

## Four Stages of Leadership Teams – Antioch

Subject: What were the four phases of leadership at Antioch?

Complements

1. Phase 1 – Team Leader – Barnabas leads the church (Acts 11:19-24)
2. Phase 2 – Team Formation, Barnabas and Paul (Acts 11:25-26)
3. Phase 3 – Team Expansion, Barnabas leads team of five (Acts 13:1-2)
4. Phase 4 – Team Sending, Barnabas and Paul are sent out (Acts 13:3)

### SERIES INTRODUCTION

In my experience I have seen that churches that train up and release leaders are growing churches. They make a priority of developing people. I have also seen that churches that do not train and raise up new leaders become stagnant.

What is a leader? The Random House Dictionary defines a leader as one who leads. They go on to define what lead means.

1. to go before or with to show the way; conduct or escort: to lead a group on a cross-country hike.
2. to conduct by holding and guiding: to lead a horse by a rope.
3. to influence or induce; cause: Subsequent events led him to reconsider his position.

Scripture has much to say about leaders, particularly in the Old Testament. There are 239 verses in the Bible with lead\* in them. Only thirty-six of these verses are in the New Testament. If we restrict the search to just leader\*, there are 147 verses in the Old Testament and only eight verses in the New Testament.

We find that there are leaders of families. There are leaders of tribes. There were leaders in the temple. There were all kinds of leaders. There were different levels of leaders. Jethro told Moses to have leaders of tens, fifties, hundreds, and thousands. Some leaders are only able to lead a small group, and others have the ability to lead much larger groups.

(Exodus 18:21-23) ""Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them, as leaders of thousands, of hundreds, of fifties and of tens. {22} "And let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you. {23} "If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace.""

Jethro tells Moses that he needs to select leaders and let them bear the burden with him. Otherwise, he will wear himself. Moses heeds his father-in-law's counsel and raises up leaders from among the tribes and families.

Jethro gave Moses some leadership qualifications. He said that they were to be able men who fear God, who love truth, and who hate dishonest gain. There were essentially three qualifications. They must be qualified or able, fear God, and they must be men of character. Those are still very good qualifications for selecting leaders.

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When we get to the New Testament, we see a couple different thoughts. Jesus tells the disciples not to let anyone call them leader, for one is their leader, that is Christ. The KJV says not to be called masters, for one is your master, that is Christ. I think that is probably a better rendering. So, there is a caution about titles and positions. Jesus made it very clear, that we are to be servants.

(Matthew 23:10-11) ""And do not be called leaders; for One is your Leader, that is, Christ. {11}  
"But the greatest among you shall be your servant."

At the same time, the author of Hebrews ends the book by saying greet all the leaders and all the saints. The KJV says to salute all those that have rule over you. Earlier in Hebrews, the author said to obey your leaders, or those who have rule over you, and to submit to them. He says that they keep watch over your souls and must give an account. He is speaking about the elders or overseers of the church.

(Hebrews 13:24) "Greet all of your leaders and all the saints. Those from Italy greet you."

(Hebrews 13:17) "Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

So we have leaders in the New Testament, but the heart of those leaders is not to rule and exercise authority, but to serve and to care for the flock. There are lots of Scriptures in the New Testament about servants, slaves, or bond-servants, which is what a leader is. We believe in servant-leaders.

In this leadership series, we are going to look at a number of different topics. This week we are going to look at leadership teams. Next week we will look at servant leadership. The third message will be on overseers. The fourth week will be a charge to the overseers or elders. The fifth message will be on deacons. The principles that we learn in this series can be applied in other areas of church life, whether it is in youth ministry, women's ministry, men's ministry, small group ministry, worship team ministry, outreach ministry, or the sound team.

### MESSAGE INTRODUCTION

Many people consider the church of Antioch to be the pattern for New Testament churches to follow. I am very careful about making it the only pattern. Scripture does not say that it is the only pattern we must follow. We can learn from all the churches that are mentioned in the Scriptures. However, I do believe that there are many lessons that we can learn from the church at Antioch. There are principles and there is truth that we need from what is written about Antioch.

What many leaders point out about the church of Antioch is that they were the first church to send out people to plant other churches. Barnabas and Paul were sent out from Antioch and it continued to be their home base. It played a strategic role in spreading the gospel throughout the known world.

The church at Jerusalem did not voluntarily send out people. The church had explosive growth at Pentecost and afterwards. It may have grown to as many as fifty thousand. But, the word of the Lord was that they were to wait in Jerusalem until they were clothed with power. Then, they were to be God's witnesses in Jerusalem, Judea, Samaria, and the uttermost parts of the world. We do not find

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them doing this after Pentecost. They stayed and hung around. But, God has a way of fulfilling His plans and purposes.

(Acts 1:8) "but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

A great persecution took place and the believers in Jerusalem scattered all over the world. All at once, Judea, Samaria, and the uttermost parts of the world began to have the gospel preached to them. It wasn't a sending out from Jerusalem; it was a scattering from Jerusalem. In the book of Antioch, we see a different picture. The leadership team is praying and the Holy Spirit tells them to set apart Barnabas and Paul for the work He has for them to do, and so they send them out. This is a stark contrast to what happened in Jerusalem. Now to be fair to the church of Jerusalem, they did send out a leader. They heard that there were believers in Antioch, so they sent Barnabas to Antioch. But, it was after the persecution and scattering.

Even though we can glean much from Ephesus and other churches in the New Testament, this morning we are going to look at the leadership development in Antioch. I see four phases or stages of this leadership development that took place.

Phase 1 is the Team leader.

Phase 2 is the Team Formation.

Phase 3 is the Team Expansion.

Phase 4 is the Team Sending.

What you will notice is that there is a progression and a growth in these various phases. Just as God's kingdom is always growing and expanding, healthy leadership teams are dynamic and are always growing and expanding. In Phase 1, where there is a sole leader, the goal is to add others. In the Team Formation stage, the goal is to raise up others into leadership. In the Team Expansion phase, the goals are to continue raising up leaders and to send out leaders. In all phases we see growth.

### **Phase 1 – Team Leader**

In Phase One a team leader is identified. Sometimes, Phase 1 and Phase 2 happen immediately. In Acts 13, the Holy Spirit sends out Barnabas and Paul. Barnabas is identified as the Team Leader, but the Team is also formed at the same time. No matter how it happens, there must be a leader among leaders.

In the drilling industry, there is a Wellsite Leader or Rig Foreman who is in charge of the entire drilling operation. All the responsibility rests on his shoulders. In recent years, some companies have been putting two Wellsite Leaders out on the rig. There is a Wellsite Leader for the day tour and one for the night shift. Each one works twelve-hour shifts. When companies put these two men out as equal, there are always problems. Wise companies put one Wellsite Leader in charge and have the second Wellsite Leader report to the one in charge. This way, there is unity, continuity, and in the event of problems, there is clear responsibility and authority.

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This principle is found throughout Scripture. In our marriages, the wife is told to submit and honor her husband. He has the final responsibility and authority in the marriage relationship. And, where there are problems, like in the garden of Eden, the Lord holds the man responsibility. A man and wife are a team. The wife walks alongside the man. She was taken from his rib or side. She is a joint heir and husbands are to love and honor their wives. They are to lay their lives down for their wives. To the children, both Mom and Dad must be obeyed. They act as one team. But, according to Scripture, God has put the husband in charge.

We are going to look at the church of Antioch today. It will serve as our example of the different phases of leadership development. We are going to pick it up in Acts 11 where the Christians in Jerusalem are scattering because of the persecution.

(Acts 11:19-24) "So then those who were scattered because of the persecution that arose in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. {20} But there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus. {21} And the hand of the Lord was with them, and a large number who believed turned to the Lord. {22} And the news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch. {23} Then when he had come and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord; {24} for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord."

When the church scattered because of the first persecution, the believers went out preaching the Lord Jesus. You can read all the church growth books you want, but there is one simple thing that must be done for the kingdom to be enlarged – the gospel must be preached. There are lots of things to do to increase the church, but to increase the kingdom, the gospel must be preached. These believers were excited about their faith and went out preaching the gospel.

The believers in Jerusalem had seen great things happen. They were there at Pentecost and heard the mighty rushing wind. They heard people speaking in tongues of fire. They saw the lame man healed and five thousand added to the church. They were seeing things happen, but there is something about persecution that increases the zeal in believers. Listen to what a Chinese pastor said about the persecution that was going on in China in 1999.

"Please do not pray that the persecution will end but instead pray that God will give us strength to endure it. Persecution makes Jesus more attractive to the unbelievers and makes Christians stronger in their faith. Please pray that God will grant our vision to see 40,000,000 people come to Christ from 1 Dec 1999 to 30 Jan 2000. For two months, we are asking every believer to win 3 people to the Jesus and each leader to win 5 people."

The Christians that scattered in the persecution that took place were like these Chinese Christians. They went out spreading the gospel. Some of them went to Antioch and a large number of Greeks believed and turned to the Lord. This news eventually reached Jerusalem. It may have been weeks, or it may have been months before this news hit the church in Jerusalem. Their response was to send Barnabas there to find out what was going on. The news may have come in a form of a request for someone to come and pastor. We do not have a transcript of the news. But whatever the news was,

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it prompted them to send Barnabas.

When Barnabas arrived, he witnessed the grace of God. It is by the grace of God that we are saved, and there were lots of people turning to the Lord. Therefore, there was an abundance of God's grace in Antioch.

*Lord, we pray for Your grace in the East Mountains. We pray for Your grace in the Albuquerque area. Father, pour out Your grace and allow us to see considerable numbers brought to the Lord. Give us zeal like those who went to Antioch, preaching the gospel. Give us boldness. And give us an abundance of Your grace. Amen.*

Barnabas' name means son of prophecy. We find out a little bit more about Barnabas in Acts 4, just before the account of Ananias and Sapphira. The congregation in Jerusalem had great unity. It says that they were of one heart and soul, and not one of them claimed that anything belonging to him was his own, but all things were common property to them. With great power the apostles were giving witness to the resurrection of the Lord Jesus. Many who owned land or houses were selling them and bringing the proceeds of the sales to the apostles. There was a Levite of Cyprian birth, named Joseph, who sold a tract of land and brought the money to the apostles feet. Apparently, Joseph was well to do and was also a very generous man.

(Acts 4:32-37) "And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them. {33} And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all. {34} For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales, {35} and lay them at the apostles' feet; and they would be distributed to each, as any had need. {36} And Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means, Son of Encouragement), {37} and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet."

There is a principle in Scripture that I want to bring up. Things start at the top. Proverbs tells us that when a ruler pays attention to falsehood, all his ministers become wicked. It starts at the top. The antithesis is also true. If a ruler pays attention to truth, his ministers will be righteous and will follow after truth. The same principle applies in other areas, not just truth.

(Proverbs 29:12) "If a ruler pays attention to falsehood, All his ministers become wicked."

Barnabas is a generous man. You want a generous man leading your church. You want a spirit of generosity in the church. The church in Acts was a generous church. They, including Barnabas, were generously giving to the Lord and to one another. This is true in all areas. It is important that Barnabas is a good man and full of faith. It is significant that he is an encourager and is full of the Holy Spirit. It starts at the top, and so it is important to have the leader of leaders to be following hard after God and walking in His ways.

We find out something else about Barnabas in this text. The apostles gave him the name Barnabas, which translated means son of encouragement. The Hebrew word bar means son. The word nabas comes from a chaldean word, nebiy', which means prophet. The name Barnabas means son of a

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prophet, and he received this name because he was always encouraging people.

At the prophetic conference a couple weeks ago, we learned that the main things that a prophet does is to encourage, exhort, and comfort. In Acts 13, Barnabas is referred to as a prophet. He was simply doing what a prophet does, encouraging, exhorting, and comforting people. You also want a pastor who builds up, encourages, comforts and exhorts the flock. Paul tells us in 2 Corinthians 10:8 that the authority that the Lord gave him was for building up the church in Corinth, not to destroy them. Barnabas was such a man.

G921. Barnabas; of Chald. or. [H1247 and H5029]; son of Nubas (i.e. prophecy); Barnabas, an Isr.:--Barnabas. [H5029. nebiy', (Chald.), neb-ee'; corresp. to H5030; a prophet:--prophet.]

(2 Corinthians 10:8) "For even if I should boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame,"

We also find that Barnabas was from Cyprus. The men who went to Antioch were from Cyprus and Cyrene. Since Barnabas was also from Cyprus, it seemed natural for the apostles in Jerusalem to send him. It is likely that Barnabas already had a relationship with many of them. It may be that they had requested Barnabas to come shepherd them, and that the apostles bore witness of this and sent Barnabas to shepherd them.

In verse twenty-four, Luke says that he was a good man, and full of the Holy Spirit and of faith. At this point, they did not have the written guidelines established for elders in the church. They came through Paul's writings in Titus and 1 Timothy. We know that Barnabas was a good man. This means that he was upright in character. This means that he was above reproach in his character, which is one of the main guidelines that Paul gives us.

It also said he was full of the Holy Spirit. There are many people in the ministry today that are in a position of leadership, but are not anointed for leadership. They are not full of the Spirit. We need people in leadership who are full of the Holy Spirit. Even the deacons that were set in place in Jerusalem were full of the Holy Spirit. Look at the qualifications given for the deacons in Acts 6. These qualifications were given when they were looking for seven men to put in charge of taking care of the widows in the church.

(Acts 6:3-7) ""But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. {4} "But we will devote ourselves to prayer, and to the ministry of the word." {5} And the statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. {6} And these they brought before the apostles; and after praying, they laid their hands on them. {7} And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith."

Barnabas was full of the Holy Spirit. To me, this indicates that he was a man who fellowshiped with the Lord. It speaks of his prayer life. It speaks of his word life. It speaks of his worship and intimacy with the Lord. He was a man who was full of the Holy Spirit.

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It also says that Barnabas was a man full of faith. We need pastors who are full of faith. When you are sick or you bring someone who is sick to the elders to be prayed for, you want a man of faith to pray with you. Look what James says.

(James 5:14-15) "Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; {15} and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him."

James says that the prayer offered in faith will restore the one who is sick. We need leaders in the church who are full of the Holy Spirit and who are full of faith. Barnabas was such a man. He was a well qualified leader. He was a man of character. He was an anointed man, who was full of the Holy Spirit. And, he was a man of faith.

When Barnabas gets to Antioch and witnesses the grace of God, he rejoiced. Barnabas got excited about what he saw taking place. We do not know if he danced, sang, clapped, or what. It just says that he rejoiced. When we see great things happening in the church, we need to rejoice. We need to get excited. Barnabas rejoiced at the things that were taking place.

After Danny Daniels ministered here a couple of weeks ago, I spoke with Jeff. He gave a glorious report of what happened. Then, I spoke with James. He also said it was an awesome service. Then, I spoke with Lee and Betty and got another glowing report. Finally, I spoke with Karen. Everyone spoke about what a powerful service it was and how people were greatly ministered to. I was rejoicing in Pittsburgh over what was happening in the East Mountains.

Then, Barnabas began to encourage them to remain true to the Lord. The NASB says that he began to encourage them with resolute heart to remain true to the Lord. The KJV says that he exhorted them all, that with purpose of heart they would cleave unto the Lord. I like the KJV rendering because of two words. The first word is purpose. Barnabas exhorted them to be intentional and purposeful in their walk. There are many people who are nonchalant about their faith. They are not focused, purposeful and serious. They do not purpose in their heart to follow after God. Scripture tells us to seek first the Kingdom of God and His righteousness. We are to seek after. We are to follow after God with purpose.

(Acts 11:23 KJV) "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

(Matthew 6:33) ""But seek first His kingdom and His righteousness; and all these things shall be added to you."

The second word that I like in the KJV is the word cleave. The Greek word is proskollao, which means to glue or adhere to something. It is the NT word used for a man cleaving to his wife. It is also the word that is used as a man joining himself to a woman in an immoral way. It has sexual connotations. In the same way that a man joins, cleaves, bonds, becomes one with his wife, all of us are to cleave to the Lord Jesus Christ. We are to become one with Him. We are to be intimate with Him. With purpose of heart, we are to cleave to the Lord.

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G4347. proskollao, pros-kol-lah'-o; from G4314 and G2853; to glue to, i.e. (fig.) to adhere:--cleave, join (self).

In Psalms 119, the author says, “I cleave to Thy testimonies...I shall run the way of Thy commandments, for Thou wilt enlarge my heart.” The word cleave in Hebrew is dabaq, which means to pursue, overtake, follow close, or be joined. Someone who has purposed in his heart to cleave to the Lord will pursue hard after God and after His word. John says that in the beginning was the Word, and the Word was with God, and the Word was God. If we are going to pursue God, we must also pursue the Word of God.

(Psalms 119:31-32) "I cleave to Thy testimonies; O LORD, do not put me to shame! {32} I shall run the way of Thy commandments, For Thou wilt enlarge my heart."

H1692. dabaq, daw-bak'; a prim. root; prop. to impinge, i.e. cling or adhere; fig. to catch by pursuit:--abide, fast, cleave (fast together), follow close (hard, after), be joined (together), keep (fast), overtake, pursue hard, stick, take.

(John 1:1) "In the beginning was the Word, and the Word was with God, and the Word was God."

It says that considerable numbers were brought to the Lord. When there is an environment and atmosphere of grace, faith, joy, encouragement, and a pursuing of God, great things happen. We do not know how long this period of time is that Barnabas is shepherding the flock by himself. This may have been a few weeks, a few months, or a year. However long it was, considerable numbers were brought to the Lord while Barnabas was there. Considerable numbers may have been hundreds, or it may have been thousands. We only know that considerable numbers were saved.

(Acts 11:23-24) “Then when he had come and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord; {24} for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord.”

Here are a few notes about this first phase of leadership. As an individual, it is very easy to establish leadership. You do not have people squabbling over “I am of Paul,” or “I am of Apollos.” When there is one leader, it is easy to establish that leadership.

It is also easy to make decisions. There is great flexibility. It is easy to establish direction and vision. All of these things are an advantage in a new work. However, there are a number of disadvantages to this stage of leadership.

The first disadvantages of this phase of leadership is that the ministry often revolves around the one man. The church needs to hear from the apostle, prophet, evangelist, pastor, and teacher, not just one of those. It is not healthy for the church and it is not healthy for the leader. Burnout can be a problem, especially if he does not develop new leaders. This disadvantage can be mitigated by bringing in the other gift ministries on a regular basis.

Another disadvantage of this phase of leadership is the limited counsel and wisdom. Solomon tells



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us that in the multitude of counsel there is success and victory. He also says that we need wise guidance in war. The church is in a spiritual war or battle. We need wise guidance by an abundance of counselors. Again, this disadvantage can be mitigated by bringing in other gift ministries on a regular basis and by being connected to other leaders.

(Pr 11:14) "Where there is no guidance, the people fall, But in abundance of counselors there is victory."

(Pr 15:22) "Without consultation, plans are frustrated, But with many counselors they succeed."

(Pr 24:6) "For by wise guidance you will wage war, And in abundance of counselors there is victory."

Another disadvantage of this phase of leadership is that it goes against the model that Jesus gave the apostles. Jesus sent out teams of ministers, not individuals. Having said that, Jesus did not start out as a team. When Jesus began His earthly ministry, he was in Phase One. He began His ministry by calling Peter, John, James, and the other twelve. He began to mentor or disciple them. He was developing the future leaders. The leadership was clearly on His shoulders, but He was already building the leadership team. A good goal for people in this position is to work themselves out of a job, which is what both Jesus and Barnabas did. Many people call this phase of leadership the mentor/disciple team, because that is what the leader is doing.

### **Phase 2 – Team Formation**

The team is formed when there is more than one man running the show. We now have a worship team, because it is no longer Betty leading by herself. Betty is grateful to have Cheryl and Danielle up there with her. All of us are blessed by the team. We are praying for more musicians and growth on the worship team. The worship team became a team when Cheryl joined Betty the first time.

Phase 1 was about Barnabas leading the flock at Antioch. Great things happened, but better things were in store for them. In Phase 2, Barnabas goes to Tarsus to find Paul and then brings him back to help him pastor the flock. The two of them shepherded the flock at Antioch. It was team ministry, rather than a sole leader.

(Acts 11:25-26) "And he left for Tarsus to look for Saul; {26} and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and the disciples were first called Christians in Antioch."

We find in Scripture that it is a team of elders who lead the church. Here are just a few of the verses that speak of the plurality of elders. Acts 14:23 says that Barnabas and Paul had appointed elders in every church. In Acts 15:6, the apostles and elders looked into the matter of having to be circumcised to be saved. They determined that salvation is by faith, not by the works of the law. In Acts 20:17, Paul met with the Ephesian elders at Miletus.

(Acts 14:23) "And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed."

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(Acts 15:6) "And the apostles and the elders came together to look into this matter."

(Acts 20:17) "And from Miletus he sent to Ephesus and called to him the elders of the church."

In Acts 21:18, Paul went in to see James, and all the elders were present. James was leading the church at Jerusalem, and he had a team of elders. In 1 Timothy 5:17, Paul says that the elders who rule well should be considered worthy of double honor, especially those who work hard at preaching and teaching. In Titus 1:5, Paul tells Titus that he left in Crete so that he could appoint elders in every city. In James 5:14, those who are sick are exhorted to call for the elders of the church, and let them pray over them. These are just some of the examples of having a plurality of elders.

(Acts 21:18) "And now the following day Paul went in with us to James, and all the elders were present."

(1 Timothy 5:17) "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching."

(Titus 1:5) "For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you,"

(James 5:14) "Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord;"

Barnabas is faced with a large number of new believers who need to be taught and disciplined. He is in need of help. He is well versed with the teachings of Jesus. Jesus sent out people in teams of two to minister. Jesus also made disciples. He did not minister alone, but put together an apostolic team that traveled and ministered with Him. Barnabas is also quite familiar with the apostolic team in Jerusalem. He was given his nickname by them. Therefore, I believe that Barnabas had a mindset to develop a team.

(Luke 10:1) "Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come."

I also believe that Barnabas, being full of the Holy Spirit, was led and directed by the Holy Spirit. Also, as a prophet, who receives prophetic direction from the Lord for the body, I believe he was led by the Spirit to go and get Paul.

I also believe that he was a wise and discerning man. He knew the need in Antioch. He knew his own gifting and capacity. He knew he needed help, and I believe that he knew exactly what kind of help he needed. He needed a man to come along side of him with the gift of teaching. The gift of teaching helps people learn about God and His ways. The gift of teaching brings maturity to the body. Therefore, Barnabas sets out to find Paul, a man who fits this calling.

This is not Barnabas' first interaction with Paul. In Acts 9, Luke records Paul's conversion on the road to Damascus. Paul has a vision and is blinded. His traveling companions lead him to Damascus and Paul goes without eating or drinking for three days. Then, Ananias has a vision from the Lord and is told to go lay hands on Paul for he is a chosen instrument. With hesitation, Ananias goes and

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lays hands on Paul. He receives his sight back and then begins to boldly proclaim Jesus in Damascus. We pick up the account in verse 22.

(Acts 9:22-28) "But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ. {23} And when many days had elapsed, the Jews plotted together to do away with him, {24} but their plot became known to Saul. And they were also watching the gates day and night so that they might put him to death; {25} but his disciples took him by night, and let him down through an opening in the wall, lowering him in a large basket. {26} And when he had come to Jerusalem, he was trying to associate with the disciples; and they were all afraid of him, not believing that he was a disciple. {27} But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus. {28} And he was with them moving about freely in Jerusalem, speaking out boldly in the name of the Lord."

It was Barnabas who took hold of Paul and brought him before the apostles. Based upon the account that Paul gives in Galatians 1-2:10, Paul went to Arabia after he left Damascus. It was three years later that he went up to Jerusalem. Paul probably continued to speak out boldly in Arabia, and somehow Barnabas is aware of all of this. Barnabas may have received a prophetic word like Ananias. He may have come across people who had been ministered to by Paul. We do not know all the facts. We only know that Barnabas was the one who brought Paul to the apostles and vouched for him.

Based upon Barnabas' recommendation, Paul was accepted by the apostles and could move freely in Jerusalem. I believe the term move freely is in regard to the church. There was great persecution taking place and many of the meetings in the homes were not publicized. Once Paul was given a pass by the apostles, he could move freely among the various home churches and meetings. By this time there were between thirty and fifty thousand believers in Jerusalem. There may have been between three hundred and a thousand home or life groups in the church. Paul was now able to minister freely in these various meetings taking place in homes. As a result of Barnabas' action, I am sure that Barnabas and Paul developed some kind of special relationship. Barnabas probably monitored Paul's ministry, and was very familiar with Paul's gift package. Now, it is Barnabas who brings him into the leadership at Antioch.

Barnabas sees his own need for help and also the need of these new disciples in Antioch. Barnabas also sees the ideal person to meet this need, and he goes to Tarsus to bring Paul back with him to Antioch. When Barnabas found Paul, we do not know what he said to Paul or how he convinced him to come. We just know that he found Paul and brought him back with him.

Our text in Acts 11 does not tell us that much about the team. It merely says that they met with the church for an entire year, and taught considerable numbers. It does not say Paul taught, but that they taught. They implies both Paul and Barnabas. They shared the teaching load. They shared the shepherding, and discipling responsibilities.

(Acts 11:25-26) "And he left for Tarsus to look for Saul; {26} and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and the disciples were first called Christians in Antioch."

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I believe that they shared more of a yoke ministry. Each of them were yoked together so that they could plow together. There is always a lead oxen, but both plow together to get the field plowed. Each one carries a significant part of the load, but they do it as a team, as one force. This is the sense that I get as I read that they taught considerable numbers. It was not Paul teaching these people and Barnabas teaching this group. It was they taught considerable numbers.

In this kind of relationship, both people must respect the gifting and anointing of the other person. Both must try to complement and support one another. Sometimes we find Paul leading or speaking, and sometimes we find Barnabas leading. Depending on what kind of ministry was needed at the time, one or the other would lead. This type of working relationship is synergistic. It creates a greater result than the two would have working independently.

We have a glimpse of how they ministered in Acts 14. Paul healed a man at Lystra. The people began to refer to Paul as Hermes, and Barnabas as Zeus. A quick study in Greek mythology tells us that Zeus was the chief god, above all the other gods. His weapon is a thunderbolt which he hurls at those who displease him. Hermes was the messenger of the gods and the son of Zeus. The Roman name for Hermes was Mercury. By calling Barnabas Zeus, they were acknowledging that he was the head of the team. They also recognized that Paul was doing most of the speaking, and so they referred to him as the messenger of the other gods. The response of Barnabas and Paul was to tear their robes, declare their humanity and proclaim the gospel. Luke writes that with difficulty they restrained the crowds from offering sacrifice to them.

(Acts 14:9-15) "This man was listening to Paul as he spoke, who, when he had fixed his gaze upon him, and had seen that he had faith to be made well, {10} said with a loud voice, "Stand upright on your feet." And he leaped up and began to walk. {11} And when the multitudes saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us." {12} And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker. {13} And the priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds. {14} But when the apostles, Barnabas and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out {15} and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you in order that you should turn from these vain things to a living God..."

There is a term in the New Testament called sunergos. It is commonly translated as fellow worker, co-worker, or fellow helper. The word sun means to join together and the word ergos means to work. The term implies a joining together of two workers so that they can labor together. Paul had a number of fellow workers. The term is used fifteen times in the New Testament and all of them involve Paul.

G4904. sunergos, soon-er-gos'; from a presumed comp. of G4862 and the base of G2041; a collaborer, i.e. coadjutor:--companion in labour, (fellow-) helper (-labourer, -worker), labourer together with, workfellow.

An example of this is in 2 Corinthians 8:23, where Paul says that Titus is his partner and fellow worker.

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(2 Corinthians 8:23) "As for Titus, he is my partner and fellow worker among you; as for our brethren, they are messengers of the churches, a glory to Christ."

For this kind of partnering or team to work, several things are very important. First, the lead person must have humility. He knows that it is not about him. It is not about him getting the recognition and glory. It is not about meeting his needs. He understands that he is a servant and it is God who must be glorified, not the servant. It takes a humble man whose life has been crucified with Christ.

It also requires the lead person to understand spheres of influence, gifting, calling, and anointing. In this type of relationship, you are not trying to do each other's jobs. Each person will need to pull more of the load in certain situations. Even though Barnabas may be leading the team, at any given time Paul may be leading in a situation or meeting. This shared ministry is very different than what most churches experience today. Most pastors preach all or all but the last Sunday of the month. The other pastors merely fill in for the pastor, but it is not a shared ministry. In a shared ministry, there is not an expectation for the one pastor to do all the preaching and teaching.

When I read Ephesians 4:11-13 and see that God gave apostles, prophets, evangelists, teachers, and pastors for the equipping of the saints, I see lots of people pouring into a congregation. I don't see one man preaching fifty weeks out of the year. I see a shared ministry. I believe that Paul and Barnabas had a shared ministry. It takes a leader who recognizes, appreciates, and uses the gifting and anointing of others for this type of ministry to take place.

Another ingredient needed is submission by the secondary leader. There will be times when the two do not see eye to eye. Like a marriage, someone must have the final say in the matter. The secondary leader must be comfortable with this. He must have trust and confidence in the leader. Without trust, it is difficult to submit to a person. In the church, if you cannot trust the pastor, you need to find another church to attend. Even when a leader is trustworthy, some people have a difficult time submitting. These people have to be in charge. The secondary leader cannot have this kind of disposition or the team will not stay together long. I believe that Paul had a willingness to submit to Barnabas as the leader. Their team stayed together for several years under Barnabas' leadership.

When Barnabas and Paul are sent out in Acts 13, Barnabas is mentioned first. That is significant. Barnabas led the first missionary trip. Theologians call it Paul's first missionary trip, but in reality, it was Barnabas' first missionary trip. On the second missionary trip, Paul was going to lead. He did not want to take John Mark with them, because he had deserted them on the first trip. Barnabas wanted to take him, as he was a relative of his. Barnabas and Paul had differences in philosophy of ministry. Barnabas was unwilling to yield, so the working relationship came to an abrupt end. Paul took Silas and Barnabas took John Mark. Both new teams produced good fruit. The point of this is that in this phase of leadership, someone must have the final responsibility and the other person must be willing to submit to it.

I have found in a marriage, which is the same kind of leadership team, that good communication and patience are extremely important. When we talk through issues, we often find that there are ways to work together or to work through areas of conflict. Also, when we are patient with one another, we can wait until we become "one mind" about the matter.

### **Phase 3 – Team Expansion (Barnabas, Simeon, Lucius, Manaen, and Saul)**

In Acts 13, we find that the leadership team has now expanded beyond Barnabas and Paul. Barnabas had expanded the leadership team to five men. It was a very diverse group. They had Gentiles, Jews, blacks, whites, Africans, Asians, and Europeans. Let's take a glimpse of this team.

(Acts 13:1-3) "Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. {2} And while they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." {3} Then, when they had fasted and prayed and laid their hands on them, they sent them away."

First, there were prophets and teachers on the team. Notice that the leadership team is not called pastors. They had prophets and teachers on the leadership team. Elders or overseers are called to pastor the flock. They may not have the gifting of a pastor, but they are called to pastor or shepherd the flock. Some people feel that the pastor-teacher is the same calling. There is merit to that view, based upon how the Greek text lists the five gift ministries in Ephesians 4:11. We will look at the office of overseer or elder in a couple weeks.

(Ephesians 4:11) "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,"

The leadership team at Antioch was made up of Barnabas, Simeon, Lucius, Manaen, and Saul. Simeon was given the name Niger, which means black. Cyrene is a town on the northernmost point of Africa, on the Mediterranean Sea. There was a large Jewish population there. Simeon was probably a black man. The text says that Lucius was of Cyrene. It may have been that both Simeon and Lucius were from Cyrene. Simeon could have been from anywhere. By the way, Lucius means enlightened or light. They had a man name black and a man named light.

(Acts 13:1) "Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul."

It also says that was a man named Manaen. We do not know where he was from, but we have some clues. He was brought up with Herod the tetrarch. Herod ruled as tetrarch of Galilee and Peraea from 4 BC until 39 AD. Historians tells us that he was half Idumean and half Samaritan. He was supposedly educated in Rome. Therefore, Manaen may have been brought up in Galilee or in Rome.

The text is categorized by gifting, not location. There were prophets and teachers. Barnabas is a prophet. Paul is a teacher. Where the dividing line is in the text is not clear to me. I think that Manaen and Paul were the teachers, and that Barnabas and Simeon were prophets. I think that Lucius was probably a teacher. His name means enlighten or illuminate. That is what a teacher does. He gives understanding of a passage.

This group of leaders were ministering to the Lord and fasting. Many leadership teams have administrative meetings, which are important. But, we find them ministering to the Lord and fasting.

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That is exactly what you want your leadership team doing – ministering to the Lord. This team had intimacy with the Lord. They were serious and were purposely cleaving to the Lord. Leaders must continually be filling their tanks, so that they can minister out of the overflow of their hearts. Leaders must carve out time to minister together to hear from the Lord.

When I fast, I have a reason for the fast. I may need direction. I may need wisdom. I may need a break through in a situation. I may need a word. I may have a difficult situation that I want to hear from the Lord about. It could be any of these or other reasons, but I have a reason. I think that Barnabas and Paul were sensing a new direction. I think there was a stirring in their hearts. I think Paul knew that he was called to the Gentiles and he was not going to be a local pastor. I think Barnabas knew that he had a greater sphere than just the local church. There was a stirring in their hearts and they were seeking the Lord for clarification, or confirmation. I believe that the prophetic word they receive is a confirmation of what had been asking the Lord about.

This is not a new direction that they suddenly veer towards. This is confirmation of what they had already sensed. Prophetic ministry usually confirms direction. If you receive a word that leads in a completely new and different direction than you have been sensing, you need to treat that very cautiously. I would not immediately toss it out, but I would be extremely careful and cautious about it. God will usually speak to you about things, and put things in your heart, before He sends a word of confirmation.

A few months ago John Dean came and did some ministry to pastors in the area. He gave a prophetic word to one man in The New Heart Church about going overseas to work. That was on a Friday night. By Tuesday, the man was on his way to Germany to start a new work assignment. I believe the gist of the prophetic word was that “God has already showed you what to do, so get on with it.” This was not a new direction. It was merely a confirmation of what this man was already sensing. I spoke with Dave Angier about it. He thought that the man was being called to another country in Europe, when it turned out to be Germany. It was not a surprise to Dave, who was his pastor. It was merely a confirming word to both Dave and to the man.

This prophetic word that the leadership team receives tells them to set apart Barnabas and Paul for the work that God has for them. They were already fasting, but the text tells us that after fasting, they laid hands on them and sent them away. This may have been the conclusion of their current fast, or it may be that they set aside another time to fast. When we bring in a minister, or we send out a minister, we should follow the precedent of this leadership team. We should fast about the matter. When Jesus appointed the twelve apostles, he prayed all night. I happen to think He was fasting and praying.

(Luke 6:12-13) "And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. {13} And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles:"

The leadership team obviously had very close relationships with one another. For team expansion, there must be conscientious effort put into relationship building. This happens through ministering together to the Lord, to the church, and to one another. It happens through accepting one another, and giving lots of grace to one another. This is particularly true of the Antioch leadership team, where there were lots of different cultures represented.

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It happens through good communication and understanding of one another. A few months ago we looked at Four Essentials For Building and we used the text in Genesis 11 about the tower at Babel. There was great unity and great communication. However, when the Lord confused their ability to communicate, everyone went their separate ways. For a team to be in one accord, they have to work hard at communication.

In my own life, I served on the leadership team at Discovery Church for many years. I really enjoyed the elder meetings. We met at 5:00 a.m. every Monday morning and our meeting lasted until 8:30 a.m. We ministered to the Lord, to one another, shared insights from our personal study times, and also took care of church affairs. I looked forward to our weekly meetings.

All at once things began happening that I was not aware of. The communication began to break down. The relationships also began to breakdown. At a minister's conference a few years later, David Loveless shared with me how the priority and focus shifted onto the ministry and not on relationships. This caused a number of the leaders and people to leave the church, but not in the same way that Barnabas and Paul left Antioch. It started a very painful season.

### **Phase 4 – Team Sending (Barnabas and Paul sent out)**

In Phase 4, leaders are sent out. Jesus trained His disciples, and then He sent them out to minister. We find that He sent out the twelve. Another place he sent out the seventy. There were lots of people being trained and sent out.

(Matthew 10:1-7) "And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. ...{5} These twelve Jesus sent out after instructing them, saying, "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; {6} but rather go to the lost sheep of the house of Israel. {7} "And as you go, preach, saying, 'The kingdom of heaven is at hand.'"

(Luke 10:1) "Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come."

In Antioch, the leadership team had grown and matured, and now they were ready to send some out. Acts 13:3 says that after praying and fasting, they laid hands on Barnabas and Paul and sent them away.

(Acts 13:3) "Then, when they had fasted and prayed and laid their hands on them, they sent them away."

At the same time God had been grooming Barnabas and Paul for their new assignment, He had also been preparing another to step into Barnabas' role as lead pastor. When Barnabas left, someone else had to step into those shoes. Here are my thoughts on that process. When the church was scattered because of persecution, men from Cyrene and Cyprus went to Antioch and were preaching the gospel. The "hand of the Lord was with them and a large number who believed turned to the Lord." These men from Cyrene and Cyprus were spiritual fathers to many believers in Antioch. They were probably zealous, on-fire believers, but were not seasoned and ready to lead a church, particularly a large church. Therefore, God brought in Barnabas and Paul to help mentor these zealous young



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men. Then, the Lord moves Barnabas and Paul on, and they turn it over to the men who began the new work.

(Acts 11:19-21) "So then those who were scattered because of the persecution that arose in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. {20} But there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus. {21} And the hand of the Lord was with them, and a large number who believed turned to the Lord."

I believe that the church is being turned over to one of the men who was there initially sharing the gospel. We know that there were men from Cyrene there initially and that there is a man from Cyrene on the leadership team. I believe that Simeon became the lead pastor when Barnabas and Paul left. Nothing else is recorded of Simeon in the Scriptures, so our knowledge is very limited.

Through the sending out of Barnabas and Paul, cities throughout Europe and Asia heard the gospel and had churches planted in them. Sending out people increased the kingdom of God, and at the same time created new opportunities at Antioch. Because there were only three on the leadership team, they probably added some new elders to the team. This is not recorded in Scripture, but this is what I believe happened.

Luke records that they laid hands on Barnabas and Paul and sent them off. There are three things that occur in laying on of hands. First, there is an identification. In the Old Testament, the priest would lay his hands on the sacrifice. There was an identification of our sins and the sacrificial animal. There is also an identification of leaders in the New Testament. Paul tells Timothy not to lay hands on anyone too hastily and thus share responsibility for the sins of others. When we lay hands on someone, we are identifying ourselves with them.

(Leviticus 1:4) "'And he shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf."

(1 Timothy 5:22) "Do not lay hands upon anyone too hastily and thus share responsibility for the sins of others; keep yourself free from sin."

There is also a confirmation that takes place when we lay hands on someone. In the Old Testament, people would lay hands on the guilty party before stoning them. They needed to confirm that this man was guilty. There is also a confirmation of leaders, as we see in Acts 13. We also see this in Acts 6:6 when the apostles laid hands on the first deacons. The congregation had selected them and the apostles laid hands on them and confirmed them.

(Acts 6:6) "And these they brought before the apostles; and after praying, they laid their hands on them."

Finally, there is an impartation that occurs in the laying on of hands. Paul exhorts Timothy not to neglect the spiritual gift within him, which was bestowed upon him through prophetic utterance with the laying on of hands by the presbytery. There was an impartation given to Timothy through the

## Four Stages of Leadership Teams – Antioch

laying on of hands.

(1 Timothy 4:14) "Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery."

The leadership team in Antioch were well versed in these elementary teachings and practices. I gave a teaching on laying on of hands at a church in Atlanta and the leaders in that church had never heard any of that before. The writer of Hebrews tells us that the laying on of hands is one of the six elementary teachings.

(Hebrews 6:1-2) "Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, {2} of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment."

We also find that the leadership team was comfortable with Barnabas and Paul leaving. I cannot see both Barnabas and Paul leaving if they were not comfortable with the leadership skills of the remaining men. This is a vote of confidence in the remaining team at Antioch as much as it is the start of a new ministry focus for Barnabas and Paul.

Another thing that we find is Barnabas and Paul kept Antioch as their home base. They maintained accountability and relationship with the leaders in Antioch. In Acts 14:23-28, Barnabas and Paul returned to Antioch, from which they had been commended to the grace of God for the work that they had accomplished, ... and reported all things that God had done with them.

(Acts 14:23-28) "And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed. {24} And they passed through Pisidia and came into Pamphylia. {25} And when they had spoken the word in Perga, they went down to Attalia; {26} and from there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished. {27} And when they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles. {28} And they spent a long time with the disciples."

There is a principle of giving that I would like to mention. God wants us to give our best. He rebukes Israel in Malachi for bringing Him their lame, blind, and sick animals. He asks, "where is My honor? Where is My respect?" God wants our very best.

(Malachi 1:6-9) ""A son honors his father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?" says the LORD of hosts to you, O priests who despise My name. But you say, 'How have we despised Thy name?' {7} "You are presenting defiled food upon My altar. But you say, 'How have we defiled Thee?' In that you say, 'The table of the LORD is to be despised.' {8} "But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?" says the LORD of hosts. {9} "But now will you not entreat God's favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?" says the LORD of hosts."

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In Genesis, both Cain and Abel brought offerings to the Lord. However, Moses records that Abel brought the fat portion, meaning the very best. The Lord had regard for Abel and his offering. God wants us to give our very best.

(Genesis 4:3-5) "So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. {4} And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; {5} but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell."

This principle of giving our best also includes leadership. Antioch gave its very best. Paul is known as the greatest apostle and missionary. Half of the New Testament was written by Paul. Most of the churches in the New Testament were started by Paul. And yet, Antioch sent out Barnabas and Paul. They sent out their very best.

Church planting is very hard work. A large percentage of missionaries leave the mission field within a few years. It is hard work and many of them do not have much ministry experience. It is hard to export what you do not have. We need to train up people and after they have developed their ministry skills, we should send them out.

### **Conclusion**

The final stage of leadership development is sending out workers into the harvest. For us to do that, we must begin raising up leaders. God's plan is not for a one-man show. He sent people out in teams. The apostles sent men out in teams. We need a leadership team at East Mountain Vineyard. The team should not be limited to two people. We need a multitude of counsel. We need a diversity of giftings, abilities, and personalities. As the leadership team grows, we must continue to be of one mind and accord. We must continue to stress the importance of relationships, in the leadership and also in the body. And, we must continue to raise up and release people into the ministry. We want to be a sending church. We want to send out workers into the harvest.

When we think about sending people out, we don't normally think of sending the head pastor out. In this case, the two strongest leaders were sent out. We normally think of grooming and developing young pastors and then sending them out to be head pastors in a different church. They work through a "system" where they start as a children or youth pastor, become an adult pastor, and then become a senior pastor. This is more of a cultural practice, than a Biblical pattern, but it exists in the American church. Praise God that I did not follow this mold. I was never called to be a youth pastor. I was called to work with men. I have worked with men my entire ministry. God can prepare us in many ways for the work He has for us to do.

In this case, God used the church plant experience at Antioch to prepare Barnabas and Paul to reproduce many other churches throughout Asia. God had been preparing them for a different work – apostolic ministry. I say a different work, because I believe there is no greater assignment than the local church. The local church is where the rubber hits the road. The local church is God's people. The local church is where God's people are fed, encouraged, equipped, built up and cared for.

Barnabas and Paul are now going to be planting lots of local churches. Then, they will be raising up

## Four Stages of Leadership Teams – Antioch

leaders in these churches. Pastors get tired and discouraged, and they need people pouring into their lives. That is one of the functions of apostolic ministry, to encourage the pastors of local churches.

Our goal at East Mountain Vineyard should be to plant other churches. It looks like there is a need for a church in the Estancia and Moriarty area. There appears to be a need for a good church in the Tajique, Torreon, and Mountaineer area. Some of these churches may not be big churches, because the population is large. But the people in these areas should not have to drive an hour to go to church. We should be praying about planting churches in these areas. We should be developing leaders who can lead churches in those areas.

**Introduction** (Ex 18:21-23, Matt 23:10-11, He 13:24, 13:17, Acts 1:8)

- The kingdom of God should be characterized by \_\_\_\_\_.
- Kingdom Leadership is not about power, but \_\_\_\_\_.

**Phase 1 – Team Leader**

- In Phase One a team leader is \_\_\_\_\_. (Acts 11:19-24)
- Barnabas was a \_\_\_\_\_ man. (Acts 4:32-37, Pr 29:12)
- Authority is given to leaders to \_\_\_\_\_. (2 Cor 10:8)
- Leaders must be men of \_\_\_\_\_. (Acts 6:3-7)
- Leaders should be men of \_\_\_\_\_. (James 5:14-15)
- Barnabas \_\_\_\_\_ the church to cleave to the Lord with purpose of heart. (Acts 11:23-24, Ps 119:31-32, John 1:1)

**Advantages**

1. Easy to establish leadership.
2. Easy to make decisions.
3. There is great flexibility.

**Disadvantages**

1. Centered around one person.
2. There is limited counsel and wisdom. (Pr 11:14, 15:22, 24:6)
3. It can be hard on the pastor.
4. It goes against the model that Jesus gave.

**Phase 2 – Team Formation** (Acts 11:25-26, Gal 1:15-2:5)

- In Phase Two, another leader is added to the \_\_\_\_\_.
- Jesus sent out teams of \_\_\_\_\_. (Luke 10:1)
- Barnabas was well acquainted with Paul's \_\_\_\_\_. (Acts 9:22-28)
- Barnabas brought in Paul to share the \_\_\_\_\_. (Acts 11:25-26)
- Requirements
- Both must \_\_\_\_\_ the gifting and anointing of the other person.
- Both must \_\_\_\_\_ one another, not compete. (Acts 14:9-15)
- They must joined together as \_\_\_\_\_ or sunergos. (2 Cor 8:23)
- Both must have \_\_\_\_\_.
- The secondary leader must be willing to \_\_\_\_\_.

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- Barnabas was a \_\_\_\_\_ man. (Acts 4:32-37, Pr 29:12)
- Authority is given to leaders to \_\_\_\_\_. (2 Cor 10:8)
- Leaders must be men of \_\_\_\_\_. (Acts 6:3-7)
- Leaders should be men of \_\_\_\_\_. (James 5:14-15)
- Barnabas \_\_\_\_\_ the church to cleave to the Lord with purpose of heart. (Acts 11:23-24, Ps 119:31-32, John 1:1)

**Advantages**

1. Easy to establish leadership.
2. Easy to make decisions.
3. There is great flexibility.

**Disadvantages**

1. Centered around one person.
2. There is limited counsel and wisdom. (Pr 11:14, 15:22, 24:6)
3. It can be hard on the pastor.
4. It goes against the model that Jesus gave.

**Phase 2 – Team Formation** (Acts 11:25-26, Gal 1:15-2:5)

- In Phase Two, another leader is added to the \_\_\_\_\_.
- Jesus sent out teams of \_\_\_\_\_. (Luke 10:1)
- Barnabas was well acquainted with Paul's \_\_\_\_\_. (Acts 9:22-28)
- Barnabas brought in Paul to share the \_\_\_\_\_. (Acts 11:25-26)
- Requirements
- Both must \_\_\_\_\_ the gifting and anointing of the other person.
- Both must \_\_\_\_\_ one another, not compete. (Acts 14:9-15)
- They must joined together as \_\_\_\_\_ or sunergos. (2 Cor 8:23)
- Both must have \_\_\_\_\_.
- The secondary leader must be willing to \_\_\_\_\_.

**Phase 3 – Team Expansion** (Acts 13:1-3, Eph 4:11, Luke 6:12-13)

- In Phase 3, one or more other \_\_\_\_\_ are added to the team.

**Requirements:**

- They must have \_\_\_\_\_ with one another.
- They must have good \_\_\_\_\_. (Gen 11)
- They must have unity and common \_\_\_\_\_. (Gen 11)

**Phase 4 – Team Sending**

- In Phase 4, leaders are \_\_\_\_\_ . (Matt 10:1-7, Luke 10:1, Acts 13:3)
- Remaining leaders must be \_\_\_\_\_ to handle the load. (Acts 11:19-21)
- Sending out leaders causes kingdom \_\_\_\_\_ .
- Laying on of hands \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ . (Lev 1:4, 1 Tim 5:22, Acts 6:6, 1 Tim 4:14, Heb 6:1-2)
- Barnabas and Paul maintained good \_\_\_\_\_ with the church at Antioch. (Acts 14:23-28)
- When we send out, we should send out our \_\_\_\_\_. (Mal 1:6-9, Gen 4:3-5)
- There are plenty opportunities. The harvest is \_\_\_\_\_. (Matt 9:36-38)
- Our goal at EMV is to \_\_\_\_\_ others to plant churches.

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