

# LIFE Group Ministry Leadership Training

New LIFE Fellowship, Charleston, SC

## Session 2

### Review:

1. **Consistent Biblical and Historical Pattern**, in both Old and New Testaments for the people of God to gather in Large (**public**) and smaller (**in-home**) settings. It is a consistent pattern both within the biblical record and within early Christian church history. And we find that for over 300 years after Acts 2, Christians continued the same pattern, and some that had “public” church owned buildings, continued meeting in homes well into the 5<sup>th</sup> Century A.D. (including in Ephesus and the surrounding areas of what we would call today, modern Turkey).
2. **Span of Care** (biblical concept) – within the Body of Christ. Based on Exodus 18:13-27, the biblical “one anothers”, Matt. 11:28-30 and Galatians 6:1-5.
3. The “**One Anothers**”: These commands/mandates must have a small enough social-relational context in which to thrive effectively and fruitfully (see Acts 2:42-47).
4. **Size Matters**. The size of the in-home small group matters because of concept of “Communication Lines”.

The formula for **group communication lines** is  $N \times N - (N) = CL$ . “N” stands for the number of persons and “CL” represents **Communication Lines**. The number of persons present, multiplied by the number of persons present, minus the number of persons present, equals the number of communication lines in the group. For example, suppose four persons get together for a meeting. How many lines of communication will be present? Using the formula, we have this:  $4 \times 4 - (4) = CL$ . 4 times 4 equals 16. 16 minus 4 equals 12. In a group of four there are 12 lines of communication.

Now what about a group of twelve?  $12 \times 12 - (12) = 132$ . In a group of twelve, for **everyone** to **relate** to the other members in **some kind of personal way, there must be 132 separate incidents of relationship**. Do you see why Jesus **only** had **twelve disciples**. Size of the group does make a difference in **relationship** and **community**.

(from *"The Second Reformation: Reshaping the Church for the 21st Century"* by William A. Beckham, pg. 63)

5. **Exercising of God’s Spiritual Gifts** by God’s people for His Kingdom Purposes for the edifying of the Body of Christ, according to their biblical parameters... seem to best work within social-relational contexts that are small enough for God’s Love to flow between people, in less structured, more relaxed environments (e.g.: in-home small groups) per #4 above.
6. **The Priesthood of the Believer... ALL believers ARE ministers** (1 Peter 2:9). This biblical principle and concept must have a context so that all believers can minister God’s love according to the Spiritual Gifts God has provided them, in some way toward one another, with one another, and toward the lost world, together. In-home small groups provide one of the best environments for this to flourish. A social-relational context where all believers can be involved in ministry is the goal. This principle, combined with #2 through #5 above, seems to all work hand-in-hand together.

## New Concept:

### Oikos (οἶκος)

(Luke 10:1-9; Acts 10:1-2, 24, 27, 33, 44; 16:31-34)

“Oikos” is normally translated as “house”, “home”, “dwelling place” or “household”. It can mean “a home”, “a dwelling”. It can mean “a family”, “a lineage”, “a family clan”, and the like. But it can also mean workmates, school-mates, partners in business, associates, subordinates, superiors... and in today’s world: hobby-mates, sports-mates, work-out mates, neighbors, and other types of acquaintances and friends. Almost anyone that you have some sort of a “kind of a close relationship” with. It can never mean a stranger, though.

Now let’s look at **Luke 10:1-9**:

(1) Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. (2) And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. (3) "Go; behold, I send you out as lambs in the midst of wolves. (4) "Carry no money belt, no bag, no shoes; and greet no one on the way. (5) "Whatever **house** you enter, first say, 'Peace be to this **house**.' (6) "If a **man of peace** is there, your peace will rest on him; but if not, it will return to you. (7) "Stay in that **house**, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from **house to house**. (8) "Whatever city you enter and they receive you, eat what is set before you; (9) and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.' [NASB]

Man of Peace... House of Peace... “oikos”. Look at verse 8: reaching the city is the goal... “eating” signifies relationships... and “oikos” means more than just a physical house in this case. See how eating and drinking relates to the “house” of peace, and then to the “city”... in both cases “eating” is involved (see **Acts 2:46,47**: “Day by day continuing with one mind in the temple, **and breaking bread from house to house**, they were **taking their meals together** with gladness and sincerity of heart, praising God...”). The outward concentric circles of relationships that related to the initial family, i.e.: “man of peace”, became a “household” [“oikos”] of peace, which leads to reaching a “city” for Christ. Relationships are the key... and ministry through the home is the method Jesus employed and the early church practiced.

**Acts 10:1-2, 24, 27, 33, 44**:

(1) Now there was a man at Caesarea named Cornelius, a centurion of what was called **the Italian cohort**, (2) a devout man and one who feared God with **all his household**, and gave many alms to the Jewish people and prayed to God continually. (24) On the following day he (*Peter*) entered Caesarea. Now Cornelius was waiting for them and had called together **his relatives and close friends**. (27) As he talked with him, he entered and **\*found many people assembled**. (33) "So I sent for you immediately, and you have been kind enough to come. Now then, **we are all here** present before God to hear all that you have been commanded by the Lord." (44) While Peter was still speaking these words, the Holy Spirit fell upon **all those who were listening** to the message.

In this case, Cornelius’ **household** included his troops, close friends, and family... many people assembled. They were all close to him.

### **The Philippian Jailer and his “household” (Acts 16:31-34):**

(31) They said, "Believe in the Lord Jesus, and you will be saved, **you and your household.**"

(32) And they spoke the word of the Lord to **him together with all who were in his house.**

(33) And he took them that very hour of the night and washed their wounds, and immediately he was baptized, **he and all his household.** (34) And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with **his whole household.** [NASB]

It is not clear here, but it could well be more than the jailer’s immediate family. It could be extended family, friends, other fellow subordinate jailers, etc. But it is clear that they all receive God’s salvation found only in Jesus Christ our Lord and Savior.

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## **II. Leadership Concepts:**

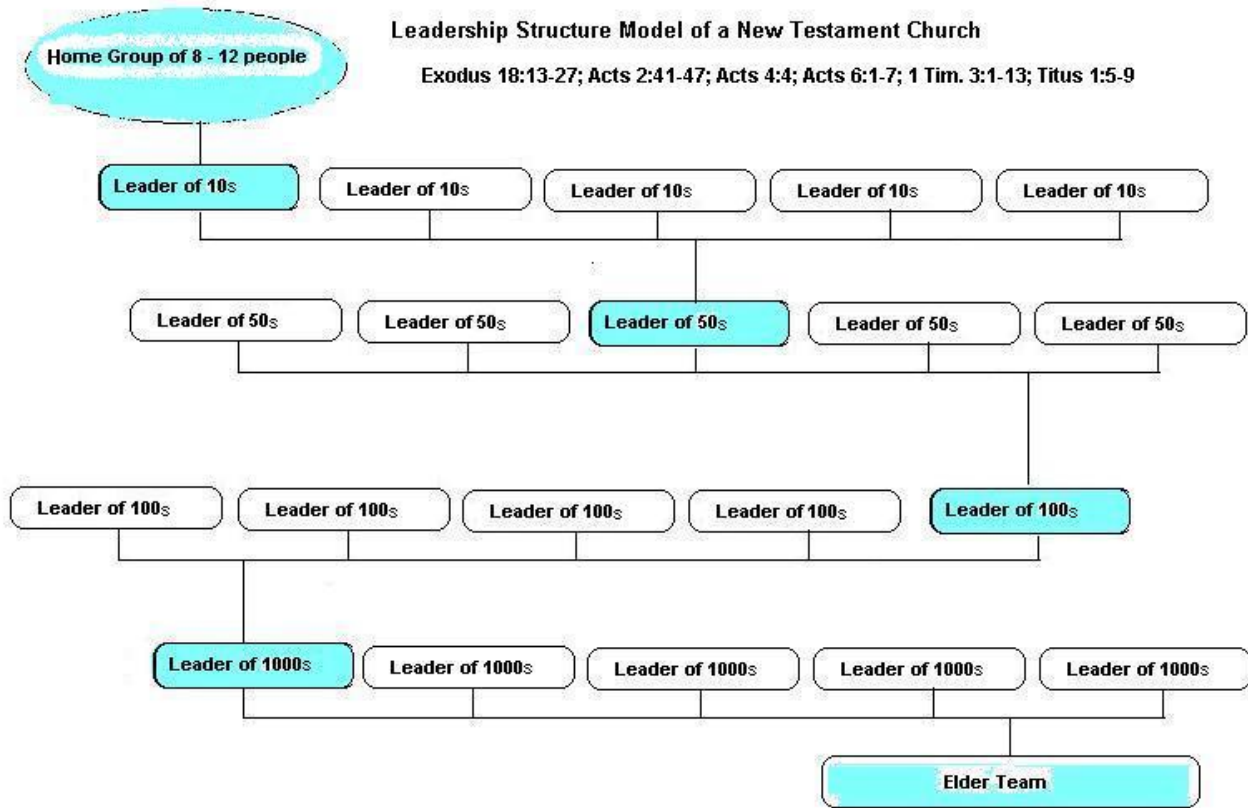
A. The **Jethro** Principle. God’s design for sustained levels of leadership without burn-out.

(see Exodus 18:13-27 and Deut. 1:9-18; also Matt. 11:28-30)

- 1) Servant-Leaders of **1000s, 100s, 50s, and 10s**
- 2) They were under the **authority** of Moses (then later, under the authority of the Elders).  
And they were ministering as the “extension” of Moses’ ministry and authority.  
And later on... they were an “extension” of the Elder’s ministry and authority.
- 3) Hard “cases” went to Moses (then later, to the Elders)  
After Moses and Joshua were gone, the system of leadership for Israel was:
  - a. “The Elders” (the **70** Elders)
  - b. “the Leaders of **1000s, 100s, 50s, and 10s**”
  - c. That was the ideal. We know from the book of Judges, that did not last long, but that was God’s plan.
- 4) In the New Testament, there are two similar divisions of leadership:
  - a. **Elders** – similar to the 70 Elders of Israel (1 Tim. 3:1-7; Titus 1:5-9)
  - b. **Deacons** – similar to the servant-leaders of 1000s, 100s, 50s, 10s  
Not teachers, but servant leaders (Acts 6:1-7; 1Tim. 3:8-13; James 3:1)
- 5) The “**Span of Care**” principle for leadership.  
(see Exod. 18:13-27; Matt. 11:28-30 & Gal. 6:1-5, and all the “one anothers” again)
  - a. Every leader needs to care for other leaders (and/or “non-leaders”)
  - b. Every leader needs to be cared for
  - c. But no leader needs to care for too many
  - d. Every “leader” is really a servant

## B. Servant Leadership, Cell Group Ministry Leadership:

(Matt. 20:25-28; 23:10-12; Luke 22:24-37; John 12:26; John 13:1-17; Acts 2:42-47; 5:42; 20:20,28; Romans 16:5; 1 Cor. 16:19; Col. 4:15)



Explanation of the levels of leadership (*leadership level names* [below] are used as examples, only):

- 1) Cell leader/servant -> “**Leader of 10s**” (should be leader (couple) and apprentice (couple))  
[serving 8 to 12 people directly]
- 2) Coach -> “**Leader of 50s**” -> caring for, up to, 5 cell servants (along with apprentices)  
[potentially serving 50 to 60 people (indirectly)]
- 3) Cluster or Zone shepherd/coach -> “**Leader of 100s**” ->caring for, up to, 5 coaches.  
[potentially serving 250 to 300 people (indirectly)]
- 4) District servant/shepherd -> “**Leader of 1000s**” ->caring for, up to, 5 Cluster or Zone shepherds/coaches.  
[potentially serving 1250 to 1500 people (indirectly)]

## C. What is this “Servant-Leadership” for?

- 1) So that believers are “**shepherded**” or “pastored” well. (John 21:15-17; Acts 20:28; 1 Peter 5:1-5)
- 2) It provides a **continuous**, sustainable, and transferable leadership development system that has built-in checks and balances, with verifiable testing, and is a relational-based equipping system that is “done” in the open (see 1 Tim. 3:10,13; 2 Tim. 2:2).
- 3) **For the Health of the local Body of Christ.**  
It is a biblically-based system, based on the concepts and principles of leadership found in the pages of Holy Scripture. It seeks to avoid “leadership” burn-out. It allows clear lines of leadership accountability. (Exod. 18:13-27; 1 Tim. 3:1-13; 5:17,18; Heb. 13:7,17; James 3:1).
- 4) So that **cell** leadership, coaches, and other leaders... and the cell group members are **cared for** in a loving and **biblical** manner, without burn-out (Matt. 11:28-30).

## The Biblical “One Anothers”:

- “Be at peace with each other.” ... Mark 9:50
- “Love one another.” ... John 13:3; 13:34-35; 15:12,17; Romans 13:8; 1 Peter 1:22;  
1 John 3:11,23; 4:7,11
- Wash one another’s feet ... John 13:14
- We are “members one of another” ... Romans 12:5
- “Be devoted to one another.” ... Romans 12:10
- “Honor one another above yourselves.” ... Romans 12:10
- “Be of the same mind toward one another...” Romans 12:16
- “Stop passing judgment on one another.” ... Romans 14:13
- “Accept one another.” ... Romans 15:7
- “Instruct one another.” ... Romans 15:14
- “Greet one another.” ... Romans 16:16; 1 Cor. 16:20, 2 Cor. 13:12, 1 Peter 5:14
- “Serve one another in love.” ... Galatians 5:13
- Do not provoke one another or envy one another ... Gal. 5:26
- “Carry each other’s burdens.” ... Galatians 6:2
- “Be patient, bearing with one another in love.” ... Ephesians 4:2; Col. 3:13
- Speak the Truth in love to one another. ... Ephesians 4:15
- Support and work together with one another →  
(according to the proper working of each part... as each joint supplies) ... Eph 4:16
- “Be kind and compassionate to one another.” ... Ephesians 4:32
- “Forgive each other.” ... Ephesians 4:32
- “Speak to one another with psalms, hymns and spiritual songs.” ... Ephesians 5:19
- “Submit to one another out of reverence for Christ.” ... Ephesians 5:21
- “In humility consider others better than yourselves.” ... Philippians 2:3
- “Teach and admonish one another with all wisdom.” ... Colossians 3:16
- “Encourage/Comfort one other.” ... 1 Thessalonians 4:18
- “Build each other up.” ... 1 Thessalonians 5:11
- “Exhort one another ...” Heb. 3:13; 10:25
- “Spur one another on toward love and good deeds.” ... Hebrews 10:24
- “Share with others.” ... Hebrews 13:16
- “Do not slander one another.” ... James 4:11
- “Don’t grumble against each other.” ... James 5:9
- “Confess your sins to each other.” ... James 5:16
- “Pray for each other.” ... James 5:16
- “Clothe yourselves with humility toward one another.” ... 1 Peter 5:5

## Assignment for this week:

1. Continue to read through the “Small Groups” concept packet (chew off some more bite-sized chunks as you go). You can read through this for the next few weeks. We *will* bring up some of these concepts and ideas in the upcoming session. If you have questions regarding any of these articles, please bring them up in our next discussion time.
2. If you haven’t yet done so already, please, listen to the 2 “Wine Skins” CDs → should be done in a quiet, non-distracting setting where you can hopefully listen to both CDs in one sitting, as you can, of course. And if need be, please listen to them several times until they make sense. If you are going to be leading as a married couple, it would be good for both of you to listen to them together, if at all possible. Hopefully you will have listened to these CDs by time of our last training session on April 27<sup>th</sup>. I am sure this will be a great inspiration for some stimulating discussion during our last meeting.
3. Please re-read through Sessions 1 & 2 and their respective Scriptural references.
4. Begin reading through “*A Church OF Small Groups: Seeking to Create the Biblical Community Jesus Prayed for*”. Hopefully you will have read this thesis by time of our last training session on April 27<sup>th</sup>. I am sure this will be a great inspiration for some stimulating discussion during our last meeting.
5. Continue to pray for those whom God has laid on your heart to be the core of your group. We suggest at least 1 other couple, minimum, that would call New LIFE Fellowship their home church family, to be a part of your core group (2 other couples would be better). We will discuss more about this in our next training session.
6. Begin praying for those whom God has laid on your heart who live in this area who are unchurched, and especially for those who non-Christians... that God has placed in your “**oikos**”, whom you **can** invite to your “home group” in the near future. Begin praying that God will open the doors of their hearts, even now, so that they will be a part of your group soon after you begin meeting together. Nothing is impossible for God! Remember: we are **On-Mission!!!**
7. Begin praying for an “apprentice” or “apprentice couple” that you can mentor and/or disciple for the purpose of helping you in leading your group and in helping your group grow and multiply. Then they will become prepared to lead their own group, as yours multiplies. (This concept will be discussed in our next session in more detail... but begin praying, nonetheless).