

My 4-Country Trip

Purpose

- Solidify D.Min. cohorts—AEA

Myanmar

Bangladesh

Sri Lanka

HK

2017 International Conference and Summit

Unique Features

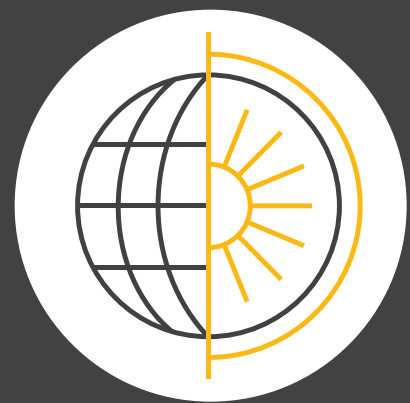
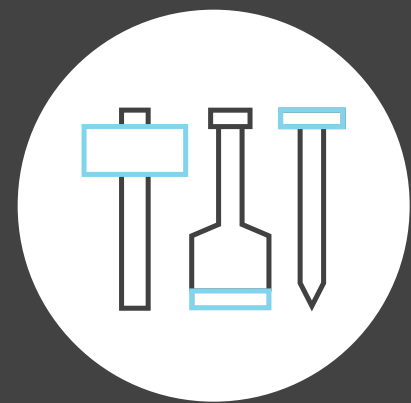
- Paradigm Pioneers
- Grand Strategies: India, SE Asia, Africa, Mediterranean
- Global C-BTE Network: Partners, Clusters, Hubs
- SE Asian focus—banquet
- Release of the entire Gospels Series

Mastering the Gospels

Issue: Mastering the Gospels Series—John

Questions:

1. What was John's intention in writing his Gospel? Who was it written to?
2. How did he organize it? What is the flow of his argument?
3. What is the main purpose of the section John organized, which is referred to as "The Book of Signs"? What were the main metaphors of Jesus in this section, and what do they teach us about the fullness of who Jesus is?
4. What are the main leading ideas of the Upper Room Discourse? How does it solidify churches in the gospel?

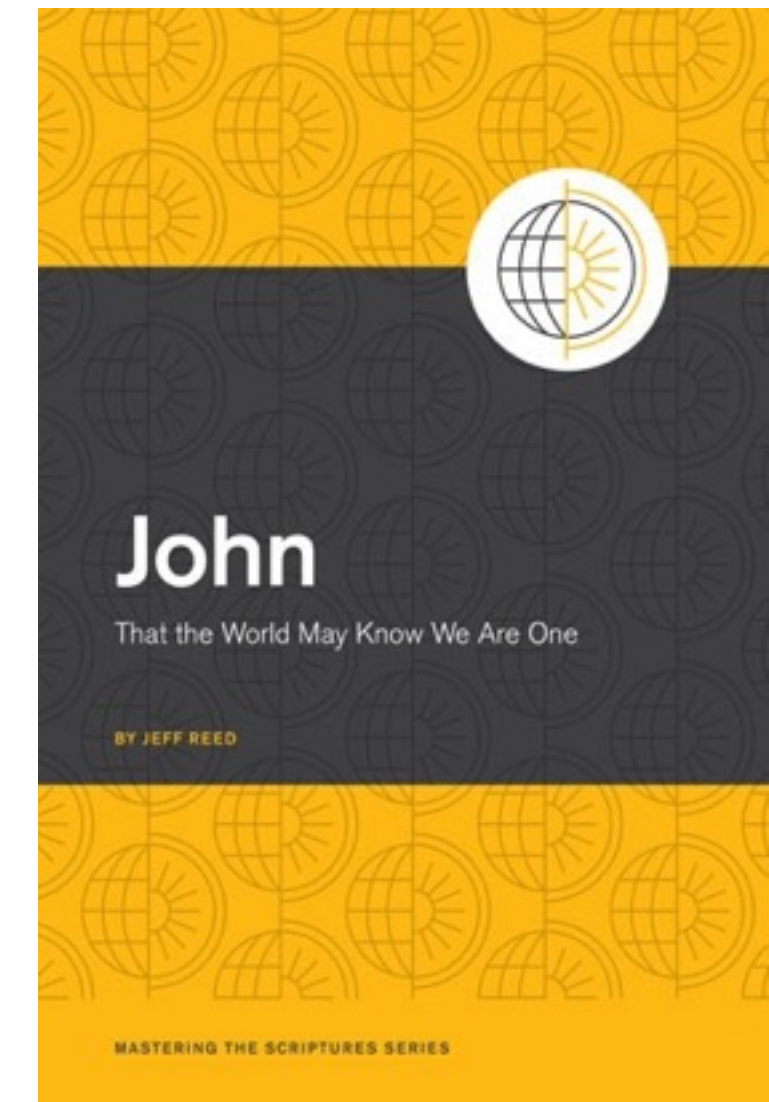
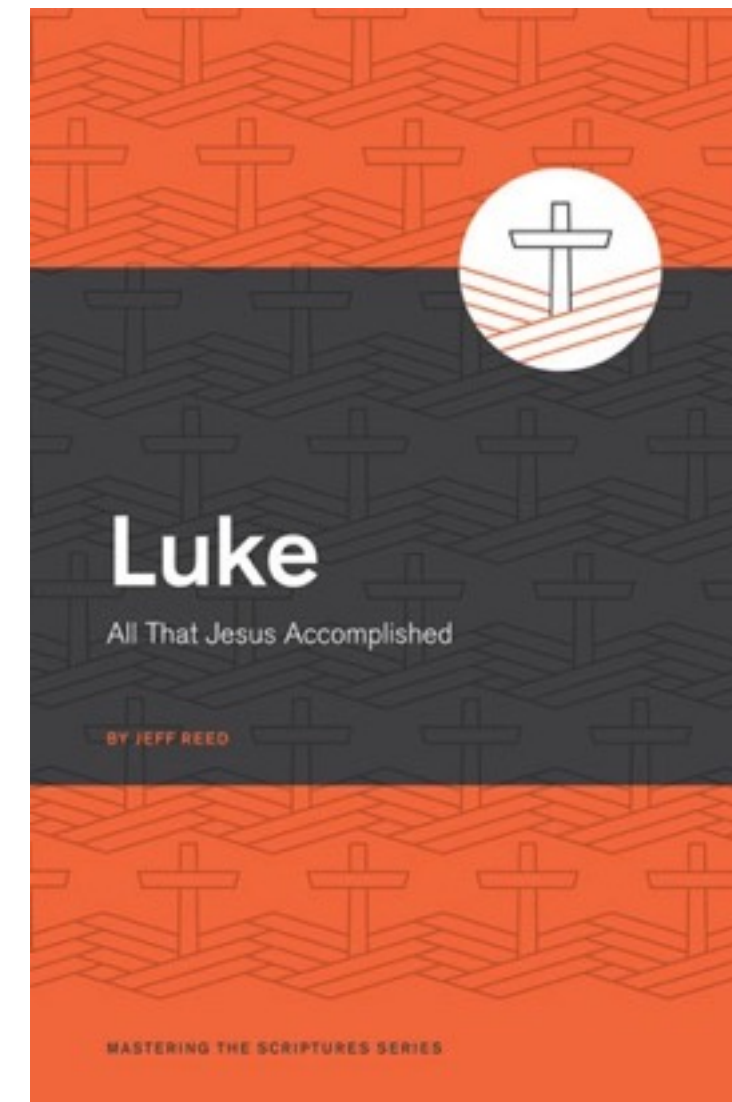
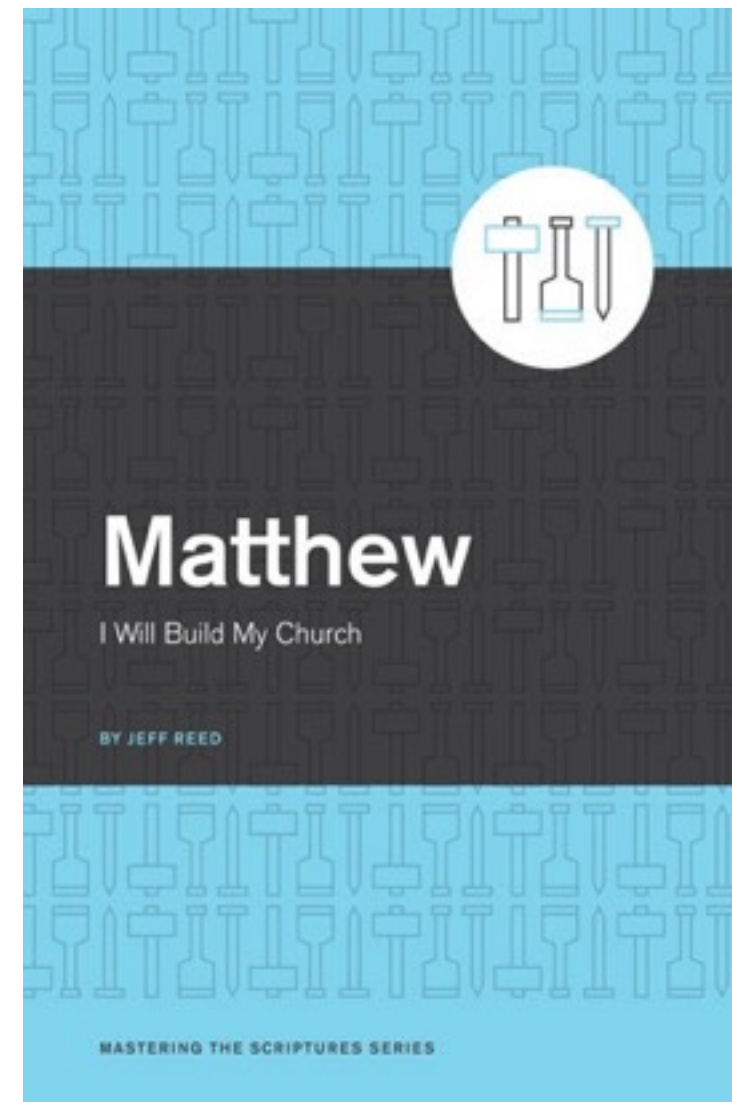
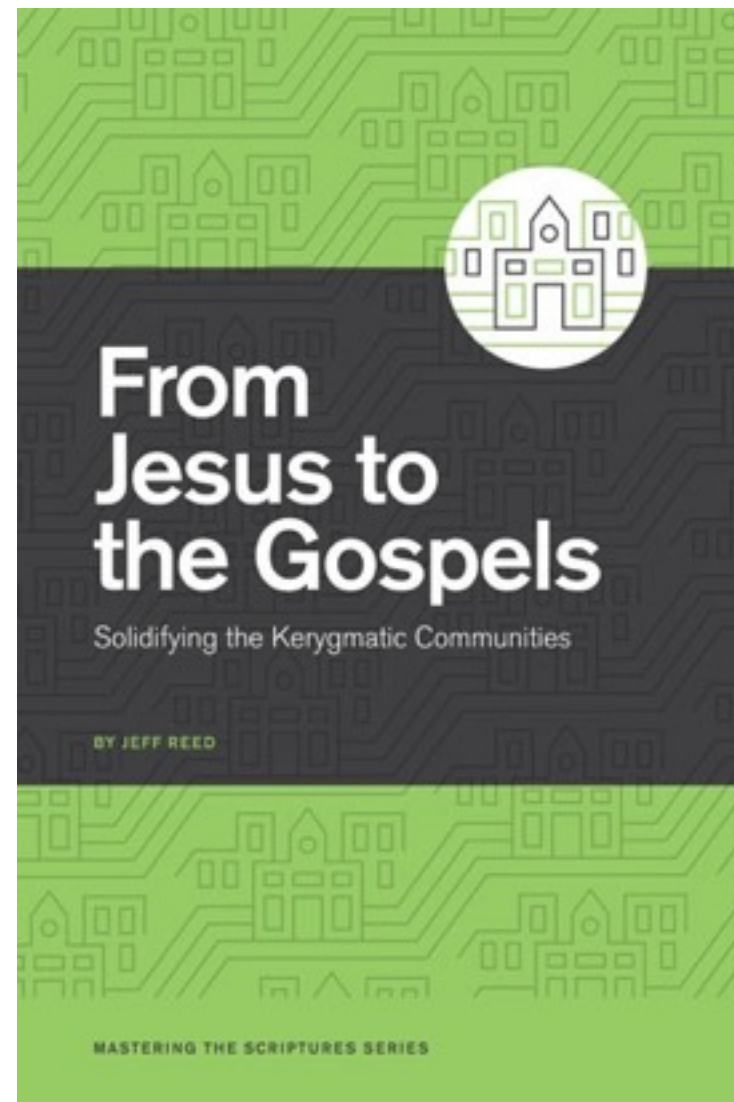


The Gospels Series

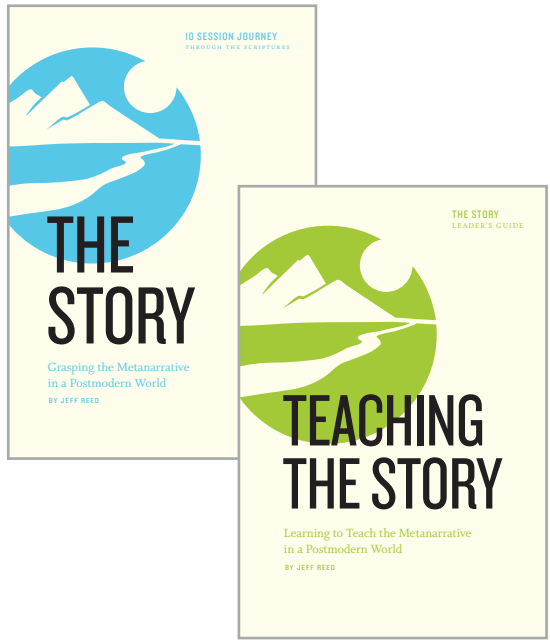
Examining the Intention of Jesus' Life and Ministry
as Witnessed by the Writers of the Four Gospels

MASTERING THE SCRIPTURES SERIES

The Gospels Series



Establishing Process—3 Years



Kerygma
Early Acts
Apostles' Teaching
6 months
Paul: 3 years “night and day”



Didache
Body of Acts
Theology of Paul
1½ years

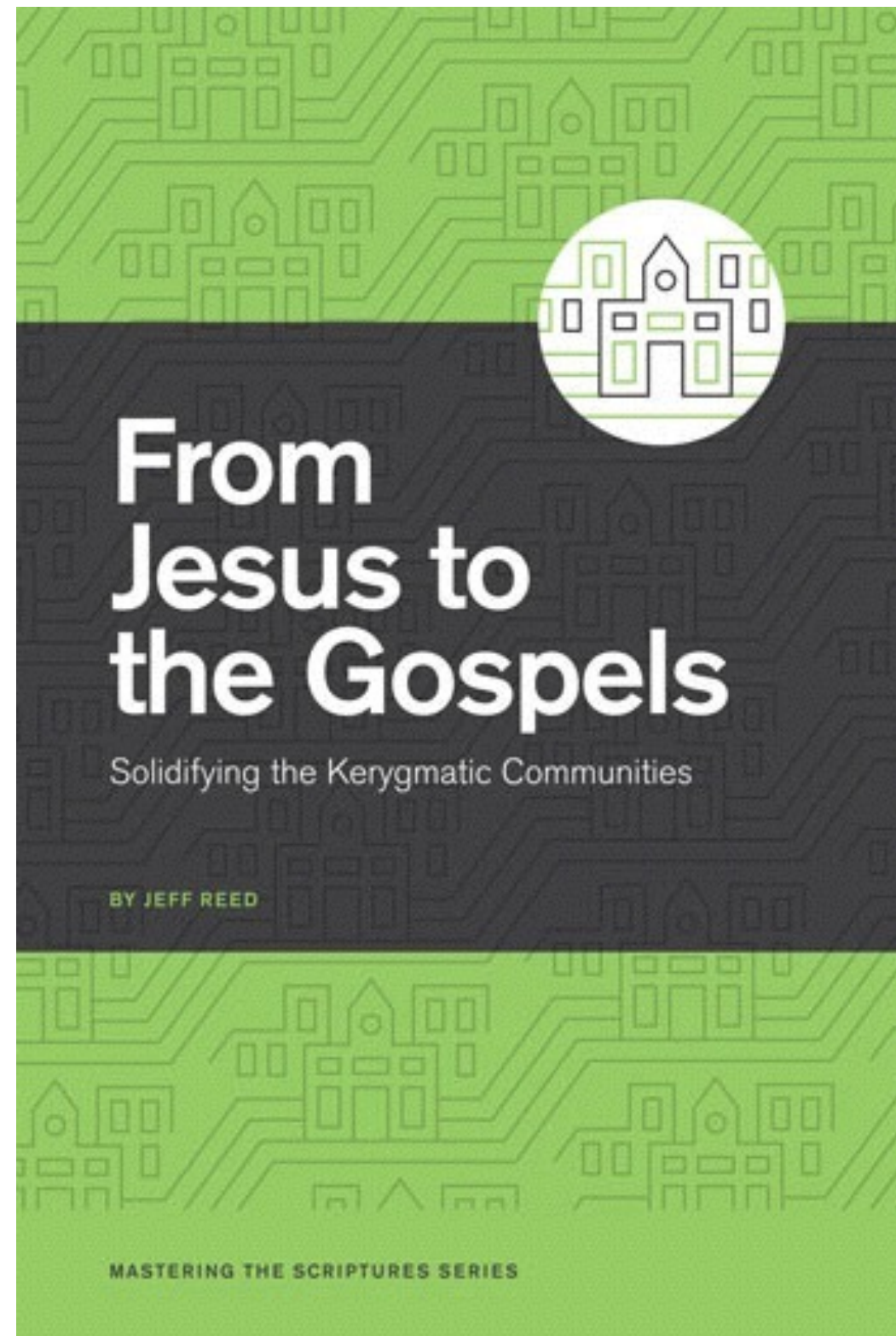


Full Kerygma
After Acts
Apostles' Gospels
1 year

Uniqueness and Significance of the Gospels Series

The Gospels Series took 5–7 years to produce.

- It is based on all the major writings of the “Jesus to the Gospels” and the “Quest for the Historical Jesus” literature, a 100-year conversation that came to maturity in the last 30 years of the 20th century.
- It situates the Gospels as tools to establish the churches in the gospel as Peter and Paul were moving off the scene. The Gospels were written toward the end of the New Testament, after all of Paul’s letters, and they assume knowledge of what had transpired in the birth and expansion of the Church amongst the Gentiles.
- It stands as a massive correction to the Western modern-day discipleship movement and to much of Western theology, since it left the Antioch tradition of the Early Church.



From Jesus to the Gospels: Solidifying the Kerygmatic Communities

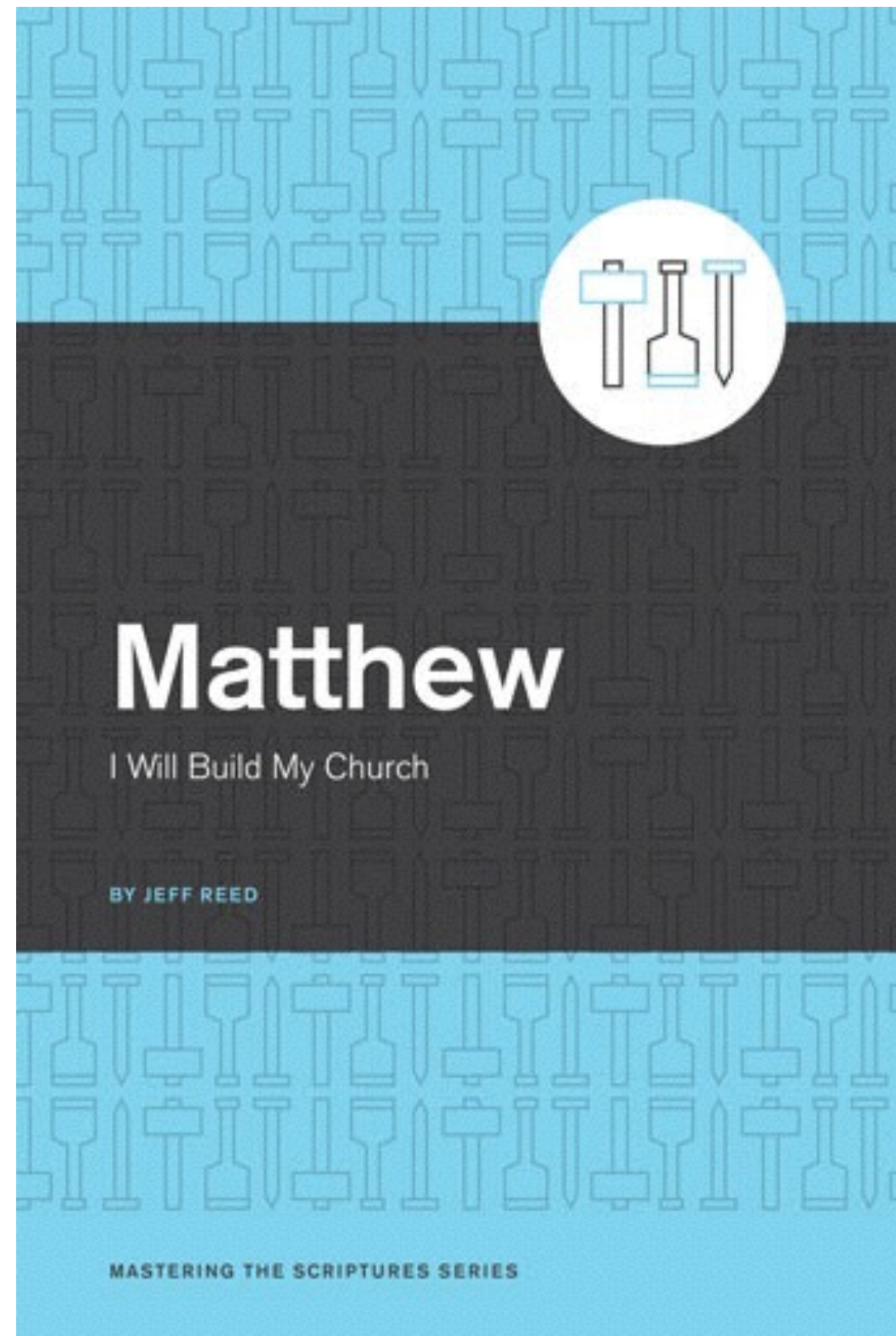
The Gospels were written to stabilize the churches in the kerygma (and the didache, for that matter, if you include Luke–Acts) at a time when the Apostles were leaving the scene, the Jewish churches were in danger of going back to Judaism, and the Gentile churches needed to clearly understand their origins and Old Testament roots. They are eyewitness based accounts of the story of the proclamation of Jesus, as seen through the eyes of the Apostles who had received the clear teaching Jesus promised would come after He left.



Mark: Announcing the New Community

Mark set out to write an eyewitness account based on Peter (yet in his own writing), in Greco-Roman biographical form. In light of Peter's letters, at first reading, it was intended to stabilize the Jewish churches by demonstrating Jesus' intent of building a whole new kerygmatic community, committed to the progress of the gospel worldwide.

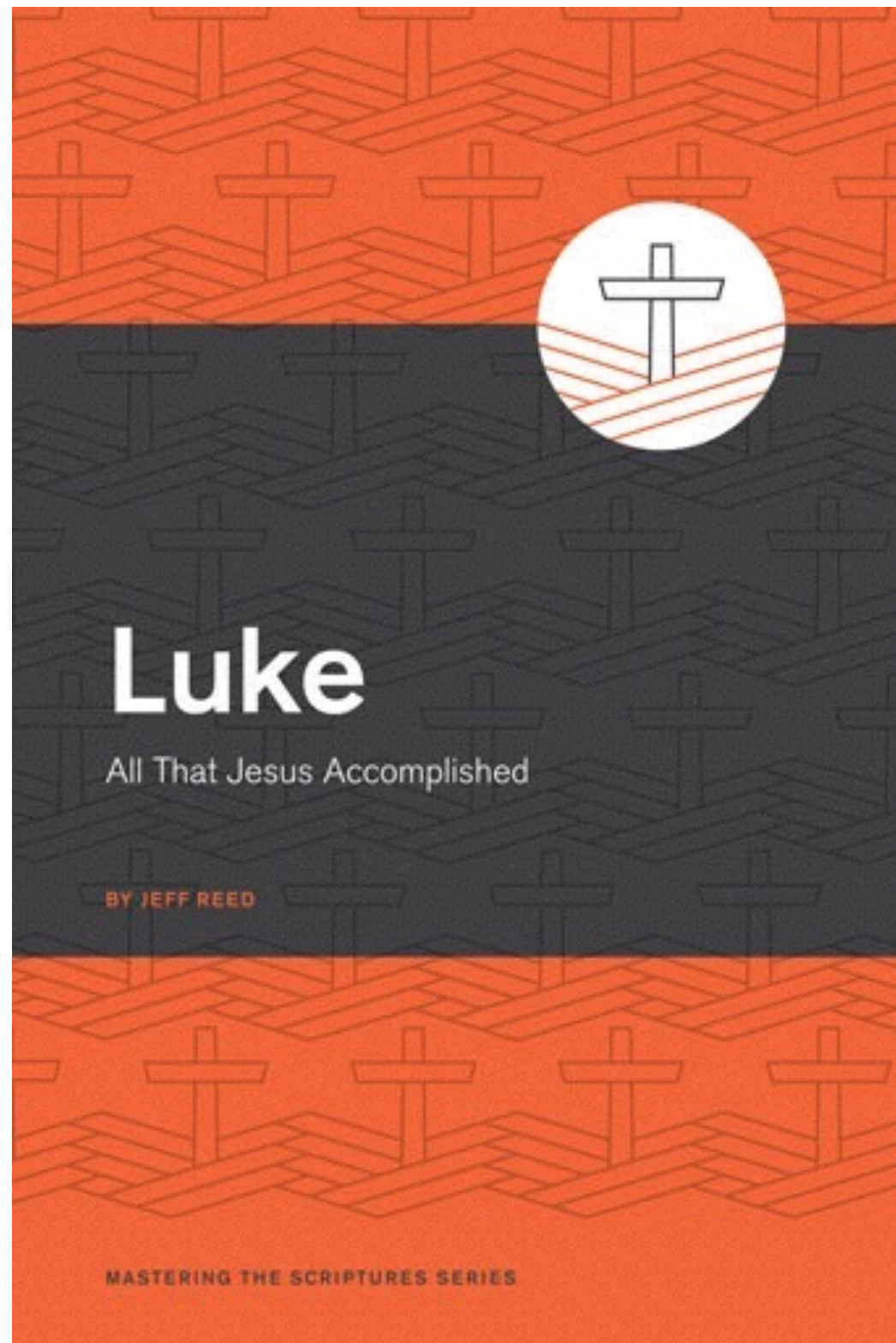
He wrote with a clear prophetic awareness that this would be read by all churches (and used by those churches as an eyewitness apologetic as well), thus it ultimately had the wider audience in mind.



Matthew: I Will Build My Church

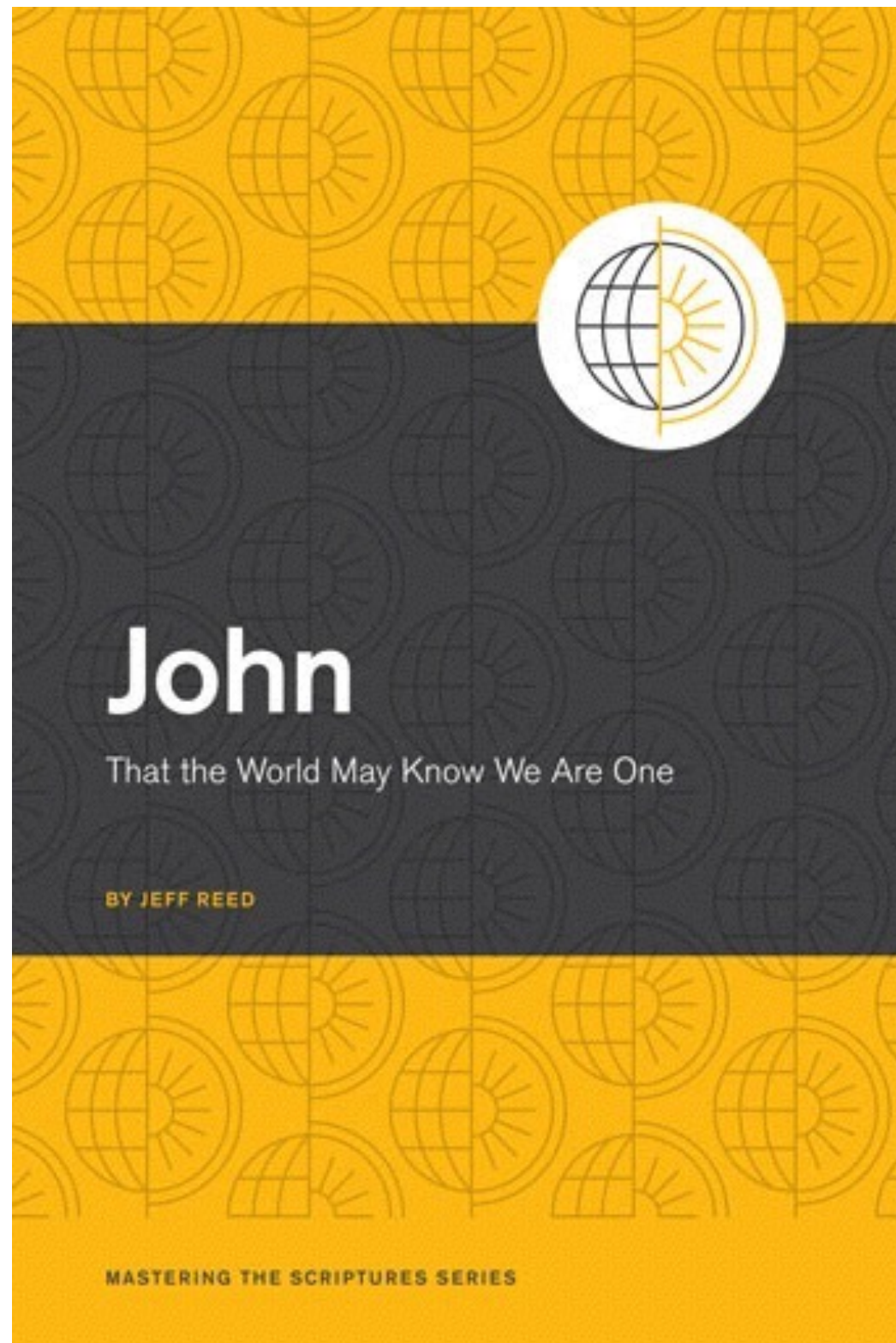
Matthew wrote his Gospel, building on Mark's Gospel, intending to further stabilize Peter's Jewish network of churches by building a powerful theological treatise, binding the kerygma story and the building of Christ's Church to the Jewish Scriptures.

He maintained Mark's "kerygmatic" structure, as seen in Greco-Roman "bios" literary style, but organized his argument around five discourses, preceded by a narrative that sets the stage for interpreting each discourse.



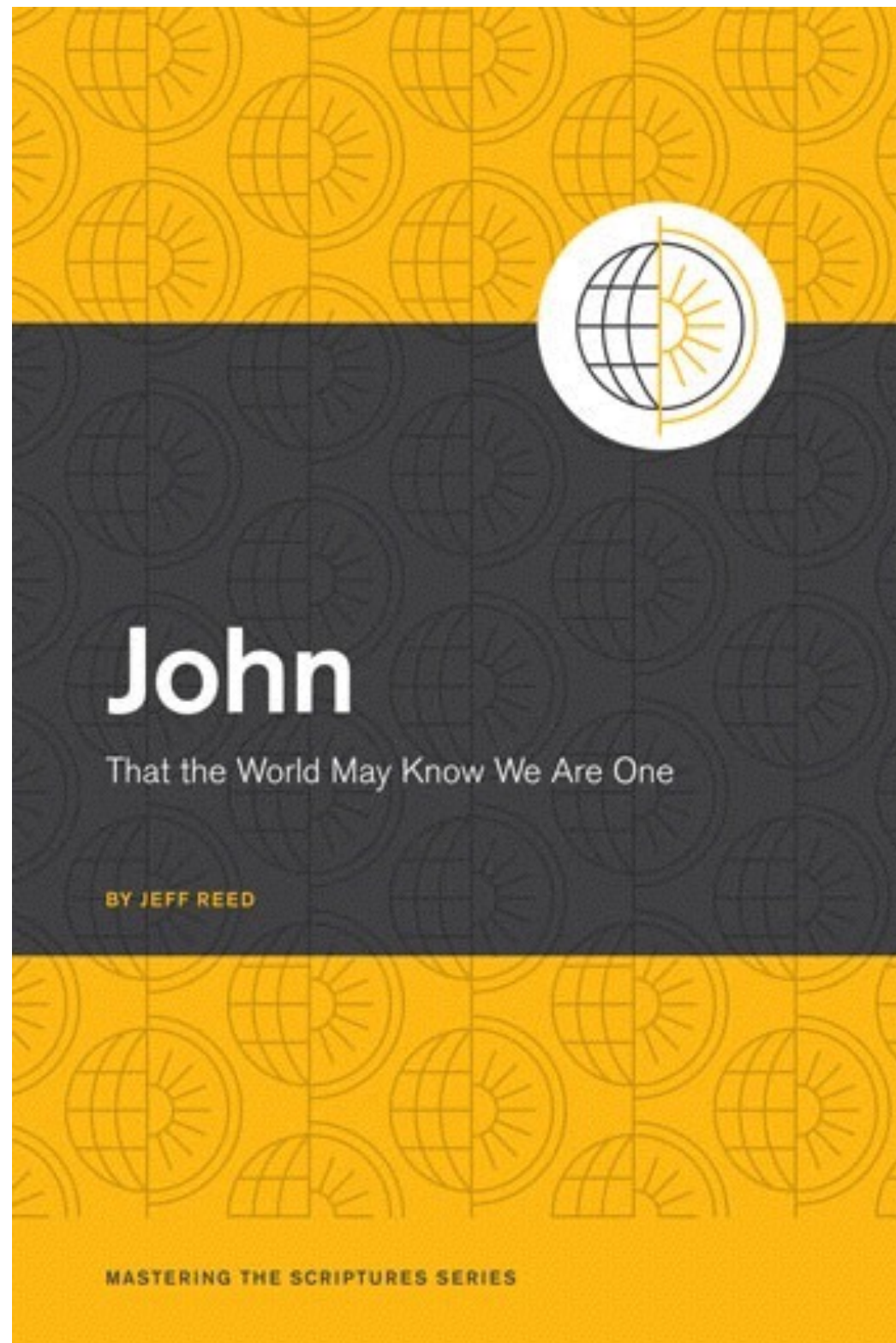
Luke: All That Jesus Accomplished

Luke set out to write a two-volume account of all Jesus accomplished from the beginning until the time of his writing. It was initially intended for Paul's empire wide network of Gentile churches, giving them the entire account of everything handed down to them by the Apostles, including Paul, so they might think clearly about the continuation of the spontaneous progress of the gospel worldwide, in this time of great transition.



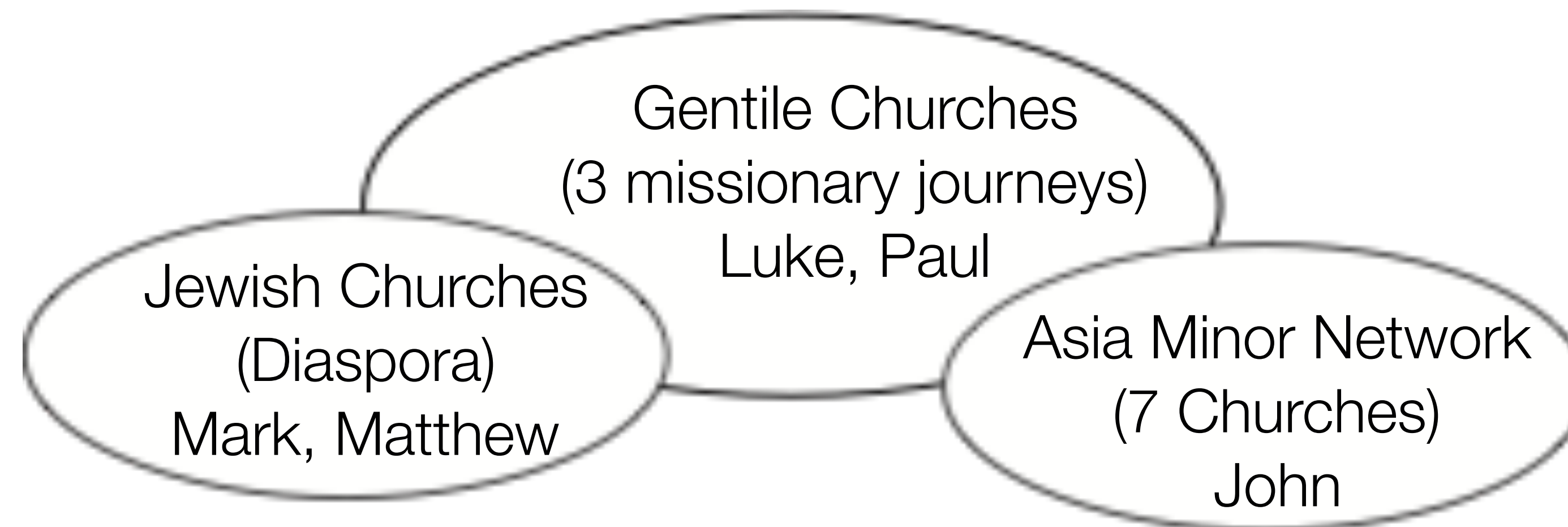
John: That the World May Know We Are One

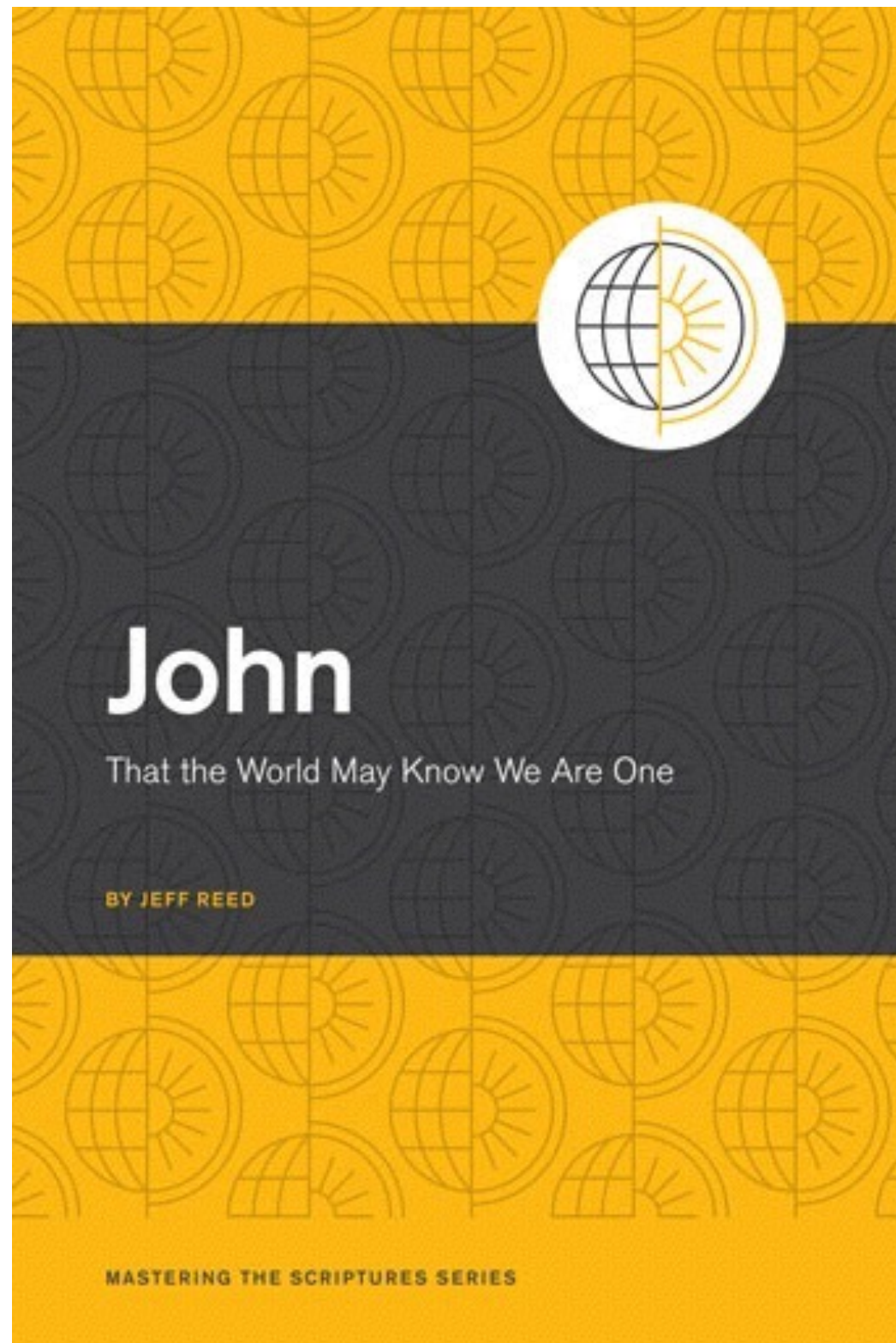
John wrote to provide a full treatment of the kerygma for his network of churches, in terminology best suited for the Greco–Roman arguments undermining the gospel. He wrote so they might remain in the gospel and fully enter into the life now available to them, that the one new Church promised by Jesus might mature into the worldwide witness that would bring glory to God.



John: That the World May Know We Are One

Regional Networks in the Last Third of the 1st Century





John: That the World May Know We Are One

The Proem: Prologue and Testimony, 1:1–51

The Book of Signs, 2:1–12:50

First Episode: The New Beginning, 2:1–4:42

Second Episode: The Life-Giving Word, 4:46–5:47

Third Episode: Bread of Life, 6:1–71

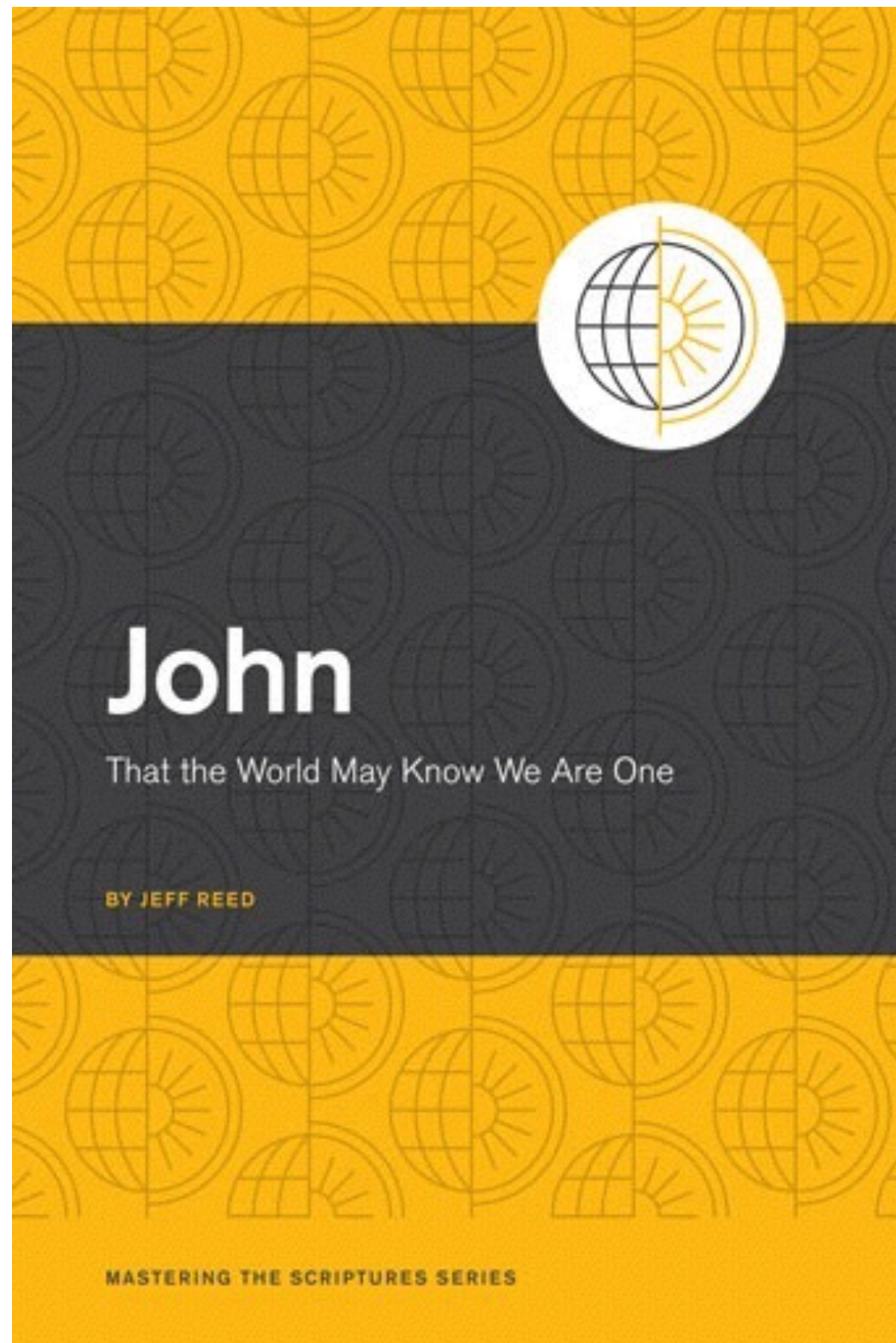
Fourth Episode: Light of Life: Manifestation and Rejection, 7:1–8:59

Fifth Episode: Judgment by the Light, 9:1–10:31; appendix, 10:22–39

Sixth Episode: the Victory Over Life and Death, 11:1–53

Seventh Episode: Life Through Death—the Meaning of the Cross,
12:1–36

Epilogue to the Book of Signs, 12:37–50

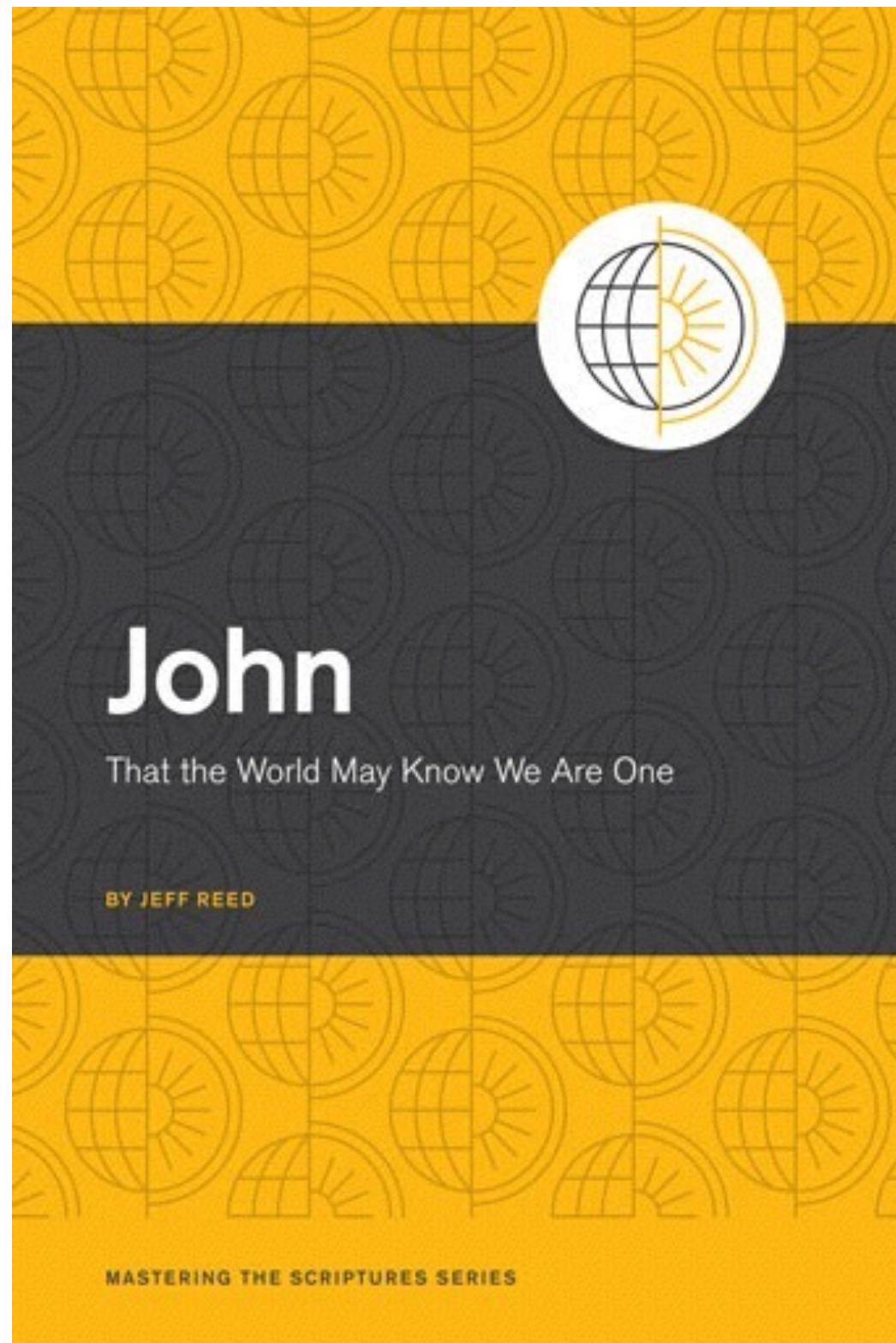


John: That the World May Know We Are One

If you look back over the episodes, they too sort of follow the kerygma, as does the prologue, and as does the entire Gospel. Across the episodes we move from the new life itself, to its fulfilling nature, to our thirst being satisfied, to the victory over life and death, to living fruitfully in the kingdom. This life is imparted to us if we believe. If we understand what John is saying and fully embrace the kerygma, then we will have life.

This is the essence of that life:

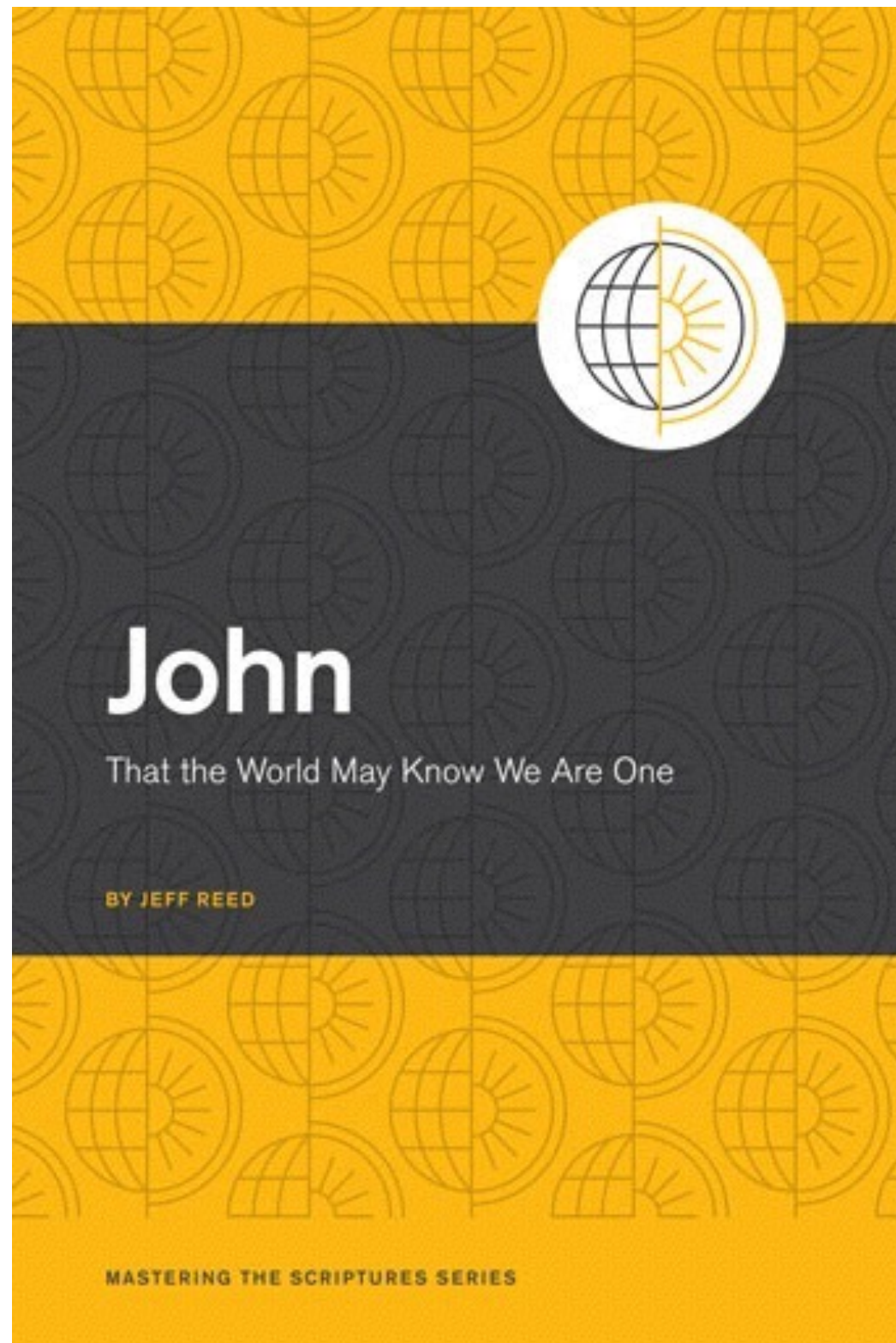
- It satisfies our thirst.
- It satisfies our hunger.
- It lights up our life path.
- It is abundant—outstanding, remarkable, unusual, exceptional.
- It conquers death.
- It requires giving up our life.
- It requires embracing His commandment.



John: That the World May Know We Are One

The Farewell Discourses

1. Main Themes
2. Design and Argument
 - a. Opening and dramatic scene 13:1–35
 - b. Dialogue of Christ's departure and return 13:36–14:31
 - c. Discourse on Christ and His Church 15:1–16:33
 - d. The Prayer of Christ 17:1–26



John: That the World May Know We Are One

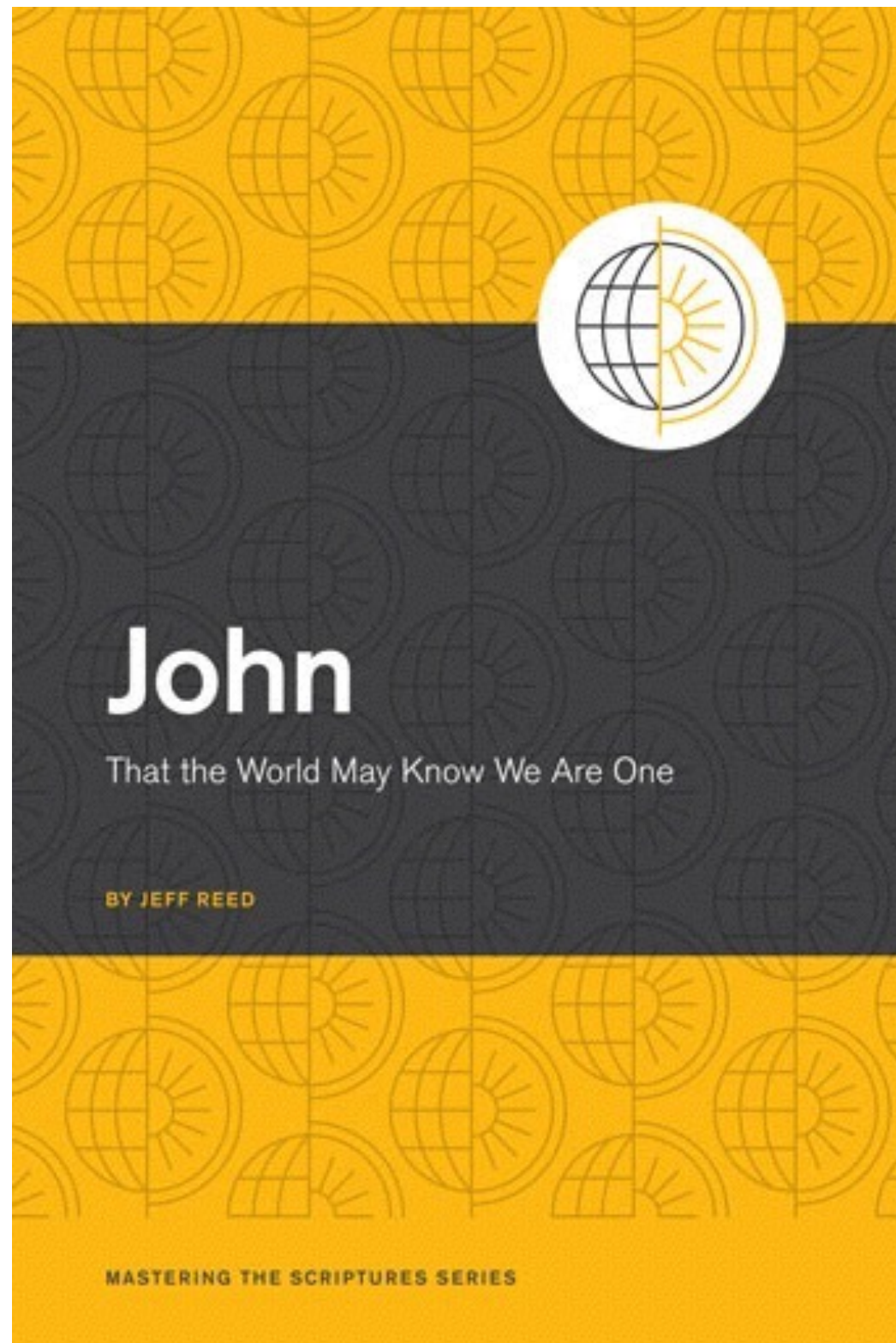
Let's begin by summarizing or giving the essence of each discourse. Here is a quick synopsis:

a. Opening and dramatic scene, 13:1–35

Essence: I am forming you as a new community around a new covenant with one foundational command—love one another. All men will know you are my disciples, by observing this love.

b. Dialogue of Christ's departure and return, 13:35–14:21

Essence: I am about to leave, but you will stay and do greater works than I. I will send the Spirit after I leave and He will teach you everything. If you ask anything in my name, I will do it. The ruler of this world has no power over me.



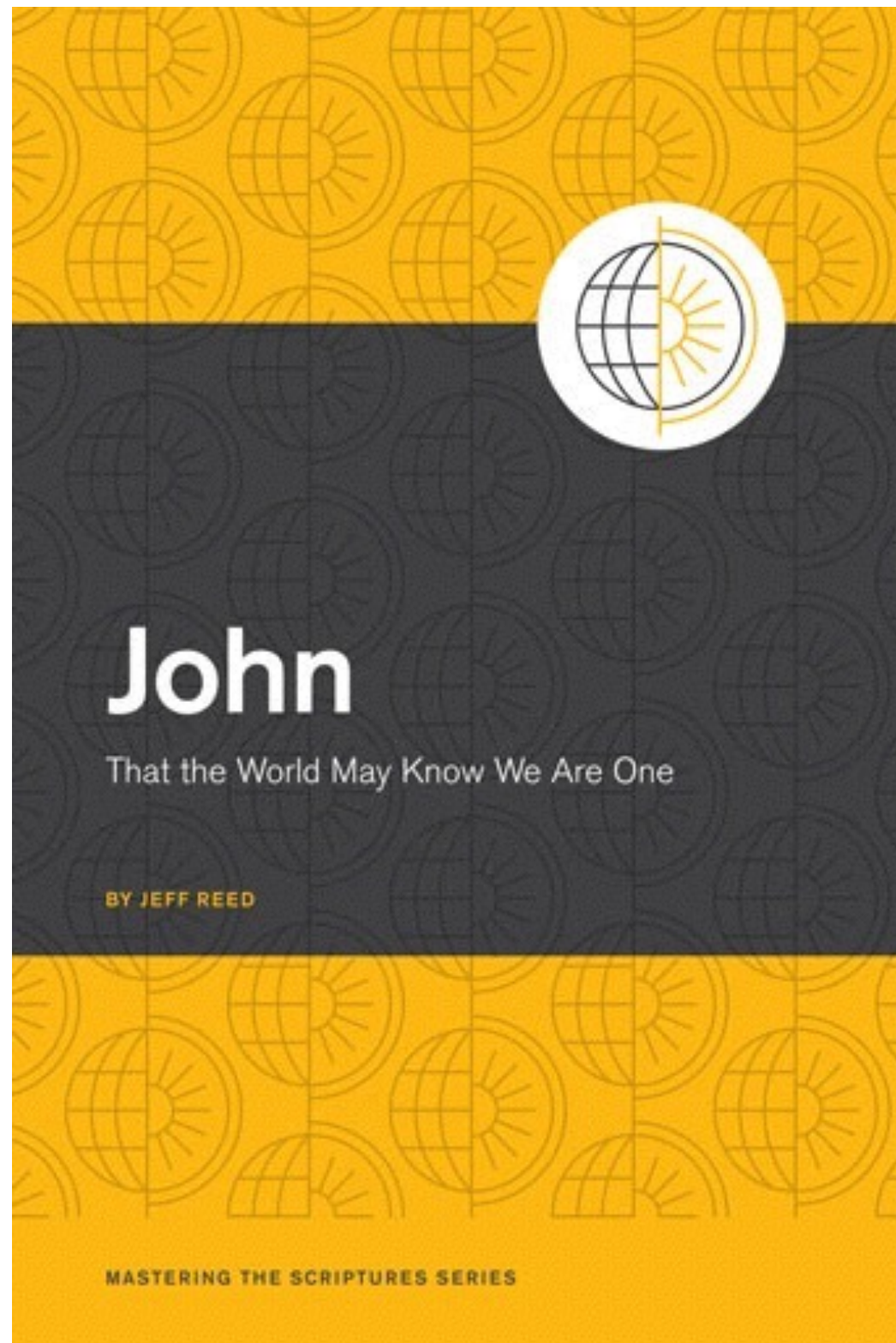
John: That the World May Know We Are One

c. Discourse on Christ and His Church, 15:1–16:33

Essence: If you abide in me and my words abide in you, you will know everything. You will testify (as will the Spirit) on my behalf. The Spirit will guide you in all truth and glorify me. Again, if you ask anything in my name, you will receive it, and your joy will be made full. In the world, you will face persecution (the world hates you).

d. The Prayer of Christ, 17:1–26

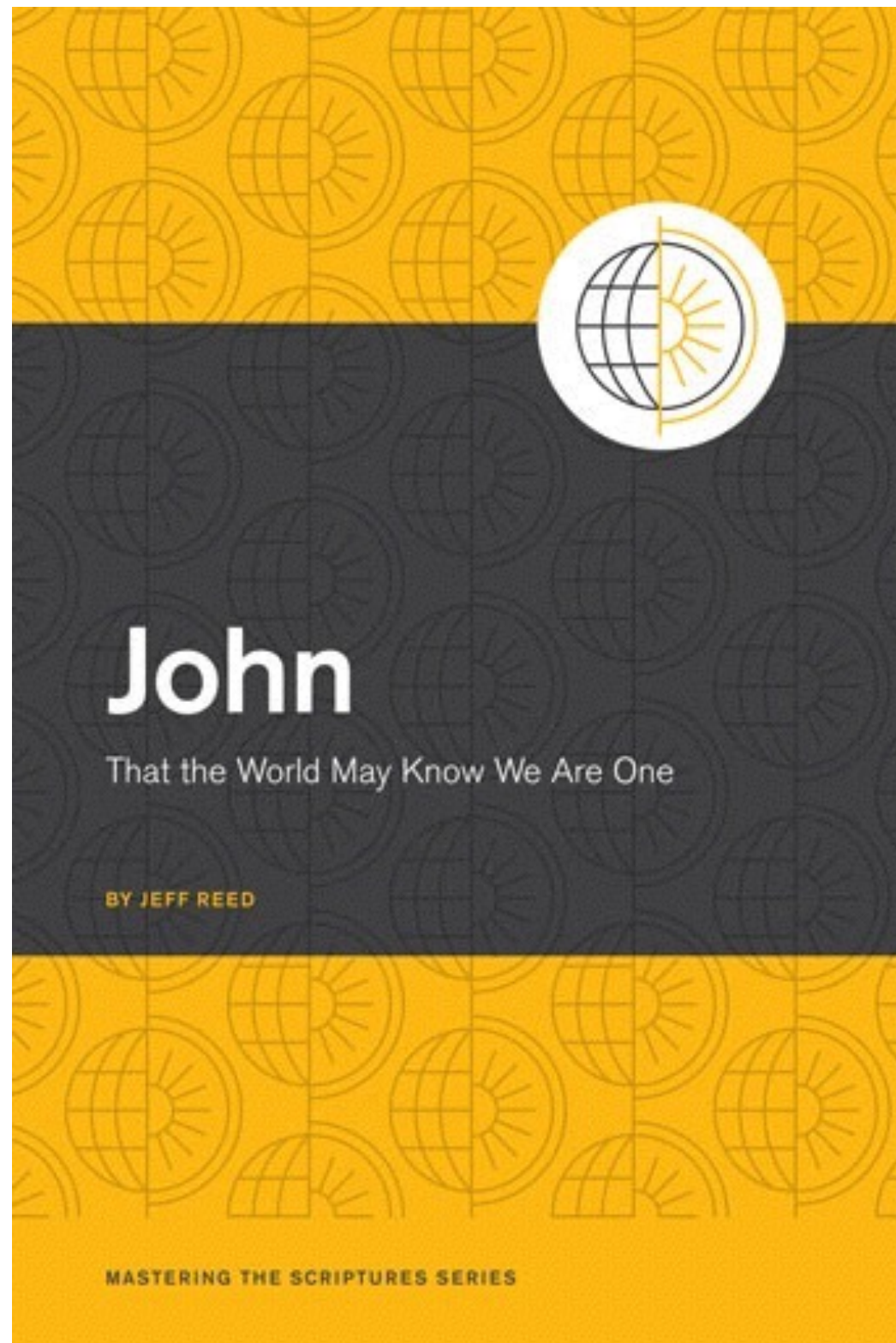
Essence: The hour has come for Jesus to finish His work (on the cross): “I have protected those you gave Me. Now set them apart in truth, that others may believe in Me through their word. So I send them into the world, that others may believe, and the world will know You sent me. They will have eternal life—they will know You and Your love will be in them.”



John: That the World May Know We Are One

Main themes (leading ideas)

1. Love one another
2. Ask anything
3. Greater works than me
4. The Spirit will teach you
5. Abide in me and my words
6. Sanctify them in truth
7. Sent into the world
8. Glorify your Son



John: That the World May Know We Are One

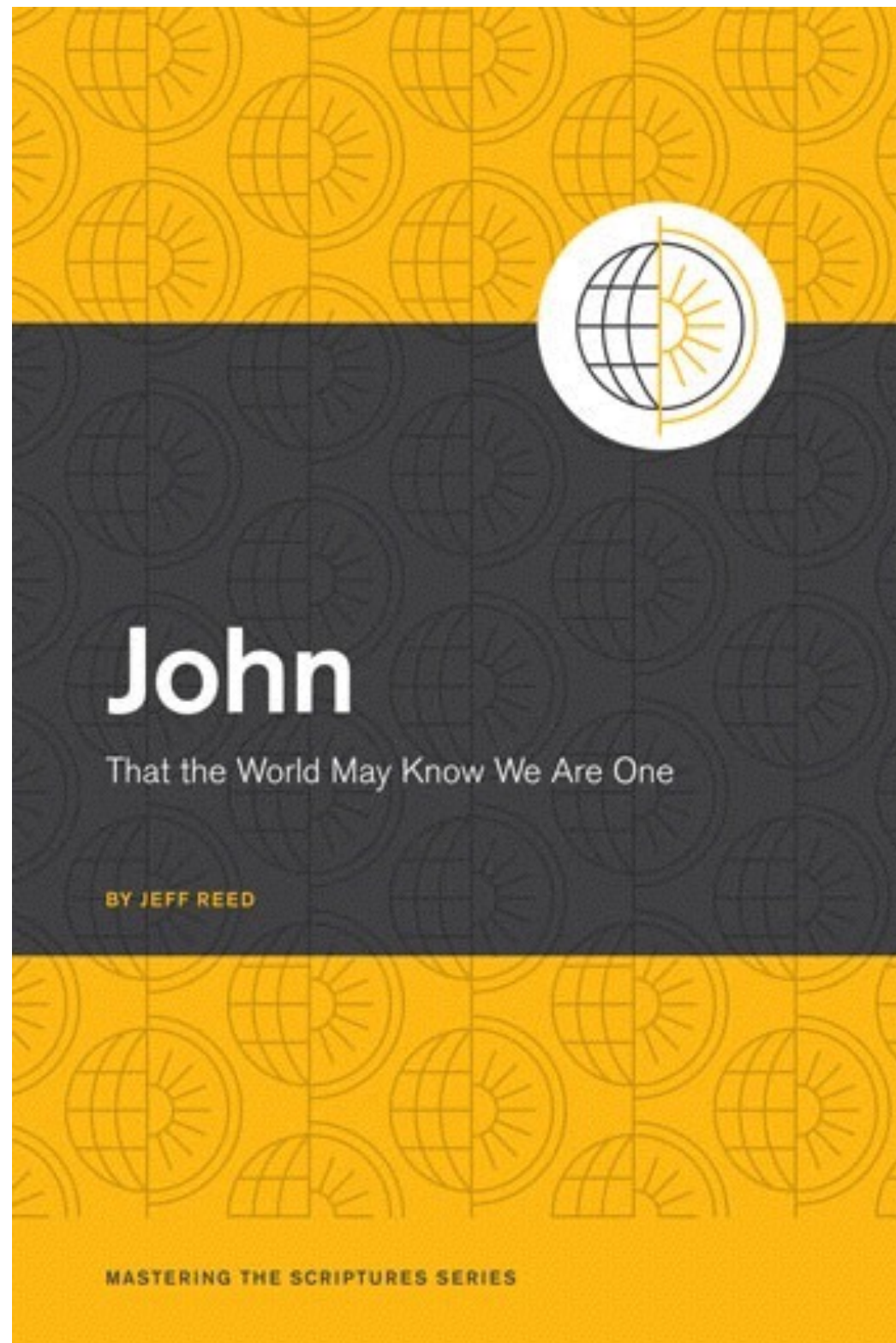
Leading idea: Love one another

³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another.”

John 13:34–35

Idea developed: This is the most foundational of the discourses. This new community will have one foundational new commandment: love one another as Christ loved them. It is the foundational proof to the watching world that they are Jesus’ true followers.

John 13:1, 13:34–35; 14:23–24; 15:9–13; 17:25–26



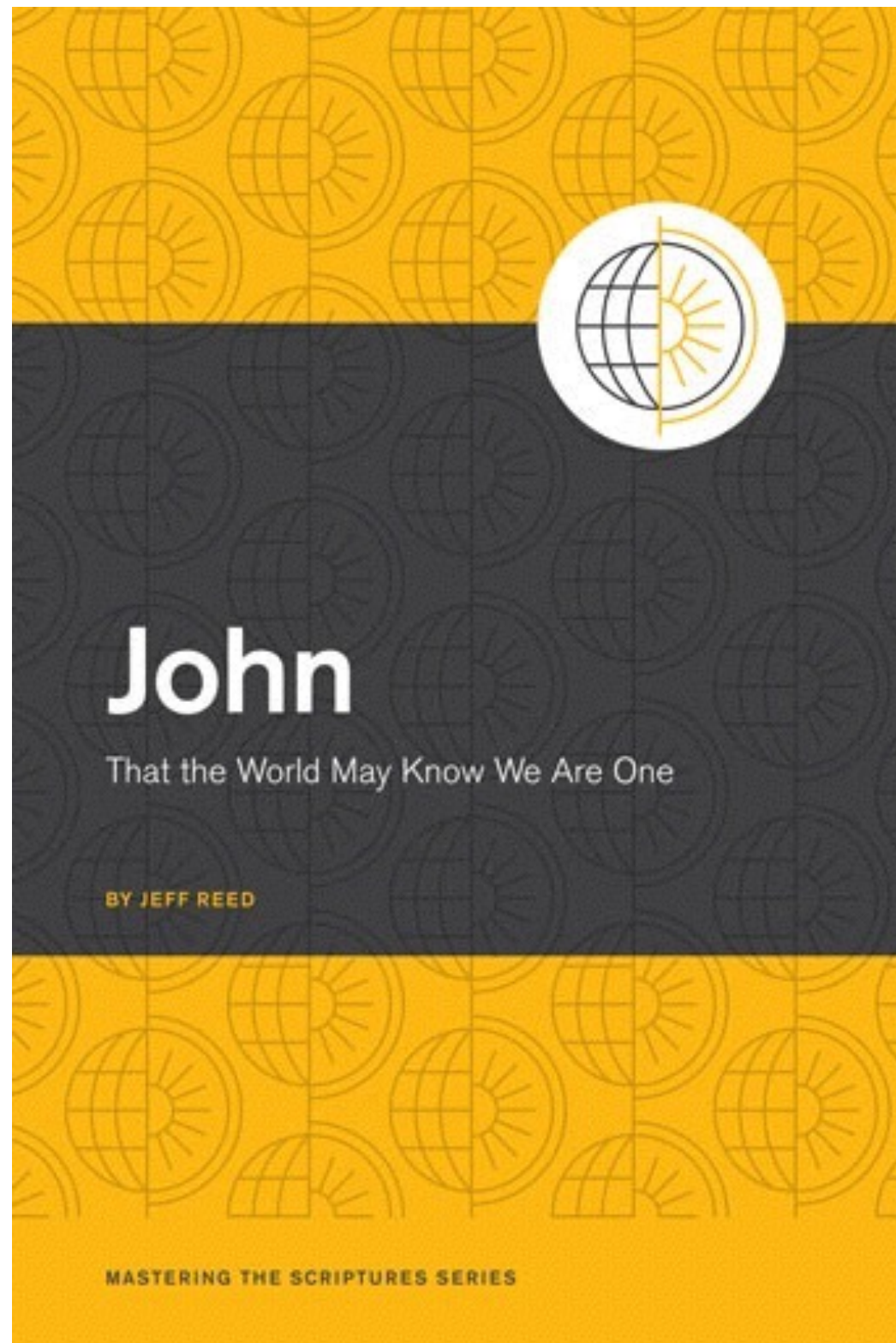
John: That the World May Know We Are One

Leading idea: Ask anything

¹²Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴If in my name you ask me for anything, I will do it.
John 14:12–14

Idea developed: If the disciples ask anything in His name, once the Spirit comes and leads them into all truth, He would do it. This implies it is consistent with what they were to receive from the Spirit of Christ's teaching and plan. When they saw the answers they would be filled with joy.

John 14:12–14, 25–26; 15:7; 16:12–15, 23–24



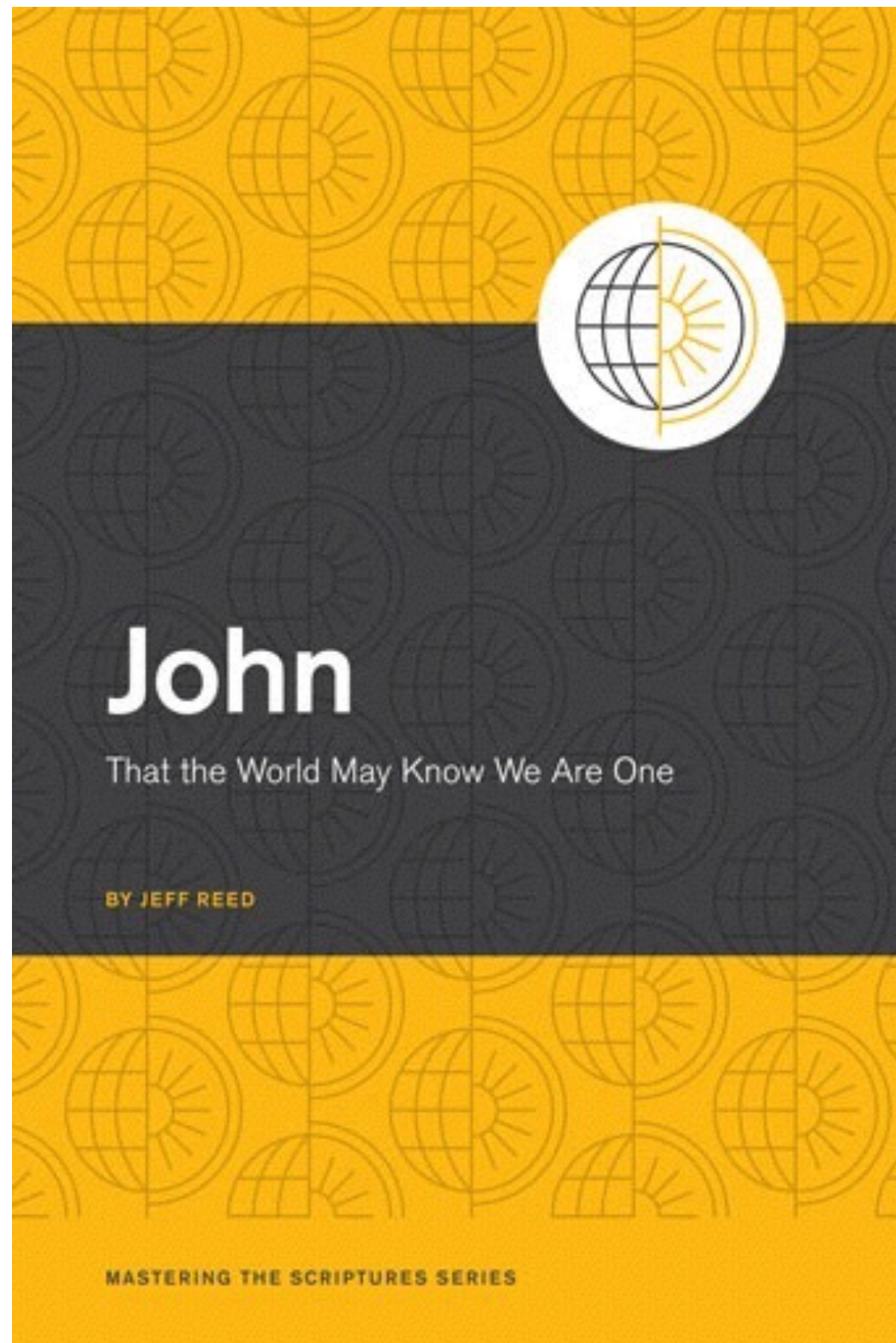
John: That the World May Know We Are One

Leading idea: Greater works than me

¹²Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴If in my name you ask me for anything, I will do it.

John 14:12–14

Idea developed: There are several elements to this idea. In one sense, Jesus will be accomplishing these works through them and they will be doing them in Jesus' name, by the power of the Spirit. They are greater in at least two ways: (1) the whole world will know what they do and what their followers will do down through the centuries and (2) greater, because many will believe.



John: That the World May Know We Are One

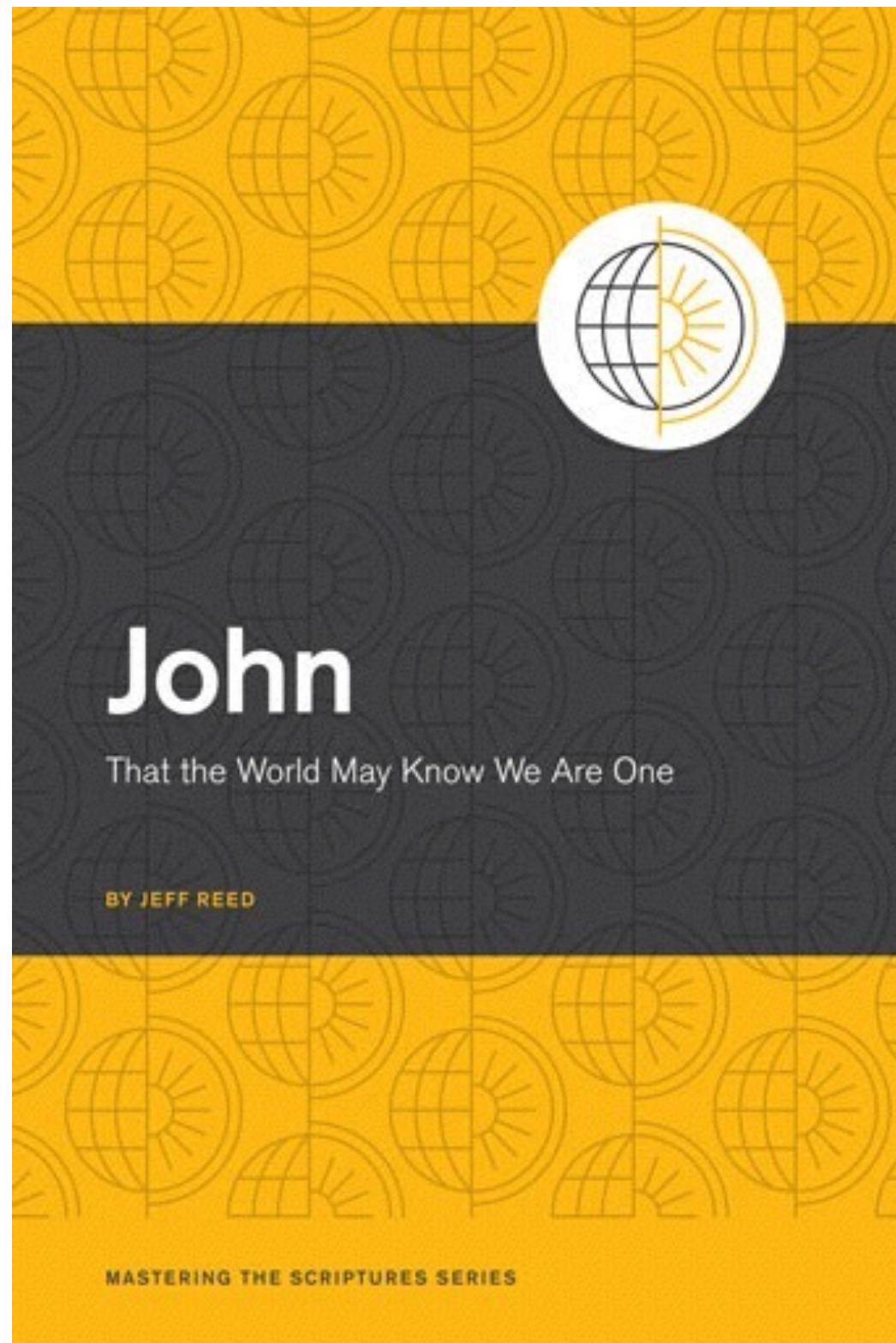
Leading idea: The Spirit will teach you

²⁵“I have said these things to you while I am still with you. ²⁶But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.

John 14:25–26

Idea developed: The idea is very powerfully developed throughout the discourses. The Spirit will come and lead them in all truth, reveal to them things they cannot handle now, and set forth the teachings of Jesus, the truth, in a way that will be foundational for all who believe and follow, allowing the Church to be one and glorify Jesus and the Father.

John 14:25–26; 15:26–27; 16:6–7, 12–15



John: That the World May Know We Are One

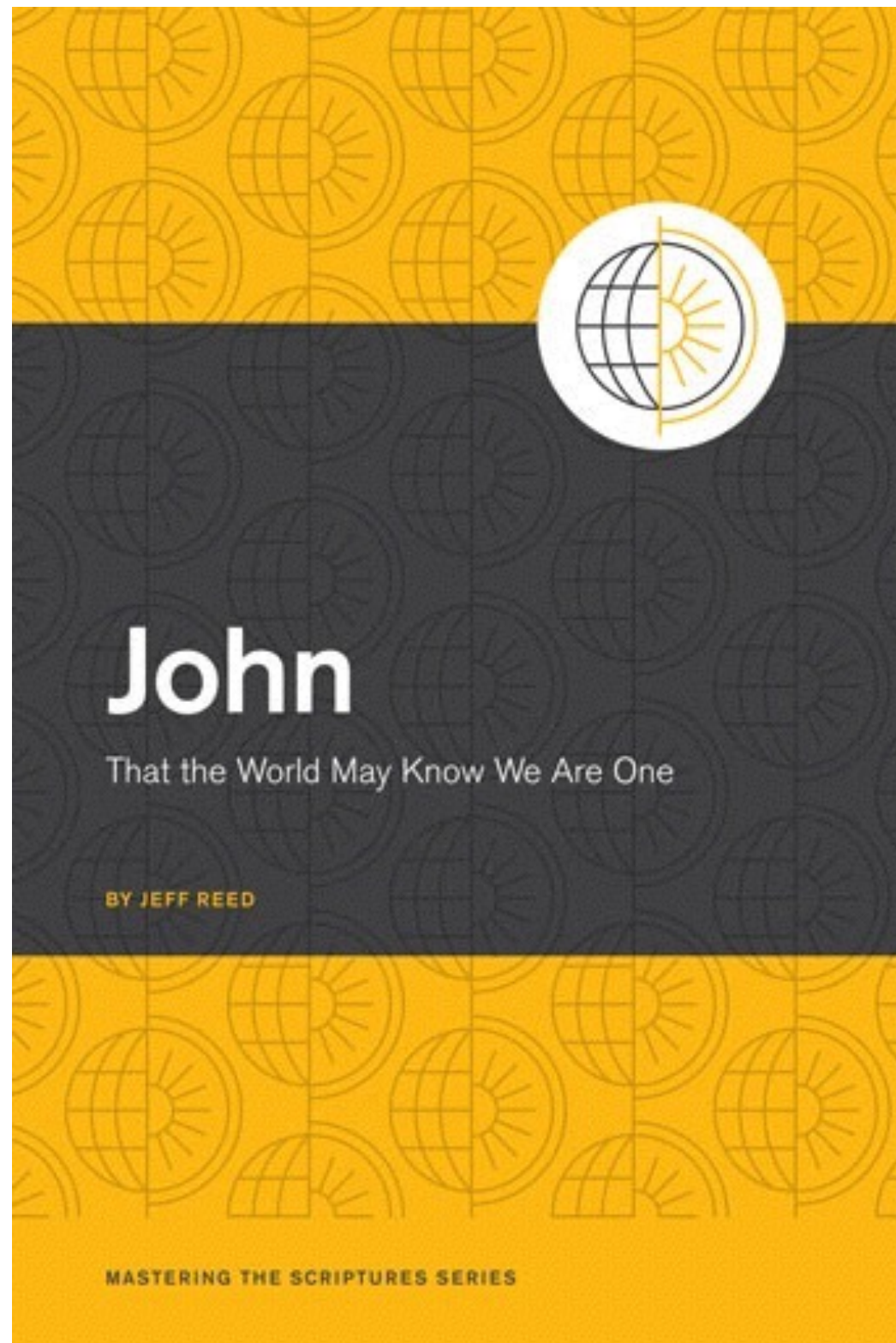
Leading idea: Abide in me and my words

⁴Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.

John 15:4–7

Idea developed: *Abide* assumes two basic ideas around the single thought of staying in fellowship with Jesus. First, it assumes the basic idea of loving one another, the commandment undergirding all the others. But it also assumes an entire body of truth the Spirit will reveal to the disciples, that they need to fully embrace.

John 15:1–17



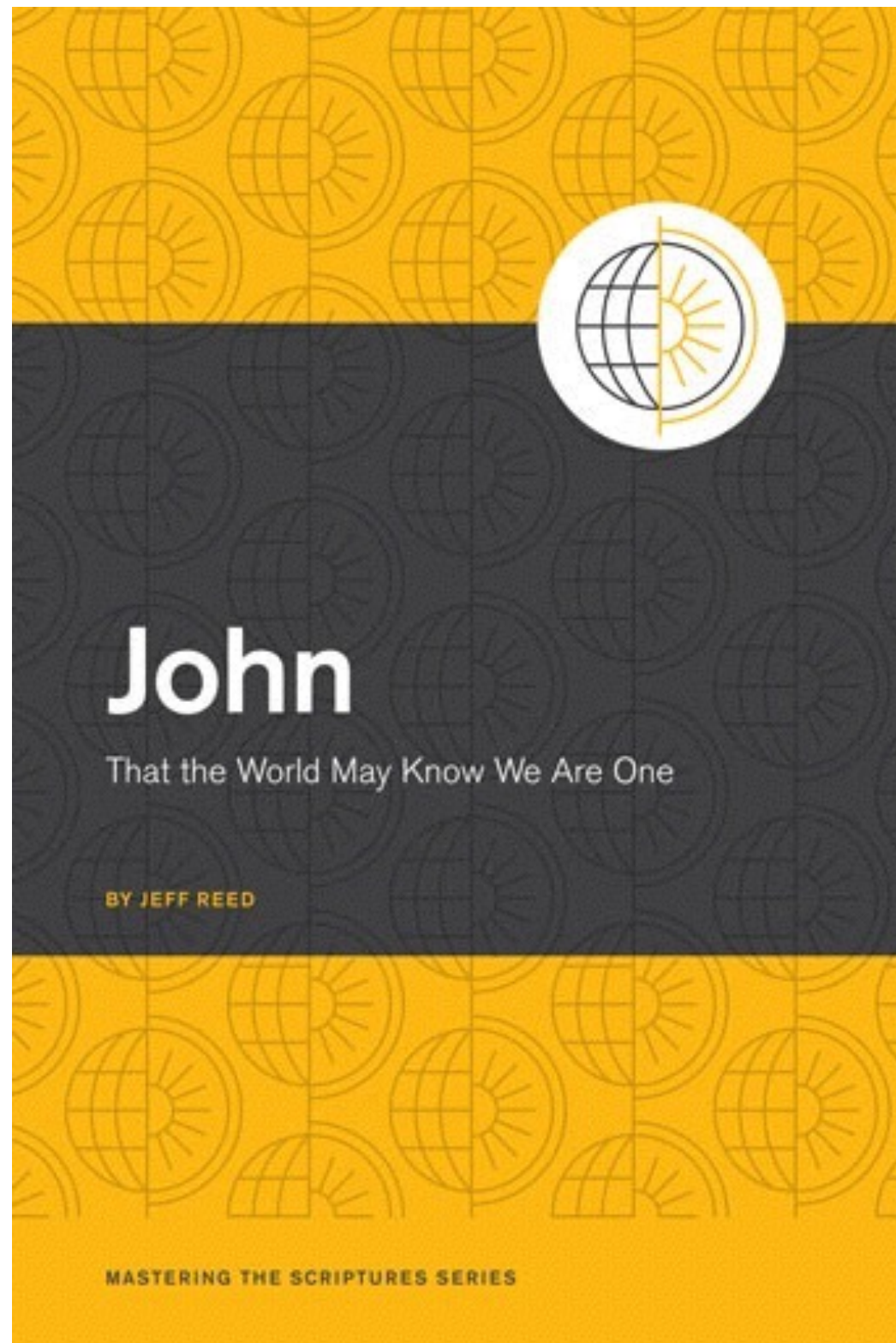
John: That the World May Know We Are One

Leading idea: Sanctify them in truth

¹⁷Sanctify them in the truth; your word is truth. ¹⁸As you have sent me into the world, so I have sent them into the world. ¹⁹And for their sakes I sanctify myself, so that they also may be sanctified in truth. ²⁰“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹that they may all be one. John 17:17–21

Idea developed: This idea further develops the body of teaching that is being delivered to the disciples. The Spirit of truth will lead them into all truth, and that truth, shared with others, will be the words others believe. This shared truth will lead to a oneness with all future believers—one faith, one church. Future oneness is tied to this truth.

John 14:15–17; 16:13–15; 17:17–24



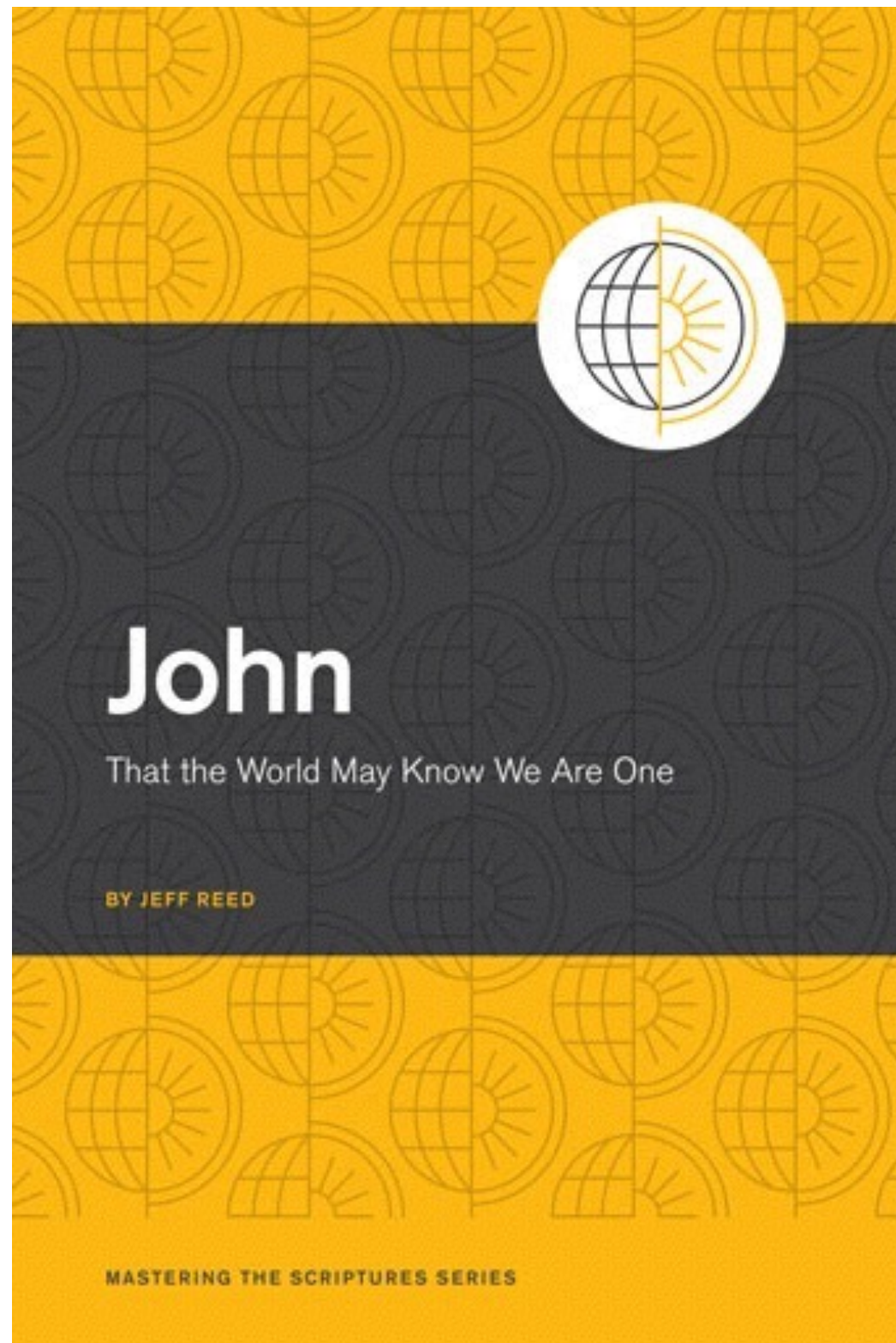
John: That the World May Know We Are One

Leading idea: Sent into world

¹⁵I am not asking you to take them out of the world, but I ask you to protect them from the evil one. ¹⁶They do not belong to the world, just as I do not belong to the world. ¹⁷Sanctify them in the truth; your word is truth. ¹⁸As you have sent me into the world, so I have sent them into the world.
John 17:15–18

Idea developed: *The world* is a key idea that increases toward the end of the discourses. The world does not know them, and will hate them. But they are to remain in the world, but not be of it. Just as the Father sent Jesus into the world, so Jesus sends the disciples.

John 15:18–19; 16:1–4, 32–33; 17:5, 6–26



John: That the World May Know We Are One

Leading idea: Glorify your son

¹After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you,... ⁴I glorified you on earth by finishing the work that you gave me to do. ⁵So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed....

²²The glory that you have given me I have given them, so that they may be one, as we are one, ²³I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. John 17:1, 4–5, 22–24

Idea developed: This idea also picks up steam, but can be seen all the way through the discourses. The cross is seen as the glorifying of Christ, which in turn glorifies the Father.

John 13:31–33; 14:12–14; 17:1–6, 22–24

The Gospels Series

Importance of theology of canonical sections, books, and literary units of books:

- Strengthens church networks and their leaders to stay on the right course.
- Frames in important ideas in your mind, e.g. *eternal life* as a multifaceted idea in the “Book of Signs,” and the leading ideas of the Upper Room Discourse, which are memorable and communicable.
- Can ensure your ability to think correctly and skillfully through issues in your life, family, ministry, and lifework as a whole.
- Can empower you to be in the world but not of it, really knowing Christ’s mind and truly abiding in Him.
- Gives you the ability to draw deeply on Scripture and use it in the context of leading and developing others with skill and impact.

The Gospels Series

Applications

- Plan to master it by clusters.
- Prepare for international conference–summit conversations.
- Think clearly about the “Western discipleship” issue.
- Evaluate how fully you are established in the gospel.

The Coming 2017 Conference–Summit

Playing your part

- Sharpen your development plan; you are a walking example for every leader at the conference.
- Open your homes.
- Use your gifts and abilities to serve at the conference.
- Contribute toward the \$80,000 needed to host the conference, even if it is \$10.