

"Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold." And he said, "Let anyone with ears to hear listen!"

Mark 4:8-9

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THE LEADER AS SOWER

INTERVARSITY
LEADING EDGE®

MULTIPLICATIVE MINISTRY

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MARK 3:7-10, 13-19

Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him; ⁸ hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon. ⁹ He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; ¹⁰ for he had cured many, so that all who had diseases pressed upon him to touch him. ...

¹³ He went up the mountain and called to him those whom he wanted, and they came to him. ¹⁴ And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, ¹⁵ and to have authority to cast out demons. ¹⁶ So he appointed the twelve: Simon (to whom he gave the name Peter); ¹⁷ James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); ¹⁸ and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the Cananaean, ¹⁹ and Judas Iscariot, who betrayed him.

MARK 6:7-13

He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. ⁸ He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; ⁹ but to wear sandals and not to put on two tunics. ¹⁰ He said to them, "Wherever you enter a house, stay there until you leave the place. ¹¹ If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." ¹² So they went out and proclaimed that all should repent. ¹³ They cast out many demons, and anointed with oil many who were sick and cured them.

Identify principles of multiplication in each section.

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M MULTIPLICATIVE MINISTRY

JOHN 13:3-5, 12-17

And during supper ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴ got up from the table, took off his outer robe, and tied a towel around himself. ⁵ Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him...

¹² After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? ¹³ You call me Teacher and Lord-and you are right, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have set you an example, that you also should do as I have done to you. ¹⁶ Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷ If you know these things, you are blessed if you do them.

ACTS 20:17-21, 32-36

From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. ¹⁸ When they came to him, he said to them: "You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, ¹⁹ serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews. ²⁰ I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house, ²¹ as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus. ...

³² "And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified. ³³ I coveted no one's silver or gold or clothing. ³⁴ You know for yourselves that I worked with my own hands to support myself and my companions. ³⁵ In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'" ³⁶ When he had finished speaking, he knelt down with them all and prayed.

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Identify principles of multiplication in each section.

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MARK 2:18-22

Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"¹⁹ Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast."²⁰ The days will come when the bridegroom is taken away from them, and then they will fast on that day.²¹ No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made.²² And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins."

- Multiplicative ministry is dangerous, because when our ministry is multiplied in people we lead, we multiply both 1) our convictions from scripture, and 2) the specific ways those convictions are contextualized. Scripture is transcendent, and will speak afresh to every generation, but our own models and strategies are not.
- The Pharisees were once a reform movement within Judaism, calling people not to turn away from God, the scriptures, and the temple. But 150 years later, they were a part of the religious establishment. What had once been fresh wine of renewal put in new wineskins of faithful zeal became over time the old and crusty wineskins, empty of the Spirit of God and devoid of real faith. These, in turn, needed to be replaced by new wine of the Kingdom poured into fresh wineskins.
- Unfortunately, this pattern has repeated itself many times in the history of the people of God, right up until the present. What begins as a renewal ministry, a fresh outpouring of God's spirit, becomes rigid and stale as it is multiplied through succeeding generations. This warning from Jesus becomes a crucial byword to those who would reproduce their ministry in others through multiplicative ministry.
- Therefore, we are not done multiplying our ministry until we have also reinforced the need for every generation to get fresh wine and put it into new skins. Many of the principles will stay the same, but the context for those principles, and the strategies thus employed, will change. Each generation needs to hear from God anew, a fresh outpouring of God's Spirit. Get new wine, and put it into fresh skins.

Put new wine
in fresh skins.

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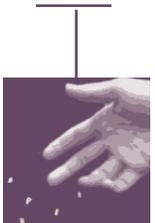


CONTRAST MULTIPLICATIVE AND ADDITIVE MINISTRY:

ADDITIVE MINISTRY	MULTIPLICATIVE MINISTRY
Preaching to a crowd. The leader focuses on the needs of the weakest members.	Training a few leaders. The leader focuses on developing the most faithful leaders.
Leading a Bible study. The leader enjoys teaching.	Leading a Bible study prep session for leaders. The leader hands over teaching and empowers people to lead.
Leading a prayer meeting. The leader stays at the spiritual center of the group.	Helping a person lead their first prayer meeting. The leader is willing to get out of the way.
Leading worship. The leader looks for opportunities to use his/her gifts.	Gathering a team of worship leaders for a jam session to learn songs and styles. The leader looks for opportunities for others to use and develop their gifts.
Praying one-to-one for a small group member. The leader expects that his/her relationship with a member will be key.	Leading a small group in concerted prayer for one of its members. The leader looks for ways to help group members to develop trusting relationships with one another.
Talking to a follower about lifestyle issues. The leader uses his/her insight to help others.	Talking to a leader about his/her team members' growth and development. The leader tries to help younger leaders develop insight into the people they lead.
Serving people: the leader is special and available for anything.	Calling people to commitment: the people are capable and available to try anything.
People may think, "I could never do what he/she does." Ministry frequently is daunting and intimidating.	People may think, "I think I'd like to try to do that." Ministry is accessible and attractive.

You cannot train a crowd.

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WHAT ARE THE BARRIERS TO LEADERSHIP DEVELOPMENT IN YOUR CHURCH OR FIELD OF MINISTRY?



You cannot achieve development when your mentality is recruitment.

	MINDSET	LEADERSHIP RECRUITMENT	LEADERSHIP DEVELOPMENT
THE FOCUS		Filling empty slots or supplying people for needed roles	Investment in the people involved, providing tools, training, support, and partnership.
TOP PRIORITY		The task, the ministry, the program: growth at the outside.	Leaders' own growth and development: growth at the core.
PEOPLE FOCUS		The fringe at the expense of the core. If newcomers are having a good time, then the costs leaders pay are all worthwhile.	The core for the sake of the fringe. While vitally concerned about the experience of newcomers, unwilling to sacrifice the support and development of the leaders.
EVIDENCE		<ul style="list-style-type: none"> • "We really need you." • "You haven't served as _____ in a while." • Guilt, manipulation, getting people to do what they don't want to do. • People do a year of ministry leadership then want out. • Commitment is stressed, but meetings aren't seen as integrally connected to the ministry or as resourcing the leaders. • When people even think of ministry, they get tired. 	<ul style="list-style-type: none"> • "I think this opportunity will help you grow in these ways: _____." • People want to be leaders. • They hear about the experiences of previous leaders and want to experience leadership for themselves, not to achieve status but to grow. • People get into leadership and don't want to leave. They begin to organize their lives around it. • People fall in love with ministry. They can't get enough of it.
RECRUITMENT STRATEGY		Lower the net so everyone can get over: make requirements for leadership as low and as flexible as possible. Use extrinsic rewards or threats: "You cannot be a leader if you don't go to the church retreat."	Ask for big commitments and make it worth their while. Take the people who'll make those commitments and give everything you can to them to make their experience strong. Intrinsic rewards of leadership and commitment are stressed.
RESULT		USES LEADERS = BURNOUT	SERVES LEADERS = GROWTH

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IMPLICATIONS OF A LEADERSHIP DEVELOPMENT STRATEGY

- [] vs. recruitment: We spell out clearly the costs and benefits of being involved in leadership. No one is manipulated or influenced by guilt or need. We stress the opportunity to learn and be developed.
 - Regret vs. resentment: I'd rather have three prospective leaders decide not to be leaders and [] it later than even to have one person decide to be a leader and [] it later.
 - Selection vs. []: The leadership selection process is not fundamentally about dispassionately evaluating the prospective leader (Can she do it? Is he mature enough?) but rather it is about talking with that person about their gifts, interests and experiences and trying to find the best place (team or ministry context) in which they can be developed.
 - [] vs. []: We will not be pressured by the scope of the need to spread people too thin, especially in their training. Everyone is given partnership; no one goes it alone.
 - Gifts inventory vs. Gifts []: While gift inventories can be helpful, we expect that gifts will emerge and develop in the course of exercising leadership in a ministry context. This emergence may guide a further focusing or refocusing of the leader's ministry role as time goes on.
- Character and skills: While leadership development sharpens skills for ministry, it also addresses []: people fall in love with loving God and people.

Ask for commitment and make it worth it.

LEADERSHIP DEVELOPMENT IMPLICATIONS FOR TRAINING.

- We don't train people so we have leaders; rather we invite people into leadership so we can develop them as disciples, as ministers, as leaders, as multipliers of leaders.
- Leadership = [] role + [] role
Leadership development involves ongoing training for both roles.
- What keeps people in leadership? Fundamentally, leaders need to know [] and []

TEAMWORK AND PARTNERSHIP — TRAINING AND SUPERVISION

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LEADERSHIP DEVELOPMENT INVOLVES CALLING FOR COMMITMENT.

● How do we communicate the value of on-the-job leadership training?

By making it

- Biblical: Scripture is the text, not the latest leadership guru.
- Purposeful: don't leave it to last minute planning.
- Relational: interactive, but not sharing.
- Fun: multiple learning styles.

● The crucial question of time.

● Fear of burnout leads to

● Multi-year leadership development strategy:
 Optional → → Required →

STRUCTURES FOR LEADERSHIP DEVELOPMENT:

- Regular small group leader meetings.
- Periodic leadership training time for all leaders, regardless of task role, focusing on relational influence dynamics of leadership
- Pre-leadership on-ramps aimed to invite people into ministry and leadership..
- Youth ministry teams, Cross-cultural mission teams, urban/social justice teams, evangelistic teams, worship teams, prayer teams, etc.

Honor people's time: make training high density.

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1

Pastor Bob is a really good guy. He's been at his church 5 or 6 years, and he's noticed a trend. People tend to serve in their lay ministries from about September to June. If they don't enjoy what they're doing come June, they resign, to take the summer off, and then they don't sign up again the following fall. Bob has been noticing that the numbers of people serving in his church have been dwindling, and he wants to turn this trend around.

So Bob gets all pumped up one summer. He decides he's going to preach a sermon series that will make a difference. The first sermon is entitled, "Whatever Happened to Commitment?" He says at the end of the sermon, "If you want to show your commitment, you need to fill one of the open serving positions on the sheet at the table in the foyer." Next week he preached from the text, "Deny yourself, take up your cross, and follow Christ." He said, "Deny yourself" basically means whatever you like to do, stop doing it. "Take up your cross" means "There are chores around the church that need to be done. Of course, you don't like doing it, but you've got to pick up something like a cross and carry it for the sake of Christ."

The third week he spent the entire sermon reading from Foxe's Book of Martyrs. He says, "Our ancestors in the faith were thrown to the lions and burned at the stake. All I'm asking you is to teach fourth grade Sunday School. If you mean business like these heroes of the faith did, I'm asking you to go back there and sign up."

The next week he pulled out all the stops. He brought little Jamie, a fourth grade girl, up to the podium with him. He said, "Jamie, I'd like to ask you a couple questions. How's it going to feel to be down in your classroom with no teacher for a whole year? Isn't it true that if kids like you don't get loving instruction in the faith that you wind up becoming an alcoholic and using drugs and falling away from God?" Jamie shyly mumbles the appropriate responses. Bob then says to the congregation, "I don't care if you don't like to teach. I don't even care if you don't like kids. But we need somebody to help Jamie and her friends this next year learn about God."

Pastor Bob went home that day thinking, "I won the August recruitment war. I filled every position."

- How has Pastor Bob "won"? By what strategies did he fill his slots?
- What has he lost? What are some of the predictable results of his strategy?

[adapted from Bill Hybels, Willow Creek Association, *Network: The Right People... In the Right Places... For the Right Reasons.*]





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Invitation; regret, resent; deployment; Partnership, coverage; Emergence; the heart.

task, influence; they are not alone, they are going to grow



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worth their while; burnout; recommended, prerequisite



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1. Bob has lost by "winning". His stress of commitment, apart from the promises of blessing, work against the very attitudes that would in the long-run yield multiplicative ministry and motivated servant leaders and teachers in the church. When Jesus says, "deny yourself" he says it in the context of his promise, "Whoever loses his life for my sake, and the sake of the gospel's, will save it." Failure to stress the blessing associated with the call to commitment produces people who work for God, failing to see how God is at work for and in them.

Bob's heart-string pulling and guilt-manipulation may have yielded results for the day, but very soon after his whole church will feel the cost.

- 1) The Sunday School classes who experience teachers who aren't gifted as teachers and have little or no love for kids will feel the cost of not having effective and caring people in those roles.
- 2) The task roles of the church will soon be neglected by people whose guilt trips in the moments after a Sunday sermon have been assuaged by time and lack of interest in the work.
- 3) The people who have responded to Bob's call have lost the chance to expect that they will grow and develop, learn and be blessed through their choice to serve and minister in the context of the church. This is the most costly of all. One miserable year as a Sunday School teacher could sour people on ministry for years after.
- 4) Next August, Bob will once again be cranking up for a "recruitment" war, as he once again finds the ministries of the church lacking in teachers and servants. Yet because of this years' casualties, he will find it increasingly hard to support the effort. Bob may himself eventually become a casualty to his own war, discouraged by the difficulty of drawing others into the ministry and disillusioned by defeat.



FURTHER RESOURCES

The Master Plan of Evangelism, Robert Coleman. Grand Rapids: Fleming Revell, 1963.

The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You, John C. Maxwell. Nashville: Thomas Nelson, 1998.

Developing the Leaders Around You: How to Help Others Reach their Full Potential, John C. Maxwell. Nashville: Thomas Nelson, 1995.

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