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TRAINING AND MULTIPLYING BIBLICAL LEADERSHIP  
PRINCIPLES AT MOUNT HERMON BAPTIST  
CHURCH IN DANVILLE, VIRGINIA

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the Faculty of  
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Doctor of Ministry

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by  
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**APPROVAL SHEET**

TRAINING AND MULTIPLYING BIBLICAL LEADERSHIP  
PRINCIPLES AT MOUNT HERMON BAPTIST  
CHURCH IN DANVILLE, VIRGINIA

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To my daughters, Adelynn and Vivian.

I pray biblical leaders multiply themselves in you as they have in me, and I pray you multiply yourselves into others so that your generation will impact the world for Jesus and his kingdom.

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## PREFACE

This project is the result of godly, biblical leaders who have multiplied themselves into me over my three decades on earth. This leadership multiplication started at my home church, Southside Free Will Baptist Church, and continued through Campbellsville University, Beechland Baptist Church, and Mount Hermon Baptist Church. There are several people individually I would like to acknowledge.

Wayne Price, the pastor at Southside during my formative years. He was my first spiritual mentor, who allowed me to preach several times during my teenage years and helped me work through my ministry calling. Dr. Scott Wigginton, my undergraduate academic advisor at Campbellsville University, who ultimately became my spiritual mentor and friend. The way he shepherded me during college and since then has helped shape me into the godly man and minister I am today. Dr. Shane Garrison, undergraduate and graduate professor at Campbellsville University, who years ago told me after turning in a master's leadership paper that with some editing, I could submit it for entrance to doctoral studies. God used that particular moment to plant a seed that grew to where it is today. Dr. Ken Hollis, Royce Bishop, and Dave Love, ministerial staff at Beechland Baptist Church during my ministerial tenure, whose combined ninety plus years of ministry experience were multiplied into me. I am eternally grateful. Steve Chromy, Marshall Key, Cody and Casey Speck, Jill McDaniel, Jay Merricks, Jessica Webb, and Lyndsay Cifers, staff at Mount Hermon Baptist Church during my ministerial tenure and doctorate studies, who encouraged, supported, and prayed for me. I am blessed beyond measure to work with this team.

Further, words cannot express the love, support, and sacrifice of my wife, Jessica. Proverbs 31:10 says, "An excellent wife who can find? She is far more precious



that jewels.” This is Jessica, and I am thankful for God bringing us together. Lastly, and above all, thanks be to God for his calling and gifting in my life, and the indwelling Holy Spirit that guides into all truth (John 16:13).

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Danville, Virginia

May 2024

## CHAPTER 1

### INTRODUCTION

Biblical leaders are essential to God's plan for the success and effectiveness of his kingdom and the local church. Jesus emulates biblical leadership during his earthly ministry when he calls and equips the Twelve (Matt 10). Churches understand the importance of biblical leaders, and many go through painstaking efforts to seek to fill leadership positions with people who meet this standard. Mount Hermon Baptist Church in Danville, Virginia, has done this as well. However, what is lacking within this church is biblical leaders who are multiplying biblical leaders, similar to Moses and Joshua (Deut 31) or Paul and Timothy (1 Tim; 2 Tim). Therefore, this ministry project addresses the weakness of biblical leaders not multiplying their leadership into other biblical leaders through the creation and implementation of a training curriculum.

#### **Context**

The context of this ministry project was Mount Hermon Baptist Church (MHBC) in Danville, Virginia. MHBC is a small to medium-sized rural church that is a member of the Southern Baptist Convention and the Southern Baptist Conservatives of Virginia. The church has been a staple within its community since it was founded in 1844 as a church split from the original church that wanted to stop supporting Sunday school, missions, and evangelism. Correspondingly, these three ministry components are still an active part of the ministries of MHBC today.

In the 1950s, over one hundred years after it was founded, MHBC, being a rural church, planted North Main Baptist Church, a church located off Main Street within the city. North Main is a healthy and thriving church today, and MHBC continues to

partner with this church to reach the city and the surrounding area with the gospel. Further, MHBC has been/is currently the sending church for three International Mission Board (IMB) missionaries. The church's focus on Sunday school, missions, and evangelism was built into its DNA from the start, and it has not wavered over the years. The church has several strengths, including (1) a number of biblical leaders, (2) a focus on discipleship and outreach, and (3) a variety of ministries. The church has several corresponding weaknesses, including (1) leaders not investing in and multiplying others, (2) struggling discipleship and outreach programs, and (3) struggling ministries overall.

The first strength is that MHBC has a number of biblical leaders. This is true from the pastoral staff positions through the lay leaders (i.e., Sunday school teachers, D Group leaders, and deacons). Many of the lay leaders have been faithfully serving MHBC, and other churches prior, for decades. Through the years they have grown and matured in their faith and as biblical leaders. Some of these leaders I trust, turn to, and glean from when faced with spiritual and church issues, and their advice is wise, godly, and edifying. Other church members have benefited from their biblical leadership over the years as well.

In addition, MHBC has quite a few current and former business and community leaders that are members and attendees. They have a wealth of leadership knowledge, training, and experience, and they have the ability to influence others as they have me. Further, they understand the value and significance of investing in others and multiplying a certain type of leadership necessary for a company or community organization to be healthy and successful. They were byproducts of multiplying leadership, and many have invested in others in this way.

The second strength of MHBC is that it was founded on and continues to have a focus on discipleship and outreach. As mentioned previously, MHBC was established as a result of a church split because the original church wanted to eliminate Sunday school, missions, and evangelism. Therefore, throughout the heritage of MHBC, its people have had a desire and passion for discipleship within and missions outside the walls of the

church, as evidenced through the planting of North Main Baptist Church and the sending of three IMB missionaries. Prior to COVID-19, MHBC took three international mission trips every year, and currently partners with (financially and partnership teams) two church plants, one in Waynesboro, Virginia, and one in Pittsburgh, Pennsylvania. MHBC has had biblical leaders who have understood the importance of multiplying biblical leaders, both within its church and the church worldwide, and its members have witnessed this firsthand.

The third strength of MHBC is the variety of ministries within the church. There are ministry opportunities for all ages and giftings. Whatever gift(s) the Holy Spirit has given can be utilized in one capacity or another within the body at MHBC (Rom 12; 1 Cor 12; Eph 4). Paul explains how the body of Christ is diverse and how those within the body need to use their gifts, and not aspire for or attempt to recreate gifts they do not have (Rom 12:3-8). The human body is not whole or healthy without all parts working together, and the church body is not whole or healthy without all its members working together with their specific gifts (1 Cor 12:12-26). Overall, those who are leading each of the ministries at MHBC are called and gifted as well, not merely warm bodies filling a position.

The first weakness of MHBC is that many of its leaders (church, business, community) are not investing in and multiplying others within MHBC. They may serve on important committees or hold leadership positions and be viewed as leaders by congregation members. Further, the advice and opinions they present have authority and weight within the church, and many have biblical leadership characteristics as well. However, they miss the essential understanding of multiplication.

The second weakness of MHBC centers on the areas of discipleship and outreach. Discipleship primarily occurs through Sunday school, with the classes being relatively large and the format being lecture based. Discipleship has also occurred through short-term curriculum-based studies. Both lectured based classes and short-term curriculum-based studies are a fine structure for growing in knowledge but are not always

conducive to growing a disciple of Jesus, which involves accountability and living life together that results in the applying of biblical knowledge, bearing fruit, and multiplication. Therefore, someone can be faithful to both Sunday school and short-term studies, yet immature in their faith and walk with Jesus. Further, neither of these types of discipleship are favorable for multiplication, whether that is multiplying the particular type of group or getting individuals in that group to multiply disciples. Multiplication is a key component of being a disciple of Jesus, especially what he teaches in Matthew 4:19-20, 28:18-20, and what Paul teaches in 1 Corinthians 11:1 and 2 Timothy 2:2. The short-term curriculum-based studies can be based on the Word of God and written by godly and God-gifted people, but they can also create a false persona within Christians that they are not able to read and understand the Scripture on their own. Although these studies can help people better understand the Scripture, they can also move people away from personal study of Scripture because they feel inadequate and reliant upon others who are smarter or more gifted.

Outreach, particularly missions, has been more one-off and occasional, with a primary emphasis on financial giving. At one time during the 1990s, MHBC was one of the top giving churches in Virginia to the Lottie Moon Christmas Offering. This church is willing to support missions, but it is primarily financial and not hands-on serving. So, although MHBC gives well over 10 percent of its budget to missions every year, it generally does not have 10 percent of its people going on missions every year.

The third weakness of MHBC is that some of its ministries are struggling to survive. One common connection between these struggling ministries is the lack of multiplying biblical leaders (especially lay leaders). Many committee and ministry leaders have been leading for decades without any investment in or foresight of who will succeed them. Within my tenure at MHBC (since August 2017), two Sunday school classes have dissolved because each had no one step up to lead once their teacher resigned, and several other classes would be in the same predicament if they lost their teacher as well. Further,

the church has had other once active and vibrant ministries dissolve because of a lack of someone to lead. These ministries once had people who were called, gifted, and led well, but they did not invest in and train up someone to take their place. Once that leader stepped down, the ministries dissolved as well.

The most concerning weakness that I desire to strengthen through this project is the lack of biblical leaders that are multiplying biblical leaders. Some of the leaders within MHBC have multiplied leaders in other contexts, but not in the church. The church in the past has also been a part of multiplying leaders through a church plant and the sending of international missionaries, so it is not a foreign concept to the church (although in the past these two things have not been discussed or described to the church as the multiplication of leaders). However, multiplying leaders has become stagnant within the church today to the point of nonexistence. The pastoral staff sees this need and is ready to engage, and one group that has the potential to be accepting is MHBC's D Group leaders. Thus, the plan to address this leadership multiplication weakness within this project will unfold in four parts within this ministry group.

### **Rationale**

The main weakness of leaders not multiplying other leaders must be addressed in my current ministry context at MHBC because this is not only a current problem, but left unattended, it will continue and be even more detrimental in the future. Therefore, this project addresses this weakness for several reasons: (1) making disciples is a result of biblical leadership, (2) current stagnating or dissolving ministries, and (3) future success and effectiveness.

The first reason is theological: making disciples is a result of biblical leadership. Jesus teaches in the Great Commission: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in

the name of the Father and of the Son and of the Holy Spirit” (Matt 28:18-19).<sup>1</sup> The Great Commission is a command to be obediently and faithfully followed, and it is made to both Christians individually and the church corporately. Further, it is a command that Christians never mature beyond, no matter their level of leadership. To make disciples includes evangelism (sharing the gospel; Rom 10:14, 17), spiritual growth and maturity (Eph 4:11-12), and multiplication (making more disciples; 2 Tim 2:2).

A biblical example of multiplying biblical leadership is Moses and Joshua. Deuteronomy 31:14, 23a reveals that Moses is about to die and Joshua is to be commissioned as Israel’s next leader. Moses multiplied his biblical leadership into Joshua, and the nation of Israel continued to follow God and thrive under Joshua’s leadership. In contrast, the Bible shows in Judges 2:6-8, 10 that after Joshua, the leaders did not follow the example of multiplying biblical leaders and the results were catastrophic. This same pattern is occurring at MHBC, and this project is a way to begin to reverse this pattern so the church can follow the biblical pattern of multiplying biblical leaders.

The second reason is practical: training in multiplying biblical leadership principles would help solve the church’s current problem of ministries stagnating or dissolving. Some of these ministries were bound to stagnate or dissolve, but others have or are because of a lack of leaders investing in and multiplying other leaders. Sunday school and D Groups are primary examples. These are both important and relevant ministries within MHBC and are great ways for members and visitors to connect with the church and be discipled. Further, statistics reinforce that people connected to a group (i.e., Sunday school and D Groups) are five times more likely to be in church five years later than those who only attend the worship service.<sup>2</sup> However, within recent years, two Sunday school classes have had to dissolve because their teachers stepped down and no

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<sup>1</sup> All Scripture quotations are from the English Standard Version, unless otherwise noted.

<sup>2</sup> Thom S. Rainer, *I Will: Nine Traits of the Outwardly Focused Christian* (Nashville: B & H, 2015), 37.

one stepped up to replace them. These are not two outlying cases, but a common predicament as other classes would be in this same situation if their leaders were to step down.

As it relates to D Groups, some members have embraced, loved, and led these groups. However, even though multiplication is built into the DNA of D Groups and is presented from day one of each group, the majority of those involved have not multiplied another group. They are content with attending and growing for themselves, but not multiplying. One way to address this problem, not only within Sunday school and D Groups but also the rest of MHBC's ministries, is to develop biblical leaders that are multiplying others as biblical leaders.

The third reason is practical: developing multiplying biblical leaders would help the church be successful and effective into the future. If the current biblical leaders are not investing in others to multiply biblical leaders within the church, then the church would have little to no leadership dynamic in the future. Furthermore, if the current biblical leaders are not teaching others how to be a biblical leader, then those who do not know about biblical leadership will have a harder time learning. Paul reminds Timothy, "You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also" (2 Tim 2:1-2). This biblical truth and principle needs to be taught, reiterated, and modeled at MHBC today.

### **Purpose**

The purpose of this project was to train leaders in biblical leadership multiplication principles at Mount Hermon Baptist Church.

### **Goals**

The following four goals were formulated for achieving the purpose of this ministry project.



1. The first goal was to identify and recruit current and potential D Group leaders to participate in the biblical leadership multiplication training.
2. The second goal was to assess the knowledge of the current and potential D Group leaders training participants on biblical leadership multiplication.
3. The third goal was to create a six-session curriculum to train on biblical leadership multiplication.
4. The fourth goal was to increase the understanding of biblical leadership multiplication of the current and potential D Group leaders training participants through the implementation of the curriculum.

A specific research methodology was created that measured the successful completion of these four goals.<sup>3</sup> This methodology is described in the following section.

### **Research Methodology**

Successful completion of this project depended upon the completion of the four goals. The first goal was to identify and recruit current and potential D Group leaders to participate in the biblical leadership multiplication training. This goal was measured by collaborating with MHBC's Discipleship Training Director (DTD) to compile a list of current D Group leaders, those who have served in this capacity, and those who could potentially serve as a D Group leader, using the Training Recruitment Form (TRF).<sup>4</sup> This goal was considered successfully met once I met with the DTD and completed the TRF by identifying and collecting the names of the current and potential D Group leaders, contacting each of these names, and receiving feedback on each of their availability to/not to participate in the training.

The second goal was to assess the knowledge of the current and potential D Group leaders' training participants on biblical leadership multiplication. This goal was measured by administering the Biblical Leadership Multiplication Survey (BLMS)<sup>5</sup> as a

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<sup>3</sup> All of the research instruments used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

<sup>4</sup> See appendix 1.

<sup>5</sup> See appendix 2.

pre-survey to observe what these participants knew about biblical leadership multiplication. This goal was considered successfully met when the training participants completed the BLMS and the results had been analyzed, yielding a clearer picture of the knowledge and understanding of biblical leadership multiplication by each participant.

The third goal was to create a six-session curriculum for training on biblical leadership multiplication. This goal was measured by an expert panel who utilized the Biblical Leadership Multiplication Training Curriculum Evaluation Tool (BLMTCET)<sup>6</sup> to evaluate the biblical faithfulness, teaching methodology, scope, and applicability of the curriculum. This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level.

The fourth goal was to increase the understanding of biblical leadership multiplication of the current and potential D Group leaders training participants through the implementation of the curriculum. This goal was measured by administering a post-survey (BLMS), which measured the training participants level of knowledge, confidence, and motivation as biblical leaders who would multiply biblical leaders. This goal was considered successfully met when the *t*-test for dependent samples demonstrated a positive statistically significant difference in the pre-survey and post-survey scores.

### **Definitions and Limitations/Delimitations**

The following definitions of key terms are used in the ministry project:

*Biblical leadership.* *Biblical leadership* is a leader-follower partnership where the leader, as a Christ-centered follower indwelt by the Holy Spirit, seeks to glorify God through establishing relationships and empowering followers to flourish and develop as leaders.<sup>7</sup>

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<sup>6</sup> See appendix 3.

<sup>7</sup> My definition relies on the work of Justin A. Irving and Mark L. Strauss, who define leadership as “a process by which leaders and followers partner together for the purpose of achieving common goals and

*Biblical leadership multiplication.* *Biblical leadership multiplication* is the understanding that God’s design for leadership within his people and kingdom is for biblical leaders to multiply their leadership into others to develop them as biblical leaders.

*D Groups.* A *D Group* at MHBC is a small group of 3-5 same gender individuals who meet once a week for 12-15 months. These groups focus on accountability, Bible reading and journaling, prayer, and training in sharing the gospel.

*D Group leader.* A *D Group leader* at MHBC recruits for, organizes, and facilitates the weekly D Group meetings.

*Discipleship.* Training in both evangelism (sharing the gospel; Rom 10:14, 17) and disciple making (spiritual growth and maturity; Eph 4:11-12), and is to be to all the nations (Matt 28:18).

*Multiplication.* *Multiplication* can be understood as “how to win another person to Christ and then take that person from the time of his conversion and help him become a solid, dedicated, committed, fruitful, mature disciple who could in time repeat that process in the life of another.”<sup>8</sup>

*Potential D Group leader.* A *potential D Group leader* at MHBC is someone who has either been in a D Group before or has been identified as someone who needs to be in a D Group.

Two delimitations applied to this project. First, this project was limited to the MHBC ministry area of D Groups. The purpose of this delimitation is because this project focused on multiplying biblical leadership principles, which is currently built into the DNA of D Groups and makes this group more likely to embrace this project. Second, the curriculum and training of the project were limited to six sessions. While the pre-survey

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shared vision.” Justin A. Irving and Mark L. Strauss, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* (Grand Rapids: Baker, 2019), 1.

<sup>8</sup> LeRoy Eims, *The Lost Art of Disciple Making* (Grand Rapids: Zondervan, 1978), 18.

assessment, training, and post-survey assessment can be completed in six sessions, additional training programs may be necessary in the future. The full completion of the project included identification, recruitment, pre-survey assessment, creation of curriculum and training, implementation of curriculum and training, and post-survey assessment.

### **Conclusion**

Biblical leadership is important within the kingdom of God and a healthy church, and is something to be passed on to the next generation. Therefore, biblical leaders who multiply their leadership into others to develop them as biblical leaders is an essential component within biblical leadership. This ministry project addresses multiplying biblical leadership principles within the context of D Groups at MHBC. Chapter 2 addresses the biblical and theological basis for multiplying biblical leadership found throughout Scripture. Chapter 3 addresses the theoretical and practical issues related to multiplying biblical leadership through biblical leadership principles and a model of multiplying leadership. Chapter 4 describes the implementation of the project to help increase the understanding of multiplying biblical leadership principles through the curriculum and training. Chapter 5 evaluates the implementation of this project, as well as offers further theological and personal reflections.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL BASIS FOR MULTIPLYING BIBLICAL LEADERSHIP

Scripture reveals that biblical leaders multiply their leadership by developing other biblical leaders. An exegesis of four scriptural passages, two from the Old Testament and two from the New Testament, conveys that biblical leaders multiplying their leadership into others is God's design for leadership within his people and kingdom from the beginning (Genesis) until the new creation (Revelation).

The two Old Testament passages are Genesis 1:26-28 and Numbers 27:12-23. Biblical leaders multiplying their leadership by developing other biblical leaders is evidenced through Adam and Eve in creation and the leadership of Moses to the Israelites. An exegesis of Genesis 1:26-28 will show how God desired for the first humans to multiply themselves through the Creation Mandate, and an exegesis of Numbers 27:12-23 provides an Old Testament example of multiplying biblical leaders that happened from Moses to Joshua.

The two New Testament passages are Matthew 10:1-5a and 2 Timothy 2:1-2. Biblical leaders multiplying their leadership by developing other biblical leaders is evidenced through the earthly ministry of Jesus, God the Son, and Paul's leadership within the early church. An exegesis of Matthew 10:1-5a will show how multiplying biblical leaders was Jesus's model, and an exegesis of 2 Timothy 2:1-2 provides a New Testament early church example of multiplying biblical leaders that happened from Paul to Timothy.

## **The Leadership of Adam and Eve (Gen 1:26-28)**

The first chapter of Genesis is the creation chapter. Bruce Waltke reminds how this chapter reveals that God creates the universe and all it encompasses through his “immeasurable power and might, his bewildering imagination and wisdom, his immortality and transcendence.”<sup>1</sup> God took six days to create, and then rested on day seven. Day six (Gen 1:24-31) reveals God’s crowning achievement within creation: humanity (Gen 1:26-30). E. H. Merrill explains that the creation narrative “is developed in a way that proceeds from the most general to the most specific and from the most inert to the most complex and dynamic. The purpose is to highlight humanity as the climax, the most significant, of all of God’s creative work.”<sup>2</sup> Furthermore, humanity is given a specific command directly from God, known as the Creation Mandate: “And God blessed them [male and female]. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth’” (Gen 1:28). The leadership of Adam and Eve from Genesis 1:26-28 and the Creation Mandate reveals the three biblical leadership multiplication elements of (1) image bearers of God, (2) be fruitful and multiply, and (3) fill and subdue the earth.

### **Image Bearers of God (Gen 1:26-27)**

Adam and Eve were commanded by God to “be fruitful and multiply and to fill the earth and subdue it” (Gen 1:28a). Central to this command is the understanding found in the prior two verses: human beings were created “in the image of God” (vv. 26-27). Mankind being created in God’s image does not put them on the same level as God, though. John S. Hammett explains, “The prepositions used (the Hebrew letter *beth* and *kaph*) serve to distinguish between humans and God’s image itself; humans are not the

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<sup>1</sup> Bruce K. Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 59.

<sup>2</sup> E. H. Merrill, “Image of God,” in *Dictionary of the Old Testament Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity, 2003), 443.

image or likeness itself but are made in some sense like or in accordance with God's image."<sup>3</sup> Kenneth A. Mathews further describes that one of God's designs for mankind was not to make them the same as God, but to give mankind his image to be "appointed as God's royal representatives to rule the earth in his place."<sup>4</sup> Mankind would be able to accomplish this appointed representative rule because they were the only of God's creation to bear his image. Anthony A. Hoekema notes that mankind as image bearers "represents God. . . . Man, then, was created in God's image so that he or she might represent God, like an ambassador from a foreign country."<sup>5</sup> This image bearing provides mankind with the ability and authority to accomplish rulership of the earth. Juxtaposed, God tells the fish and birds, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth" (Gen 1:22). Waltke comments, "This entails the notion of multiplication so as to rule (cf. 1:28). The birds and fish rule their realm through multiplication."<sup>6</sup> Certain animals that God created have dominion and rule over specific realms on the earth, but only mankind has the ability to rule over all the earth because they bear God's image and display his likeness. God's original design for every human was both followership of and leadership for him.

Image bearing, connected with the command to be fruitful and multiply, involves spiritual multiplication, creating more God worshiping image bearers. A goal of creating more humans was not to produce more of creation that bore the image of Adam and Eve, but to produce more of creation that bore the image of God. Therefore, the more humans within creation, the more God's image is present. Humanity as image bearers of

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<sup>3</sup> John S. Hammett, "A Whole Bible Approach to Interpreting Creation in God's Image," *Southwestern Journal of Theology* 63, no. 2 (Spring 2021): 31.

<sup>4</sup> Kenneth A. Mathews, *Genesis 1-11:26*, New American Commentary, vol. 1a (Nashville: B & H, 1996), 164.

<sup>5</sup> Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: Wm. B. Eerdmans, 1986), 67.

<sup>6</sup> Waltke, *Genesis*, 63.

God is important to the Creation Mandate for the expansion of God’s glory and worship, as well as the expansion of his people, within the earth.

God creating mankind as his image bearers provides biblical leaders with a “how” for multiplication: biblical leaders can only multiply other biblical leaders to look more like God because they themselves are image bearers of God. After the Fall, the “how” becomes more difficult because of the effects and consequences of sin. Jen Wilkin provides understanding when she writes, “God created humankind and stamped us with his mark. He created us to bear his image, to be his representatives in our working and playing and worship. . . . Even after the shattering catastrophe of Genesis 3, we still bear his image, though we no longer work, play or worship as we were intended.”<sup>7</sup> Therefore, proper biblical leadership multiplication after the Fall must involve leaders that have experienced God’s salvation, redemption, and the indwelling Holy Spirit, and who seek to multiply others who have experienced these same three things.

### **Be Fruitful and Multiply (Gen 1:28)**

Adam and Eve were the first humans, and following their creation they were commanded by God “to be fruitful and multiply” (Gen 1:28a). This command involves not only spiritual multiplication—creating more God worshiping image bearers—but also physical multiplication, creating more human beings. Concerning Genesis 1:28, John Calvin writes, “But here Moses would simply declare that Adam with his wife was formed for the production of offspring, in order that men might replenish the earth. God could himself indeed have covered the earth with a multitude of people; but it was his will that we should proceed from one fountain.”<sup>8</sup> God’s design was for more humans to come into existence through human reproduction, not creation out of nothing. R. S. Hess expounds,

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<sup>7</sup> Jen Wilkin, *In His Image: 10 Ways God Calls Us to Reflect His Character* (Wheaton, IL: Crossway, 2018), 15.

<sup>8</sup> John Calvin, *Genesis*, Crossway Classic Commentaries (Wheaton, IL: Crossway, 2001), 27.



“Fruitfulness is part of the fulfillment, because dominion is not possible without populating the earth.”<sup>9</sup> The only way for humanity to literally fill the earth and subdue it—to have dominion and rule over God’s earthly creation as his appointed representative rulers—was through Adam and Eve having children, their children having children, and this process continuing.

Further, Adam and Eve, and biblical leaders that follow, are to multiply God (not themselves) into others. Paul provides clarity when he writes, “Be imitators of me, as I am of Christ” (1 Cor 11:1). Paul did not desire for the church body at Corinth to be molded more into the image of him, but to be molded more into the image of Jesus. The qualifying mark of 1 Corinthians 11 is that the church was to imitate Paul so long as he was imitating Jesus, but the moment his imitation was not Jesus was the moment the Corinthian church was not to follow his example.

For Adam and Eve, the Creation Mandate would have been easier to accomplish initially because it was given prior to the Fall. However, as John Goldingay reveals concerning the Creation Mandate, “the commission again anticipated the failure of Gen. 3, where the man and the woman do not subjugate the snake.”<sup>10</sup> Adam and Eve failed to accomplish their God given command to subdue the earth and exercise dominion over the animals, and therefore after the Fall, as Mathews explains, “we cannot look at [Genesis] 1:26-28 without viewing it through the prism of human sin, both in its beginning in the garden and its consequences for human life and humanity’s relationship to creation.”<sup>11</sup> In their original state, Adam and Eve were in perfect union with God; in an intimate relationship with their creator. These two humans knew no sin or disobedience, and within

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<sup>9</sup> R. S. Hess, “Adam,” in *Dictionary of the Old Testament Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity, 2023), 18.

<sup>10</sup> John Goldingay, *Genesis*, Baker Commentary on the Old Testament (Grand Rapids: Baker, 2020), 38.

<sup>11</sup> Mathews, *Genesis 1-11:26*, 164.

this state they would have naturally multiplied God worshiping image bearers in perfect union with God into their children. However, Adam and Eve's children came after the Fall, and within this state Adam and Eve (and every human since) would have naturally multiplied God rebels and marred image bearers in disarray with God into their children. Hoekema observes, "If Adam and Eve had kept that command [Gen 2:16-17], who knows what the further history of the human race would have been like. But, sad to say, they disobeyed the command, and thereby plunged themselves, and the human race that was to follow them, into a sinful state."<sup>12</sup> What God desired and would have been natural to Adam and Eve as it came to multiplication before the Fall (multiplying others as God worshiping image bearers in perfect union with God) would have been unnatural afterwards.

James Montgomery Boice, discussing humanity's struggle today to properly fulfill their God appointed representative rule within the Creation Mandate, writes, "In his sin man either tends to dominate and thus violate creation, subjecting it to his own selfish ends, or else he tends to fall down and worship the creation, not realizing that his debasement is brought about in the process."<sup>13</sup> These struggles make their way within Christian leadership, where a leader's tendency is to either dominate for selfish ambitions or crumble and allow those who are supposed to be led to lead. The struggle within biblical leadership and leadership multiplication because of the Fall has been and will continue to be real and present, but this does not negate God's command and the necessity of proper biblical leadership and leadership multiplication.

### **Fill and Subdue the Earth (Gen 1:28)**

Adam and Eve were commanded by God to be fruitful and multiply, for the purpose of creating God worshiping image bearers that would spread throughout the earth

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<sup>12</sup> Hoekema, *Created in God's Image*, 83.

<sup>13</sup> James Montgomery Boice, *Genesis 1-11* (Grand Rapids: Baker, 1998), 99.

(fill the earth) and fulfill their God appointed representative rule over the earth and all its creation (subdue the earth). This command by God to the first humans, and especially Adam, makes sense because, as Jonathan Leeman explains, “Sons in the ancient Near East would usually follow in their fathers’ footsteps vocationally. So with Adam: his heavenly father created, subdued, and ruled as king; he would create, subdue, and rule as a king.”<sup>14</sup> Adam was following vocationally in his father’s footsteps and the expectation was that Adam’s children, especially his sons, would follow in his footsteps as well. Therefore, filling and subduing are accomplished through the continuation of fruitfulness and multiplication: God worshiping image bearers multiplying more God worshiping image bearers who then multiply more God worshiping image bearers. Jeff Mingee reiterates, “We exercise dominion ultimately to fill the earth with image-bearers and to glorify God.”<sup>15</sup> For Adam and Eve to fulfill the Creation Mandate of multiplying, filling, and subduing, they must model and multiply into their children their faith, relationship with God, and rulership over the earth. From this modeling and multiplying, Adam and Eve’s children must multiply these into their children, and the process continues.

Filling and subduing from the Creation Mandate provides biblical leaders with a “purpose” for multiplication: creating more and mature God worshiping image bearers who will in turn create more God worshiping image bearers to bring the earth under the rule and worship of God. Hess explains,

A royal statue at a distant corner of the empire represented the king’s authority when the ruler could not be physically present. So also, at the completion of God’s creation, he left *adam* as his image to represent his authority on earth. This suggests that the function of the image is to reflect the divine will on earth in such a way as to extend God’s kingdom into every area of nature, society and culture.<sup>16</sup>

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<sup>14</sup> Jonathan Leeman, *Don’t Fire Your Church Members: The Case for Congregationalism* (Nashville: B & H, 2016), 37.

<sup>15</sup> Jeff Mingee, *Digital Dominion: Five Questions Christians Should Ask to Take Control of Their Digital Devices* (Leyland, England: 10Publishing, 2022), 28.

<sup>16</sup> Hess, “Adam,” 19.

The purpose of multiplication is not for biblical leaders to gain more followers for their own fame and glory, but for God's fame and glory. Isaiah reveals, "I am the Lord; that is my name; my glory I give to no other, nor my praise to carved idols" (Isa 42:8). God alone is worthy of glory, and for humanity to try and claim any for themselves is to be found on the wrong side of a jealous, wrathful God. Further adding to this purpose for multiplication, Victor P. Hamilton writes, "Man is created to rule. But this rule is to be compassionate and not exploitative. Even in the garden of Eden he who would be lord of all must be servant of all."<sup>17</sup> Biblical leadership multiplication is not about creating more of any type of leaders, but specifically God worshiping image bearers who live by and live out what it means to be a biblical follower of and leader for God (cf. Jesus's teaching on biblical leadership to the twelve in Matt 20:20-28). Gordon J. Wenham reinforces, "mankind is here commissioned to rule nature as a benevolent king, acting as God's representative over them and therefore treating them in the same way as God who created them."<sup>18</sup>

## Summary

Adam was the first leader within humanity because, as Andrew E. Steinmann states, humans being created in God's image meant "they are to display God's image in that they rule the animals created on days five and six."<sup>19</sup> The Creation Mandate involves filling and subduing the earth, mankind providing dominion and appointed representative rule over the animals and the rest of God's earthly creation. Therefore, as R. Kent Hughes explains, from the beginning, one of God's designs for mankind was for them to be leaders

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<sup>17</sup> Victor P. Hamilton, *The Book of Genesis: Chapters 1-17*, New International Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans, 1990), 138.

<sup>18</sup> Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Nashville: Thomas Nelson, 1987), 33.

<sup>19</sup> Andrew E. Steinmann, *Genesis*, Tyndale Old Testament Commentary, vol. 1 (Downers Grove, IL: InterVarsity, 2019), 57.

because “image-bearers are innately regal beings meant to rule over all creation.”<sup>20</sup> Further, as leaders, mankind was to multiply other humans who would be leaders as well. Leaders multiplying other leaders is built into the fabric of what it means to be human because, as Leeman suggests, “God’s commission to multiply and rule applies to everyone created in God’s image—all humanity. To be born as a human is to step into a royal office.”<sup>21</sup>

Biblical leaders multiplying their leadership by developing other biblical leaders was a part of God’s design from the beginning of mankind’s creation. This is evidenced through the creation of the first humans, Adam and Eve, and the Creation Mandate God commanded to them in Genesis 1:26-28. Gleaning from the understanding of humans as God’s image bearers and the specifics to be fruitful, multiply, and fill/subdue the earth, a main priority for biblical leaders is to be God worshiping image bearers who multiply their leadership to create more biblical leaders that are God worshiping image bearers. As a result of this multiplication, these new biblical leaders should look more like God than they do their earthly leader.

### **The Leadership of Moses (Num 27:12-23)**

The second half of Numbers 27 (vv. 12-23) reveals that Joshua will succeed Moses as leader of God’s chosen people, Israel. Moses began his God appointed leadership over Israel upon his return to Egypt after fleeing for several decades and living as a shepherd in Midian. During his leadership tenure, Moses led the Israelites out of their Egyptian slavery (Exod 1-12), through their exodus journey and forty years of wilderness wandering (Exod 13-Deut 30), and to the border of the Promised Land (Deut 31-34). Therefore, the transition of leadership from Moses to his successor needed to be God

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<sup>20</sup> R. Kent Hughes, *Genesis: Beginning and Blessing*, Preaching the Word (Wheaton, IL: Crossway, 2004), 38.

<sup>21</sup> Leeman, *Don’t Fire Your Church Members*, 38.

ordained and Moses mentored, and this is recorded in Numbers 27:12-23. The leadership of Moses from Numbers 27:12-23 reveals the three biblical leadership multiplication elements of (1) divine appointment, (2) Holy Spirit indwelling, and (3) empowerment.

### **Divine Appointment (Num 27:16)**

Moses, realizing that his time as Israel's leader was coming to an end, prays to God and asks, "Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation" (Num 27:16). Although Moses had been mentoring Joshua and providing him with leadership opportunities for many years prior, Moses still wanted to make sure the next leader of Israel was appointed and ordained by God, and not himself. Therefore, Ronald B. Allen reveals that Moses prays specifically to "the God of the spirits of all flesh" because "this expressive title of Yahweh speaks of his ultimate sovereignty over all peoples. If God is sovereign over all, then surely God will wish to show his sovereignty over his people in their evident need for a shepherd to follow Moses."<sup>22</sup> Biblical leaders need to follow Moses's example and pray specifically for the person God would have them mentor/empower and eventually replace them within leadership. All the competencies, skills, and gifts leaders may possess are useless without the divine sovereignty of and appointing by God.

The divine leadership appointment Moses asks God for in Numbers 27:16 further reveals that sheep need a shepherd. Literally, sheep (the animals) need a shepherd because without a shepherd that leads, protects, and provides for them, sheep cannot survive. Sheep without a shepherd are in a dangerous and often deadly situation. Figuratively, the people of God (compared to sheep with the Bible) need a shepherd because, as Timothy R. Ashely writes, the phrase "as sheep that have no shepherd" (Num 27:17b) is a simile that is "used as a figure of speech for a scattered, helpless, and

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<sup>22</sup> Ronald B. Allen, *Numbers*, in *The Expositor's Bible Commentary*, vol. 2, *Numbers to Ruth*, ed. Tremper Longman III and David E. Garland, rev. ed. (Grand Rapids: Zondervan, 2012), 374.

defeated people.”<sup>23</sup> The people of God need their True and Good Shepherd, God. Still yet, the people needed godly, human undershepherds because, as David L. Stubbs expounds, “the image of a shepherd with sheep is used for God’s leadership of Israel and also of human leaders. This double use suggests that Israel’s leaders should mediate God’s leaders of the people, and do so in a way similar to how God leads his people.”<sup>24</sup> Joshua as the new divinely appointed leader was vital for God’s people because “without such a certain leader, the people would be like shepherdless sheep in wandering each his own way across the wastelands.”<sup>25</sup> God’s people without God as their True Shepherd and a godly, human undershepherd spelled devastation for God’s people throughout the Scripture, as observed through Ezekiel 34:1-6:

The word of the Lord came to me: “Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them.”

Therefore, Joshua insured that a godly leader and undershepherd would shepherd the sheep of Israel well. For biblical leadership multiplication, the principle is that without the right, divinely appointed person biblical leaders are investing in and empowering, the next generation could easily wander from God (i.e., what God’s people did within the Old Testament when they were sheep lead by an ungodly, human undershepherd). Sheep need

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<sup>23</sup> Timothy R. Ashley, *The Book of Numbers*, The New International Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans, 1993), 551.

<sup>24</sup> David L. Stubbs, *Numbers*, Brazos Theological Commentary of the Bible (Grand Rapids: Brazos, 2009), 213.

<sup>25</sup> Allen, *Numbers*, 373.

a shepherd, and God's people need godly undershepherds, who then multiply godly undershepherds.

### **Holy Spirit Indwelling (Num 27:18)**

Joshua, the divinely appointed leader who would succeed Moses as Israel's leader, was "a man in whom is the Spirit" (Num 27:18a). Debate ensues as to whether the translation of "Spirit" is to be capitalized or not, signifying a direct reference to the Holy Spirit, third person of the Trinity. Dennis R. Cole rightly deduces, "Whether the term spirit connotes a reference to the Holy Spirit, the Spirit of God, or a spirit of leadership is indefinite by terminology alone, but the life of Joshua evidenced that the [Holy] Spirit of God controlled his life."<sup>26</sup> Joshua did not accomplish what he did as Israel's leader without the Holy Spirit. Furthermore, no biblical leader has accomplished God's calling and plan for his or her life, ministry, and leadership without the indwelling Holy Spirit.

Joshua in Numbers 27 is not a lone example because biblical leaders being indwelled by the Holy Spirit is evidenced throughout Scripture, in both Old and New Testament leaders. Old Testament tribal/government leaders who were filled and guided by the Holy Spirit were Othniel (Judg 3:10), Gideon (Judg 6:34), and King Saul (1 Sam 10:9-10). This is true of the prophets as well, as Ezekiel writes, "And as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me" (Ezek 2:2). The prophets were leaders who spoke the message of God to the people of God, but they did not speak what they did without the Holy Spirit. The Holy Spirit indwelling people was not common in the Old Testament, so for him to do so within Old Testament leaders to help them in their godly leadership is an important component to biblical leaders. The indwelling Holy Spirit becomes a sign of being a born again, true believer in the New Testament, and a vital component of the twelve's (addition of Matthias in Acts 1:12-26)

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<sup>26</sup> Dennis R. Cole, *Numbers*, New American Commentary, vol. 3b. (Nashville: B & H, 2000), 469.



authority and leadership after Jesus's ascension. Timothy S. Laniak, commenting on Jesus providing his undershepherds with the Holy Spirit, explains, "Only when endowed with his Spirit and provided with his continued presence were they able to fulfill their tasks as his undershepherds."<sup>27</sup> This is true of the twelve Jesus chose himself and every other Christian leader within the New Testament (i.e., Barnabas, Paul, and Timothy). After Jesus's ascension, Luke describes in Acts 6 how seven men were chosen to serve the Hellenistic widows who were being neglected. One of the defining aspects of these seven were "full of the Spirit and of wisdom." (Acts 6:3b). Further, while Jesus was on earth, he was filled by and relied upon the Holy Spirit as well, particularly as it involved his human nature. Regarding what he witnessed when he baptized Jesus, John the Baptist is recorded as saying, "I saw the Spirit descend from heaven like a dove, and it remained on him" (John 1:32). Moreover, Peter speaks the following about Jesus during his teaching to the Gentiles: "How God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38a). Not only was the Holy Spirit important to the leadership of those who were only fully human, but also to the humanity of God the Son incarnate. The entire narrative of Scripture reveals that necessary for biblical leadership and leaders is being filled and guided by the Holy Spirit.

Eric Geiger and Kevin Peck remind biblical leaders that without this Holy Spirit indwelling someone can be a leader, but not a biblical leader, because "above all other requirements for Christian leadership, one attribute stands apart from the rest: Men and women that lead in God's Kingdom must be controlled by the Holy Spirit of God."<sup>28</sup> This understanding needs to be a factor in whomever biblical leaders choose to multiply their leadership. Biblical leaders will choose those to multiply based on gifts and

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<sup>27</sup> Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*, New Studies in Biblical Theology 20 (Downers Grove, IL: InterVarsity, 2006), 249.

<sup>28</sup> Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B & H, 2016), 84.

potential, and necessary is choosing someone based on Holy Spirit indwelling because this is a pre-requisite that either qualifies or disqualifies someone for biblical leadership. Ashley writes that the precedence set within Numbers 27 reveals “this spirit was not something that now came upon Joshua, or was temporary (such as the coming of the spirit on the elders in 11:17, 25–26); it already existed in Joshua and was the basis of God’s choice of him.”<sup>29</sup> Jesus teaches, “Either make the tree good and its fruit good, or make a tree bad and its fruit bad, for the tree is known by its fruit” (Matt 12:33). To help identify if someone is indwelt by the Holy Spirit, biblical leaders can observe whether someone is producing the fruit of the Spirit within their lives, as found in Galatians 5:22-23: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.”

### **Empowerment (Num 27:20)**

Moses’s transitioning and multiplying his leadership into Joshua involved empowerment, which is seen in Numbers 27:20: “You [Moses] shall invest him [Joshua] with some of your authority, that all the congregation of the people of Israel may obey.” Joshua had to be willing to accept leadership power and authority, and Moses had to be willing to give his leadership away. Leadership within God’s kingdom on earth is not a permanent entity, but something that is temporary. Humans have mortality, and therefore not only do their lives have an expiration date, but also their leadership. R. Albert Mohler Jr. reminds, “The Christian leader knows that a day of judgment is coming, when every minute of our lives will be exposed to God’s righteous judgment. That is a sobering thought, but it underlines the importance of our faithfulness in the stewardship of the time we are given.”<sup>30</sup> Biblical leadership within a particular position or church/ministry is not

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<sup>29</sup> Ashley, *The Book of Numbers*, 552.

<sup>30</sup> R. Albert Mohler Jr., *The Conviction to Lead: 25 Principles for Leadership That Matters* (Minneapolis: Bethany House, 2012), 186.

forever and leaders/organizations need to have a plan for multiplication and succession/transition.

Commissioning is an important aspect of empowerment. Numbers 27:19, 22-23 reads,

Make him [Joshua] stand before Eleazar the priest and all the congregation, and you shall commission him in their sight . . . and Moses did as the Lord commanded. He took Joshua and make him stand before Eleazar the priest and the whole congregation, and he laid hands on him and commissioned him as the Lord directed through Moses.

Commissioning helps to bring empowerment to fruition and provides a tangible sign of leadership multiplication/transition intentions. Cole explains,

The conferring of command was accomplished by the laying on of the [right] hands, symbol of power and authority, in the people's presence and under the supervision of Eleazar, the high priest who was also Moses' nephew. A portion of Moses' authority was to be bestowed immediately so that the transition would be smooth, and the obedient consent of the people would be harmonious.<sup>31</sup>

The goal of commissioning is to produce a clear understanding for and unity among those witnessing. Commissioning does not always have to include grandiose pomp and circumstance, but it does need to occur in such a way as to provide an opportunity for as many of the congregation/organization to be present as possible. Therefore, "Joshua's appointment as Moses' successor was, as it were, publicly announced by the laying on of his hands."<sup>32</sup>

## Summary

The leadership of Moses provides an example of biblical leadership multiplication involving Joshua. Numbers 27:12-23 reveals that biblical leaders need to choose people to multiply who are divinely appointed by God and indwelt by the Holy Spirit, and biblical leaders need to empower and commission those they are multiplying.

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<sup>31</sup> Cole, *Numbers*, 469.

<sup>32</sup> Gordan J. Wenham, *Numbers*, Tyndale Old Testament Commentaries, vol. 4 (Downers Grove, IL: InterVarsity, 2008), 218.

All biblical leaders have an expiration date, and they need to be willing to find, empower, and give away their leadership to others because “leaders are unique people who support, inspire, and teach those that they lead creating leadership formation in future leaders (Freeks, 2016; Van Gelder, 2009).”<sup>33</sup>

### **The Leadership of Jesus (Matt 10:1-5)**

Matthew 10 records an encounter of Jesus’s leadership to the twelve. Prior to Matthew 10 in this gospel account, Jesus has already been baptized by John the Baptist (Matt 3:13-17); experienced the temptation by the devil in the wilderness (Matt 4:1-11); called the first of the twelve (Matt 4:18-22; 9:9); and taught the twelve and the crowds that gathered and performed miracles (Matt 5-9). Now firmly engrossed within his three-year ministry, Matthew 10 reveals Jesus calling together the twelve and establishing them as his core group of earthly disciples. These twelve would be invested in and walk side-by-side with Jesus daily. Jesus would multiply his leadership into the eleven (minus Judas Iscariot) because, as David L. Turner writes, they “are crucial for the continuity between the pre- and post-resurrection ministries of Jesus, and they will be the eschatological rulers of Israel.”<sup>34</sup> The leadership of Jesus from Matthew 10:1-5a reveals the three biblical leadership multiplication elements of (1) calling, (2) giving, and (3) sending.

#### **Calling (Matt 10:1a)**

Jesus called the twelve to followership of and leadership for him. Matthew 10:1a reads, “And he [Jesus] called to him his twelve disciples.” Numbers 27:16 reveals the importance of the divine appointment of biblical leaders, and alongside divine appointment, biblical leaders are those who need to experience a real calling from Jesus to Christian

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<sup>33</sup> Jerusha Drummond, “Leadership Formation through Mentoring in the Old Testament,” *Journal of Biblical Perspectives in Leadership* 9, no. 1 (Fall 2019): 319.

<sup>34</sup> David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2008), 264.

leadership. Within the establishment of the kingdom of God on earth, and especially the church, Jesus is the head and supreme leader, and he instituted the role and responsibility of human leadership as well. People do not merely stumble into biblical leadership within the kingdom of God or do it because they have nothing else to do. This is the furthest from the truth because someone who is a biblical leader is divinely appointed by God and experiences a call by Jesus. A parallel passage to Matthew 10:1-5a is Mark 3:13-19. Mark 3:14-15 reads, “And he [Jesus] appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons.” William Barclay comments, “Jesus was like a king appointing his men to be his ministers; he was like a general allocating their tasks to his commanders. It was not the case of drifting unconsciously into the service of Jesus Christ; it was a case of definitely being appointed to it.”<sup>35</sup> This appointing and calling are in conjunction with God’s exhaustive sovereignty and divine foreknowledge, and also involve human responsibility, as the person being called must choose to accept, obey, and follow. The calling by Jesus and the human responsibility by the person are important because a biblical leader who has not experienced both will not persevere and will not be found faithful by God. Biblical leadership is difficult and costly, and as Jesus later reveals in Matthew 10:16, biblical leaders “also go to great danger.”<sup>36</sup> Reflecting upon the experience of that clear calling to leadership by Jesus and the clear acceptance by the leader can provide biblical leaders the strength and ability to persevere.

A key component of the calling of the twelve here in Matthew 10 is the men whom Jesus chose. Stanley Hauerwas explains, “We know little about the individual disciples, but we know that they are not a distinguished group. They are people of ‘little

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<sup>35</sup> William Barclay, *The Gospel of Matthew*, Daily Study Bible Series 1 (Philadelphia: Westminster, 1975), 361.

<sup>36</sup> David Platt, *Exalting Jesus in Matthew*, Christ-Centered Exposition (Nashville: B & H, 2013), 136.

faith,' but they are who Jesus called. We will learn more about some of them, particularly Peter and Judas, but the more we learn does not increase our confidence in them."<sup>37</sup> When biblical leaders are looking for those in which to multiply, they do not need to look through the same lens or with the same standards as the world. Sometimes Jesus may choose to call those into leadership who are extraordinary, but most often it is those who are ordinary and insignificant, similar to Matthew 10, when Leon Morris explains that "Jesus choose his Twelve he did not choose supermen; God does not need outstanding people to do his work, and it seems that, while some of the Twelve where very able men, others were very ordinary."<sup>38</sup> A Jewish council in Jerusalem makes the following observation about Peter and John in Acts 4:13b: "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished." Therefore, biblical leaders need to focus on those who are indwelled by the Holy Spirit (Num 27:18) and have experienced a clear calling from Jesus, not merely those who have extraordinary or exceptional gifts and abilities.

### **Giving (Matt 10:1b, 5a)**

Jesus gave the twelve some of his authority and instruction. Matthew 10:1b, 5a reads, "And gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction . . . these twelve Jesus sent out, instructing them." Jesus knew these men were not ready when he called them, and he knew he was going to have to give them what they needed. This giving was not going to be an easy or short task, as he would take three years to invest in them. Further, Edward W. Hatch and Subodh Kumar conclude, "If amount of time spent is any indicator of priority, Jesus' number one priority was developing his disciple-leader-followers for the mission and work ahead. Everything

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<sup>37</sup> Stanley Hauerwas, *Matthew*, Brazos Theological Commentary on the Bible (Grand Rapids: Brazos, 2006), 105.

<sup>38</sup> Leon Morris, *The Gospel according to Matthew*, Pillar New Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 1992), 244.

Jesus did, in word and deed, was a potential leadership lesson for his followers.”<sup>39</sup> Still, after all this time and teaching, the twelve would all desert or betray him at his hour of deepest need (Matt 26:56; Mark 14:50). Although the task was long, difficult, and often wrought with disappoint from the twelve, it was worth it because they were ready when Jesus ascended to continue his mission and kingdom, as revealed throughout Acts and the remainder of the New Testament. The twelve were able to accomplish all they did because of the indwelling Holy Spirit (Acts 2) and because they were given by Jesus “a far-reaching power.”<sup>40</sup> It was not merely enough for Jesus to call the twelve, but he must give to and equip them with what they would need. For Jesus, this was giving them some of his authority and instructing them. For biblical leaders today, this is giving them mentoring and instruction to develop into biblical leaders, as well as a willingness to give leadership away when necessary.

Jeannine K. Brown and Kyle Roberts note that Jesus giving and equipping the twelve was important because “particular instructions that mirror Jesus’s ministry are provided to the Twelve for their ministry to Israel.”<sup>41</sup> Biblical leaders need to realize giving and equipping those they seek to multiply is necessary because those biblical leaders being multiplied will have a similar mission. R. T. France expounds on Matthew 10:1-5: “But at the moment the focus is on the immediate mission on which they are about to be sent, which will be spelled out more fully in vv. 7-8. It is an extension of Jesus’ own ministry as chapters 8-9 have described it, the last few words of this verse

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<sup>39</sup> Edward W. Hatch and Subodh Kumar, “Towards a Theory of Leadership for Human Flourishing in a Global Community: A Hermeneutic, Phenomenological and Process Theory Exploration of the Leadership of Jesus in the Four Gospels,” *Journal of Biblical Perspectives in Leadership* 9, no. 1 (Fall 2019): 113.

<sup>40</sup> Morris, *The Gospel according to Matthew*, 242.

<sup>41</sup> Jeannine K. Brown and Kyle Roberts, *Matthew*, Two Horizons New Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 2018), 100.

being an exact repetition from 4:23; 9:35.”<sup>42</sup> Although leadership tasks and ministries may differ, all biblical leaders are ultimately called to the same mission. This mission includes glorifying God, fulfilling the Great Commission, and “not to call attention to ourselves but to Jesus and his kingdom.”<sup>43</sup> Jesus gave and equipped the twelve to be ready to fulfill the mission, and multiplying biblical leaders need to give and equip those they are multiplying for the same reason.

### **Sending (Matt 10:5a)**

Jesus sent the twelve out. Matthew 10:5a reads, “These twelve Jesus sent out.” Numbers 27:20 involves the importance of the empowerment aspect of commissioning, and in conjunction with this aspect, biblical leaders are those whose commissioning goal does not end with a ceremony but with being sent out. The end for Joshua was not Numbers 27:12-23 or Deuteronomy 31:14-29 because these passages merely represented the beginning of what took place within his actual leadership of Israel recorded in the book of Joshua. Therefore, the end goal of biblical leadership multiplication is not to train others how to be biblical leaders and be satisfied once they develop skillfully, but to train biblical leaders so they can be sent out to multiply other biblical leaders who will then be sent out to multiply other biblical leaders. Commenting on the phrase “sent out” from Matthew 10:5a, Morris writes, “It was fitting that the ‘apostles’ should engage in ‘apostling.’”<sup>44</sup> Jesus does not call leaders so they can merely grow in their knowledge of leadership, but so they can eventually be sent out as leaders to engage in leadership and multiply others. First Corinthians 8:1 reminds that knowledge alone puffs up, so while

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<sup>42</sup> R. T. France, *The Gospel of Matthew*, New International Commentary on the New Testament (Grand Rapids: Wm. B. Eerdmans, 2007), 377.

<sup>43</sup> Hauerwas, *Matthew*, 106.

<sup>44</sup> Morris, *The Gospel according to Matthew*, 245n8.



knowledge and growth are necessary for biblical leadership, so are application and practice.

Barclay expounds,

The word which is used in the Greek for Jesus commanding his men, or giving them orders is interesting and illuminating. It is the word *paragellein*. This word in Greek has four special usages. (i) It is the regular word of military command; Jesus was like a general sending his commanders out on a campaign, and briefing them before they went. (ii) It is the word used of calling one's friends to one's help. Jesus was like a man with a great ideal summoning his friends to make that ideal come true. (iii) It is the word which is used of a teacher giving rules and precepts to his students. Jesus was like a teacher sending his students out into the world, equipped with his teaching and his message. (iv) It is the word which is regularly used for an imperial command. Jesus was like a king dispatching his ambassadors into the world to carry out his orders and to speak for him.<sup>45</sup>

Leaders who have been called by Jesus and trained biblically, but are not going out, leading others, and multiplying their leadership, are useless and wasteful. These leaders will one day have to stand before God and give an account of their lack of leadership, and in that moment, they will find God to not be satisfied or pleased. David Platt reminds, "This commission requires great risk, but the reward is more than worth it—both for us and for countless others who come to know Christ through us."<sup>46</sup>

Jesus sent out the twelve, and within this sending Daniel Patte writes how it is important to remember "the Twelve are 'apostles' sent forth by Jesus, or laborers sent into the harvest by the Lord of the harvest. The Twelve have a sense of direction, a goal, a specific vocation that they have received from Jesus or the Lord."<sup>47</sup> This sending of biblical leaders that have been multiplied is not a blind sending without any sense of vision, purpose, direction, or goals. These that are being sent out have been specifically called by Jesus and equipped by their biblical leader mentor, and through this calling and equipping should have a clear vision, purpose, direction, and goals for the biblical leadership in which they are to engage.

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<sup>45</sup> Barclay, *The Gospel of Matthew*, 362.

<sup>46</sup> Platt, *Exalting Jesus in Matthew*, 142.

<sup>47</sup> Daniel Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew's Faith* (Philadelphia: Fortress, 1987), 145.

## Summary

Jesus called, gave to, and then sent out the twelve. Biblical leadership multiplication is about finding people who are called by Jesus and have accepted his call to leadership, giving/equipping them with instruction and the biblical leadership tools necessary, and then sending them out on mission for Jesus and to multiply biblical leadership into others. Stanley Hauerwas provides the following explanation to the importance of Matthew 10:1-5a to biblical leadership multiplication:

Christianity is not a philosophy that can be learned separate from those who embody it. If the truth that is Christ were a truth that could be known ‘in principle’ then we would not need apostles. But the way the gospel is known is by one person being for another person the story of Christ. Jesus summons the disciple to him, and, so summoned, they become for us the witnesses who make it possible for us to be messengers of the kingdom.<sup>48</sup>

### **The Leadership of Paul (2 Tim 2:1-2)**

Second Timothy is a letter written by “Paul, an apostle of Christ Jesus” (1:1a) to Timothy, Paul’s “beloved child” (1:2b) in the faith. Toward the end of this letter, there is an acknowledgment from Paul that his time on earth is quickly coming to an end: “For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith” (4:6-7). Therefore, Thorvald B. Madsen II explains that “in 2 Timothy, which is the last known letter of Paul, Paul is understandably concerned to pass the baton of the gospel to his trusted followers.”<sup>49</sup> Paul focused on and modeled biblical leadership multiplication throughout his ministry, and he desired for the final multiplication transition to end well. The leadership of Paul from 2 Timothy 2:1-2 reveals the three biblical leadership multiplication elements of (1) multiplied, (2) multiplier, and (3) generational multiplication.

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<sup>48</sup> Hauerwas, *Matthew*, 106.

<sup>49</sup> Thorvald B. Madsen II, “Mission in the Pastoral Epistles,” in *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*, ed. Andreas J. Kostenberger and Terry L. Wilder (Nashville: B & H, 2010), 260.

## **Multiplied (2 Tim 2:2a)**

Paul tells Timothy that biblical leaders are those that have experienced multiplication from other biblical leaders. Second Timothy 2:2a reads, “And what you [Timothy] have heard from me [Paul] in the presence of many witnesses.” Timothy did not find himself in biblical leadership from coincidence or happenstance but, as Philip H. Towner writes, because “‘the things heard’ from Paul formed a pattern for Timothy’s teaching as well as the substance of what has been entrusted to him.”<sup>50</sup> Biblical leaders do not appear out of nowhere or wander into leadership aimlessly, but they come about because of the multiplication efforts of prior biblical leaders. Philip Ryken comments on this text, specific to Christian ministers but applicable to all Christian leaders: “If it takes a village to raise a child, it also takes a whole church to raise a minister.”<sup>51</sup> Biblical leaders stand on the shoulders of those who have come before, specifically those who have personally helped to multiply them.

Towner reminds that Jesus and his gospel are what Paul multiplied into Timothy because what Timothy heard from Paul (2:2a) “refers to the Pauline expression of the gospel.”<sup>52</sup> Therefore, central to what Timothy was to equip and multiply into others was the gospel. For multiplying biblical leaders, as important as it is to equip and multiply biblical leadership principles into others, the gospel must be foundational. Furthermore, Thomas D. Lea and Hayne P. Griffin Jr. reveal that, within 2 Timothy 2:2, “Paul charged Timothy to send on faithfully the message he had received. Timothy was not to be an innovator of religious novelties but was to show loyalty and commitment to the gospel

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<sup>50</sup> Philip H. Towner, *The Letters to Timothy and Titus*, New International Commentary of the New Testament (Grand Rapids: Wm. B. Eerdmans, 2006), 489.

<sup>51</sup> Philip Ryken, “The Pattern of Sound Words: 2 Timothy 1:13-2:13,” in *Entrusted with the Gospel: Pastoral Expositions of 2 Timothy*, ed. D. A. Carson (Wheaton, IL: Crossway, 2010), 35.

<sup>52</sup> Towner, *The Letters to Timothy and Titus*, 489.

message.”<sup>53</sup> This loyalty and commitment to the gospel message was what Paul and others (i.e., grandmother and mother per 2 Tim 1:5) multiplied into Timothy. Similar to Timothy, new biblical leaders that have been multiplied are not charged with recreating the wheel of the gospel but passing on what has been taught and multiplied into them by their prior biblical leaders. The methods to share and communicate the gospel may change, but the gospel itself does not change. Thus, Ryken reiterates, “Paul’s burden in these verses is for Timothy to teach to others what he has learned himself.”<sup>54</sup> Biblical leaders have the difficult challenge already of faithfully embodying and passing on what they have been taught, without the further unnecessary complications that come with trying to change the gospel.

Second Timothy 2:1 reads, “You then, my child, be strengthened by the grace that is in Christ Jesus.” The word “grace,” as George W. Knight III explains, “is that which strengthens one to live the Christian life and to accomplish what God asks, whether it be in doing some activity or in bearing suffering. (It) is God’s gracious enabling power.”<sup>55</sup> Paul reminds Timothy through this verse that his strength as a follower and ability as a leader, even though multiplied through faithful saints, is ultimately a gracious work of God through Jesus. John B. Polhill advises biblical leaders to constantly remember that “all Christian ministry is performed within the sphere of God’s grace. Ministers work in the power of grace; they breathe the air of grace.”<sup>56</sup> Human responsibility in multiplication is important, but more than this are God’s sovereign work, grace, and indwelling Holy Spirit (1:14). Therefore, William D. Mounce explains,

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<sup>53</sup> Thomas D. Lea and Hayne P. Griffin Jr., *1, 2 Timothy, Titus*, New American Commentary, vol. 34. (Nashville: B & H, 1992), 200.

<sup>54</sup> Ryken, “The Pattern of Sound Words,” 34.

<sup>55</sup> George W. Knight III, *The Pastoral Epistles*, New International Greek Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 1992), 389.

<sup>56</sup> John B. Polhill, *Paul and His Letters* (Nashville: B & H, 1999), 431-32.

Throughout chap. 1 Paul has also made clear that Timothy is not to perform these tasks by his own strength. This verse, 2:1, brings these two thoughts together, continuing the series of commands to Timothy but stressing that Timothy is to work by the grace that comes from Christ Jesus. Whereas Gnosticism and Stoicism taught that behavior and salvation come from within the person, by knowing or doing certain things, the PE insist that Timothy's power comes from a daily empowering available only externally, from Christ.<sup>57</sup>

Biblical leaders must realize that as vital as it is to have other biblical leaders that multiply into them, this never overshadows the necessity of the Triune God's work of grace and strength within them, particularly to fulfill their God-appointed leadership calling.

### **Multiplier (2 Tim 2:2b)**

Paul tells Timothy that biblical leaders are those that multiply into others (with the expectation those they multiply will multiply others as well). Second Timothy 2:2b reads, "Entrust to faithful men, who will be able to teach others also." John R. Cionca and Leonard G. Goss wisely deduce that biblical leaders, and Christians in general, were never meant to be "end-users . . . we have to train reliable and faithful men and women to continue advancing God's kingdom. The gospel was committed to us as a sacred trust, not to hold on to, but to pass on to others. . . . No one was ever meant to be a consumer, or end user of the gospel. That was never Christ's design for his bride."<sup>58</sup> What is passed down from and multiplied into biblical leaders from prior biblical leaders is a continual transition that ends only when Jesus returns and makes everything new. Benjamin L. Merkle acknowledges this understanding when he comments about 2 Timothy 2:2: "As Paul's faithful coworker, Timothy was entrusted with the task of passing on the pure gospel as preached by Paul. He had been equipped by Paul and was now to become an equipper himself."<sup>59</sup> Paul instructs Timothy that those in whom he multiplies should

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<sup>57</sup> William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 503.

<sup>58</sup> John R. Cionca and Leonard G. Goss, *Your Church at Its Best! Partnering with the Spirit in Ministry* (Enumclaw, WA: Redemption, 2019), 140.

<sup>59</sup> Benjamin L. Merkle, *40 Questions about Elders and Deacons*, 40 Questions Series (Grand Rapids: Kregel, 2008), 94.

multiply “others also,” which A. T. Robertson suggests means “not necessarily ‘different,’ but ‘others in addition.’ This is the way to pass on the torch of the light of the knowledge of God in Christ. Paul taught Timothy who will teach others who will teach still others, and endless chain of teacher-training and gospel propaganda.”<sup>60</sup> Once again, no end-users, but a continuous chain of multiplying Christians and biblical leaders. Lea and Griffin explain that within 2 Timothy 2:2 biblical leadership multiplication is not a fleeting suggestion but a direct expectation because “Paul demanded Timothy’s active involvement in the training of a future generation of Christian servants.”<sup>61</sup> To be a biblical leader means that a person will multiply their leadership into others.

Biblical leadership multiplication involves entrusting, as observed when Towner explains that the word “entrust” in 2 Timothy 2 “picks up and echoes the language of ‘deposit’ and ‘guarantor’ introduced in 1:12-14 and earlier in 1 Tim 1:18; 6:20 to describe the succession of Paul’s ministry to his follower.”<sup>62</sup> A deposit is not something that merely happens but must be initiated. Timothy cannot expect biblical leaders to develop through happenstance without any initiative on his part because “‘entrusting’ the gospel was not simply a matter of a tap on the shoulder; it would require Timothy to teach and to model the faith.”<sup>63</sup> Therefore, biblical leaders who multiply others will entrust leadership to others through taking the initiative to find, develop, and empower them.

For Paul here in 2 Timothy, Mounce explains that one main concern for reinforcing to Timothy the idea of multiplication is because

Paul is nearing the end of his life and wants Timothy to leave Ephesus, even before his work is done, so Paul can see Timothy only last time. In order to continue the work that Timothy began, it is essential that men of character continue to teach the

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<sup>60</sup> Archibald Thomas Robertson, *The Epistles of Paul*, Word Pictures in the New Testament, vol. 4 (Nashville: Broadman, 1931), 616.

<sup>61</sup> Lea and Griffin, *1, 2 Timothy, Titus*, 200.

<sup>62</sup> Towner, *The Letters to Timothy and Titus*, 490.

<sup>63</sup> Towner, *The Letters to Timothy and Titus*, 491.

true gospel, the same gospel Timothy learned from Paul. Timothy is to identify these men and entrust the gospel to them before he leaves, helping to ensure the integrity of the gospel message.<sup>64</sup>

Paul eventually asks Timothy to leave Ephesus to join him in Rome (2 Tim 4:9, 21). With both Paul and Timothy absent, if the church at Ephesus were left without strong biblical leaders, they would be vulnerable, like sheep without a shepherd. As revealed through the explanation from Numbers 27, sheep without a shepherd never ends well. Therefore, Paul had concerns for the church at Ephesus upon Timothy's departure, and he knew the best remedy was for "Timothy to pass gospel truths to reliable men. These trustworthy men could keep the home front secure against heresy."<sup>65</sup> Biblical leaders need to recognize that a main importance for multiplication is to prepare their church/ministry for when their leadership is done.

### **Generational Multiplication (2 Tim 2:2)**

Biblical leadership multiplication is to include a generational aspect because, as William Barclay expresses, "Every Christian must look on himself as a link between two generations."<sup>66</sup> This generational aspect is both physical and spiritual. Physically, 2 Timothy 1:5 reads, "I [Paul] am reminded of your [Timothy] sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well." Biblical leaders need to make multiplying faith into their own family a priority. Deuteronomy 6:6-7 is a constant reminder to God's people: "These words I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house and when you walk by the way, and when you lie down, and when you rise." Brady Boyd comments about Deuteronomy 6: "God placed our kids in our specific families with the expectation that we will train

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<sup>64</sup> Mounce, *Pastoral Epistles*, 504.

<sup>65</sup> Lea and Griffin, *1, 2 Timothy, Titus*, 201.

<sup>66</sup> William Barclay, *The Letters to Timothy, Titus, and Philemon*, Daily Study Bible Series (Philadelphia: Westminster, 1975), 158.

them in righteousness and truth. We are responsible for teaching them how to think critically, how to behave morally, how to put their faith and trust in a loving God.”<sup>67</sup>

Further, Psalm 78:1-4 declares,

Give ear, O my people, to my teaching; incline your ears to the words of my mouth! I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us. We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done.

Spiritually, 2 Timothy 2:2 reads, “And what you [Timothy] have heard from me [Paul] in the presence of many witnesses entrust to faithful men, who will be able to teach others also.” Cionca and Goss make the following keen observation about this verse: “Four generations are identified in this text: the apostle Paul, the disciple Timothy, reliable people, and other reliable people.”<sup>68</sup> Biblical leaders always need to have a generation that is pouring into them and a generation they are pouring into as well. The more generations connected to biblical leaders means the more effective they are at biblical leadership multiplication. Paul provides the following instruction in Titus 2:1-8:

But as for you, teach what accords with sound doctrine. Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.

The Christian faith and biblical leadership within the kingdom of God has and will continue through multiplication, and generational multiplication.

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<sup>67</sup> Brady Boyd, *Addicted to Busy: Recovery for the Rushed Soul* (Colorado Springs: David C. Cook, 2014), 99.

<sup>68</sup> Cionca and Goss, *Your Church at Its Best!*, 140.



## Summary

Paul writes his last known letter to his young protégé and spiritual son, Timothy. Terry L. Wilder explains how within this letter Paul exhorts Timothy “to follow the pattern established by Paul as a ‘loyal man of God’ who did indeed guard the deposit and did entrust it to faithful men like Timothy.”<sup>69</sup> Biblical leadership multiplication is woven throughout 2 Timothy, particularly in 2 Timothy 2:1-2 and the multiplication aspects of being someone that has been multiplied, being someone that multiplies, and generational multiplication. What Paul instructed and modeled concerning biblical leadership multiplication, “Timothy is to do the same.”<sup>70</sup> Still yet, these biblical leadership aspects were not just modeled by Paul for Timothy, but are to be foundational to biblical leaders from the first century until Jesus returns because, as Ryken describes, “When we look at the history of the church, we see an unbroken chain of gospel ministry—an evangelical succession.”<sup>71</sup>

## Conclusion

Scripture reveals that one aspect of God’s design for leadership within his people and his kingdom is that biblical leaders multiply their leadership by developing other biblical leaders. The exegesis of the four passages (Gen 1:26-28; Num 27:12-23; Matt 10:1-5a; 2 Tim 2:1-2) within this chapter provide a biblical and theological basis for the multiplication aspect of biblical leadership and highlight twelve key multiplication elements.

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<sup>69</sup> Terry L. Wilder, “The Purpose and Stewardship Theme within the Pastoral Epistles,” in *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville: B & H, 2010), 63.

<sup>70</sup> Wilder, “Mission in the Pastoral Epistles,” 63.

<sup>71</sup> Ryken, “The Pattern of Sound Words,” 35.

Table 1. Twelve scriptural elements for biblical leadership multiplication

Elements	Scripture
1. Image bearers of God	Genesis 1:26-27
2. Be fruitful and multiply	Genesis 1:28
3. Fill and subdue the Earth	Genesis 1:28
4. Divine appointment	Numbers 27:16
5. Holy Spirit indwelling	Numbers 27:18
6. Empowerment	Numbers 27:20
7. Calling	Matthew 10:1a
8. Giving	Matthew 10:1b, 5a
9. Sending	Matthew 10:5a
10. Multiplied	2 Timothy 2:2a
11. Multiplier	2 Timothy 2:2b
12. Generational multiplication	2 Timothy 2:2

Further, these four exegeses provide the D Group leaders at Mount Hermon Baptist Church with scriptural insights concerning the importance and necessity of multiplication within biblical leadership. Chapter 3 will address a theoretical model of biblical leadership multiplication and a practical leadership model that are foundational for multiplying biblical leaders.

CHAPTER 3  
THEORETICAL AND PRACTICAL ISSUES RELATED  
TO MULTIPLYING BIBLICAL LEADERSHIP

God’s design for biblical leadership multiplication is revealed theoretically and practically. The theoretical basis comes from the following definition of biblical leadership: biblical leadership is a leader-follower partnership where the leader, as a Christ-centered *follower* indwelled by the Holy Spirit, seeks to glorify God through establishing *relationships* and *empowering* followers to flourish and develop as leaders.<sup>1</sup> This theoretical basis centers on the three main elements of (1) follower, (2) relational, and (3) empowering. These elements will be further developed through the categories of biblical passages, leader characteristics, and leadership practices. The practical basis is a model for biblical leadership multiplication that encompasses the three theoretical elements. The model is the leadership square that has four progressive stages, which practically helps biblical leaders multiply others into biblical leaders.

**Follower**

Biblical leadership multiplication involves a Christ-centered *follower* indwelled by the Holy Spirit. Faithful and effective biblical leadership is not possible without the connection to God through followership because, as Michael S. Wilder and Timothy Paul Jones reinforce, “our capacity to live as God-following leaders is rooted wholly in the character and promises of God . . . [and] we are called to cling to the covenant faithfulness,

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<sup>1</sup> This is my definition, and it relies on the work of Justin A. Irving and Mark L. Strauss, who define leadership as “a process by which leaders and followers partner together for the purpose of achieving common goals and shared vision.” Justin A. Irving and Mark L. Strauss, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* (Grand Rapids: Baker, 2019), 1.

the unfailing presence, and the sovereign power of the God who goes before us.”<sup>2</sup>

Further, followership is necessary for multiplying biblical leaders because “a Christian leader is, first and foremost, a follower.”<sup>3</sup> Biblical leaders who are not focusing on and developing as a follower of Jesus find themselves in a dangerous place, like King Saul in 1 Samuel 8-15 or King Solomon in 1 Kings 3-11.

Godly leaders within Scripture were devoted followers of God. Four examples are Noah, Abraham, Moses, and David. Noah was described as someone who “walked with God” (Gen 6:9b); Abraham as someone who “believed the Lord, and he counted it to him as righteousness (Gen 15:6) and “was looking forward to the city that has foundations, whose designer and builder is God” (Heb 11:10); Moses as someone “whom the Lord knew face to face” (Deut 34:10b); and David as “a man after my (God’s) heart” (Acts 13:22b). These four were not necessarily men of superior gifts or skills, but their greatest gift and skill lie in their relationship with and followership of God. Each of these men’s leadership flowed from his followership, and the same is to be true of biblical leaders today because, as Andrew Hebert explains, one thing that has not changed is that “there’s one hero in ministry, and his name is Jesus.”<sup>4</sup> The ultimate means and model for biblical leaders does not come from extra-biblical resources or other people, but from Jesus himself. Before someone can be an effective leader within the kingdom of God, he/she must first be a follower of God and, as Sherwood G. Lingenfelter reminds, “following Christ must be the first priority of every believer, and that means becoming a follower before one even considers a calling to lead.”<sup>5</sup>

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<sup>2</sup> Michael S. Wilder and Timothy Paul Jones, *The God Who Goes Before: Pastoral Leadership as Christ-Centered Followership* (Nashville: B & H, 2018), 34.

<sup>3</sup> Wilder and Jones, *The God Who Goes Before*, 21.

<sup>4</sup> Andrew Hebert, *Shepherding Like Jesus: Returning to the Wild Idea That Character Matters in Ministry* (Nashville: B & H, 2022), 90.

<sup>5</sup> Sherwood G. Lingenfelter, *Leading Cross-Culturally: Covenant Relationship for Effective Christian Leadership* (Grand Rapids: Baker, 2008), 18.

## **Biblical Passages**

The follower element of the biblical leadership multiplication theory is rooted in the Scriptures of Matthew 4:18-19; 1 Corinthians 11:1; and 1 Peter 5:4.

**Matthew 4:18-19.** Jesus provides an example of biblical leaders as followers when he calls his first disciples: “While walking by the Sea of Galilee, he [Jesus] saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. And he said to them, ‘Follow me, and I will make you fishers of men’” (Matt 4:18-19). Jesus was not as concerned with what these men had to offer when he first called them but with their obedience to followership and what he would do through them. Before Jesus calls leaders into leadership for him, he first calls them to follow him. Paul David Tripp acknowledges that at the end of Jesus’s earthly ministry, after developing the eleven for three years, even through the Great Commission Jesus “was confident not because of what was in them [the Eleven] and what he knew they would do, but because he knew what was in himself and what he would do.”<sup>6</sup>

J. Robert Clinton writes about the importance of leaders as followers in *The Making of a Leader: Recognizing the Lesson and Stages of Leadership*. He describes a roadmap for six stages of leadership development and describes how in stages 1-3, God is generally working more within the leaders, while in stages 4-6 God is generally working more through the leaders. Clinton explains, “Many emerging leaders don’t recognize this, and become frustrated. They are constantly evaluating productivity and activities, while God is quietly evaluating their leadership potential. He wants to teach us that we minister out of what we are.”<sup>7</sup> Jesus in Matthew 4 was more concerned with first working within

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<sup>6</sup> Paul David Tripp, *Lead: 12 Gospel Principles for Leadership in the Church* (Wheaton, IL: Crossway, 2020), 21.

<sup>7</sup> J. Robert Clinton, *The Making of a Leader: Recognizing the Lesson and Stages of Leadership Development* (Colorado Springs: NavPress, 2012), 38-39.

the disciples than through them because he knew he could not work through them until he worked within them.

**First Corinthians 11:1.** Paul reaffirms Jesus’s example of biblical leaders as followers when he writes to the Corinthian church, “Be imitators of me, as I am of Christ” (1 Cor 11:1). Steve Cuss acknowledges that biblical leaders’ leadership depends upon their consistent followership of Jesus because “for a Christian leader, leadership is actually about followership.”<sup>8</sup> Biblical leaders who are not imitating Jesus can still succeed in the portion of the Great Commission that involves making disciples (multiplication), but they will fail in the portion of baptizing them in the name of the Triune God because they will be baptizing these new converts in their name rather than God’s. Jesus warns about this when, speaking directly to and about the Jewish religious leaders in Matthew 23, he says, “Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves” (Matt 23:15). The primary goal of multiplication is not to multiply disciples of the biblical leader, but disciples of Jesus.

Paul further reinforces this ideology from 1 Corinthians 11 in 1 Timothy when he writes to Timothy, “Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity” (1 Tim 4:12). The example Paul is instructing Timothy to set is not based upon Timothy’s teachings or fleshly example. Instead, this example is to be based upon the teachings and example of Jesus that Timothy was learning from and being transformed into.

**First Peter 5:4.** Peter further affirms biblical leaders as followers when he writes specifically to the church elders of the Dispersion in 1 Peter 5:1-11, explaining, “And when the chief Shepherd appears, you will receive the unfading crown of glory”

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<sup>8</sup> Steve Cuss, *Managing Leadership Anxiety: Yours and Theirs* (Nashville: Thomas Nelson, 2019), 189.

(5:4). Jesus is the chief Shepherd, and biblical leaders are his undershepherds. Further, biblical leaders are not only undershepherds but also sheep, and they need to understand that they live in the dichotomy of these two roles simultaneously. Timothy S. Laniak urges, “The temptation to hubris is present throughout the accounts of biblical leaders, beginning with the first couple. In order to qualify this tendency, leaders are constantly reminded of their contingent status. Every shepherd leader is first and always a sheep who relates to God as ‘my Shepherd.’”<sup>9</sup> The temptation for biblical leaders to forget their role and identity as sheep and focus solely on that of a shepherd is ever present, and to find their identity only as the shepherd is unbiblical and treacherous.

### **Leader Characteristics**

The follower element of the biblical leadership multiplication theory allows biblical leaders to develop the characteristics of humility and transformation.

**Humility.** Biblical leaders’ followership of Jesus allows them to develop humility. Jesus and his life on earth provide the definition of and model for humility for biblical leaders. Jesus as the definition of humility is revealed through his teaching from Mark 10:42-45, where he responds to a question from James and John and the subsequent indignation that occurred from the other ten disciples over this question. Hebert explains the definition from this passage in Mark in how Jesus tells “his disciples not to use their position to ‘lord it over’ those who would follow them but, rather, to become great by embracing servanthood.”<sup>10</sup> The definition of biblical leadership humility is that leaders have a position and authority, but they use these not for power and prestige but for service.

Jesus as the model for humility is revealed through Paul’s reflection on Jesus’s life in Philippians 2:5-11. Gary J. Bredfeldt comments on this passage in Philippians 2:

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<sup>9</sup> Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*, New Studies in Biblical Theology (Downers Grove, IL: InterVarsity, 2006), 248.

<sup>10</sup> Hebert, *Shepherding Like Jesus*, 85.

“Paul then illustrates his point by the ultimate example of humility and selflessness, Jesus Christ. Step by step, Paul describes Jesus’ surrender of His personal rights leading Him from the throne room of heaven to a stable and onto the cross.”<sup>11</sup> The model of biblical leadership humility is that the one who had every justifiable right to exemplify power and authority (Jesus, God the Son incarnate) chose humility and expects those within the leadership for him to as well.

Multiplying biblical leaders must exemplify humility because the opposite is pride, which leads to selfishness and narcissism. Henry T. Blackaby and Richard Blackaby provide a sobering reminder about pride: “Proud people have God as their opponent. This reality ought to be enough to sober even the vainest leader.”<sup>12</sup> Scripture offers further commentary in Proverbs 16:18, “Pride goes before destruction, and a haughty spirit before a fall,” and Luke 18:14b, “For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.” Pride and biblical leadership cannot coexist; if one of these does, the other does not. Further, humility and not pride is necessary for multiplying biblical leaders because, as James M. Kouzes and Barry Z. Posner clarify, “When you become more modest and unpretentious, others have the chance themselves to become visible and noticed.”<sup>13</sup> Humility is the vessel for multiplication because it allows leaders to be willing to give up their leadership so others can take on leadership roles and responsibilities.

Fred Smith, writing about leadership within the secular realm, defines humility as “people with humility don’t deny their power; they just recognize that it passes through

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<sup>11</sup> Gary J. Bredfeldt, *Great Leader, Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody, 2006), 191.

<sup>12</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People onto God’s Agenda* (Nashville: B & H, 2001), 237.

<sup>13</sup> James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 6th ed. (Hoboken, NJ: John Wiley, 2017), 308.



them, not from them.”<sup>14</sup> This definition resonates with multiplying biblical leaders because the leadership they are multiplying into others does not come from them but what has been previously passed on to them by God and previous biblical leaders. Multiplying biblical leaders do not generate anything independently because all they have and do from a leadership perspective is ultimately from God.

**Transformation.** Paul explains how followership allows for the development of transformation when he writes in 2 Corinthians 5:17: “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold the new has come.” Through this transformation that flows out of their followership, biblical leaders no longer represent themselves or the world (old), but now represent Jesus and the transformation he is doing within them through the indwelling Holy Spirit (new creation). Tripp affirms how biblical leaders “must lead with the knowledge that the thing God values most in a leader is that he or she represent him well. . . . [Practically] it means that to the best of my ability, relying on the outpouring of enabling grace, I will commit myself to faithfully represent the message, methods, and character of the Savior King, who commissioned me.”<sup>15</sup> Biblical leaders cannot be the same as they were before Jesus and be a leader who leads as Jesus did and as Jesus expects.

Further, transformation allows biblical leaders to find their authority in God and him alone. Paul declares in 2 Corinthians 5:20a, “Therefore, we are ambassadors for Christ, God making his appeal through us.” A. T. Robertson expounds, “Paul was Christ’s *Legate* to act in his behalf and in his stead.”<sup>16</sup> Ambassadors are not people who act within

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<sup>14</sup> Fred Smith, quoted in Ken Blanchard, Scott Blanchard, and Drea Zigarmi, “Servant Leadership,” in *Leading at a Higher Level: Blanchard on Leadership and Creating High Performing Organizations*, ed. Ken Blanchard and Ken Blanchard Companies, 3rd ed. (n.p.: Pearson, 2019), 303.

<sup>15</sup> Tripp, *Lead*, 107-8.

<sup>16</sup> Archibald Thomas Robertson, *The Epistles of Paul*, Word Pictures in the New Testament, vol. 4 (Nashville: Broadman, 1931), 233.

their own power or authority, but of the one whom they represent. Benjamin L. Merkle acknowledges that biblical leadership is similar: “The authority of any church leader is always a derivative authority.”<sup>17</sup> From this understanding, the authority of ambassadors comes from the authority of the one over them, so the authority of biblical leaders is ultimately derived from that of Jesus, the true Sovereign, Leader, and King.

### **Leadership Practices**

The follower element of the biblical leadership multiplication theory allows biblical leaders to practice self-leadership and vision casting effectively.

**Self-leadership.** Self-leadership reminds multiplying biblical leaders that “effective leadership starts on the inside. Before you can hope to lead anyone else, you have to know yourself and what you need to be successful.”<sup>18</sup> Biblical leaders understand that the only way to know themselves, what they need to be successful, and what they need to multiply into others, must flow out of their relationship with and followership of Jesus. Tripp, after quoting fourteen different New Testament passages,<sup>19</sup> confirms, “It is very clear from these [fourteen] passages, and many more, that identity in Christ is intended to be the defining element in the way that a believer makes sense out of who he is and what he is supposed to be doing.”<sup>20</sup> Self-leadership helps to build leaders’ identity, and biblical leaders understand that this identity is rooted in Jesus and their followership of him.

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<sup>17</sup> Benjamin L. Merkle, *40 Questions about Elders and Deacons*, 40 Questions Series (Grand Rapids: Kregel, 2008), 30.

<sup>18</sup> The Founding Associates, “SLII: The Integrating Concept,” in *Leading at a Higher Level: Blanchard on Leadership and Creating High Performing Organizations*, ed. Ken Blanchard and Ken Blanchard Companies, 3rd ed. (n.p.: Pearson, 2019), 67.

<sup>19</sup> For context see Tripp, *Lead*, 165-66. These are the scriptural references listed in order as they appear in the book: 2 Cor 5:17; 1 Pet 2:9; Gal 2:20; John 15:15; 1:12; Rom 8:16-17; Col 3:3; Gal 3:26; Rom 8:1; Phil 3:20; 1 Cor 12:27; 6:19-20; Eph 2:10; 4:24.

<sup>20</sup> Tripp, *Lead*, 166.

Paul reinforced biblical leaders' self-leadership through their followership of Jesus when he instructs Timothy, "Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, immerse yourself in them, so that all may see your progress. Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers" (1 Tim 4:14-16). Paul also taught self-leadership to the Ephesians elders when the Scriptures record him saying to them, "Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood" (Acts 20:28). Paul reminds these biblical leaders here in Acts 20 that before they are "to keep watch over the flock, he says, 'keep watch over yourselves' (v. 28a). This is not a call for selfishness or egocentrism. . . . He [Paul] is rather reminding them that to serve others effectively, leaders must first take care of themselves."<sup>21</sup> Paul's instruction to Timothy and the Ephesian elders reinforces to biblical leaders the importance of self-leadership. Biblical leaders cannot effectively lead others and multiply their leadership into them unless they focus on their own followership and being led by Jesus.

Individual learning is a vital component for multiplying biblical leaders to implement themselves and pass on to others concerning self-leadership. Susan Fowler, Ken Blanchard, and Laurence Hawkins explain how individual learning within the secular leadership realm reveals that "organizations that do not encourage people to learn are less likely to be high performing because the skills of an organization are no greater than the skills of its people. Unless its individuals learn, the organization cannot."<sup>22</sup> This understanding of individual learning also bleeds over into the biblical leadership realm.

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<sup>21</sup> Irving and Strauss, *Leadership in Christian Perspective*, 37.

<sup>22</sup> Susan Fowler, Ken Blanchard, and Laurence Hawkins, "Self Leadership: The Power Behind Empowerment," in *Leading at a Higher Level: Blanchard on Leadership and Creating High Performing Organizations*, ed. Ken Blanchard and Ken Blanchard Companies, 3rd ed. (n.p.: Pearson, 2019), 71.

Biblical leaders never arrive within their leadership while on earth and always have something they can and should be learning. Paul provides similar instruction to Timothy when he expresses, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim 2:15). Practically, R. Albert Mohler Jr. connects a biblical leader’s individual learning to reading because “when you find a leader, you have found a reader. The reason is simple—there is no substitute for effective reading when it comes to developing and maintaining the intelligence necessary to lead.”<sup>23</sup> Reading and biblical leadership must be in collaboration with one another.

Peter Scazzero wisely reminds multiplying biblical leaders that, in their pursuit to follow God’s design and multiply their leadership into others, “the first and most difficult task we face as leaders is to lead ourselves.”<sup>24</sup> Biblical leaders who cannot effectively lead themselves cannot effectively lead others. This task of self-leadership is impossible on their own, which is why biblical leaders must trust in and follow closely the God who makes all things possible (cf. Gen 18:14; Jer 32:17, 27).

**Vision casting.** Vision casting allows multiplying biblical leaders to effectively shape and communicate to those they are leading and multiplying “a compelling and transforming picture of a preferable future that most anyone can understand and that many are willing to embrace.”<sup>25</sup> The vision that is cast becomes the primary destination and helps leaders and followers know the right path to take and when they have arrived. Although significant emphasis is placed on leaders, vision casting can also be

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<sup>23</sup> R. Albert Mohler Jr., *The Conviction to Lead: 25 Principles for Leadership That Matters* (Minneapolis: Bethany House, 2012), 99.

<sup>24</sup> Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids: Zondervan, 2015), 51.

<sup>25</sup> Mark McCloskey and Jim Louwsma, *The Art of Virtue-Based Transformational Leadership: Building Strong Businesses, Organizations and Families* (Bloomington, MN: Wordsmith, 2014), 100-101.

done within collaboration between the leadership and the community. Mark McCloskey and Jim Louwsma provide wisdom on this collaboration: “Vision-Casting is a group effort, not reserved for a few gifted people at the top. The leader functions as a catalyst for collaboration so that many can participate in planning a bright future.”<sup>26</sup> Through this collaboration, all involved can have a sense of ownership and investment that creates meaning, unity, and buy-in.

Differing from the frequently numerical and bottom-line budgetary goals of secular leadership vision, biblical leadership focuses on God and people’s spiritual formation/discipleship. James E. Plueddemann agrees, “The vision is not for mere behavior changes that can be predicted and controlled, but for holy lives that bring glory to God. It is a vision for the growth of the kingdom of God. Rather than seeking mere numerical growth, we pursue a vision for a glorious church, without spot or wrinkle, holy and without fault.”<sup>27</sup> Therefore, the vision cast by biblical leadership is countercultural to that of secular leadership because it is more about what the biblical leaders stand to give versus what they stand to gain.

Vision casting allows biblical leaders to practice followership because they recognize the vision they cast effectively is derived from outside of themselves and thus should not be a source of praise or recognition for them. Plueddemann emphasizes, “Vision does not originate from a strong leader, nor is it derived from a mechanical process. Vision comes through the study of Scripture, prayer and dialogue.”<sup>28</sup> God and his Word provide the ultimate source for a vision that biblical leaders need to embrace and cast. Blackaby and Blackaby implore biblical leaders to understand the difference between vision and revelation and how the first is the function of secular leadership while the second is that

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<sup>26</sup> McCloskey and Louwsma, *The Art of Virtue-Based Transformational Leadership*, 43.

<sup>27</sup> James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: InterVarsity, 2009), 190-1.

<sup>28</sup> Plueddemann, *Leading Across Cultures*, 192.

of biblical leadership. These two authors claim, “The world functions by vision. But God does not ask his followers to operate by vision. God’s people live by revelation.”<sup>29</sup> They further expound upon this vision/revelation ideology through their understanding of Proverbs 29:18: “The popular translation is, ‘Where there is no vision, the people perish’ (KJV). A more accurate translation of the Hebrew is: ‘Where there is no revelation, the people cast off restraint’ (NIV). There is a significant difference between revelation and vision. Vision is something people produce; revelation is something people receive.”<sup>30</sup> The vision to be cast by biblical leaders is from God’s revelation about himself and his sovereign plan through his Word.

Furthermore, vision casting allows multiplying biblical leaders to exhibit followership because vision is connected to convictions, and biblical leaders’ convictions must be connected to God. Mohler observes, “For Christian leaders, this focus on conviction is of even greater importance. We cannot lead in a way that is faithful to Christ and effective for Christ’s people if we are not deeply invested in Christian truth. We cannot faithfully lead if we do not first faithfully believe.”<sup>31</sup> This observation accurately concerns all biblical leaders and is especially so for those who desire to multiply their leadership into others. If biblical leaders do not convictionally grasp the multiplying aspect of God’s design for leadership, then the battle is essential over before it even begins.

Eric Geiger and Kevin Peck, within their church leadership development framework (conviction, culture, constructs) in *Designed to Lead: The Church and Leadership Development*, place conviction in the center. For these two authors, conviction is central “because without conviction to develop others, leadership development will not occur. Developing leaders must be a burning passion, a non-negotiable part of the vision

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<sup>29</sup> Blackaby and Blackaby, *Spiritual Leadership*, 69.

<sup>30</sup> Blackaby and Blackaby, *Spiritual Leadership*, 69.

<sup>31</sup> Mohler, *The Conviction to Lead*, 26-27.

of a local church and her leaders, or it will never become a reality.”<sup>32</sup> For biblical leaders to effectively engage in multiplying their leadership into others, they must be healthily and consistently connected to God in followership of him that leads them to develop solid convictions and vision about biblical leadership multiplication and then effectively cast this vision to others.

### **Summary**

Biblical leadership multiplication involves the theoretical element of follower. Biblical leaders who multiply their leadership into others allow their leadership to flow from their followership of God. Biblically, followership is observed through the passages of Matthew 4:18-19; 1 Corinthians 11:1; and 1 Peter 5:4. Characteristically, followership allows humility and transformation to be developed within multiplying biblical leaders. Practically, followership allows self-leadership and vision casting to be effectively practiced by multiplying biblical leaders.

### **Relational**

Biblical leadership multiplication involves a Christ-centered follower indwelt by the Holy Spirit who seeks to glorify God through establishing *relationships*. Relationality is necessary for multiplying biblical leaders because, as John C. Maxwell insists, “Effective leaders know that you first have to touch people’s hearts before you ask them for a hand.”<sup>33</sup> Biblical leaders must focus first on their vertical relationship with God, as explained through the last element of followership. Afterwards, they focus on their horizontal relationship with others. Relationality is further essential because multiplying

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<sup>32</sup> Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B & H, 2016), 15.

<sup>33</sup> John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson, 1998), 101.

biblical leaders are servants, and, as Duane Elmer claims, “we serve people by entering into a relationship of love and mutual commitment.”<sup>34</sup>

Robert L. Katz, through his study of secular leadership in the skills-based theory of management, found three primary skills needed for the various leadership levels: “Conceptual (big-picture), technical (day-to-day), and human (relational).”<sup>35</sup> Of these three skills, Katz’s research revealed that the only one necessary to have a high quality for every leadership level was the human skill because every level involves interacting with people. This understanding is proper within secular leadership as well as biblical leadership. For biblical leaders in particular, the quality of their relational skill is determined first vertically (God) and then horizontally (others). If they are not consistently being connected and developing a relationship to and followership of Jesus, then they cannot have human relationships that will allow them to lead and multiply others in a biblically faithful and effective manner.

### **Biblical Passages**

The relational element of the biblical leadership multiplication theory is rooted in the scriptures of Psalm 23 and the Pauline Epistles.

#### **Psalm 23.** David describes God in Psalm 23:

The Lord is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for his name’s sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

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<sup>34</sup> Duane Elmer, *Cross-Cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, IL: InterVarsity, 2006), 13.

<sup>35</sup> Robert L. Katz, “Skills of an Effective Administrator,” *Harvard Business Review* (September 1974), <https://hbr.org/1974/09/skills-of-an-effective-administrator>.



Michael E. Pohlman instructs in his master’s level Pastoral Ministries course at SBTS how Psalm 23 reveals God as a shepherd in “4 major categories: knows, feeds, leads, and protects. God knows his sheep, feeds his sheep, leads his sheep, and protects his sheep.”<sup>36</sup> All four of these, especially “knows,” reveals the relational quality necessary for God’s leadership over humanity and thus the importance of relationships for biblical leaders. To know people, to feed and lead them well, and to be willing to protect them, is leadership that comes from a relationship that has been established and developed. Merkle agrees, “Church leaders are not cowboys who drive the sheep. Rather, they are caring shepherds who lead and protect the sheep. Furthermore, the shepherd’s primary task is not to run an organization but to care for people’s souls.”<sup>37</sup> Jesus, God the Son incarnate, implemented the shepherding of his father and its relational quality during his earthly ministry and provided it as the model to the leaders he multiplied. Andreas J. Köstenberger describes how Jesus’s “teaching and shepherding set the example his undershepherds are to follow—particularly with regard to exercising compassion toward the sheep, feeding them and sacrificing their lives for them, and going after any lost sheep.”<sup>38</sup>

Further, Jesus reinforces the relational quality of biblical leadership when he says:

Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers. (John 10:1-5)

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<sup>36</sup> Michael E. Pohlman, “Part One: Lecture 3, Old Testament Themes, Part 1” (online class lecture, 40301—The Southern Baptist Theological Seminary, Fall Semester, 2021).

<sup>37</sup> Merkle, *Elders and Deacons*, 90-91.

<sup>38</sup> Andreas J. Köstenberger, “Shepherds and Shepherding in the Gospels,” in *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 34.

Laniak explains how the sheep in John 10 do not respond to any shepherd's voice, but Jesus's only, because he "is the legitimate shepherd, that is, the one whom both the watchman and the sheep recognize. Because sheep are easily frightened by strangers, their natural responsiveness to their own shepherd indicates whose they are."<sup>39</sup> Psalm 23 reveals that God as leader developed a strong relationship with his people, while John 10 reveals that Jesus followed in his Father's example and developed strong relationships with those under his leadership. Therefore, the expectation is that biblical leaders are to likewise develop strong relationships with those under their leadership.

**Pauline Epistles.** Paul's leadership within his epistles portrays the relational element of multiplying biblical leadership. Paul's diction reveals the relationship he fostered with the churches and individuals to whom he was writing. Paul expressed his love for them (Gal 4:19; Phil 1:8; 1 Thess 2:7-8; 2 Tim 1:2), but also provided rebuke, correction, and discipline when needed (1 Cor 5; Gal 4:8-20). These expressions are not only found through relationships but would only be acceptable to those with whom he had a relationship. Still, these expressions resemble God's relationship with his children—one that involves both love (1 John 3:1) and discipline (Heb 12:4-11). Biblical leaders need to develop relationships with those under their leadership to the degree that they can effectively speak words of love, encouragement, and affirmation, as well as words of rebuke, correction, and discipline.

Furthermore, Paul's epistles reveal a leader who showed no favoritism regarding relationships. J. Oswald Sanders acknowledges about Paul that "all people were his concern. A person's wealth or poverty, status or intellect had no bearing on Paul's concern

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<sup>39</sup> Laniak, *Shepherds after My Own Heart*, 213.

for him.”<sup>40</sup> Paul’s primary concern with people and relationships centered on the gospel, which is evident when he writes,

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings. (1 Cor 9:19-23)

Biblical leaders need this same agenda as Paul: a concern for all people that leads them to build relationships with as many different people as possible for the gospel’s sake. Through these gospel-building relationships, biblical leaders can identify the people God is calling them to further invest in and multiply as biblical leaders.

### **Leader Characteristics**

The relational element of the biblical leadership multiplication theory allows biblical leaders to develop the characteristics of servanthood and emotional intelligence.

**Servanthood.** Servant leadership is a popular and well-publicized leadership method within the secular realm. Ken Blanchard, Scott Blanchard, and Drea Zigarmi mention how, in 1970, Robert Greenleaf was the first to utilize the term “servant leadership,” and he, along with others, has written extensively on it since then. However, Blanchard, Blanchard, and Zigarmi quickly make another observation following their comments on Greenleaf: “Yet it [servant leadership] is an old concept. Two thousand years ago, servant leadership was central to the philosophy of Jesus, who exemplified the fully committed and effective servant leader.”<sup>41</sup> Jesus is the prototype of servant leadership in his ministry and the Gospels. An explicit example is Mark 9:33-35 when,

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<sup>40</sup> J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody, 2007), 40.

<sup>41</sup> Blanchard, Blanchard, and Zigarmi, “Servant Leadership,” 287.

responding to his disciples' argument on who among them was the greatest, Jesus declares, "If anyone would be first, he must be last of all and servant of all" (v. 35b). Commenting on this passage in Mark 9 and specifically 9:35, Tripp reminds how Jesus teaches that "every ministry leader carries the identity of servant, and any leader who begins to think of himself in a different way is in spiritual danger and has abandoned the true character of his calling."<sup>42</sup> Tripp further reinforces his argument by quoting twenty-three New Testament passages<sup>43</sup> and then suggesting, "There is no doubt about it: servanthood is the thematic biblical description of every follower of Jesus Christ. How much more, then, is it true of those who are called to be leaders?"<sup>44</sup> The call of God to be a biblical leader is a call to be a servant.

Two servanthood components necessary for biblical leaders are love and concern. Biblical leaders need to serve out of love. Blackaby and Blackaby acknowledge, "Leader's cannot truly serve people they do not love. They may perform acts of service, but their followers will rightly perceive their actions as insincere and manipulative unless they are done because of genuine concern."<sup>45</sup> This first component of love then leads to the second component: biblical leaders need to serve out of concern. Bredfeldt suggests that a best practice of concern is listening because even though "concern is expressed in countless ways, but none more powerful than giving of one's time and attention to just listen."<sup>46</sup> Taking the time to listen and respond from the listening and not with preconceived ideas or methods can often mean more to people than factual answers.

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<sup>42</sup> Tripp, *Lead*, 132.

<sup>43</sup> For context see Tripp, *Lead*, 137-40. These are the scriptural references listed in order as they appear in the book: Acts 5:41; Acts 9:16; Rom 8:16-17; 8:36; 2 Cor 1:7; 11:23; Phil 3:8-10; 2 Tim 2:12; Heb 11:25; Jas 5:10; 1 Pet 2:20; 3:14-15; 4:16; 5:10; Matt 5:11; 10:22; 10:39; 19:29; 1 Cor 4:10; 2 Cor 4:5; 4:11; 12:10; Phil 1:29.

<sup>44</sup> Tripp, *Lead*, 140.

<sup>45</sup> Blackaby and Blackaby, *Spiritual Leadership*, 165.

<sup>46</sup> Bredfeldt, *Great Leader, Great Teacher*, 124.

Further, the relationship investment necessary for biblical leaders to multiply their leadership into others must come from speaking and listening. A healthy multiplying relationship, like any healthy relationship, is not a one-way street but a “two-way. Both listen and share information.”<sup>47</sup> James provides a reminder for biblical leaders when he writes, “Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger” (Jas 1:19).

Servanthood is necessary for multiplying biblical leaders because its opposite is selfishness, which does not lead to multiplication but individualism. Tripp argues from Paul’s writing in 2 Corinthians 5:5 that selfishness is at the core of humanity’s sin. Therefore, biblical leaders who serve “is an argument for the presence and power of rescuing and forgiving grace when any sinner finds joy in the self-sacrifice and self-denial that are the normal life of a servant. It takes grace to free us from the powerful inertia of sin’s individualism. It takes almighty power to free us from the depth of our self-allegiance.”<sup>48</sup> The characteristic of servanthood and the theoretical relation element is connected to the characteristic of transformation and the follower element because service (selflessness) cannot be accomplished outside the transforming work that only comes from a followership of Jesus.

**Emotional Intelligence.** Relationality involves interacting with the multi-faceted nature of human beings, which includes the important facet of emotions. Correlating, to neglect any facet of the person, is essentially to neglect that particular need, and leaders who willingly neglect their followers’ needs cannot be faithful and effective. Irving and Strauss insist that the core of emotional intelligence “is about recognizing and responding to emotion in oneself and in others, which is vital work for

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<sup>47</sup> Ken Blanchard et al., “Organizational Leadership,” in *Leading at a Higher Level: Blanchard on Leadership and Creating High Performing Organizations*, ed. Ken Blanchard and Ken Blanchard Companies, 3<sup>rd</sup> ed. (N.p.: Pearson, 2019), 192.

<sup>48</sup> Tripp, *Lead*, 130.

leaders.”<sup>49</sup> Biblical leaders need to first learn and develop how to recognize and respond to their own emotions. Peter advises in 1 Peter 5:7-8a, “Casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful.” Once biblical leaders know how to recognize and respond to their own emotions, then they can better know how to do so in others. Without this, biblical leaders cannot have effective relationships, and thus cannot effectively lead and multiply others.

Emotional intelligence also helps biblical leaders know when to share and when to not share their emotions. Irving and Strauss advise, “Because empowering and servant-oriented leadership is more about caring for the needs of followers than it is about serving the needs of leaders, decisions to share or hold back emotion should be driven by consideration of what will best serve the needs of followers.”<sup>50</sup> Biblical leader authenticity is important, and this includes their emotions. However, authenticity does not mean biblical leaders must be an open book with no filter. Paul teaches in Ephesians 4:29-32,

Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Biblical leaders that have the emotional intelligence to know when to share or when to hold within leader-follower relationships can forge the best and healthiest relationships that will serve their followers to the fullest.

### **Leadership Practices**

The relational element of the biblical leadership multiplication theory allows biblical leaders to practice modeling what matters and communicate effectively.

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<sup>49</sup> Irving and Strauss, *Leadership in Christian Perspective*, 10.

<sup>50</sup> Irving and Strauss, *Leadership in Christian Perspective*, 45.

**“Modeling What Matters.”**<sup>51</sup> Biblical leadership is not about following the adage “do as I say and not as I do” because biblical leaders must follow the adage “practice what you preach.” Therefore, biblical leaders provide clarity to what matters through their words (both spoken and written) and reinforce these matters through their practices (modeling). Paul’s writing in 1 Corinthians 11:1 not only applies to the element of followership, but also relationality and modeling what matters as well: “Be imitators of me, as I am of Christ.” The word “imitators” brings forth the idea of “one who mimics another.”<sup>52</sup> Paul desired for those under his leadership at the church in Corinth to imitate and mimic him in as much as he imitated and mimicked Jesus. Through this imitation, the leaders Paul would ultimately multiply would look more like Jesus than they did Paul. Wilder and Jones convey this understanding of imitation when they write how multiplying biblical leaders “are followers of God, and the people we lead should follow God through us—that is to say, they should look at us and glimpse not our own personal whims and visions but God’s will, God’s way, and God’s passion for the fame of his own name.”<sup>53</sup>

Jesus exemplifies modeling what matters within Matthew 20 and John 13 to those he was multiplying (the twelve). In Matthew 20:25-26, Jesus teaches the twelve to be servants, and then in John 13, with a towel and a basin of water, he sets the example and modeled serving for them when he washes their feet. Comparing these two passages, Bredfeldt suggests, “What does Jesus require of His disciples? He tells them—us—to do ‘as’ He did. . . . Leader-teachers must model the actions they expect of others.”<sup>54</sup> Multiplying biblical leaders must teach others through their words what they expect and then model these expectations through their actions. This understanding is further enhanced

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<sup>51</sup> Irving and Strauss, *Leadership in Christian Perspective*, 13.

<sup>52</sup> Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998), 373.

<sup>53</sup> Wilder and Jones, *The God Who Goes Before*, 21.

<sup>54</sup> Bredfeldt, *Great Leader, Great Teacher*, 124.

through Hebrews 13:7: “Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.” Although this passage in Hebrews is speaking specifically to followers, the words are a challenge to leaders as well. If followers are to remember their leaders and imitate their faith, then it is the leader’s responsibility to model a biblically faithful faith. As biblical leaders are multiplying others, they would be wise to remember that “as it has been said, ‘More is caught than taught.’”<sup>55</sup>

**Communication.** At its core, leadership is relational, and communication is the primary way to have healthy relationships. Irving and Strauss rightly acknowledge that an effective communicator does not always lead to an effective leader, but “effective leaders are by necessity effective communicators.”<sup>56</sup> Therefore, biblical leaders must be people who communicate. Bredfeldt further explains, “Without the ability to articulate that ‘teachable point of view,’ leaders will fail to communicate and will fail to develop others.”<sup>57</sup> Communication is essential for multiplying biblical leaders because, without it, they cannot multiply their leadership into others.

Clarity is vital to communication because it leads to understanding, unity, and effectiveness. However, confusion, the opposite of clarity, leads to misunderstanding, frustration, chaos, and ineffectiveness. Leaders must grasp that, as Mohler clarifies, “The goal of communication is not to impress but to convey meaning and purpose. The best leaders constantly lean into clarity, refusing to allow their messages to be entangled in clouds or trapped in a jungle of words.”<sup>58</sup> Paul understood and modeled the importance of clarity in communication when he wrote to the church at Corinth:

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<sup>55</sup> Bredfeldt, *Great Leader, Great Teacher*, 123.

<sup>56</sup> Irving and Strauss, *Leadership in Christian Perspective*, 141.

<sup>57</sup> Bredfeldt, *Great Leader, Great Teacher*, 117.

<sup>58</sup> Mohler, *The Conviction to Lead*, 94.



And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, so that your faith might not rest in the wisdom of men but in the power of God. (2 Cor 2:1-5)

Communication can be fearful and overwhelming for some biblical leaders.

However, Blackaby and Blackaby provide encouragement and hope to all biblical leaders that they can “take confidence in the fact that when God entrusts assignments to leaders, he also equips them to communicate his message. The key to effective communication is the presence of the Holy Spirit in the leader’s life.”<sup>59</sup> This understanding does not negate the human responsibility for biblical leaders within communication, but it does maximize and focus on God’s sovereignty, which should provide assurance, hope, and confidence for the leaders as they communicate. Exodus 4:10-12 provides a scriptural understanding within the following interaction of God’s leadership calling to Moses:

But Moses said to the Lord, “Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue.” Then the Lord said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord? Now therefore go, and I will be with your mouth and teach you what you shall speak.”

Jeremiah 1:9 provides another scriptural example of God calling a biblical leader and equipping him with communication: “Then the Lord put out his hand and touched my mouth. And the Lord said to me, ‘Behold, I have put my words in your mouth.’” Those God calls into leadership he also equips, and this is true with their communication as well.

## **Summary**

Biblical leadership multiplication involves the theoretical element of relationality. Biblical leaders who multiply their leadership into others are those who establish relationships and whose horizontal relationships (others) flow from their vertical relationship (God). Biblically, relationality is observed through the passages of Psalm 23 and the Pauline Epistles. Characteristically, relationality allows servanthood and

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<sup>59</sup> Blackaby and Blackaby, *Spiritual Leadership*, 161.

communication to be developed within multiplying biblical leaders. Practically, relationality allows modeling what matters and emotional intelligence to be effectively practiced by multiplying biblical leaders.

### **Empowering**

Biblical leadership multiplication involves a Christ-centered follower indwelt by the Holy Spirit who seeks to glorify God through establishing relationships and *empowering* followers to flourish and develop as leaders. Empowering is necessary for multiplying biblical leaders because it is “other-centered, the goal of which is to enable others to fulfill their calling before God, to be all that God wants them to be.”<sup>60</sup> Biblical leaders are humble servants (Matt 20:25-28; Phil 2:6-8) and must be others-centered in order to multiply their leadership. Otherwise, biblical leaders will become selfish and prideful.

The needs of followers should be one of the top priorities of biblical leaders, through which they also equip and empower. Performed together, equipping and empowering lead to follower flourishing, resulting in followers becoming all God wants and has called them to be.<sup>61</sup> Sherwood G. Lingenfelter further explains that leading others “is mentoring them in such a way that you can empower and release them to do the same thing on their own that you have done with them.”<sup>62</sup> God’s design for leadership within his kingdom and people leads to the empowerment and multiplication of others.

### **Biblical Passages**

The empowering element of the biblical leadership multiplication theory is rooted in the four passages discussed in chapter 2: Genesis 1:26-28; Numbers 27:12-23;

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<sup>60</sup> Irving and Strauss, *Leadership in Christian Perspective*, 4.

<sup>61</sup> Irving and Strauss, *Leadership in Christian Perspective*, 25.

<sup>62</sup> Lingenfelter, *Leading Cross-Culturally*, 19.

Matthew 10:1-5a; and 2 Timothy 2:1-2. Two other important scriptural references are Exodus 18:17-23 and the relationship of Paul and Timothy.

**Exodus 18:17-23.** During the Exodus, Moses's father-in-law, Jethro, provides the following instruction to Moses concerning his leadership to the people of Israel:

What you are doing is not good. You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, and you shall warn them about the statutes and the laws, and make them know the way in which they must walk and what they must do. Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace. (Exod 18:17b-23)

Biblical leaders were never meant to be lone rangers, doing everything solo. Tripp warns, "Isolated, individualized, independent Christianity never produces good fruit."<sup>63</sup> Applied to the text in Exodus 18, even a leader as tremendous and Holy Spirit indwelt as Moses could not lead alone, and even if he could, God never intended biblical leadership to be done this way. Beginning with the Creation Mandate in Genesis 1:26-28, God's design for leadership has always been empowerment and multiplication. Jethro reinforced this to Moses, who implemented it in Exodus 18 and went even further within the empowerment and multiplication of his successor, Joshua. Geiger and Peck, commenting on the leadership relationship between Moses and Joshua, suggest, "As you read through the Scripture, you see Moses pouring into Joshua. . . . Through all these moments in the life of God's people, Joshua was there with Moses. Moses served God's people by pouring into the life of another. And immediately after Moses' death, Joshua was ready to lead Israel."<sup>64</sup>

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<sup>63</sup> Tripp, *Lead*, 25.

<sup>64</sup> Geiger and Peck, *Designed to Lead*, 18.

One of the reasons Israel continued to thrive after Moses's death was because of the way Moses invested, empowered, and multiplied his leadership into Joshua.

**Paul and Timothy.** The relationship between Paul and Timothy provides another scriptural reference to empowering. Timothy is a young man when he first meets Paul, but through Paul's leadership, Timothy is empowered to fulfill and "not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you" (1 Tim 4:14). This empowerment not only allows Timothy to fulfill God's desire for and calling on his life, but even at his young age, allows him to "set the believers an example in speech, in conduct, in love, in faith, in purity" (1 Tim 4:12).

Further, Paul's empowerment of Timothy provides Paul the confidence to appoint Timothy to leadership roles within churches (1 Cor 4:17; 1 Tim 1:3). Paul realized about biblical leadership in the first century what Lingenfelter claims in the twenty-first century: "One cannot raise and empower leaders without creating opportunities for them to lead."<sup>65</sup> Biblical leaders' empowerment of others must eventually result in those they are empowering to be released to do the work. This releasement has a dualistic nature because it is not unbridled freedom, but it is also not suffocating micromanagement. Lingenfelter provides a proper understanding of releasement when he insists it is "always within a context of discipling them [those being released], and at the same time to resist the temptation to intervene to assure the correct results [from the leader]."<sup>66</sup> Biblical leadership empowering involves releasement that is still done within a discipling context and relationship.

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<sup>65</sup> Lingenfelter, *Leading Cross-Culturally*, 122.

<sup>66</sup> Lingenfelter, *Leading Cross-Culturally*, 123.

## Leader Characteristics

The empowering element of the biblical leadership multiplication theory allows biblical leaders to develop the characteristics of stewardship and influence.

**Stewardship.** Stewardship is the responsibility God gives Christians to provide for and take care of what He has created and entrusted to them. Jesus provides an example of stewardship through his teaching in the Parable of the Ten Minas in Luke 19:11-23. He tells the story of a nobleman going on a journey and entrusts ten minas to ten of his servants, asking them to “engage in business” (Luke 19:13) while he is gone. These ten men have now become stewards of this mina and are asked to see it flourish. When the nobleman returns, Jesus describes in detail the nobleman’s interaction with three of the servants. These three are held accountable for how they stewarded and helped with the flourishing of the mina. Two were found to be faithful stewards and were given more responsibility. The other one was found to be an unfaithful steward, and he was rebuked and stripped of his responsibility. Mohler claims this kind of stewardship is what God as the True Leader is asking of biblical leaders, his under-leaders, and it brings with it “a great responsibility”<sup>67</sup> and comes with “the requirement . . . they be found faithful.”<sup>68</sup> One of the things God has given biblical leaders to steward faithfully is followers.

Mohler reminds biblical leaders about another important aspect of stewardship and empowering: “A steward is someone who manages and leads what is not his own, and he leads knowing that he will give an account to the Lord as the owner and ruler of all.”<sup>69</sup> One should connect this understanding from Mohler to what Peter writes in 1 Peter 4:10: “As each has received a gift, use it to serve one another, as good stewards of God’s varied grace.” Followers are not to be used for selfish or prideful ambitions and motives

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<sup>67</sup> Mohler, *The Conviction to Lead*, 137.

<sup>68</sup> Mohler, *The Conviction to Lead*, 139.

<sup>69</sup> Mohler, *The Conviction to Lead*, 135.

by biblical leaders but for God’s glory and to bring about flourishing within his kingdom, the world, and the lives of the followers. Biblical leaders are to be conduits of leadership, not dams. They are not to hoard their leadership only for themselves but allow it to flow out of them to empower others so these others can flourish in their faith and potentially develop into leaders.

**Influence.** Biblical leaders must understand the importance of influence because, as Ken Cochrum reminds, “Leadership is influence. Spiritual leadership is spiritual influence.”<sup>70</sup> Biblical leaders cannot multiply their leadership into someone over whom they have no influence. Maxwell emphasizes, “Here is my favorite leadership proverb: ‘He who thinks he leads, but has no followers, is only taking a walk.’ If you can’t influence others, they won’t follow you. And if they won’t follow you, you’re not a leader.”<sup>71</sup> Since God’s design for leadership within his people and kingdom includes biblical leaders multiplying their leadership into others to develop biblical leaders, Maxwell’s statement can be adapted and taken one step further: if biblical leaders are not intentionally influencing in such a way as to multiply their leadership into others, then these biblical leaders are not leading in a biblically faithful way.

Although biblical leaders’ influence is generally over God’s people, they need to realize that their influence can also migrate to all people. Blackaby and Blackaby reiterate, “An important reality that must not be overlooked is that spiritual leaders can influence all people, not just God’s people. . . . Although spiritual leaders will generally move God’s people to achieve God’s purposes, God can also use them to exert significant godly influence upon unbelievers.”<sup>72</sup> The story of Joseph at the end of Genesis provides a

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4. <sup>70</sup> Ken Cochrum, *Close: Leading Well Across Distance and Cultures* (N.p.: CreateSpace, 2013),

<sup>71</sup> Maxwell, *21 Irrefutable Laws of Leadership*, 20.

<sup>72</sup> Blackaby and Blackaby, *Spiritual Leadership*, 22.

biblical example of this type of influence (Gen 37-50). Multiplying biblical leaders will focus on those they are multiplying, but this does not mean they need to neglect other Christians and non-Christians that God places within their leadership path.

Legacy is an essential component of influence. Maxwell provides the following wisdom concerning leadership legacy: “When all is said and done, your ability as a leader will not be judged by what you achieved personally or even by what your team accomplished during your tenure. You will be judged by how well your people and your organization did after you were gone. . . . Your lasting value will be measured by succession.”<sup>73</sup> Biblical leaders need to realize that one of the best ways they can serve their current ministry setting is by the people they empower and multiply to lead once their leadership is finished. Mohler soberly reminds biblical leaders that “without a legacy, our lives and leadership amount to little more than holding patterns in a world of decay.”<sup>74</sup> Faithfulness as a biblical leader is more about the who of leadership (who biblical leaders are; who they have multiplied) than the what of leadership (what tasks were accomplished).

### **Leadership Practices**

The empowering element of the biblical leadership multiplication theory allows biblical leaders to practice accountability and supporting and resourcing effectively.

**Accountability.** Biblical leaders must practice accountability to be empowered because “the best leaders are not only kind and compassionate but they also hold their followers to high standards and keep them accountable with constructive feedback.”<sup>75</sup> Jesus’s teaching and modeling entailed accountability, as observed through Matthew 25:14-30. Further, Paul utilized accountability within his disciple-making and leader

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<sup>73</sup> Maxwell, *21 Irrefutable Laws of Leadership*, 224.

<sup>74</sup> Mohler, *The Conviction to Lead*, 207.

<sup>75</sup> Irving and Strauss, *Leadership in Christian Perspective*, 165.

multiplication. Paul instructs the churches of Galatia: “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted” (Gal 6:1). Without accountability, followers will never be able to grow from their mistakes, develop their weaknesses, or flourish to the fullest. Accountability can be uncomfortable; thus, it is a practice leaders may seek to avoid, but this is a critical mistake. Patrick Lencioni affirms that healthy accountability is necessary and acceptable because it is “merely helping someone get back on track or seeking clarity about something that doesn’t seem right.”<sup>76</sup> Influential biblical leaders who multiply others to become biblical leaders will practice accountability within their relationships.

Accountability is one-way biblical leaders can show love to those they lead and multiply. Showing love through accountability may seem contradictory, but as Lencioni rightly claims,

at its core, accountability is about having the courage to confront someone about their deficiencies and then to stand in the moment and deal with their reaction, which may not be pleasant. It is a selfless act, one rooted in a word that I don’t use lightly in a business book: *love*. To hold someone accountable is to care about them enough to risk having them blame you for pointing out their deficiencies.<sup>77</sup>

Leaders who withhold accountability are not helpful but hurtful and are not loving but cowardly and irresponsible.

Don N. Howell Jr. brings out an essential component of accountability within his discussion on the leadership of Paul<sup>78</sup>: a biblical leader’s accountability to God. Howell explains how Paul was well aware of his accountability to God, mainly through his usage of the term “conscience,” because Paul uses this term for integrity and “conscience is

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<sup>76</sup> Patrick Lencioni, *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco: Jossey-Bass, 2012), 55.

<sup>77</sup> Lencioni, *The Advantage*, 55.

<sup>78</sup> See chap. 22, “Characteristics of his leadership,” in Don N. Howell Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 256-86



one's dialogue with oneself—the inner voice that testifies to the adherence to or violation of one's moral standards. The conscience functions as the accuser of the defendant in all people, depending on whether they live up to their innate awareness of what is right or wrong implanted in their constitutions by God himself (Rom 2:15).<sup>79</sup> From this understanding, Howell submits, “The testimonial function of the conscience, whether with affirmation or conviction, is central to one's spiritual health.”<sup>80</sup> Accountability is necessary for the relationship and empowerment between biblical leaders and those they want to multiply, but this understanding does not take precedence over biblical leaders' accountability first to God.

**Supporting and resourcing.** Supporting and resourcing are essential to empowering because “effective leaders understand their most important work is to get the right people on the team and then to do everything they can to help them succeed.”<sup>81</sup> Followers can only do so much and get so far on their own without the proper support and resources leaders provide. Jesus provides an example of supporting and resourcing through his sending out of the twelve in Luke 9:1-6. Specifically, Luke 9:1-2 reads, “And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal.” The twelve would not have been able to accomplish all they did through this “sending” without the support and resource of the power and authority Jesus, their leader, gave them.

Lingenfelter believes that “the most important part of empowering new leaders is to support them in the early stages when they need help and to release them as soon as they can walk in the ministry by themselves.”<sup>82</sup> Jesus also modeled Lingenfelter's

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<sup>79</sup> Howell, *Servants of the Servant*, 265.

<sup>80</sup> Howell, *Servants of the Servant*, 265.

<sup>81</sup> Irving and Strauss, *Leadership in Christian Perspective*, 181.

<sup>82</sup> Lingenfelter, *Leading Cross-Culturally*, 123.

understanding in his early ministry, as evidenced through Luke 9:1-6. Biblical leaders need to follow Jesus's model and realize that if they neglect the responsibility of supporting and resourcing their followers, they will not effectively lead, multiply, or produce flourishing.

Paul further instructs on the importance of supporting and resourcing when he teaches on church leaders in Ephesians 4:11-13: "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." Bredfeldt argues, "The words 'for the equipping of the saints' . . . means 'to supply with necessities such as tools or provisions.' . . . [Thus] biblical leadership involves equipping team members with the training, resources, and assistance needed to use their gifts effectively."<sup>83</sup> The New Testament reveals how Paul, similar to the leadership model of Jesus, supported and resourced those within his leadership community and how through this practice men like Timothy and Titus flourished and multiplied as biblical leaders.

## **Summary**

Biblical leadership multiplication involves the theoretical element of empowering. Biblical leaders who multiply their leadership into others empower others to flourish and develop as biblical leaders. Biblically, empowering is observed through the passages of Exodus 18:17-23 and the relationship between Paul and Timothy. Characteristically, empowering allows stewardship and influence to be developed within multiplying biblical leaders. Practically, empowering allows accountability, supporting, and resourcing to be effectively practiced by multiplying biblical leaders.

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<sup>83</sup> Bredfeldt, *Great Leader, Great Teacher*, 128.

## Theoretical Issues General Summary

The theoretical basis for biblical leadership multiplication is derived from the definition that Christian leadership is a leader-follower partnership where the leader, as a Christ-centered *follower* indwelt by the Holy Spirit, seeks to glorify God through establishing *relationships* and *empowering* followers to flourish and develop as leaders. This theoretical basis centers on the three biblical leadership multiplication elements of (1) follower, (2) relational, and (3) empowering. Multiplying biblical leaders are followers of Jesus who allow their leadership to flow from their followership, engage in establishing and developing relationships where their horizontal relationships (others) are an outpouring of their vertical relationship (God), and empower others so they can flourish and potentially develop into biblical leaders. These three elements are further developed through biblical passages, leader characteristics, and leadership practices. Table 2 provides a summary of each theoretical element and its related developments.

Table 2. Three theoretical elements for biblical leadership multiplication

1. Follower	
Biblical Passages	Matthew 4:18-19 1 Corinthians 11:1 1 Peter 4:5
Leader Characteristics	Humility Transformation
Leadership Practices	Self-leadership Vision casting
2. Relational	
Biblical Passages	Psalm 23 Pauline Epistles
Leader Characteristics	Servanthood Emotional intelligence
Leadership Practices	Modeling what matters Communication
3. Empowering	
Biblical Passages	Exodus 18:17-23 Relationship of Paul and Timothy
Leader Characteristics	Stewardship Influence
Leadership Practices	Accountability Supporting and Resourcing

## The Leadership Square

A practical basis is essential to God’s design for biblical leadership multiplication. The theoretical basis is foundational for the practical basis, with the practical being displayed through the model known as “the leadership square.”<sup>84</sup> This model encompasses the three theoretical elements of follower, relational, and empowering and practically provides a pathway for biblical leaders to move people from followers to leaders.

The leadership square is divided into four stages, and as Irving and Strauss explain, “The four stages are (1) I do, you watch; (2) I do, you help; (3) you do, I help; and (4) you do, I watch.”<sup>85</sup> These stages progressively move from leaders intentionally modeling behaviors and actions to followers taking responsibility for and performing them independently. Further, the leadership square clearly describes the expectations of the leader and the follower within each stage. Leaders move from doing to observing and see the path to empowerment and multiplication. Followers move from observing to doing and see the path to being empowered and multiplied. Figure 1 is a visual of the leadership square.<sup>86</sup>

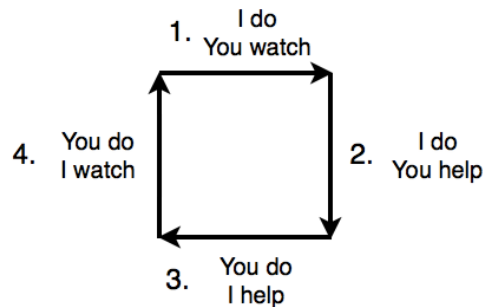


Figure 1. The leadership square

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<sup>84</sup> Irving and Strauss, *Leadership in Christian Perspective*, 25.

<sup>85</sup> Irving and Strauss, *Leadership in Christian Perspective*, 25.

<sup>86</sup> Encounter Baptist Church, “The Leadership Square,” accessed February 2, 2023, [https://www.encounterbaptist.org.au/Articles/1000127155/The\\_Leadership\\_Square.aspx](https://www.encounterbaptist.org.au/Articles/1000127155/The_Leadership_Square.aspx).

### **Connection to the Three Theoretical Elements**

The leadership square encompasses the biblical leadership multiplication theoretical elements of follower, relational, and empowering. First, the leadership square requires biblical leaders to focus on their followership of Jesus because they will be imitated by followers, similar to what Paul writes in 1 Corinthians 11:1. The only way for biblical leaders to lead followers in a way so they can develop as biblical leaders is by the leaders following Jesus properly. Otherwise, these leaders will influence and empower their followers to become more like the leaders than Jesus.

Biblical leaders utilizing the leadership square can draw upon humility and transformation (leader characteristics), along with self-leadership and vision casting (leadership practices), from the follower element. For biblical leaders to get to the first stage of the leadership square and be ready to multiply, and to get to the final stage where they can release the followers and give away some of their leadership, they must have humility. Otherwise, biblical leaders will never start this model or finish its progressive stages, for without humility there is no multiplication. Biblical leaders who exemplify humility must first experience the transformation that is only available through Jesus and their followership of him because their innate nature is prideful and selfish. As biblical leaders experience transformation and exemplify humility, they are better able to practice self-leadership, which results in better leading others through the progressive stages of the leadership square. Furthermore, biblical leaders who focus on their followership of Jesus gain a conviction for multiplying others, resulting in vision casting to followers about multiplication and the use of tools like the leadership square to reach the destination of followers becoming leaders.

Second, the leadership square requires that biblical leaders and their followers have a relationship. This model is a hands-on approach, and it will only be successful if the leaders and followers have established and are developing a healthy relationship. Trust is foundational within any healthy relationship and within a healthy, empowering

leadership dynamic. Counter, if a healthy relationship does not exist, trust will not be foundational, leaders will not want to relinquish power, and followers will not want to receive from the leader.

Biblical leaders utilizing the leadership square can draw upon servanthood and emotional intelligence (leader characteristics), along with modeling what matters and communication (leadership practices), from the relational element. Biblical leaders must be willing to have a servant's heart to move followers through the leadership square. Otherwise, they would be selfish, which would cause them to either not start multiplication with the leadership square or not progress through the stages properly. Biblical leaders also need emotional intelligence to grasp how they are emotionally handling progression through each stage of the leadership square, as well as how the follower is emotionally handling the progression. Still yet, the leadership square requires biblical leaders to lead their followers through observation and modeling, which means they must model what matters for followers to develop properly as leaders. Furthermore, since the leadership square is a hands-on and relational model between the biblical leader and the follower, communication is vital for health and effectiveness. Relationships thrive or die based on the quality and quantity of communication, and a multiplying relationship that utilizes the leadership square is similar.

Third, the leadership square requires that empowerment occurs. Biblical leaders will be empowering, while followers will be empowered. Leaders will eventually give away some of their leadership, while followers will gain leadership. Progression to the final stage cannot occur if empowerment is absent.

Biblical leaders utilizing the leadership square can draw upon stewardship and influence (leader characteristics), along with accountability and supporting and resourcing (leadership practices), from the empowering element. God has provided biblical leaders with followers they are to faithfully steward. The leadership square allows biblical leaders to fulfill this stewardship with a practical model that guides them to empowering followers

to flourish and develop as leaders. Biblical leaders cannot leave a God-honoring legacy without having those they have multiplied their leadership into, and this legacy cannot occur without influence. The leadership square provides biblical leaders a model that allows them to utilize their influence in such a way as to create a legacy of followers that have been multiplied into biblical leaders. Still yet, the leadership square is ineffective without accountability. Biblical leaders must be willing to hold accountable those whom they are multiplying through the leadership square because no accountability means followers will never grow and mature in a way to finish stage 4. Furthermore, biblical leaders must be able and available to support and resource their followers throughout the stages of the leadership square. Otherwise, followers will not have what they need to properly progress to and through each stage of the model, and they will experience frustration and disheartenment, which could lead to quitting and losing hope of becoming biblical leaders.

### **Practiced within a D Group Context**

The leadership square practiced within a local church D Group could happen similarly to the following: an experienced D Group leader (leader) multiplying a first-time D Group leader (apprentice). In stage 1, the leader would coordinate and lead the D Group by himself/herself, with the apprentice watching how the leader communicated the coordination, prepared to lead, and then actually led. In stage 2, the leader and apprentice would coordinate and lead the D Group, with the leader doing the two-thirds majority of the coordination, preparation, and group leading, while the apprentice does one-third. In stage 3, the apprentice and leader would coordinate and lead the D Group together; only this time, the apprentice would do two-thirds of the coordination, preparation, and group leading, while the leader would do one-third. In stage 4, the apprentice would coordinate, prepare, and lead the D Group by himself/herself, with the leader watching from the sidelines. The leader is still available for help during this stage if needed but provides the

apprentice with the space necessary to implement what he/she has learned and been empowered with throughout the previous three stages.

### **Conclusion**

Theoretical and practical issues reveal that God's design for leadership within his people and his kingdom is that biblical leaders multiply their leadership into others to develop biblical leaders. The theoretical basis centers on a specific Christian leadership definition that encompasses the three theoretical elements of (1) follower, (2) relational, and (3) empowering. These three elements are developed further by biblical passages, leader characteristics, and leadership practices. The practical basis centers on a model for biblical leadership multiplication that encompasses the three theoretical elements. The model is the leadership square that helps biblical leaders move people from followers to leaders through four progressive stages. Chapter 4 will address the details and description of the project as they relate to its preparation, implementation, and content overview.



## CHAPTER 4

### DETAILS AND DESCRIPTION OF THE PROJECT

The topic of biblical leadership has been researched and written on extensively over the last several decades. Upon my study of this topic in recent years I noticed one evident biblical leadership aspect within the totality of Scripture but often neglected within contemporary resources: leadership multiplication. Contemporary resources discuss humility, communication, servanthood, calling, and equipping, among other characteristics and practices, but little (if any) on the scriptural component and commandment for biblical leaders to multiply their leadership to develop other biblical leaders.<sup>1</sup>

The acknowledgement of the lack of biblical leadership multiplication became more apparent as I surveyed my current church context, Mount Hermon Baptist Church (MHBC) for its weaknesses and what type of DMin project would be most beneficial for this church. This examination led me to realize that MHBC, both previously and presently, has been blessed with biblical leaders. However, many of the present leaders were not mentoring and multiplying others. Further, some ministries within MHBC, although once strong and healthy, are now either dying or dead. Some of these ministries had run their course, but others could still be strong and healthy if their leaders had

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<sup>1</sup> Contemporary resources that speak to leadership multiplication are Gary J. Bredfeldt, *Great Leader, Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody, 2006); Ken Cochrum, *Close: Leading Well across Distance and Cultures* (n.p.: CreateSpace, 2013); Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B & H, 2016); Justin A. Irving and Mark L. Strauss, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* (Grand Rapids: Baker, 2019); Sherwood G. Lingenfelter, *Leading Cross-Culturally: Covenant Relationship for Effective Christian Leadership* (Grand Rapids: Baker, 2008); John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson, 1998); Benjamin L. Merkle, *40 Questions about Elders and Deacons*, 40 Questions Series (Grand Rapids: Kregel, 2008); and R. Albert Mohler Jr., *The Conviction to Lead: 25 Principles for Leadership That Matters* (Minneapolis: Bethany House, 2012). These resources have been vital in developing my understanding of leadership multiplication and to the completion of this project.

multiplied others to take their position. This realization led to choosing the topic of biblical leadership multiplication and to research and write about this topic biblically/theologically and theoretically/practically, as well as to create a leadership multiplication training curriculum.

The project that was implemented at MHBC was a training curriculum focusing on the biblical understanding, leader characteristics, and a practical model for biblical leadership multiplication. This curriculum was taught to a group of current and potential D Group leaders at MHBC. Although this training would benefit all leaders at MHBC, D Group leaders were chosen as the focus audience because multiplication is built into the DNA of D Groups. This project trained this group of leaders in biblical leadership multiplication principles and practices. Through the training, participants would grow in their understanding of the multiplication aspect of biblical leadership and have a practical model to apply within their leadership to effectively multiply others as biblical leaders.

### **Preparation**

Preparation for the project included research, writing, and the formation of the training curriculum. Once the initial copy of the curriculum was completed, it was sent to an expert panel of eight people for feedback and evaluation. These eight people were chosen either because of their biblical/theological or educational background. The evaluation allowed me to know if the curriculum was ready to be implemented, and the feedback caused appropriate changes to be made to the curriculum.

### **Training Curriculum Formation**

The research, writing, and completion of chapters 2 and 3 of this project's writing portion were vital for the preparation of this project. These two chapters were foundational for the curriculum that was created for and presented during the training. As will be addressed further in the section "Content Overview," this training was divided

into three main parts. Part 1 was developed from chapter 2's research and writing, while parts 2 and 3 came from chapter 3.

Chapters 2 and 3 were vetted to encompass the information pertinent to the training and the audience. Although all that was written within these two chapters was necessary for the outcome of each chapter and the project as a whole, not all was necessary to be presented to those participating in the training. Further, each chapter was written from an academic standpoint for an academic audience, while the training was presented from a practical standpoint for a mostly non-academic audience.<sup>2</sup>

### **Expert Panel**

After the completion of the curriculum, preparation continued with feedback and evaluation from an expert panel consisting of eight members. Five members were chosen because of their ministry background to evaluate from a biblical/theological perspective. Three members were chosen because of their educational background to evaluate from an educational/curriculum perspective. The primary responsibility of the expert panel was to review the curriculum and then evaluate it using the Biblical Leadership Multiplication Training Curriculum Evaluation Tool (BLMTCET).<sup>3</sup>

### **Biblical/Theological Perspective**

The first member had a Bachelor of Science and more than ten years in part-time/full-time ministry, with experience in children and youth. The second member had a MA in Christian Education and more than ten years in part-time/full-time ministry, with experience in youth, women, music, and biblical counseling. The third member had a MA

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<sup>2</sup> My teaching and preaching preparation followed the "Pick a Point" principle conveyed in Andy Stanley and Lane Jones, *Communicating for a Change* (Sisters, OR: Multnomah, 2006), 101-18. Further, they follow the "hook, book, look, took" principles conveyed in Lawrence O. Richards and Gary J. Bredfeldt, *Creative Bible Teaching* (Chicago: Moody, 1998), 151-166. For clarity, I do not affirm Andy Stanley and his present liberal theological views and teachings, although *Communicating for a Change* has been influential in my teaching and preparations.

<sup>3</sup> See appendix 3.

in Christian Education and more than twenty years in education and ministry, with experience in the educational classroom, international mission field, music, discipleship, and as a director of missions in West Tennessee. The fourth member had a MDiv and thirty-five years in full-time ministry, with experience in pastoral ministry both in the United States and Europe. The fifth member had a Bachelor of Arts and more than thirty years in full-time ministry, with experience in pastoring.

### **Educational/Curriculum Perspective**

The sixth member had an EdD in Educational Leadership and Policy Studies and more than forty years in education, with experience in the classroom, administration, and the board office. The seventh member had a PhD in Educational Leadership and more than ten years in education, with experience in the classroom and teaching adjunct at the college level. The eighth member had a Masters in Principalship, Rank 1 in Educational Leadership, and more than twenty-five years in education, with experience in the classroom and administration.

### **Summary**

Preparation of the project included developing an effective training curriculum for biblical leadership multiplication. This was accomplished through two steps: (1) the initial formation of the curriculum, and (2) the feedback and evaluation from an expert panel that utilized the BLMTCET. Upon receiving the BLMTCET from each panel expert, the information was collected and measured. The results are presented in chapter 5 under “Evaluation of the Project’s Goals.” Each panel expert provided important feedback and evaluation that was useful in creating the final document of the training curriculum.

## **Implementation**

Implementation of the project centered on four goals.

### **Goal 1**

The first goal was to identify and recruit current and potential D Group leaders to participate in the biblical leadership multiplication training. This goal was implemented through meeting with Elizabeth Pitcher, the Discipleship Training Director (DTD) at MHBC. One of the main responsibilities of the DTD is to oversee D Groups. With her help, D Group participants were identified, a list was compiled using the Training Recruitment Form (TRF),<sup>4</sup> and those identified were contacted.

### **Goal 3**

The third goal was to create a six-session curriculum to train on biblical leadership multiplication. The creation of the curriculum is explained in the prior section “Preparation,” while the content is explained in the following section “Content Overview.” This goal was implemented with the initial creation of the curriculum, along with feedback and evaluation from the expert panel that resulted in necessary changes being made to the curriculum.

### **Goal 2 and 4**

The second goal was to assess the knowledge of the current and potential D Group leaders training participants on biblical leadership multiplication. The fourth goal was to increase the understanding of biblical leadership multiplication of the current and potential D Group leaders training participants through the implementation of the curriculum. The assessment goal was implemented using the Biblical Leadership Multiplication Survey (BLMS; as a pre-survey).<sup>5</sup> The increasing goal was implemented

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<sup>4</sup> See appendix 1.

<sup>5</sup> See appendix 2.

through presenting the training curriculum and then administering the BLMS once again (as a post-survey for comparison to its initial use as a pre-survey). Goal 2 was combined with goal 4 for this chapter because the training took place during the morning and afternoon on one day; therefore, the BLMS was given prior to the training and then immediately following its completion.

The ideal scenario for this six-session curriculum would be one-hour sessions, once a week, for six weeks. Within this scenario, the pre-survey BLMS would be completed prior to the first session and then the post-survey BLMS after the sixth session. However, within my current ministry context and societal demands, the best scenario for having all the participants complete every session, and thus provide the most accurate feedback possible for the BLMS pre-/post-survey data, was to train all six sessions in one day.

A Saturday in the fall of 2023 was chosen, and the training sessions took place at MHBC from 9:00 p.m. to 1:00 p.m. Since this scenario was chosen, another necessary modification was to shorten each training session from one hour to thirty-five minutes. All the pertinent information was able to be presented in this timeframe. The pre-/post-survey BLMS surveys were documented and calculated, and the results are presented in chapter 5 under “Evaluation of Project’s Goals.”

### **Content Overview**

The content of this project was divided into three main parts and six sections. The three main parts answered the questions of why, who, and how, and each of the six sections provided reinforcement for the answers. An outline of the training curriculum is found in table 3.

Table 3. Training curriculum outline

Introduction and Part 1—Why? Biblical Understanding	
Section 1—Two Old Testament Passages	
Biblical Passages	Genesis 1:26-28; Numbers 27:12-23
Section 2—Two New Testament Passages	
Biblical Passages	Matthew 10:1-5a; 2 Timothy 2:1-2
Part 2—Who?: Characteristics	
Section 3—Follower	
Biblical Passages	Matthew 4:18-19; 1 Corinthians 11:1
Leader Characteristics	Humility; Transformation
Leadership Practices	Self-leadership; Vision casting
Section 4—Relational	
Biblical Passages	Psalms 23; Paul’s letters
Leader Characteristics	Servanthood; Emotional intelligence
Leadership Practices	Modeling what matters; Communication
Section 5—Empowering	
Biblical Passages	Exodus 18:17-23; Relationship of Paul and Timothy
Leader Characteristics	Stewardship; Influence
Leadership Practices	Accountability; Supporting and Resourcing
Part 3 and Conclusion—How?: Practical Model	
Section 6—The Leadership Square	
Description	Model info; Practical example

### Training Introduction and Part 1

The training curriculum began with a reading of Psalm 78:1-7. Then, participants completed the BLMS as a pre-survey. Still yet, there was an overall introduction to the training, which included the main idea (“biblical leadership multiplication”) and the main thesis (“God’s design for leadership within his people is that biblical leaders will multiply their leadership into others to develop biblical leaders”). Finally, the introduction included a brief explanation of how the curriculum came about and three objectives for the training: (1) establish a biblical understanding of leadership multiplication, (2) learn the characteristics of multiplying biblical leaders, and (3) equip participants with a practical model on how to multiply their leadership into others.

Part 1 included two of the six sections and answered the question, “Why biblical leadership multiplication?” This question was answered through the thesis, “Biblical leaders multiplying their leadership into others is God’s design for leadership as revealed through his Word.” Section 1 focused on the two Old Testament passages of

Genesis 1:26-28 and Numbers 27:12-23. Section 2 focused on the two New Testament passages of Matthew 10:1-5a and 2 Timothy 2:1-2.

**Section 1.** Genesis 1:26-28 looked at the leadership of Adam and Eve and the thesis, “Biblical leaders multiply their leadership into others because they are God’s image bearers who are being fruitful, multiplying, and filling/subduing the earth.” A brief background of Genesis 1 was presented, specifically reading and looking at the Creation Mandate in Genesis 1:26-28. Next, this passage was fleshed out through the question, “What from the Creation Mandate applies to multiplying biblical leaders today?” The answer provided was the three biblical leadership multiplication elements of (1) be image bearers of God, (2) be fruitful and multiply, and (3) fill and subdue the earth.

The first element, to be image bears of God, provided information about humanity being God’s royal representatives who represent him as ambassadors to the rest of creation. Further, humans as image bears give biblical leaders a key aspect for multiplication: biblical leaders can only multiply other biblical leaders that look more like God because they themselves are image bearers of God.<sup>6</sup> The second element, to be fruitful and multiply, provided information about multiplication not just being physical, but also spiritual. Thus, the goal of creating more humans was not to produce more of creation that bore the image of Adam and Eve, but to produce more of creation that bore the image of God.<sup>7</sup> The third element, to fill and subdue the earth, provided information about another key aspect for multiplication: creating more and mature God worshipping image bearers who will in turn create more God worshipping image bearers to bring the earth under the rule and worship of God. Biblical leaders do not multiply others to gain more

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<sup>6</sup> The information in the training curriculum for this element came primarily from Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids: Wm. B. Eerdmans, 1986).

<sup>7</sup> The information in the training curriculum for this element came primarily from John Calvin, *Genesis*, Crossway Classic Commentaries (Wheaton, IL: Crossway, 2001).



followers for their own fame and glory, but for God’s fame and glory.<sup>8</sup> Finally, a pause in the training allowed for participants’ questions and comments.

Numbers 27:12-23 looked at the leadership of Moses and the thesis, “Biblical leaders multiply their leadership into others who are divinely appointed and Holy Spirit indwelled through empowerment.” A brief background of Numbers 27 looked at how Moses began to understand God’s design for biblical leadership multiplication in Exodus 18 when, being overworked and overwhelmed, his father-in-law instructs him concerning the delegation of leadership and the empowerment of other leaders. What Moses began implementing in Exodus 18 came to fruition through his multiplication of Joshua as Israel’s next leader. Next, this passage was fleshed out through the question, “What from the leadership multiplication of Moses into Joshua applies to multiplying biblical leaders today?” The answer provided was the three biblical leadership multiplication elements of (1) divinely appointed, (2) Holy Spirit indwelled, and (3) empowered.

The first element, divinely appointed, informed how Moses desired to make sure the next leader of Israel was appointed and ordained by God, and not merely himself. From this element, biblical leaders need to follow Moses’s example and pray specifically for the person God would have them mentor/empower and eventually replace them within leadership.<sup>9</sup> The second element, Holy Spirit indwelled, informed how Joshua, the divinely appointed person who would succeed Moses as Israel’s leader, was “a man in whom is the Spirit” (Num 27:18a). Joshua did not accomplish what he did as Israel’s leader without the Holy Spirit, and no biblical leader has accomplished God’s calling and plan for his or her life, ministry, or leadership without the indwelling Holy

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<sup>8</sup> The information in the training curriculum for this element came primarily from R. S. Hess, “Adam,” in *Dictionary of the Old Testament Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity, 2003); and Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Nashville: Thomas Nelson, 1987).

<sup>9</sup> The information in the training curriculum for this element came primarily from Ronald B. Allen, *Numbers*, in *The Expositor’s Bible Commentary*, vol. 2, *Numbers to Ruth*, ed. Tremper Longman III and David E. Garland, rev. ed. (Grand Rapids: Zondervan, 2012).

Spirit. Thus, Holy Spirit indwelling is a vital aspect in choosing who to multiply.<sup>10</sup> The third element, empowered, informed how Moses's transitioning and multiplying his leadership into Joshua involved empowerment, where Joshua had to be willing to accept leadership power and authority, and Moses had to be willing to give his leadership away.<sup>11</sup> Finally, a pause in the training allowed for participants' questions and comments.

**Section 2.** Matthew 10:1-5a looked at the leadership of Jesus and the thesis, "Biblical leaders multiply their leadership into others who are called by Jesus through giving and sending." A brief background of Matthew 10 looked at this passage as Jesus fulfilling God's design of biblical leadership multiplication. Next, this passage was fleshed out through the question, "What from Jesus and the twelve applies to multiplying biblical leaders today?" The answer provided was the three biblical leadership multiplication elements of (1) calling, (2) giving, and (3) sending.

The first element, calling, informed how the importance of a calling from Jesus to leadership because people do not merely stumble into biblical leadership, or do it because they have nothing else to do. Further, a key component brought forth were the twelve men Jesus chose and how they were ordinary. From this component, biblical leaders must realize that they do not need to look through the same lens or with the same standards as the world does in choosing leaders.<sup>12</sup> The second element, giving, informed how it was not merely enough for Jesus to call the twelve, but he must equip them with what they would need. Therefore, for biblical leaders today, giving and equipping those

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<sup>10</sup> The information in the training curriculum for this element came primarily from Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B & H, 2016).

<sup>11</sup> The information in the training curriculum for this element came primarily from R. Albert Mohler Jr., *The Conviction to Lead: 25 Principles for Leadership That Matters* (Minneapolis: Bethany House, 2012).

<sup>12</sup> The information in the training curriculum for this element came primarily from William Barclay, *The Gospel of Matthew*, Daily Study Bible Series (Philadelphia: Westminster, 1975); and Stanley Hauerwas, *Matthew*, Brazos Theological Commentary on the Bible (Grand Rapids: Brazos, 2006).

under their leadership, particularly those they are seeking to multiply, is a necessary aspect.<sup>13</sup> The following question for participants was asked: “What are some specific things biblical leadership need to give and equip their followers with today?” Answers included knowledge of Scripture, listening, grace, time, patience, and encouragement. The third element, sending, informed how the end goal of biblical leadership multiplication is not to train others how to be biblical leaders and to be satisfied once they develop skillfully. Rather, the end goal is to train biblical leaders so they can in turn be sent out and multiply other biblical leaders who will be sent out to multiply other biblical leaders. Jesus sent out the twelve with clear vision, purpose, direction, and goals, and biblical leaders today need to provide those they are multiplying with these same four things.<sup>14</sup> Finally, a pause in the training allowed for participants’ questions and comments.

Second Timothy 2:1-2 looked at the leadership of Paul and the thesis, “Biblical leaders multiply their leadership into others as they have been multiplied, resulting in general multiplication.” A brief background of 2 Timothy 2 reviewed how Paul understood his relationship with Timothy and how Paul focused on and modeled biblical leadership multiplication throughout his ministry. Next, this passage was fleshed out through the question, “What from Paul’s advice to Timothy applies to us as multiplying biblical leaders today?” The answer provided was the three biblical leadership multiplication elements of (1) multiplied, (2) multiplier, and (3) generational multiplication.

The first element, multiplied, informed how Paul told Timothy that biblical

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<sup>13</sup> The information in the training curriculum for this element came primarily from Edward W. Hatch and Subodh Kumar, “Towards a Theory of Leadership for Human Flourishing in a Global Community: A Hermeneutic, Phenomenological and Process Theory Exploration of the Leadership of Jesus in the Four Gospels,” *Journal of Biblical Perspectives in Leadership* 9, no. 1 (Fall 2019); and Leon Morris, *The Gospel according to Matthew*, Pillar New Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 1992).

<sup>14</sup> The information in the training curriculum for this element came primarily from Barclay, *The Gospel of Matthew*; and Daniel Patte, *The Gospel According to Matthew: A Structural Commentary on Matthew’s Faith* (Philadelphia: Fortress, 1987).

leaders are those who have experienced multiplication from other biblical leaders. Further, Paul multiplied the gospel into Timothy, which is the central thing that biblical leaders today are to multiply into others as well.<sup>15</sup> The following question was asked: “How do we multiply the gospel into someone else?” Answers included show the gospel, know the gospel, start early, build relationships, and train how to share the gospel. The second element, multiplier, informed how Paul tells Timothy that biblical leaders are those who multiply into others (with the expectation those they multiply will multiply others as well). Further, an important aspect of multiplier is entrusting, which comes with the idea of something that must be initiated. Biblical leaders cannot expect others to develop as biblical leaders through happenstance without any initiative or investment on their part.<sup>16</sup> The following table talk questions were asked: “How does your current ministry context prepare for and transition between leadership? Is it healthy and does it work well?” The third element, generational multiplication, informed how four generations were mentioned within 2 Timothy 2:2, which reveals the more generations connected to biblical leaders means the more effective they are at biblical leadership multiplication.<sup>17</sup> Finally, a pause in the teaching allowed for participants’ questions and comments.

**Part 1 summary.** The summary of part 1 and sections 1-2 was the “Twelve Scriptural Elements for Biblical Leadership Multiplication” handout, which is a document

<sup>15</sup> The information in the training curriculum for this element came primarily from Philip H. Towner, *The Letters to Timothy and Titus*, New International Commentary of the New Testament (Grand Rapids: Wm. B. Eerdmans, 2006); and Thomas D. Lea and Hayne P. Griffin Jr., *1, 2 Timothy, Titus*, New American Commentary, vol. 34. (Nashville: B & H, 1992).

<sup>16</sup> The information in the training curriculum for this element came primarily from John R. Cionca and Leonard G. Goss, *Your Church at Its Best! Partnering with the Spirit in Ministry* (Enumclaw, WA: Redemption, 2019); Towner, *The Letters to Timothy and Titus*; and William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000).

<sup>17</sup> The information in the training curriculum for this element came primarily from William Barclay, *The Letters to Timothy, Titus, and Philemon*, Daily Study Bible Series (Philadelphia: Westminster, 1975) and Cionca and Goss, *Your Church at Its Best!*

that has the three elements from each biblical passage in a simplified table.<sup>18</sup> The following question for participants was asked: “Which one of these 12 scriptural challenged you the most? Why?” Answers included sending, multiplier, and generational multiplication. Some participants answered “sending” because of their need to focus on empowering and releasing, some answered “multiplier” because of how they now understand their need to multiply other leaders, while others answered “generational multiplication” because they were challenged by the need to both have someone invest in them and someone they are to invest in.

## **Part 2**

Part 2 had three of the six sections and answered the question, “Who are multiplying biblical leaders?” This question was answered through the thesis, “Biblical leaders that multiply their leadership into others are those who exemplify the elements of follower, relational, and empowering.” Sections 3-5 focused on the three elements of follower, relational, and empowering, and developed them further through biblical passages, leader characteristics, and leadership practices.

**Section 3.** Section 3 concentrated on the element of follower and started with a table talk question: “How are you doing within your daily followership of Jesus?” A brief introduction explained how a connection to God through followership is vital for effective biblical leadership multiplication and how godly leaders within Scripture were devoted followers of God (i.e., Noah, Abraham, Moses, and David). The element of follower was developed further through the biblical passages of Matthew 4:18-19 and 1 Corinthians 11:1, the leader characteristics of humility and transformation, and the leadership practices of self-leadership and vision casting.

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<sup>18</sup> See table 1.

The biblical passage of Matthew 4:18-19 informed how Jesus calls people to first follow him before he calls them into leadership for him, while 1 Corinthians 11:1 informed how a primary goal of biblical leadership is not to multiply disciples of the biblical leader, but disciples of Christ. The leader characteristic of humility informed how Jesus and his life on earth are both the definition of (Mark 10:42-45) and the model for (Phil 2:5-11) humility. Further, humility is the vessel for multiplication because it allows biblical leaders to be willing to give up their leadership to others so they can take on leadership roles and responsibilities.<sup>19</sup> The leader characteristic of transformation informed how biblical leaders cannot be the same as they were before Jesus and be a leader who leads as Jesus did and expects.<sup>20</sup> The leadership practice of self-leadership informed how this practice helps to build a leader's identity, and biblical leaders understand this identity is rooted in Jesus and their followership of him.<sup>21</sup> The leadership practice of vision casting informed how biblical leaders who effectively engage in leadership multiplication have a consistent followership of God that leads them to develop solid convictions about biblical leadership multiplication and then effectively cast this convictional vision to others.<sup>22</sup>

Section 3 ended with a question for participants: "Are there other verses,

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<sup>19</sup> The information in the training curriculum on this leader characteristic primarily comes from Andrew Hebert, *Shepherding Like Jesus: Returning to the Wild Idea That Character Matters in Ministry* (Nashville: B & H, 2022); and Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People onto God's Agenda* (Nashville: B & H, 2001).

<sup>20</sup> The information in the training curriculum on this leader characteristic primarily comes from Archibald Thomas Robertson, *The Epistles of Paul, Word Pictures in the New Testament*, vol. 4 (Nashville: Broadman, 1931); and Benjamin L. Merkle, *40 Questions about Elders and Deacons*, 40 Questions Series (Grand Rapids: Kregel, 2008).

<sup>21</sup> The information in the training curriculum on this leadership practice primarily comes from Paul David Tripp, *Lead: 12 Gospel Principles for Leadership in the Church* (Wheaton, IL: Crossway, 2020); and Susan Fowler, Ken Blanchard, and Laurence Hawkins, "Self Leadership: The Power Behind Empowerment," in *Leading at a Higher Level: Blanchard on Leadership and Creating High Performing Organizations*, ed. Ken Blanchard and Ken Blanchard Companies, 3rd ed. (N.p.: Pearson, 2019), 69-80.

<sup>22</sup> The information in the training curriculum on this leadership practice primarily comes from Mark McCloskey and Jim Louwsma, *The Art of Virtue-Based Transformational Leadership: Building Strong Businesses, Organizations and Families* (Bloomington, MN: Wordsmith, 2014); and Mohler, *Conviction to Lead*.

characteristics, or practices you think apply to the follower element?” Answers included the biblical passages of Proverbs 9:10; 29:18; and John 3:30. A pause in the teaching allowed for participants’ questions and comments.

**Section 4.** Section 4 concentrated on the element of relationality and started with a table talk question for the participants: “How are you at building relationships?” A brief introduction explained how biblical leaders must first focus on their vertical relationship with God and then on their horizontal relationship with others. The element of relationality was developed further through the biblical passages of Psalm 23 and the Pauline Epistles, the leader characteristics of servanthood and emotional intelligence, and the leadership practices of modeling what matters and communication.

The biblical passage of Psalm 23 informed that God as a leader developed strong relationship with his people. Related to Psalm 23, John 10 reveals that Jesus followed in his Father’s example and developed strong relationships with those under his leadership. Therefore, the expectation is that biblical leaders are to likewise develop strong relationships with those under their leadership. The biblical passages of the Pauline Epistles informed how biblical leaders need to develop relationships with those under their leadership to the degree that they can effectively speak words of love, encouragement, and affirmation, as well as words of rebuke, correction, and discipline. The leader characteristic of servanthood informed how the call of God to be a biblical leader is a call to be a servant,<sup>23</sup> while the leader characteristic of emotional intelligence informed how biblical leaders need to first learn and develop how to recognize and respond to their own emotions, and then how to do so in others.<sup>24</sup> The leadership practice of modeling what

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<sup>23</sup> The information in the training curriculum on this leader characteristic primarily comes from Tripp, *Lead*; Blackaby and Blackaby, *Spiritual Leadership*; and Gary J. Bredfeldt, *Great Leader, Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody, 2006).

<sup>24</sup> The information in the training curriculum on this leader characteristic primarily comes from Justin A. Irving and Mark L. Strauss, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* (Grand Rapids: Baker, 2019).

matters informed how biblical leadership is not about following the adage “do as I say and not as I do”—it must be “practice what you preach.” Generally, when it comes to mentorship and multiplication, more is caught than taught.<sup>25</sup> The leadership practice of communication explained the importance of effective communication within healthy leader-follower relationships. Further, God equips those he calls into leadership, and this is true with their communication as well.<sup>26</sup>

Section 4 ended with a question for participants: “Are there other verses, characteristics, or practices you think apply to the relational element?” There were no answers to this question. A pause in the training allowed for participants’ questions and comments.

**Section 5.** Section 5 concentrated on the element of empowering and started with the following table talk questions for the participants: “Do you currently have someone you are mentoring?” and “Do you have a transition plan for someone else to take over what you currently oversee as a Christian leader?” A brief introduction reinforced the statement that God’s design for leadership within his people leads to the empowerment and multiplication of others. The element of empowering was developed further through the biblical passages of Exodus 18:17-23 and the relationship of Paul and Timothy, the leadership characteristics of stewardship and influence, and the leadership practices of accountability and supporting and resourcing.

The biblical passage of Exodus 18:17-23 informed how biblical leaders were never meant to be lone rangers, doing everything solo. Biblical passages concerning Paul and Timothy’s relationship informed how Paul’s empowerment of Timothy allowed

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<sup>25</sup> The information in the training curriculum on this leadership practice primarily comes from Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998); and Bredfeldt, *Great Leader, Great Teacher*.

<sup>26</sup> The information in the training curriculum on this leadership practice primarily comes from Irving and Strauss, *Leadership in Christian Perspective*; Mohler, *Conviction to Lead*; and Blackaby and Blackaby, *Spiritual Leadership*.



Timothy to fulfill God’s desire and calling on his life, set an example for those under his leadership, and provide Paul the confidence to appoint Timothy to leadership roles and responsibilities. Therefore, biblical leaders need to understand that empowerment of others must eventually result in those they are empowering to be released to do the work. The leader characteristic of stewardship informed how God gives Christians the responsibility to provide for and take care of what he has created and entrusted to them, which includes followers.<sup>27</sup> The leader characteristic of influence informed how biblical leaders cannot multiply their leadership into someone over whom they have no influence.<sup>28</sup> The leadership practice of accountability informed how this practice must be implemented for empowerment and multiplication to occur because followers will never be able to grow from their mistakes, develop their weaknesses, or flourish to the fullest without accountability.<sup>29</sup> The leadership practice of supporting and resourcing informed how followers can only do so much and get so far on their own without proper support and resources that leaders provide.<sup>30</sup>

Section 5 ended with a question for participants: “Are there other verses, characteristics, or practices you think apply to the empowering element?” There were no answers to this question. A pause in the training allowed for participants’ questions and comments.

**Part 2 summary.** The summary of part 2 and sections 3-5 was the “Three

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<sup>27</sup> The information in the training curriculum on this leader characteristic primarily comes from Mohler, *The Conviction to Lead*.

<sup>28</sup> The information in the training curriculum on this leader characteristic primarily comes from John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson, 1998).

<sup>29</sup> The information in the training curriculum on this leadership practice primarily comes from Patrick Lencioni, *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco: Jossey-Bass, 2012).

<sup>30</sup> The information in the training curriculum on this leadership practice primarily comes from Irving and Strauss, *Leadership in Christian Perspective*; and Bredfeldt, *Great Leader, Great Teacher*.

Elements for Biblical Leadership Multiplication” handout, which is a document that has the three elements (follower, relational, and empowering) and their developments in a simplified table.<sup>31</sup> The following question for participants was asked: “Which one of these 3 elements challenged you the most? Why?” Answers included all three elements of follower, relational, and empowering. Some answered “follower” because they said it was easy to focus on leadership and ignore their own following of God, some answered “relational” because they mentioned how they were introverted and building relationships was more difficult, while others answered “empowering” because this was something they may need to be doing more intentionally.

### **Part 3**

Part 3 included the last of the six sections and answered the question, “How can biblical leaders multiply?” This question was answered through the thesis, “Biblical leaders can multiply their leadership into others through the leadership square model.” Section 6 focused on the leadership square model and the overall training conclusion.

**Section 6 and training conclusion.** Section 6 concentrated on an explanation of the leadership square model and started with a table talk question: “Do you have a strategy for developing and multiplying another Christian leader?” Next, the section transitioned to the leadership square model.<sup>32</sup> A picture diagram of this model was provided, along with the following explanation: (1) the leadership square provides a pathway for biblical leaders to move people from followers to leaders, and (2) the leadership square is divided into four stages, and each of these stages progressively moves from leaders intentionally modeling behaviors and actions to followers taking responsibility for and performing them independently. The three elements of follower,

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<sup>31</sup> See table 2.

<sup>32</sup> The information in the training curriculum on the leadership square primarily comes from Irving and Strauss, *Leadership in Christian Perspective*.

relational, and empowering were then described as to their connection with the leadership square. The element of follower is connected to the leadership square because followers imitate leaders, thus leaders must focus on their followership of Jesus. The element of relationality is connected to the leadership square because of the hands-on approach required between leaders and followers, which will only be successful if leaders and followers have established and are developing a healthy relationship. The element of empowering connects to the leadership square because progression to the final stage will not happen if empowerment does not occur. Finally, participants were provided with an example of how this model could be practiced within a leadership context, along with the following table talk question: “Do you see how you could use the leadership square model within your current leadership context? If yes, how?”

Part 3 and section 6 ended with the overall conclusion to the training curriculum. The conclusion gave a summary of the main thesis and the three main parts’ theses. Next, the conclusion mentioned the training summary table (similar to the training outline in table 3), as well as the biblical leadership resource page that included book references specific to biblical leadership. Then, the conclusion emphasized the three questions for each participant to ponder and prayer over: (1) how are you following Jesus?, (2) who are you establishing relationships with?, and (3) what is your plan to develop and multiply other biblical leaders? Lastly, the conclusion ended with prayer and the participants completing the BLMS as a post-survey.

### **Conclusion**

The preparation, implementation, and content of the ministry project provided MHBC leaders with an academic and applicable training on biblical leadership multiplication. The preparation developed through the research and writing found within chapters 2 and 3. The implementation developed with the help of key MHBC leaders, as well as the attendance and participation by MHBC members. The content developed through summarizing these two chapters, along with the feedback and evaluation from

the expert panel. Chapter 5 provides an evaluation of the project, assessing the project's purpose, goals, strengths, and weaknesses, as well theological and personal reflections.

## CHAPTER 5

### EVALUATION OF THE PROJECT

The project was a labor of love. It was laborious at times, but well worth it because of how God has used the project to teach, grow, and challenge me and those who interacted with it. My understanding and convictions about biblical leadership are different now than when I started this project. This understanding and convictions are more firmly rooted in Scripture and what God desires for leadership within his kingdom and people, as well as becoming part of my leadership and how I talk with others about leadership (which I hope influences their understanding and convictions).

This chapter provides evaluations of the project. These evaluations will look at the project's purpose, goals, strengths, and weaknesses. Further, these evaluations will cover what I would do differently now for the project, as well as provide theological and personal reflections concerning the project.

#### **Evaluation of the Project's Purpose**

The purpose of this project was to train leaders in biblical leadership multiplication principles at Mount Hermon Baptist Church (MHBC). There was some foundation to build upon considering MHBC's past involvement in church planting and missionary sending. Therefore, this project sought to build upon the limited foundation that already existed, as well as establish a new, stronger foundation for MHBC in leadership multiplication.

The project's purpose was successful because leaders at MHBC were trained in the area of leadership multiplication, which had been neglected. Through this training, leadership multiplication was brought to the forefront for many MHBC leaders. They

were provided a biblical understanding about God’s design and the importance of leadership multiplication, and a practical model to help them effectively multiply others. However, a better gauge of success will be seen in the future with what these leaders do with their training.

### **Evaluation of the Project’s Goals**

The project’s goals helped to bring about its purpose to train leaders at MHBC in biblical leadership multiplication principles. Each goal was created, implemented, and then measured, with this purpose being central. Each of the four project goals will be evaluated separately.

#### **Goal 1**

Goal 1 was to identify and recruit current and potential D Group leaders to participate in the biblical leadership multiplication training. This goal was accomplished by utilizing the Training Recruitment Form (TRF).<sup>1</sup> The total number of current D Group leaders identified was 14 and potential leaders was 33. From the TRF, each person was contacted with an invitation to attend the project training. This part of the implementation was finished once feedback was received as to participants’ availability to/not to participate. The total number of current D Group leaders who responded they were available to participate was 9, while 5 responded they were not available. The total number of potential D Group leaders who responded they were available to participate was 21, while 12 responded they were not available. Therefore, the total number who responded they were available to participate was 30, while those who were not available was 17. The total number who participated on the day of the training was 27, with 22 surveys included in the *t*-test assessment of the pre-/post- surveys. Therefore, 57 percent of those who were identified and contacted participated in the training.

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<sup>1</sup> See appendix 1.

## Goal 2

Goal 2 was to assess the knowledge of the current and potential D Group leaders training participants on biblical leadership multiplication. This goal was accomplished by utilizing the Biblical Leadership Multiplication Survey (BLMS) as a pre-survey.<sup>2</sup> These pre-surveys were documented and calculated, and the mean value results from the current and potential D Group leaders were 168.5.

There were two interesting insights from the analysis of the pre- survey responses. The first insight was the lack of formal leadership training received by many of the participants, even though those who were identified and attended the training were current leaders at MHBC. Fifty nine percent of the attendees selected either strongly disagree, disagree, or neutral to statement 43, “I have been to a teaching or training specifically on biblical leadership.” These responses indicated that over half of the participants previously had little to no formal leadership training. The second insight was the lack of confidence about biblical leadership. Statements 40 and 42 asked about the participants’ confidence in sharing their knowledge of biblical leadership and in leading a D Group where each member would then start their own group. Forty-five percent of the attendees selected either strongly disagree, disagree, or neutral to statement 40, while 55 percent selected either one of those three for statement 42.

These two insights are some of the reasons for my project and emphasis on multiplication. Biblical leaders within the church need to be knowledgeable, trained, equipped, and then released to lead, with one of the best solutions biblical leaders have for these four is intentionally multiplying others to become biblical leaders. All biblical leaders need to understand God’s design for leadership multiplication and their responsibility in equipping and multiplying biblical leaders, and not outsource leadership multiplication to associations, denominations, or leadership consulting companies (though, they can be helpful partners).

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<sup>2</sup> See appendix 2.

### Goal 3

Goal 3 was to create a six-session curriculum to train on biblical leadership multiplication. This goal was accomplished by utilizing chapters 2 and 3 of the writing project and feedback from an expert panel through the Biblical Leadership Multiplication Training Curriculum Evaluation Tool (BLMTCET).<sup>3</sup> The results of the BLMTCET were as follows: total potential responses were 64—0 responses were a 1 (insufficient); 3 responses were a 2 (requires attention); 34 responses were a 3 (sufficient); and 27 responses were a 4 (exemplary). Therefore, 61 responses were “sufficient” or above, while 3 responses were “requires attention” or below. 3 out of 64 is 0.05 percent and 61 out of 64 is 95 percent. From this measurement, goal 3 was successfully met with a minimum of 90 percent of the evaluation criterion needed to meet or exceed the sufficient level.

The expert panel provided helpful feedback that shaped the training curriculum through the following pieces of advice provided within the BLMTCET. The first piece of advice, application strategies, shaped the curriculum by challenging me to think through more and better ways to apply the knowledge being presented.<sup>4</sup> Through this advice, I added group interactive questions (addressed to the entire group of participants) and table talk questions (addressed to those sitting at individual tables). The second piece of advice, understanding the audience, shaped the curriculum by encouraging me to revise and update the curriculum to be less academic and more practical.<sup>5</sup> Through this advice, I reevaluated the curriculum, condensed it down as much as possible (the curriculum sent to the expert panel was thirty-two pages and the curriculum presented at the training was twenty-seven

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<sup>3</sup> See appendix 3.

<sup>4</sup> One expert panel member commented, “Consider using a strategy that allows the trainees to work collaboratively in think, pair, and share activities.” Another comment by a different expert panel member was, “While sufficient, I think the teaching/training could use more practical application.”

<sup>5</sup> One expert panel member commented, “The training curriculum is written in an effective way with incredible details on biblical leadership multiplication. However, the details could be overwhelming for lay people.” Another comment by a different expert panel member was, “Some sections were a little ‘wordy’ so I had to re-read 3-4x to understand what you were saying. I marked some.”



pages), and revised it to best apply to the MHBC participants. The third piece of advice, scriptural support, shaped the curriculum by causing me to add necessary biblical passages to certain aspects of the curriculum that were not as strong scripturally.<sup>6</sup> Through the advice, I added the scriptural references of 1 Peter 5:7-8a and Ephesians 4:29, 31-32 to the leadership characteristic of emotional intelligence in the relational element (section 4) in the curriculum.

#### **Goal 4**

Goal 4 was to increase the understanding of biblical leadership multiplication of the current and potential D Group leaders training participants. This goal was accomplished through the implementation of the training curriculum and utilizing the BLMS as a post-survey. These post-surveys were documented and calculated, and the mean value results were 184.72. This value was a 9.6 percent increase over the pre-survey mean value (168.5). Further, the *t*-test dependent samples demonstrated a significant and positive statistical difference between the pre-/post-survey scores:  $t_{(21)} = -5.664, p < .0000006$ . Therefore, the training helped those who participated grow in their understanding of biblical leadership multiplication.

Two informative insights from the analysis of the post- survey responses correspond to the insight from the pre-surveys. The first insight was the increase in the number of MHBC leaders who now have formal leadership training. The pre-survey analysis revealed that 59 percent of the participants had little to no formal leadership training. The post-survey analysis revealed that 100 percent of the participants had formal leadership training. The second insight was the increase in confidence about biblical leadership. The pre-survey analysis for statement 40 (confidence in sharing about knowledge of biblical leadership) revealed that 45 percent of the participants had little to

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<sup>6</sup> One expert panel member commented, “There were a couple of concepts (vision casting & emotional intelligence) that be strengthened with Scriptural support.”

no confidence in sharing about their knowledge of biblical leadership, while analysis for statement 42 revealed that 55 percent of the participants had little to no confidence in leading a D Group where each member would then start their own group. In comparison to the pre-survey analysis, the post-survey analysis for statement 40 revealed that 86 percent of the participants now have confidence in sharing their knowledge of biblical leadership,<sup>7</sup> and analysis for statement 42 revealed that 77 percent of the participants now have confidence they could lead a D Group where each member would then start their own group.<sup>8</sup> Table 4 shows the comparison of the pre- and post-survey data.

Table 4. Pre- and post-survey data comparison

Survey Means	
Pre-survey mean	168.5
Post-survey mean	184.72
Difference	9.6 percent increase.
Two Insights	
Insight 1: the increase in the number of MHBC leaders who now have formal training.	
Pre-survey	59 percent had little to now formal leadership training.
Post-survey	100 percent had formal leadership training.
Difference	41 percent increase
Insight 2: the increase in confidence about biblical leadership.	
Statement 40	Participants confidence in sharing about biblical leadership.
Pre-survey	45 percent had little to no confidence.
Post-survey	86 percent now have confidence.
Difference	31 percent increase.
Statement 42	Participants confidence in leading a D Group where each member would then start their own group.
Pre-survey	55 percent had little to no confidence.
Post-survey	77 percent now have confidence.
Difference	32 percent increase.

These two post-survey insights seem obvious because the participants were asked to attend a leadership training where knowledge would be shared, and thus confidence would increase. However, as obvious as these two insights may seem, they

<sup>7</sup> Positive increase of 31 percent from the pre-survey to the post-survey results.

<sup>8</sup> Positive increase of 32 percent from the pre-survey to the post-survey results.

have been and are continuing to be neglected by many churches. The way for churches to have strong, healthy biblical leadership is to train and equip their leaders, and this is accomplished by providing formal and intentional opportunities for their leaders to be trained and equipped.

### **Strengths of the Project**

The strengths of the project will focus on the three areas of (1) biblical foundation, (2) application, and (3) workbook.

#### **Biblical Foundation**

The foundation of this project was the Bible. The main idea, thesis, and supporting ideas were based upon principles and truths found within Scripture, not merely man-made resources. The training provided participants with Scripture to support the leadership multiplication principles that were presented. Further, participants could see how Scripture can be used correctly and contextually for all aspects of life, which includes leadership.

The strength of biblical foundation was reinforced through the feedback and evaluation provided by the expert panel. The first section of the BLMTCET was “Biblical Accuracy” and had two areas to evaluate: (1) sound interpretation of Scripture and (2) faithful to the theology of the Bible. Concerning the first area, of the 8 possible responses from the expert panel members, 5 marked exemplary (the highest), while for the second area, 6 marked exemplary. Of the four sections of the BLMTCET, this section on “Biblical Accuracy” received the most exemplary responses.<sup>9</sup>

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<sup>9</sup> One member of the expert panel commented, “Personally, each session read has a sound approach to incorporating the Bible.” Another comment by a different member of the expert panel was, “I thought this was one of your strongest areas. Great job.” Still yet, another comment was “Scripture was accurate and in context.”

## **Application**

Part 3 and section 6 of the training curriculum included the leadership square model. This model was the main applicable aspect for the participants. It is a simple, four-step model that is easy to remember, implement, and replicate. Participants appreciated the simplicity of this model and talked about how they see it being useful within their leadership context. Further, for some who compared this model to others that were similar (i.e., M.A.W.L. model<sup>10</sup>), they suggested how they liked the layout and progression of the leadership square model better.

Further, the training provided application through group interactive and table talk questions. These questions allowed participants to think applicably about certain aspects of the curriculum. These questions further allowed participants to learn from one another and observe how others were applying the training. These two components of the application area became a strength because of the feedback and advice given by the expert panel members.<sup>11</sup>

## **Workbook**

Each training participant was provided with a workbook on the day of the training. This workbook was a summary of the training material and provided participants an opportunity to make notes in the margins. The purpose of this workbook was to (1) help participants stay on track during the training, (2) give them the main ideas being presented (for those who were visual learners), and (3) provide a take home resource for future reference.

The participants were grateful for the workbooks, and they were busy taking notes in them during the training. Quite often I would have to stop to provide more time

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<sup>10</sup> The M.A.W.L. model is an acronym for Model, Assist, Watch, Leave. More information about this model can be found in the article Baptist State Convention of North Carolina, “4 Simple Steps to Develop Leaders,” June 15, 2021, <https://ncbaptist.org/article/4-simple-steps-to-develop-leaders/>.

<sup>11</sup> See the comments under the section “Evaluation of the Project’s Goals,” subsection “Goal 3,” on pages 102-3.

for people to take adequate notes before moving on to the next point. Along with the workbook, I emailed participants a PDF of the complete training curriculum presentation notes, which many were thankful for, so they could fill in what they had missed.

### **Weaknesses of the Project**

The weaknesses of this project will focus on the three areas of (1) timing, (2) application, and (3) participant interaction.

#### **Timing**

The ideal scenario for this project was a one hour, once a week, six-week training. This scenario would have provided ample time and conditions for the training material to be presented in a way that would not seem rushed or overwhelming, and provide adequate timing for questions/answers. However, due to the church context and societal demands, the training scenario for this project occurred on one Saturday in the fall of 2023, starting at 9:00 a.m. and finishing at 1:00 p.m. Therefore, instead of each session being presented in one hour, each was presented in thirty-five minutes, so it felt more rushed.

Further, because all six sessions were presented back-to-back without a week's break in between, it was overwhelming for some participants and did not provide adequate time for questions and answers. This training scenario was the best option for MHBC and to get the most accurate measurement data but was probably not the best scenario for participants. This weakness could have been strengthened by providing more time during and in between sessions.

One expert panel member warned me about this weakness. He provided feedback that the curriculum sent was extensive for a one-day training, and there were suggestions by other panel members about doing the training one a Friday evening and Saturday morning. However, because of the necessity of the pre-/post- surveys, I wanted to make sure to get as many of these surveys as possible from participants, and anything

other than a one-day training provided potential barriers. Therefore, this weakness was necessary to accomplish the overall goal of the training for the completion of the DMin project.

### **Application**

Part 3 and section 6 of the training included the leadership square model, which was a strength of the project, along with the group interactive and table talk questions. However, outside of these aspects, there was a lack of intentional application. If this project had included more real-life ministry leadership stories and connections, the project would have been stronger overall.

### **Participant interaction**

Throughout the project both group interactive and table talk questions were asked, in which interaction was expected. However, due to the time constraints, there was not adequate timing to elaborate on these questions. Still yet, these questions were the extent of the participant interaction. If this project had included more intentional participant interaction, the project would have been stronger overall.<sup>12</sup>

### **What I Would Do Differently**

Corresponding to the prior section on weaknesses of the project, what I would do differently will focus on the three areas of (1) timing, (2) application, and (3) participant interaction.

### **Timing**

Concerning the project's condensed timing, I would figure out how to provide more time for the training, while still having accurate data to measure. One potential

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<sup>12</sup> One expert panel member commented, "Look to incorporate more activities throughout each section beyond questions and comments. This can enhance active engagement and used to check the trainees' understanding and retention of what is being taught." Unfortunately, this advice was not able to be incorporated into the training curriculum, and thus the curriculum was weaker as a result.

provision would be for the training to occur on a Friday evening and Saturday morning. This scenario provides an opportunity to have the same number of participants since the training would be across two days in the same week. A second potential provision would be to have the training on a day of the week that works with all the participants and have it for one hour on that day for six weeks. This scenario would mean a smaller quantity of participants to allow for schedules to coordinate and to ensure all could attend every session (necessary for data measurement). Either of these provisions provide more time in-between sessions for participants to process the information, and for questions/answers during each session.

### **Application**

Concerning the project's material application, I would have liked to provide a more intentional application within the presentation. One potential provision would be adding more real-life ministry leadership stories, which could come from personal experience and other leaders' experiences as well. A second potential provision would be adding more real-life ministry leadership connections, which could come from case studies and leadership resources (i.e., articles, blogs).

### **Participant interaction**

Concerning the project's participant interaction, I would provide more intentional interaction within the presentation. One potential provision would be to add more group questions for participants. A few of these questions were included, but more would provide opportunities for participants to engage better with the presentation. A second potential provision would be adding more opportunities for table talking. Participants were seated at tables during the training, and providing time, questions, and conversation starters for those at each table would allow them to engage with and learn from one another. A third potential provision would be allowing participants to share personal experiences at strategic moments throughout the presentation. This provision

would provide those who share a way to better connect with the material being presented, and those who listen opportunities to think about how their personal experiences intersect with the material as well.

### **Theological Reflections**

The theological reflections for this project will focus on the three areas of (1) God, (2) his church, and (3) his Word.

#### **God**

Leadership was established by God, not by man. From the beginning of creation when God created humanity, he had a design for leadership that was modeled after his own leadership. Therefore, biblical leaders do not have to rely solely on extra-biblical and secular resources to find what they need when it comes to leadership. God has revealed to his people everything they need, and this includes leadership.

#### **His Church**

Healthy churches are dependent upon healthy biblical leadership. Although Jesus is the head of the church and its chief leader/shepherd, he has placed under leaders/shepherds with leadership roles and responsibilities. These leaders are not just figure heads but are vital to the church's health and effectiveness. A primary responsibility of church leaders is to multiply other biblical leaders who will lead within the church and God's kingdom.

#### **His Word**

The foundational resource for biblical leaders about leadership is God through his self-revealed Word. Leadership has been researched and written extensively within the secular realm, but these do not supersede what is found within Scripture for biblical leaders. God's Word is truly all-sufficient and provides for "all things that pertain to life and godliness" (2 Pet 1:3b), which includes leadership. Further, leadership is found



throughout the entirety of God's Word. Biblical leaders can learn about leadership and its principles from both the Old Testament and the New Testament.

### **Personal Reflections**

The personal reflections for this project will focus on the three areas of (1) conviction, (2) incorporation, and (3) continuation.

#### **Conviction**

Through the research and writing portion of this project, God caused me to become convicted about biblical leadership multiplication. This aspect of leadership has not just become a research topic, but something about which I am convinced and passionate. Therefore, I started mentoring a younger man at MHBC, and trying to provide him with more leadership opportunities. I had previously sensed God moving me to do this, but it was not until I worked through this project that I realized its necessity and that I must participate.

#### **Incorporation**

I have begun incorporating biblical leadership multiplication and its principles within my daily conversations with MHBC leaders and other church leaders. I see the importance of leadership multiplication within God's design for leadership, within biblically faithful Old Testament and New Testament leaders, and for biblical leaders today. I also often see its neglect within Christian and church leadership. Therefore, I want others to become aware of what I have learned, to become convicted toward leadership multiplication, and to see how it can benefit their leadership and ministries.

#### **Continuation**

I was made aware once again that I still need to continue in my learning. I am not omniscient, and thus do not know everything. Leaders are to be life-long learners, and the moment I stop learning or think I know everything, is the moment I am in a dangerous

place. Further, if I am not continuing to learn and grow, I am not being faithful and obedient to God, who reveals that his followers are to always be growing “in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet 3:18a) and working “to present yourself as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim 2:15).

### **Conclusion**

Biblical leadership multiplication is an essential aspect of God’s design for leadership within his kingdom and people. This leadership aspect seems to be lacking in many contemporary Christian leadership resources, as well as churches and their leadership cultures and constructs. Therefore, this project sought to add to these resources and provide the church with a resource to allow it to (1) establish a biblical understanding of multiplication, (2) learn the characteristics of multiplying biblical leaders, and (3) be equipped with a practical model for how to multiply leaders.

The church’s establishment of a biblical understanding of multiplication is found throughout the entirety of Scripture, and specifically Genesis 1:26-28; Numbers 27:12-23; Matthew 10:1-5a; and 2 Timothy 2:1-2. Through these four passages the church is exposed to biblical leadership multiplication through the leadership of Adam and Eve, Moses, Jesus, and Paul. Each of these four passages and their corresponding leaders reveals three scriptural elements (twelve total) for biblical leadership multiplication that helps the church gain the foundation for a biblical conviction concerning multiplication.

The church’s learning about the characteristics of multiplying biblical leaders centers on the three elements of followership, relationality, and empowerment. First, multiplying biblical leaders within the church are those whose leadership must flow from their followership of God; otherwise, they are in danger of leading people toward themselves and into their own kingdom (rather than leading them toward God and into his kingdom). Followership allows these leaders to properly characterize humility and transformation, and properly practice self-leadership and vision casting. Second,

multiplying biblical leaders within the church are those who establish and develop healthy relationships with others. Relationality allows these leaders to properly characterize servanthood and emotional intelligence, and properly practice modeling what matters and communication. Finally, multiplying biblical leaders within the church are those who empower others to flourish to the fullest and develop as biblical leaders as well. Empowerment allows these leaders to properly characterize stewardship and influence, and properly practice accountability and supporting and resourcing.

The church's equipping with a practical model for how to multiply leaders is found within the leadership square. This model is a simple, four stage approach that provides a pathway for church leaders to empower and multiply others to become leaders. The four stages progressively move church leaders from trainer to empower (multiplier), while moving others within the church from being trainees to being empowered (multiplied).

Jesus provides the following commission to the eleven right before his ascension: "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you'" (Matt 28:18-20a). Biblical leaders are not exempt from this commission because it is their responsibility to both go and make disciples, as well as lead, equip, and multiply others to do so. However, amidst this Great Commission and their seeking to multiply disciples and leaders, biblical leaders need to constantly remember how they will ultimately accomplish this task and faithfully fulfill their responsibility: "And behold, I [Jesus] am with you always, to the end of the age" (Matt 28:20b). What Jesus commissioned he will see come to fruition, and biblical leaders need to hold fast to Jesus and his promise.

## APPENDIX 1

### TRAINING RECRUITMENT FORM

This form corresponds to goal 1 and was used in the recruitment of participants for the training portion of this project. It was used by MHBC's Discipleship Training Director and me to identify current and potential D Group leaders. I also used this form as an organizational tool for those who had been contacted and who had agreed/declined to attend the training.

## Training Recruitment Form

Step One: Identify and Contact

Name	Contacted (Y/N)

Step Two: Training Attendance

Name	Attending (Y/N)

## APPENDIX 2

### BIBLICAL LEADERSHIP MULTIPLICATION SURVEY

This survey corresponds to goal 2 and was used as the pre-test survey to assess the prior knowledge of biblical leadership multiplication of the current and potential D Group leaders. This survey also corresponds to goal 4 because it was used as the post-test survey to assess the training and increase in knowledge of biblical leadership multiplication of the current and potential D Group leaders who attended the training.

## Biblical Leadership Multiplication Survey

Survey #: \_\_\_\_\_

Date: \_\_\_\_\_

Reflecting on biblical leadership, give your honest response to the statements below using the following scale: SD = Strongly Disagree, D = Disagree, N = Neutral, A = Agree, SA = Strongly Agree. Please select only ONE response per statement.					
<b>General</b>					
1. Biblical leaders can be prideful because of their position.	SD	D	N	A	SA
2. Biblical leaders should focus more on what they do than who they are.	SD	D	N	A	SA
3. Biblical leaders should prioritize their leadership for God over their relationship with him.	SD	D	N	A	SA
4. Biblical leaders can be considered more important than other members of the church.	SD	D	N	A	SA
5. Biblical leaders' leadership now becomes now becomes their main priority within their life and church.	SD	D	N	A	SA
6. Biblical leaders can get by without meditating on Scripture and praying every day.	SD	D	N	A	SA
7. Biblical leaders are called by God to lead once they have the highest level of growth and maturity in their faith.	SD	D	N	A	SA
8. Biblical leaders must be able to cast vision clearly so that others can understand and follow.	SD	D	N	A	SA
9. Biblical leaders must have the ability to establish and develop relationships with others.	SD	D	N	A	SA
10. Biblical leaders should prioritize the gospel in their relationships.	SD	D	N	A	SA
11. Biblical leaders have the responsibility to know well all of those under their leadership.	SD	D	N	A	SA
12. Biblical leaders must be able to resolve conflict.	SD	D	N	A	SA
13. Biblical leaders must be able to clearly communicate with others.	SD	D	N	A	SA
14. Biblical leaders can tell others to "do as I say not as I do."	SD	D	N	A	SA
15. Biblical leaders can ask others to do something they would not be willing to do themselves.	SD	D	N	A	SA

16. Biblical leaders must be people others can imitate.	SD	D	N	A	SA
17. Biblical leaders are not responsible for helping others grow closer to God.	SD	D	N	A	SA
18. Biblical leaders can recognize and respond to their own emotions and the emotions of others.	SD	D	N	A	SA
19. Biblical leaders must be authentic and accountable.	SD	D	N	A	SA
20. Biblical leaders can listen just as well as they speak.	SD	D	N	A	SA
21. Biblical leaders must be able to manage time, resources, and people.	SD	D	N	A	SA
22. Biblical leaders are stewards of their followers.	SD	D	N	A	SA
23. Biblical leaders must prioritize addressing the needs of those under their leadership.	SD	D	N	A	SA
24. Biblical leaders should delegate only when necessary.	SD	D	N	A	SA
25. Biblical leaders' effectiveness is based in part on whether they are influencing others in such a way as to multiply some of them as leaders.	SD	D	N	A	SA
26. Biblical leaders often drift into biblical leadership without a specific call by God or mentoring by others.	SD	D	N	A	SA
27. Biblical leaders are those who should have been previously mentored by someone.	SD	D	N	A	SA
28. Biblical leaders can be lone rangers that practice their leadership solo.	SD	D	N	A	SA
29. Biblical leaders must release those under their leadership to do ministry themselves.	SD	D	N	A	SA
30. Biblical leaders can lead others with whom they have no influence.	SD	D	N	A	SA
31. Biblical leaders' legacy must involve those they have empowered and multiplied to lead once they are gone.	SD	D	N	A	SA
32. Biblical leaders' legacy only involves what they do and accomplish.	SD	D	N	A	SA
33. Biblical leaders must practice accountability with those under their leadership.	SD	D	N	A	SA
34. Biblical leaders must provide support and resources to those under their leadership.	SD	D	N	A	SA
35. Biblical leaders must be mentoring another Christian regularly.	SD	D	N	A	SA
36. Biblical leaders only need to share responsibility when it is something they cannot do.	SD	D	N	A	SA
37. Biblical leaders are only accountable to other biblical leaders.	SD	D	N	A	SA
38. All Christians are leaders to one degree or another.	SD	D	N	A	SA



<b>Personal</b>					
39. I can clearly articulate the characteristics of a biblical leader.	SD	D	N	A	SA
40. I feel confident sharing what I know about being a biblical leader with someone who has no or limited knowledge of biblical leadership.	SD	D	N	A	SA
41. I know a particular method/model I can use to empower and multiply other biblical leaders.	SD	D	N	A	SA
42. I feel confident to lead a D Group where each member eventually starts his or her own D Group.	SD	D	N	A	SA
43. I have been to a teaching or training specifically on biblical leadership.	SD	D	N	A	SA
44. I have the knowledge to develop a relationship with people and then empower and multiply them to lead within my church, ministry, or D Group.	SD	D	N	A	SA

### APPENDIX 3

#### BIBLICAL LEADERSHIP MULTIPLICATION TRAINING CURRICULUM EVALUATION TOOL

This form corresponds to goal 3 and my development of the six curriculum sessions on biblical leadership multiplication for the training of current and potential D Group leaders. Once the curriculum was developed, an expert panel used this evaluation tool to grade the curriculum. The curriculum was implemented within the training once a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level.

Name of Evaluator: \_\_\_\_\_

Date: \_\_\_\_\_

<b>Biblical Leadership Multiplication Training Curriculum Evaluation Tool</b>					
<b>1 = insufficient 2 = requires attention 3 = sufficient 4 = exemplary</b>					
<b>Criteria</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>Comments</b>
<b>Biblical Accuracy</b>					
Each session was sound in its interpretation of Scripture.					
Each session was faithful to the theology of the Bible.					
<b>Scope</b>					
The content of the curriculum sufficiently covers each issue it is designed to address.					
The curriculum sufficiently covers a pedagogical methodology for biblical leadership multiplication.					
<b>Pedagogy</b>					
Each session was clear, containing a big idea.					
Each session provides opportunities for participant interaction with the material.					
<b>Practicality</b>					
The curriculum clearly details an understanding of biblical leadership multiplication.					
At the end of the course, participants will be able to better understand biblical leadership multiplication principles.					

Other Comments:

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## ABSTRACT

### TRAINING AND MULTIPLYING BIBLICAL LEADERSHIP PRINCIPLES AT MOUNT HERMON BAPTIST CHURCH IN DANVILLE, VIRGINIA

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This project seeks to train current and potential D Groups leaders at Mount Hermon Baptist Church (MHBC) in multiplying biblical leadership principles to help them multiply their biblical leadership into others. Chapter 1 presents the project's church context, rationale, purpose statement, goals, and research methodology. Chapter 2 provides an exegesis of four passages of Scripture (Gen 1:26-28; Num 27:12-23; Matt 10:1-5a; 2 Tim 2:1-2) to reveal twelve scriptural elements for biblical leaders in their multiplication of others as biblical leaders. Chapter 3 focuses on theoretical and practical issues related to training in multiplying biblical leadership principles, particularly three theoretical elements of biblical leadership multiplication and a model for multiplying leaders to utilize. Chapter 4 describes the project itself, starting with its preparation, continuing with its implementation, and then concluding with an overview of its content. Chapter 5 evaluates this project, while adding theological and personal reflection. Ultimately, this project seeks to train biblical leaders who will then multiply their leadership into others to develop them as biblical leaders for the sake of the gospel and the advancement of the kingdom of God.

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