

## THE BARNABAS EFFECT III

<sup>19</sup> Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews. <sup>20</sup> Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. <sup>21</sup> The Lord's hand was with them, and a great number of people believed and turned to the Lord. <sup>22</sup> News of this reached the church in Jerusalem, and they sent Barnabas to Antioch. <sup>23</sup> When he arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts.

Acts 11:19-23

- I. Barnabas the leader-maker
  - A. Leader-makers take risks.
  - B. Leader-makers are patient with the failures of others.
  - C. Leader-makers are humble and stand in the background while others are put in the foreground.
  - D. Leader-makers discern between embers and ashes.
  - E. Leader-makers disciple and send out better men than themselves.
  - F. Barnabas was a leader of leaders of leaders! As the spiritual father of the apostle Paul and John Mark, he indirectly influenced 14 of the 27 books of the canon of the New Testament.
- II. The church at Antioch
  - A. Shocked all convention
  - B. It was the first Jew/Gentile church community.
  - C. It was a mixed multicultural work.
  - D. The scandalous nature of the work required the convening of an important church counsel to legitimize.
- III. A cursed strength
  - A. Every strength has its corresponding weakness.
  - B. Barnabas's gift of encouragement had an underbelly of weakness.

- C. Barnabas was vulnerable to minimizing truth for the sake of relationship.
- D. Even Barnabas / Paul had a major run in with Barnabas over a very important point of theology. (Galatians 2:11-14) We are saved by grace alone, through faith alone, in Christ alone.

*<sup>11</sup> When Cephas came to Antioch, I opposed him to his face, because he stood condemned. <sup>12</sup> For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. <sup>13</sup> The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. <sup>14</sup> When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"*

- E. A sharp contention / Paul and Barnabas had a further disagreement so great that they were separated for years. (Acts 15:37-39)

*<sup>37</sup> Barnabas wanted to take John, also called Mark, with them, <sup>38</sup> but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. <sup>39</sup> They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus,*

- F. The breach was eventually healed. Victory came from contention. (2 Timothy 4:11)

*<sup>11</sup> Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.*

## VI. What we can all learn from Barnabas's weakness

- A. Grace and truth. (Not grace or truth)
- B. Bonding and boundaries. (Not bonding or boundaries)
- C. Love and limits. (Not love or limits)