by local churches may need to be complemented by mobile apostolic type church planting teams that can pioneer churches at greater distances. The development of appropriate regional structures will be essential. Where a sending church has been involved in pioneering another region or country, it will seek to provide affirming and freeing family-type relationships which avoid paternalism while retaining New Testament order. Further, it will seek to avoid politicizing or external ownership while the newly nationalized church will seek to avoid moving from Stage 1 to Stage 3 with inadequate focus on Stage 2.

Stage 4: Send – extending. Goal: to make, responsible, reproducing missionary-sending churches.

We extend the church and advance the kingdom by sending and supporting missionaries and by bridging into other peoples, cultures and languages. The goal of Stage 4 is to make responsible, reproducing missionary-sending national churches who make disciples of the nations in fulfillment of Christ’s mandate. Therefore, the task of Stage 4 is twofold. First, it requires reaching nearby cultural groups. Many national churches have a blind spot when it comes to developing home missions outreaches among “Samaritans” who are culturally different but geographically near. Increasing awareness of the diversity of the world around them and its need for the gospel is best done initially through intercession. As people develop hearts of compassion, they will hear and respond when the Lord of the harvest begins to call laborers into his harvest. The national church

will catch a vision and begin sending and supporting missionaries to culturally diverse groups within its own region and country.

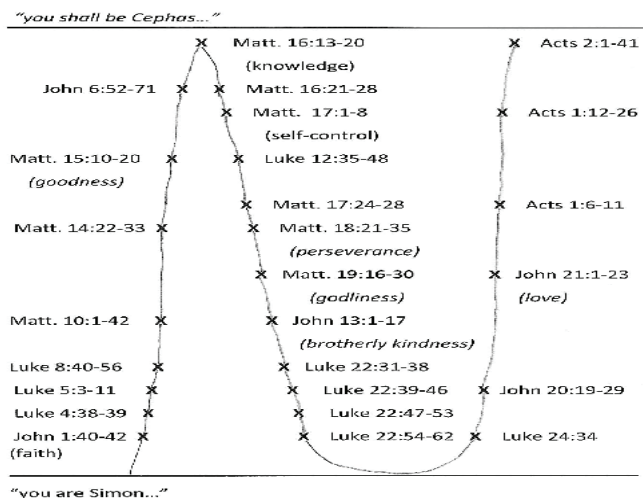
Second, the task of Stage 4 requires reaching distant cultural groups in other countries, and is similar to an older adult who anticipates becoming a grandparent. The networking process of linking together those with common vision must be complemented by the partnering process of actually sharing together in a common task. Sending and supporting missionaries in another nation is a great challenge, especially when working among unreached groups. It frequently requires the expert counsel and the prayer and financial support of another national church. In some cases it may also require coordination and cooperation with missionaries from another national church who are also working within the same country. Sending churches will seek to avoid exporting their culture and methodologies or jumping from Stage 2 to Stage 4 with insufficient attention to Stage 3.

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Appendix B

THE DISCIPLING OF A LEADER: THE LIFE OF PETER

The references, largely from the four Gospels, are occasions when Peter had some type of personal encounter and interaction with Jesus. From these events lessons can be learned as to the way in which Jesus molded and mentored Peter for significant service, transforming Simon, the impulsive, brash fisherman, into Cephas, the strong, bold apostle. Most passages are those with explicit reference to Peter and Jesus and are largely in chronological order.



“But grow in grace and knowledge of our Lord and Savior Jesus Christ.” (2 Peter 3:18)

“For this very reason, make every effort to add to your faith, goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For

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it you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.” (2 Peter 1:5–8)

(Adapted from *When the Chisel Hits the Rock: the Sculpting of a Leader* by Fred Renich, Sammamish Press, 1984, p.132)

Appendix C

Leadership Development

Generalized Timeline: Pattern of God's Workings

Phase 1	Phase 2	Phase 3
Sovereign	Inner-life	Ministry
Foundations	Growth	Maturing
_____	_____	_____
Phase 4	Phase 5	Phase 6
Life	Convergence	Afterglow
_____	_____	_____

Phase 1: Sovereign Foundations.

God providentially works through family, environment and historical events beginning from birth. The primary lesson is to learn how to respond positively to these foundations.

Phase 2: Inner-life Growth.

Usually initiated through conversion/new birth. Leader learns importance of praying and hearing God. Leader gets involved in some form of ministry and learns by doing. God uses testing experiences to develop character. He uses an “integrity check” to evaluate intentions and an “obedience check” to learn to recognize and respond to His voice. God uses “word checks” to give guidance and clarify truth as the basis for spiritual influence.

Phase 3: Ministry Maturing.

As is true of the first two phases the focus in this phase is

God's working in the leader more than through him or her. The leader begins to reach out to others and experiments with spiritual giftings, using them with increasing effectiveness. The leader may get training to be more effective since ministry is the focus. Many of the lessons will result from relationships with other people and/or inadequacies of the leader's personal life. While the leader is constantly evaluating productive and activities, God is quietly evaluating the leader's leadership potential through them since He wants to teach us that we minister out of who we are.

Phase 4: Life Maturing.

The principle that ministry flows out of being has new significance as the leader's character mellows and matures. Spiritual giftings are being identified and ministry is more and more fulfilling. Priorities are based on an understanding of gifts and mature fruitfulness is the result. Isolation, crisis and conflict take on new meaning as communion with God becomes more important than success in ministry. The key to development during this phase is a positive response to the experiences God ordains.

Phase 5: Convergence.

God moves the leader into a role that matches their gift-mix and experience so that ministry is maximized. The leader is freed from ministry for which he or she is not gifted or suited. Life maturing and ministry maturing peak together during this phase. Sometimes a leaders does not experience convergence due to a lack of personal development, organization pigeon-holing or even divine providence. The major task for the leader is to trust, rest, and watch as God moves him or her to a place of maximum effectiveness.

Phase 6: Afterglow.

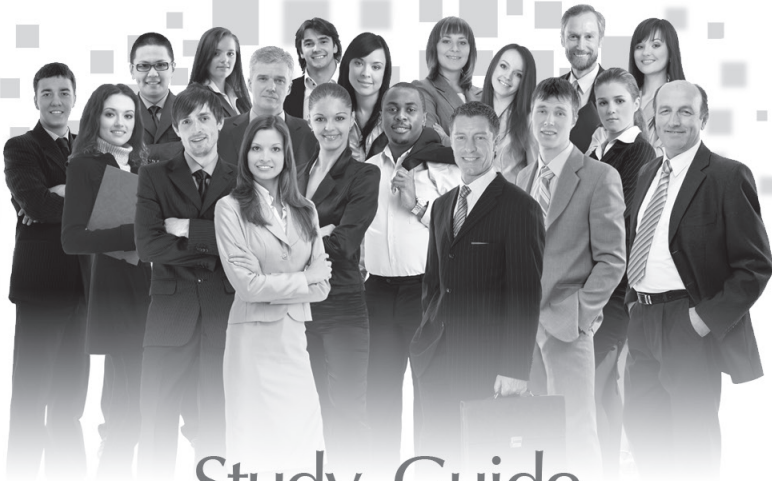
A few leaders will perhaps enjoy a period of recognition and indirect influence based on the fruit of a lifetime of ministry and growth which continues to bless and benefit many.

(adapted from J. Robert Clinton, *The Making of A Leader: Recognizing the Lessons and Stages of Leadership Development*, Colorado Springs, CO: NavPress, 1988)

STAGE 2

DISCIPLING AND MULTIPLYING LEADERS

LESSONS IN LEADERSHIP FROM PETER AND PAUL



Study Guide

John L. Amstutz

Discipling and Multiplying Leaders

PREFACE

1. How would you define leadership? Why?
2. How is leadership in the kingdom of God different from leadership in the kingdoms of this world?

INTRODUCTION

1. Do you believe leaders are born or made? Why?
2. Whether born or made, what will God do with any leaders he chooses and uses?
3. Do you believe you are a leader? Why?
4. Do you have a sense of calling from God? If so, how would you describe it?

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PART ONE

Discipling of a Leader:

Lessons from the Life of Peter

1. What do you think Jesus was looking for in the twelve disciples he called?

2. Why do you think Peter's description of growing in grace in 2 Peter 1:3-8 is applicable to leaders?

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CHAPTER 1

Faith:

A Fundamental Foundation

“The making of a leader is the making of a disciple, a follower, who has heard and responded in faith and obedience to Christ’ call, “Follow me!”

1. Why is character so essential in the making of a leader?
2. The process of transformation begins with faith. Why is faith such a fundamental foundation?
3. When Peter first encountered Jesus, he heard him say, “You are Simon son of John. You will be called Cephas (Peter).” What do you think Peter understood by these words? What do you think Jesus meant by them?
4. What causes faith to grow?

CHAPTER 2

Goodness:

Inner-life Growth

“The making of a leader is the making of a disciple, a follower, who has received a new spirit and a new heart and is inwardly growing in goodness.”

1. What do you think is meant by the phrase “participate in the divine nature” (2 Peter 1:4)?
2. How would you define the word “add”? Why do you believe it is important to “add” to our faith?
3. Why add “goodness”? What is it?
4. What makes a person “clean” or “unclean”? Why did Jesus call the Pharisees blind guides?

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5. What is needed to be “good” (clean) on the inside?

6. What has been your experience of inner-life growth in goodness?

CHAPTER 3

Knowledge:

Growing Understanding

“The making of a leader is the making of a disciple, a follower, who is coming to know who Jesus truly is, and is following him on his terms.”

1. What do you think it means to “grow in the knowledge...of the Lord Jesus Christ” (2 Peter 3:18)? What kind of knowledge” did Peter have in mind?
2. What was Peter’s answer to Jesus’ question “Who do you say that I am” (Matthew 16:15)? Do you think Peter really understood what he had just said about Jesus? Why?
3. What do you believe is the significance of what Jesus said in response to Peter’s confession (see Matthew 16:17-19)?

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4. This is the first time Jesus called Simon “Cephas” (Peter). What do you think Peter understood Jesus to be saying by calling him “Cephas”? What did Jesus mean?

5. Jesus told Peter his confession that he was “the Christ, the son of the living God” was the result of divine revelation by the Father. What is needed to experience such “divine revelation”?

6. For Peter, knowing Jesus was a progressive revelation of who he truly was and why he came. How has your understanding of Jesus deepened and grown since you first came to know him as your Savior?

CHAPTER 4

Self-control:

Personal Growth

“The making of a leader is the making of a disciple, a follower, who is personally growing in self-understanding and self-discipline.”

1. What is self-control? What is its relationship to knowledge?
2. Peter was not known for his self-control. What do you think accounts for his lack of self-control on the Mount of Transfiguration when he gets interrupted by the voice of God?
3. What do you think Peter learned about Jesus from this experience? About himself?
4. Jesus warned Peter, James and John not to talk about what they had seen until after he had been raised from the dead. Why?

CHAPTER 5

Perseverance:

Character Development

“The making of a leader is the making of a disciple, a follower, who is developing character in persevering under pressure and problems in the world and in the family of faith.”

1. What is the connection between self-control and perseverance?
2. Peter learned not to cause offense. What, if any, is the relationship between not causing an offense and perseverance?
3. Not causing offense is one thing. But how are we to respond to brothers or sisters who offend (sin against) us repeatedly? Why?
4. Jesus disciplined Peter and the Twelve one-on-one, but within community. Why? What has this to do with perseverance?

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5. Perseverance develops character, but what develops perseverance?
Why?

6. Where have you learned to develop perseverance? How?

CHAPTER 6

Godliness:

Life Maturity

“The making of a leader is the making of a disciple, a follower, who is maturing in godliness by living for and like Jesus.”

1. What is godliness? How do you see it related to perseverance?
2. Godliness is evidence of a maturing life. Why?
3. The rich young ruler lacked “one thing.” What was it?
4. The Twelve had given up everything to follow Christ. So, do you think Peter’s question, “What, then will there be for us?” sounds a bit self-serving? Why?

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5. The story of the rich young ruler concludes with Jesus saying, “But many who are first will be last, and many who are last will be first”? What do you think Jesus meant by this? Why?

6. Are you comfortable with the thought that people may see you as a godly person? Why?

CHAPTER 7

Brotherly Love:

Ministry Maturity

“The making of a leader is the making of a disciple, a follower, who is maturing in ministry, learning to serve rather than be served.”

1. Ministry maturity flows out of life maturity. Why?
2. To godliness is to be added brotherly kindness. What connection do you see between godliness and brotherly love?
3. On several occasions the Twelve were arguing about who was the greatest. Why were they so competitive and vying for position?
4. Peter refused, at least initially, to let Jesus wash his feet. Why? What did Jesus mean when he told Peter that if he refused to let him wash his feet, “You have no part with me”?

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5. Jesus set an example and told his disciples to do as he had done to them. In what ways do you see the disciples becoming “footwashers”?

6. How have you learned brotherly kindness, to be a “footwasher”?

CHAPTER 8

Love:

Ministry Cross-point

“The making of a leader is the making of a disciple, a follower, who is learning to love like Jesus, laying down his or her life, and taking up the cross to live like Jesus—for others.”

1. Adding love to brotherly kindness brings faith to full bloom. Why?
2. Peter boldly declared he would never deny Jesus and was willing to die for him. But, like the other disciples, Peter deserted him and then even denied knowing him three times. Why did they desert Jesus? And why did Peter deny knowing him?
3. What do you think Peter learned about himself in this tragic failure? about Jesus?
4. Jesus graciously forgave and restored Peter. Three times he asked him “Do you love me?” If you do Peter, then “Feed my lambs/sheep,” said Jesus. Why this?

5. In ministry the cross is the point, for unless a grain of wheat falls into the ground and dies, it remains alone, but if it dies it will bear many seeds. Why does genuine love involve a dying to self?

6. In what ways have you experienced a dying to self in learning to love like Jesus? And what has been the result of such self-sacrifice in your ministry?

CHAPTER 9

Increasing Measure: *Effective and Fruitful*

1. Peter writes that if we possess these qualities in increasing measure we will be effective and productive in your knowledge of our Lord Jesus Christ? Why?
2. In what ways do you see in Peter a changed man in the Book of Acts? Why?
3. At the beginning and at the end of Peter's walk with Jesus he was told, "follow me." The first was the call to become a fisher of men, the second was to become a shepherd of sheep, Christ's sheep. What do you believe Peter learned about himself and about Jesus between those two calls?
4. In what ways has your view of who you are changed and in what ways has your understanding of who Christ deepened since you first began to walk with him?

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5. Are the qualities of faith, goodness, knowledge, self-control, perseverance, godliness, brotherly kindness, and love increasing in your life? Which are, which are not? How could the nurture and growth of all be increased?

6. In shaping you as a leader, have you seen a pattern of maturation and transformation similar to that of Peter in your life? In what ways is it similar? Not similar? (see Appendix B)

CHAPTER 10

Principles of Discipling Leaders

1. *Principle of Trust: People follow leaders who are trustworthy, leaders who follow and trust Jesus who is the same yesterday, today and forever.*

Do you see any relationship between a leader learning to trust the Lord and people learning to trust the leader? Why?

2. *Principle of Authenticity: Leaders become trustworthy as they become persons of integrity who are true, honest, genuine and pure in heart*

How is authenticity related to building trust in a leader? What are some of the things that might undercut a leader's authenticity?

3. *Principle of Receptivity: Leaders grow and develop as they continue to be teachable, having ears to hear and hearts to obey.*

Why is having "ears to hear" and remaining teachable important in a leader?

4. *Principle of Self-discipline: Since he is in control, the control God wants of his leaders is self-control, the fruit of a life controlled by the Spirit.*

What is the result of a lack of self-control? What is the power of self-control and how can a leader develop self-mastery?

5. *Principle of Perseverance: Leaders learn to be good soldiers of Jesus Christ. They will not give in, or give up, but fight the good fight of faith.”*

What does it take to be resilient and persevere? What causes a leader to want to give in or give up?

6. *Principle of Respect: Leaders have authority because they are under authority, honoring and submitting to those in authority, both spiritual and civil.*

Why is respect for and coming under the authority of others essential for a leader?

7. *Principle of Servanthood: Leaders are servants. They find joy and fulfillment in “washing feet” rather than basking in public recognition and adulation.*

What is servant leadership and why is it so powerful?

8. *Principle of Sacrifice: Discipleship is to follow Jesus. Leadership is to help others to do likewise, leading them to take up their cross and love as they have been loved.*"

Why is "the way of the cross" and dying to self so difficult? In what ways is a leader called to die in order to live a life of love?

9. Which of these leadership principles are the greatest challenge for you? Why?

10. *The "Peter Principle" of leadership development: Leading flows out of following. Discipleship is the basis of leadership.*

How are you seeing this taking place in your development as a leader?

Discipling and Multiplying Leaders

PART TWO

Multiplying Leaders:

Lessons from the Life of Paul

1. Like Peter, Paul grounded leadership in character. Why do you think this was so?
2. Of the multiple qualifications for elders Paul mentioned in his letter to Timothy, only one had to do with gifts and abilities. What do you believe are the implications of this in developing leaders?
3. Why do you think Paul ministered with so many different combination or teams of co-workers?
4. Paul told Timothy to pass on what he taught him to reliable people who could teach others. Why is such multiplication important?

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CHAPTER 11

Barnabas:

Mentoring Leaders

“The multiplying of leaders involves being willing to be mentored, to become a mentor, and to encourage others to do likewise.”

1. Why was Barnabas known as a “Son of Encouragement” in the church in Jerusalem?
2. Barnabas became a mentoring “Son of Encouragement” for the Apostle Paul. As such, how did he initially serve Paul after his conversion to Christ on the Damascus Road? What if he had not done so, what would have become of Paul?
3. With many Gentiles coming to faith in Antioch, Barnabas was sent from Jerusalem to help teach and disciple them. Why do you think he asked Paul to join him?

Discipling and Multiplying Leaders

4. Although Barnabas was older and appeared to be the primary leader when he and Paul were serving in Antioch, who became the primary leader on their first missionary journey? What does this tell us about the kind of mentor Barnabas was for Paul?

5. Barnabas stood with Paul in contending for a gospel of grace, securing a decision at the Jerusalem Council that Gentiles do not have to be circumcised to be saved. What is the significance of this decision for the further advancement of the gospel?

6. Barnabas, the advocate, supporter, sponsor, releaser and defender, was a mentor for the Paul. In what ways have you been mentored? In what ways could you become a mentor for other believers or leaders?

CHAPTER 12

Timothy:

Training Leaders

“The multiplying of leaders includes becoming a father in the faith to younger leaders, having them “shadow” their elders.

1. Paul became a father in the faith to Timothy. Why do you think Paul viewed Timothy as a son? What did this mean for Timothy?
2. Timothy became one of Paul’s closest co-workers. He knew all about Paul’s teaching, way of life, purpose, faith, patience, love, endurance and suffering. How do you think this affected Timothy?
3. Paul was a model for Timothy in what it means to endure hardness as a good soldier of Jesus Christ. Why do you believe this was important for Timothy as a young leader?
4. Paul modeled and exhorted Timothy to prioritize prayer and devote himself to preaching and teaching the Word as did Peter and the apostles. Why these two ministries?

Discipling and Multiplying Leaders

5. Trained on the job by Paul, Timothy was sent back to churches in Thessalonica, Corinth, Philippi and Ephesus where he and Paul had help establish these congregations. Why did Paul give a young leader such significant responsibility?

6. What would you look for and how would you train a developing leader like Timothy?

CHAPTER 13

Titus:

Trusting Leaders

“The multiplying of leaders requires trusting developing leaders with increasing responsibility and authority with accountability.”

1. Paul, a Jew, called Titus, a Gentile, “my true son in our common faith.” What do you think accounts for Paul viewing Titus this way?
2. Paul sent Titus to Corinth to deal with some sensitive issues in this difficult church. Why did you think Titus was the kind of a leader Paul needed for such an assignment?
3. Paul urged Timothy to be “strong in grace” and told Titus to teach “sound doctrine.” Why is grace so important in the life and teaching of a leader?
4. Why was Paul able to have such confidence and trust his co-workers such as Titus?

CHAPTER 14

Aquila and Priscilla:

Empowering Leaders

“The multiplying of leaders necessitates releasing and empowering leaders, both men and women, who teach, train, equip and release other leaders.”

1. Aquila and Priscilla were bi-vocational lay leaders. What do you see as the strengths and limitations of such leaders?
2. Paul was periodically bi-vocational, working as a tentmaker and ministering as an apostle. If he had the right of support as a servant of Christ, why did he not exercise this right at times?
3. Like Paul, Aquila and Priscilla were mobile leaders. What do you believe such leaders need to be effective and fruitful in multiple places?
4. Paul left Aquila and Priscilla in Ephesus when the work was just getting started. Why would Paul leave such apparently untested workers in such a pioneer situation?

CHAPTER 15

Silas and Luke:

Partnering with Leaders

“The multiplying of leaders includes teaming up and working together with other leaders who have complementing gifts and abilities.”

1. It appears that some who worked with Paul were experienced leaders prior to working with him. What is the value and what are the challenges of such partnering?
2. Why do you believe Paul took Silas with him after separating from Barnabas?
3. What do you think Luke’s role was as a co-worker with Paul?
4. What qualities do you think Paul found in Silas and Luke that made them compatible and complimentary leaders?

CHAPTER 16

Aristarchus and Tychicus:

Mobilizing Leaders

“The multiplying of leaders requires recognizing, mobilizing, and training leaders who are available, teachable, disciplined and deployable.”

1. Paul seemed to have an ability to mobilize numerous co-workers. Why?
2. How was he able to enlist so many co-workers so quickly, even some who were fairly new converts such as Aristarchus and Tychicus. What do you think is the value and limitation of doing so?
3. What qualities do you think Paul was looking for in these co-workers, especially younger believers.
4. What do you see as the strength and limitation of the kind of in-the-field training Paul used in mobilizing leaders?

Discipling and Multiplying Leaders

5. What do you think these leaders-in-training saw and found in Paul when serving and traveling with him that caused them to stick with him?
6. How would you enlist, mobilize and train co-workers and leaders? Why?

CHAPTER 17

Apollos and Epaphras:

Multiplying Leaders

“The multiplying of leaders involves developing leaders who teach and live the truth of the gospel, and raise up exemplary leaders, who raise up exemplary leaders, who do likewise.”

1. Paul not only mobilized leaders, he multiplied leaders, telling Timothy to pass on what he had been taught to reliable persons. How would you identify a “reliable person”?
2. Apollos was a gifted teacher, but needed to understand the way of the Lord more fully. When can a person be considered ready to be entrusted to pass on what they have been taught? Why?
3. Epaphras brought the gospel back to his home town after coming to Christ. Paul and Barnabas did likewise, going back to their homeland on their first missionary journey. Why do you think this happened? What is the connection, if any, between going back to your homeland and the multiplying of leaders?

Discipling and Multiplying Leaders

4. Paul told Timothy to pass on the things that had been taught “in the presence of many witnesses.” Why is the meaning and significance of this phrase as it relates to teaching that is to be passed on?

5. Apollos and Epaphras were examples of the kind of “reliable persons” that were to be entrusted to pass on what they had been taught. What resulted when they passed on what they had been taught—Apollos in Corinth? Epaphras in Colossae?

6. What has been your experience of “passing on” what you have received?

CHAPTER 18

Mark and Demas:

Redeeming Leaders

“The multiplying of leaders includes seeking to restore and redeem repentant leaders who have failed and dropped out.”

1. Demas and Mark dropped out, deserted Paul. Why do some leaders give up and drop out?
2. What can be done to keep leaders from giving up and dropping out?
3. Mark was restored, but not Demas. Why do you think this was so?
4. Peter blew it, but Jesus restored him? Why? How? What was the result?

5. What is needed to redeem and restore leaders?

6. Have you ever felt like giving up and dropping out? Why? Did you drop out? If so, were you restored? How? What has been the result?

CHAPTER 19

Principles of Leadership Multiplication

1. *Principle of Mentorship: Mentors encourage and help those they mentor to develop as leaders beyond themselves.*

How did Barnabas mentor Paul? What is the great value of mentoring?

2. *Principle of Apprenticeship: Experienced leaders apprentice developing leaders, training them on-site with insight*

How did Paul train Timothy? Why is apprenticeship important?

3. *Principle of Delegation: Delegating responsibility with authority affirms and encourages developing leaders, letting them know they are trusted.*

Paul entrusted increasing responsibility to Titus. What is required to delegate?

Discipling and Multiplying Leaders

4. *Principle of Empowerment: Releasing leaders by empowering them to assume and carry out significant responsibility builds trust and confidence.*

How did Paul empower Aquila and Priscilla? What is required to empower and release others to lead?

5. *Principle of Partnership: Working together and developing leadership teams synergizes effort, strengthens witness, and aids continuity.*

Paul partnered with mature leaders such as Silas and Luke. What does it take to collaborate with other leaders?

6. *Principle of Mobilization: Enlisting and mobilizing an increasing band of workers expedites leadership development, expands ministry impact, and advances mission expansion.*

Paul constantly enlisted others such as Aristarchus and Tychicus to work with him. Why is it important to mobilize and enlist others?

7. *Principle of Reproduction: Exponential multiplication of leaders who multiply leaders who multiply leaders is to develop a kingdom advancing vision, not an empire-building vision.*

Paul told Timothy to pass on what he had been given to reliable persons, such as Apollos and Epaphras, who would then, in turn, do likewise. What does it take to multiply leaders who multiply leaders who multiply leaders?

8. *Principle of Restoration: Giving leaders who fail a second chance revives hope, restores faith, renews calling and redeems relationships.*

Peter and Mark dropped out and deserted their leaders, but were restored. What is necessary for a leader to be restored? Are all leaders restorable? Why?

9. Which of these principles of leadership multiplication have you experienced or employed as a leader? Please explain.

10. *The “Paul Principle” of leadership multiplication. Leaders reproduce after their own kind. Discipled leaders reproduced discipled and discipling leaders.*

How are you seeing this worked out in your developing and multiplying of leaders?

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CHAPTER 20

Conclusion:

Leaving a Legacy, Finishing Well

1. As a leader, what kind of a legacy would you like to leave? What will be needed to leave such a legacy?
2. As a leader, what do you understand is your purpose in life, what have you been called to be? to do?
3. How are you doing in fulfilling this calling or assignment?
4. What do you believe is needed to finish well? What might keep you from finishing well? Why?
5. What do you believe the Lord would have you do in further developing you as a leader? As a multiplier of leaders?

6. Personal Timeline: Pattern of God's Workings.

Using Appendix C as a guide, fill out your own timeline below. Identify major boundary events in your life. Any variations from the general pattern? What was God doing in these major phases? List within each phase key events, people and lessons. What phase best describes where you are currently? How do you see this phase relating to the making and multiplying of leaders?

Phase 1	Phase 2	Phase 3
Sovereign	Inner-life	Ministry
Foundations	Growth	Maturing
_____	_____	_____

Phase 4	Phase 5	Phase 6
Life	Convergence	Afterglow
_____	_____	_____

a) Any major variations from this generalized pattern? Why?

b) What was God doing?

Phase 1:

Phase 2:

Phase 3:

Phase 4:

Phase 5:

Phase 6:

c) Key events, people and lessons?

Phase 1:

Phase 2:

Phase 3:

Phase 4:

Phase 5:

Phase 6:

Discipling and Multiplying Leaders

- d) What phase best describes where you are currently?
- e) How do you see this phase relating to the discipling and multiplying leaders?

Jesus made disciples and, in so doing, disciplined leaders. He then told these disciplined leaders to make disciples of all nations, disciples who, when fully trained, will be like their Master--servants. Two of the primary leaders of the early Church, Peter and Paul, both identified themselves as "servants of Jesus Christ." **Discipling and Multiplying Leaders** is a study of the lives of these servants of Jesus Christ. How did Peter, the brash and impulsive fisherman, become such a strong and powerful apostle? How did Paul, the proud and persecuting Pharisee, become such an effective and prolific reproducer of leaders and churches? What lessons are to be learned? What are the relevant and transferable truths for the discipling and multiplying of leaders today who are like Jesus--servants--faithful and fruitful?

John Amstutz intentionally sidesteps trends and returns to those in the trenches. The answers are not found in what is in vogue nor is it discovered in corporate "best practices." The most trusted purity of any stream is always found at its headwaters, and that is exactly where John journeyed as he wrote **Discipling and Multiplying Leaders**. Taking the lives and examples of the two initial leaders in the early Church, Amstutz interviews Peter and Paul on discipleship, distills the most salient and transferable truths. What we are finding is that great leaders are the result of great discipleship. Period.

Wayne Cordeiro
Pastor, New Hope Christian Fellowship, Honolulu, HI

John Amstutz writes out of a deep passion to see the fulfillment of the Great Commission. Based on his initial book, **Disciples of All Nations**, **Discipling and Multiplying Leaders** is an in-depth study in leadership from the lives of Peter and Paul. John points to the vital need for church leaders to realize that "...in God's Kingdom the way up is down, the way to live is to die, the way to receive is to give, and the way to be great is to serve." This book and study guide is a much-welcomed tool for all who are seeking to disciple and multiply servant leaders who advance Christ's mission to make disciples of all nations...until he comes.

Glenn C. Burris, Jr.
President, The Foursquare Church

John Amstutz has taught In-service Leadership Training seminars around the world, including our nation. We are using his book, **Disciples of All Nations**, as a textbook for the training of our leaders, pastors and church planters. **Discipling and Multiplying Leaders** is a practical study guide on how Jesus disciplined leaders. We are making this book available in the Sinhala and Tamil languages for the training of our leaders in the making and multiplying of disciples, servant leaders, and church planters.

Leslie Keegel
President, Foursquare Gospel Church, Sri Lanka

Leadership is unavoidable. Whether you are leading a church, a family, or just yourself, God calls us to lead. In **Discipling and Multiplying Leaders** John Amstutz provides us with two helpful stories of God's calling and equipping leaders for his purpose and his kingdom.

Ed Stetzer
President, LifeWay Research, Nashville, TN



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