

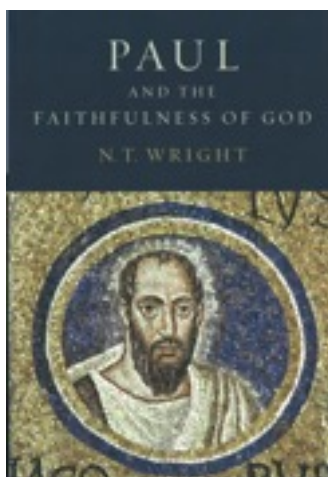
Mastering the Scriptures

Mastering the Old Testament

1. The Law (2 booklets)
2. The Prophets (4 booklets)
3. The Writings (5 booklets)

Mastering the New Testament

1. The Gospels (5 booklets)
2. Paul's Early Letters (13 booklets), **third booklet**
3. The Jewish Encyclicals (5 booklets)
4. Johannine Writings (4 booklets)



The Early Letters

Book 1: The Early Letters: Fully Establishing
the Churches in the Gospel

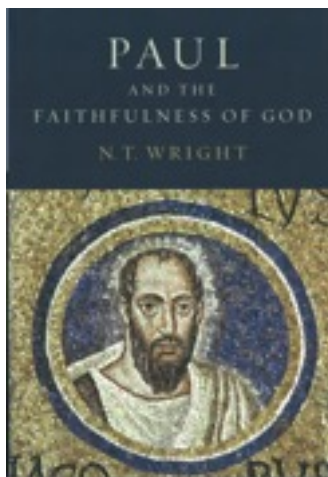
Book 2: Galatians: So Quickly Leaving the
Gospel

Book 3: The Thessalonians Correspondence:
Conversion to the Gospel

Book 4: The Corinthian Letters:
Fragmentation of the Gospel

Book 5: The Corinthian Letters: Paul's
Gospel Defended

Book 6: Romans: Complete Treatise
of Paul's Gospel



Book : *Paul's Early Letters: The Thessalonians' Conversion*

Session 1: Paul's Concern for the Thessalonians

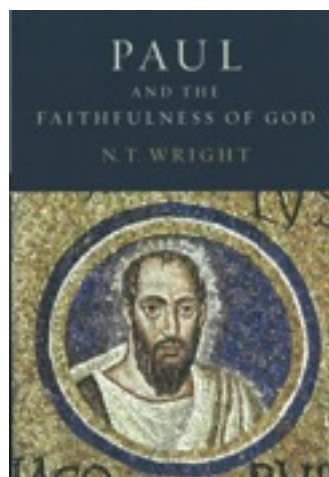
Session 2: Their Dramatic Conversion

Session 3: Three Emerging Problems—Letter 1

Session 4: Further Clarification—Letter 2

Session 5: Solidifying Their Conversion

Session 6: Use in Life and Ministry

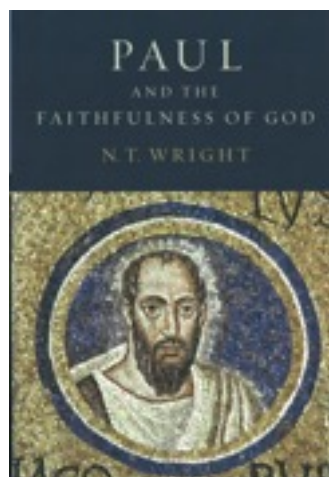


Paul's Early Epistles

Once a group of people believe and are formed into a church, how do you get them to fully embrace the whole new life they have just entered?

How do you get them fully established and living transformed lives in true community as Christ intends for us?

Why do you think so many people in our churches are not fully established?



Paul's Early Epistles

NOV  2016

THEOLOGY IN CULTURE

BILD EXECUTIVE LEADERSHIP SUMMIT

What is “theology in culture”?

What does it mean? Why is it important?



One of the big issues is orality-literacy in 60% of learners in India, and that is true in many other Global South countries.

It is our belief that the approach used by Western organizations in training oral learners will keep them from thinking biblically and, therefore, keep them from becoming established in their faith.

We are challenging the whole system, just as we challenge the whole Western system of theological education and most training done by Western discipleship organizations and Bible study systems.



Why are these issues so important?

Let me take you into the debate a little

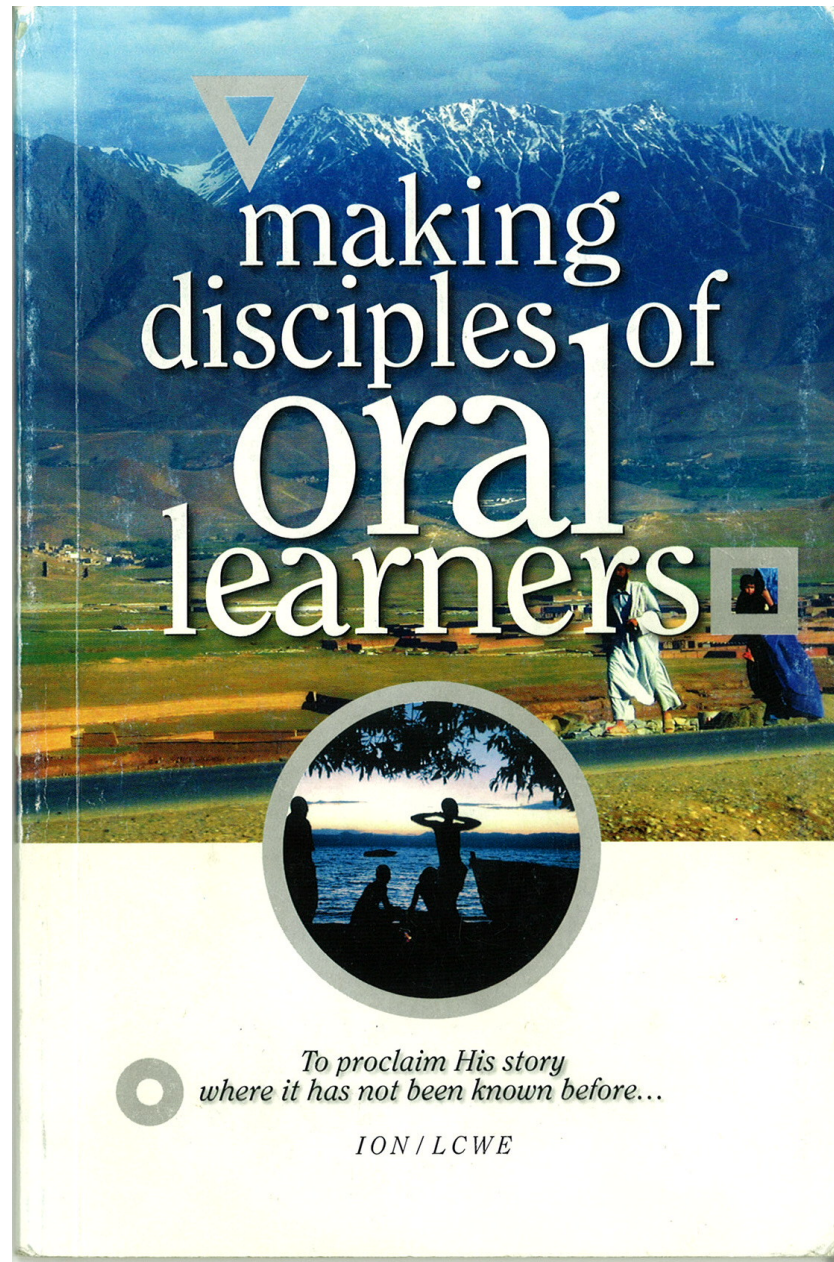
It will help you understand the conference better, your own development process, and how to help people grasp the gospel and grow in their faith.



A basic premise is this

God's design is for both oral learners and literate learners to learn together, in their churches, in dialogue together.





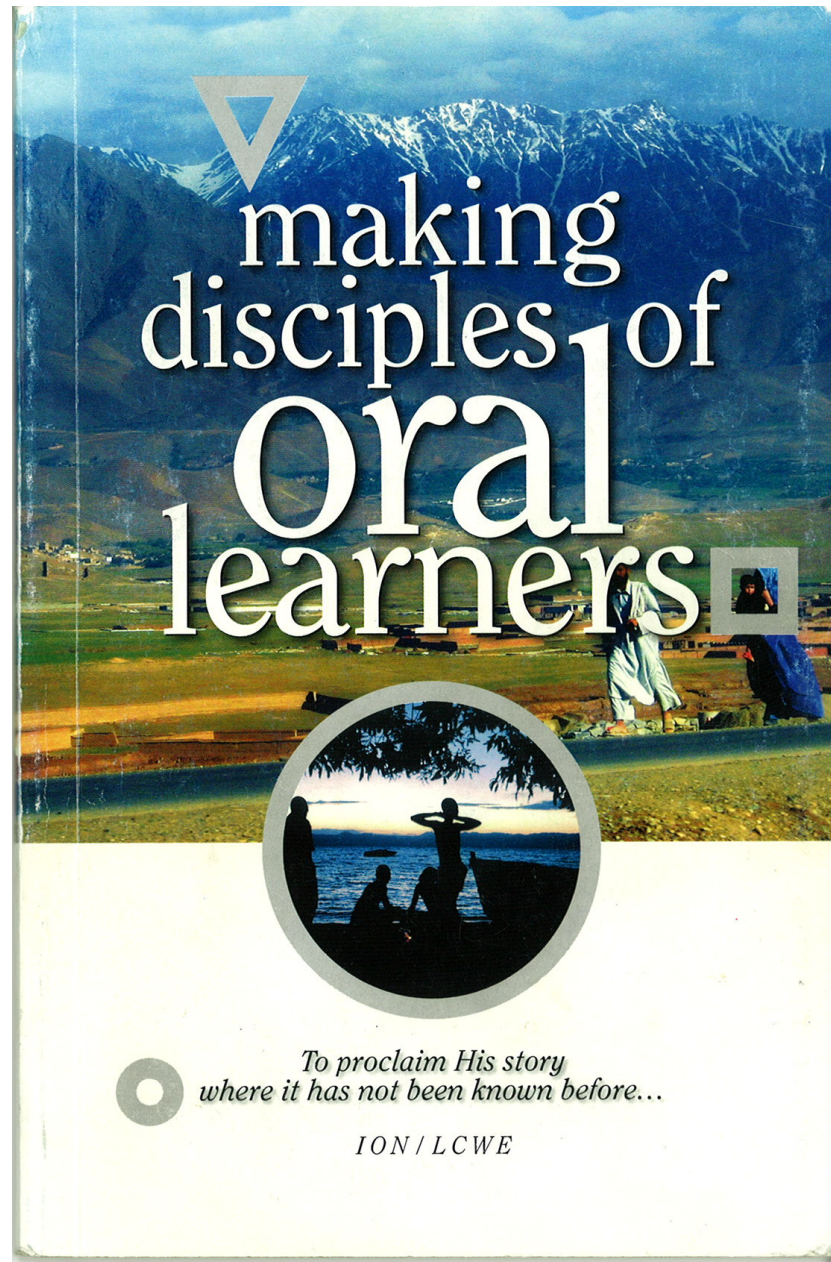
This is the basic text on teaching oral learners in India.

It is a Lausanne Occasional Paper, backed by organizations such as IMB, Wycliffe, Trans World Radio, International Orality Network and Crusade.

It is the Bible for orality literacy in the Global South.

I believe it is fundamentally flawed and will result in an entire generation of oral learners being unestablished in the faith.



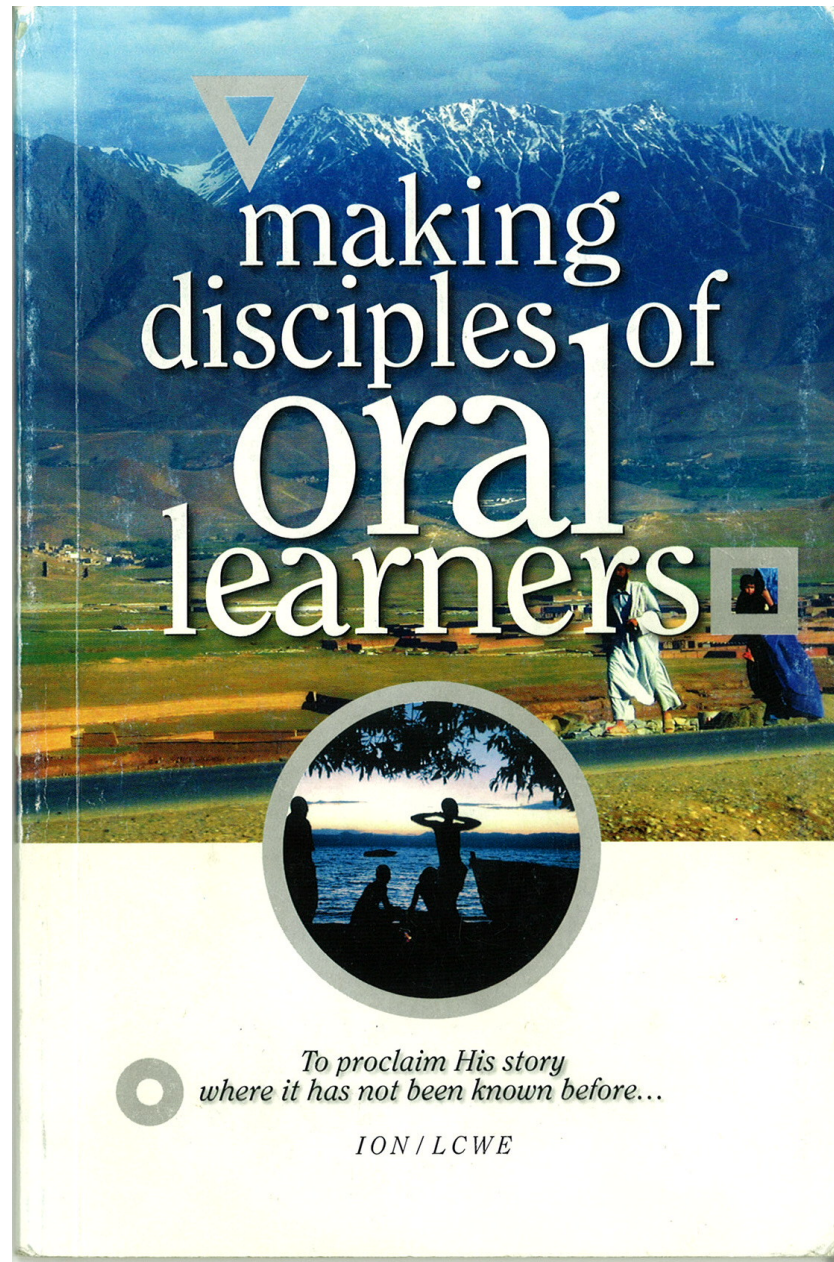


Its basic assumptions

- Only use narrative literature (stories).
- Non-literates cannot reason like literates.
- Select stories that fit the culture.
- Prioritize parables because they are easy to understand.
- Remove our interpretive remarks; keep stories pure.
- Just tell stories, let the local leaders deal with doctrinal issues.

Usually 50-100 stories make up the curriculum.





The whole system is flawed.

In 79 pages I found 44 faulty assumptions.

The whole system is philosophically, educationally, and biblically unsound.

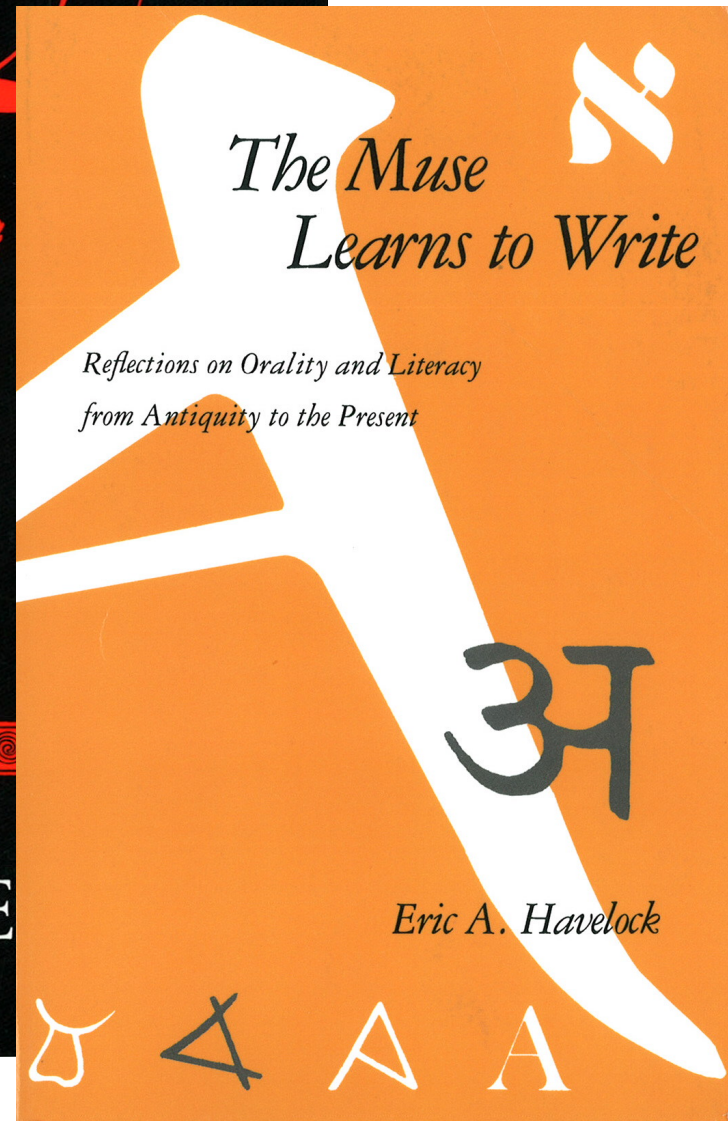
And it misunderstands good orality-literacy research.



PREFACE TO PLATO



ERIC A. HAVELOCK

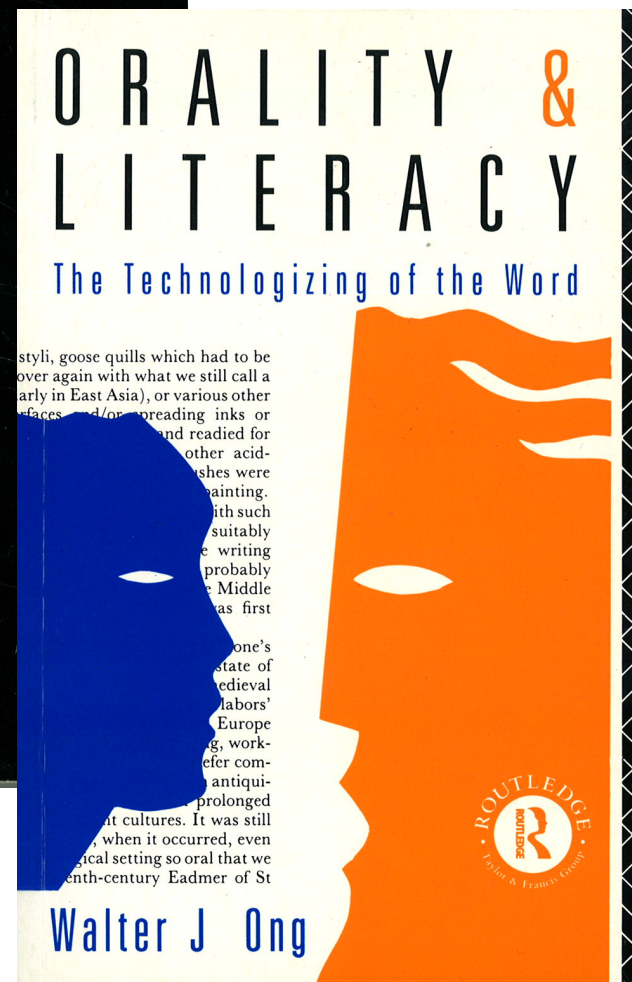
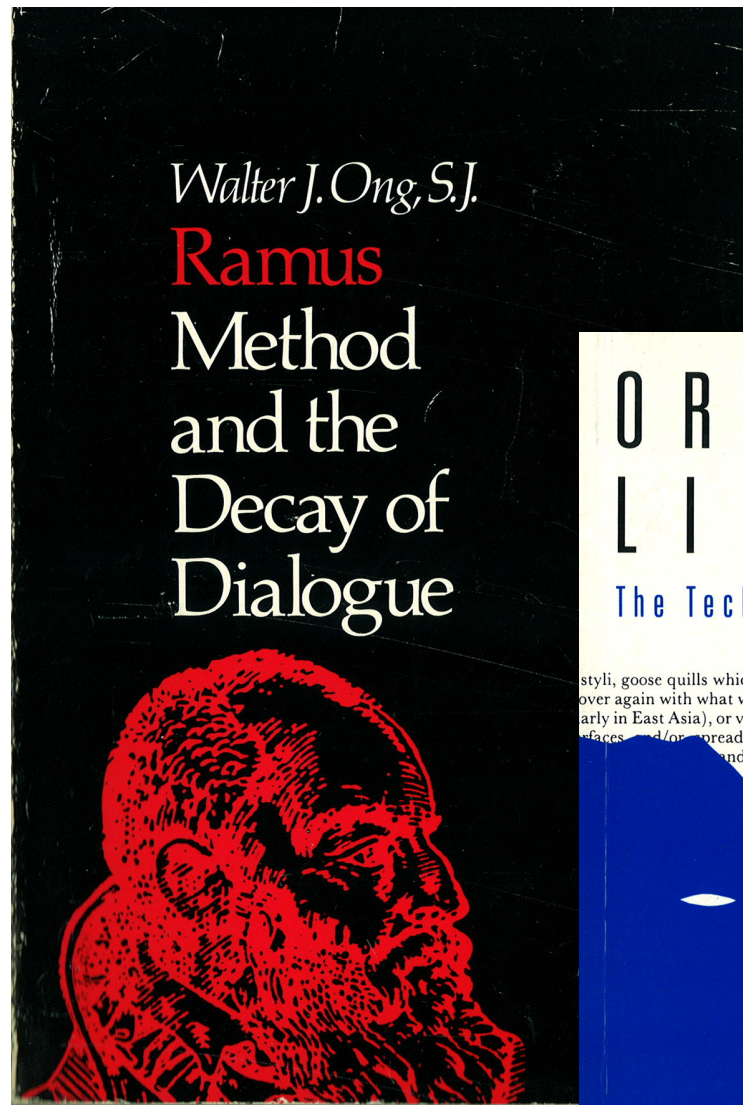


Eric Havelock is one of the most seminal scholars on orality-literacy

He basically sets forth the research around oral Socrates and literate Plato. Most argue modern literates are fundamentally different from oral learners.

He argues that Socrates is foundational to Plato, and the two are integrated and inseparable.





Peter Ong argues along the same line, and also that the scientific, Enlightenment method without dialogue (socratic) is deeply flawed.

Like Gadamer in *Truth and Method*, he asks: Which is more accurate in discovering the approximation of truth, an individual scientist delivering the truth or a group of people in dialogue around the issues?

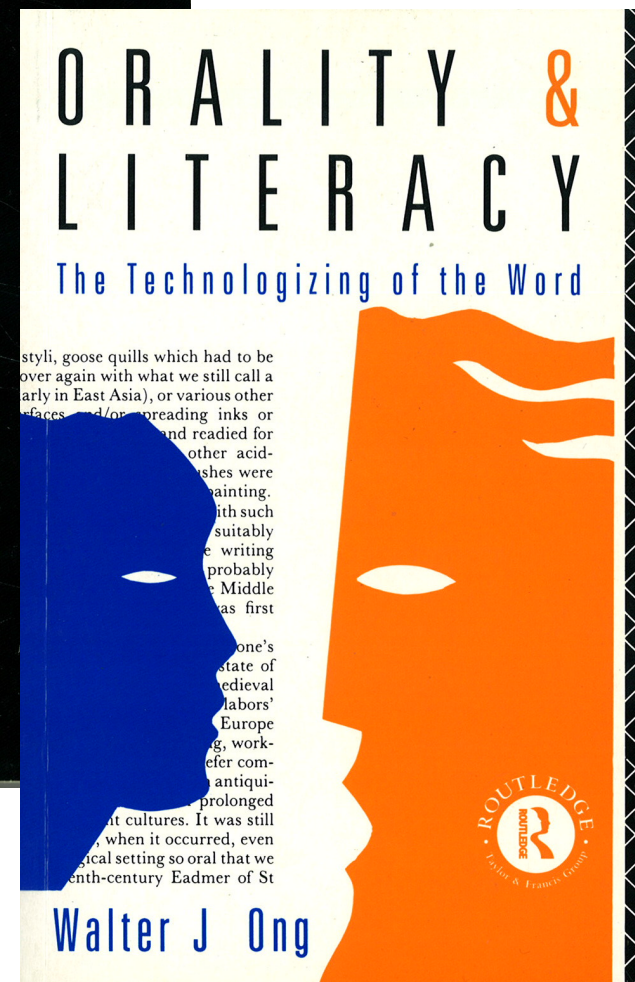
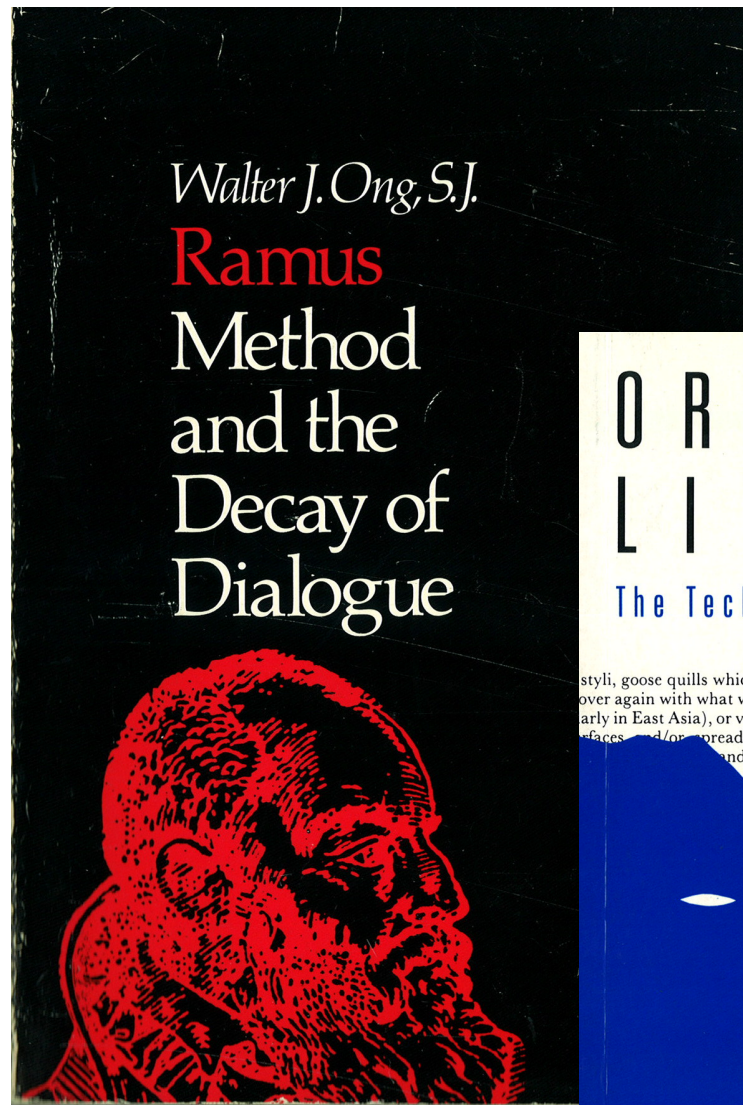


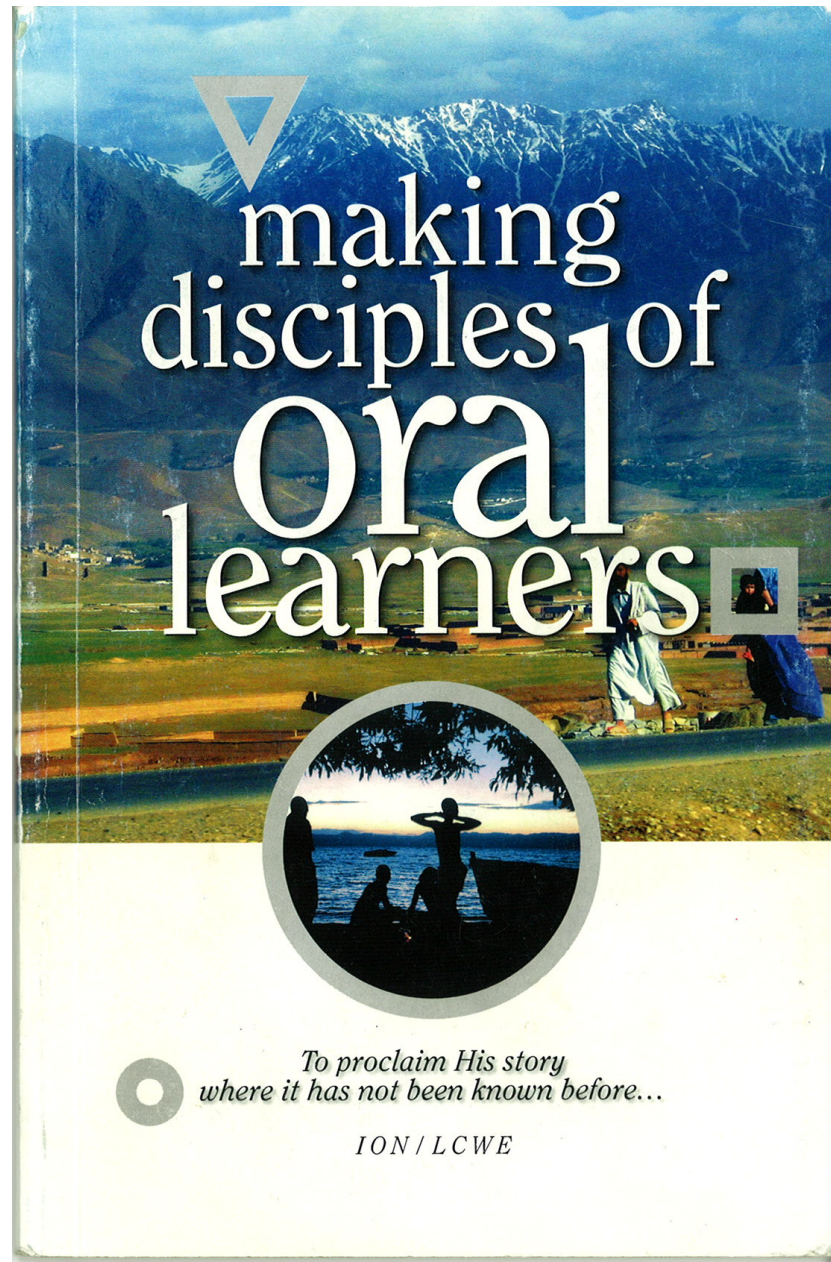
This explains the flow of modern Western thought.

First was the Enlightenment, with almost all “scientific method.”

Then came the Renaissance, that brought back socratic dialogue (qualitative reflection).

But modernism produced a secular age dominated by the scientific method. And except for the first half of the 20th century, high modernism’s last attempt, postmodernism emerged, and now we are completely trapped in a science only secular age.





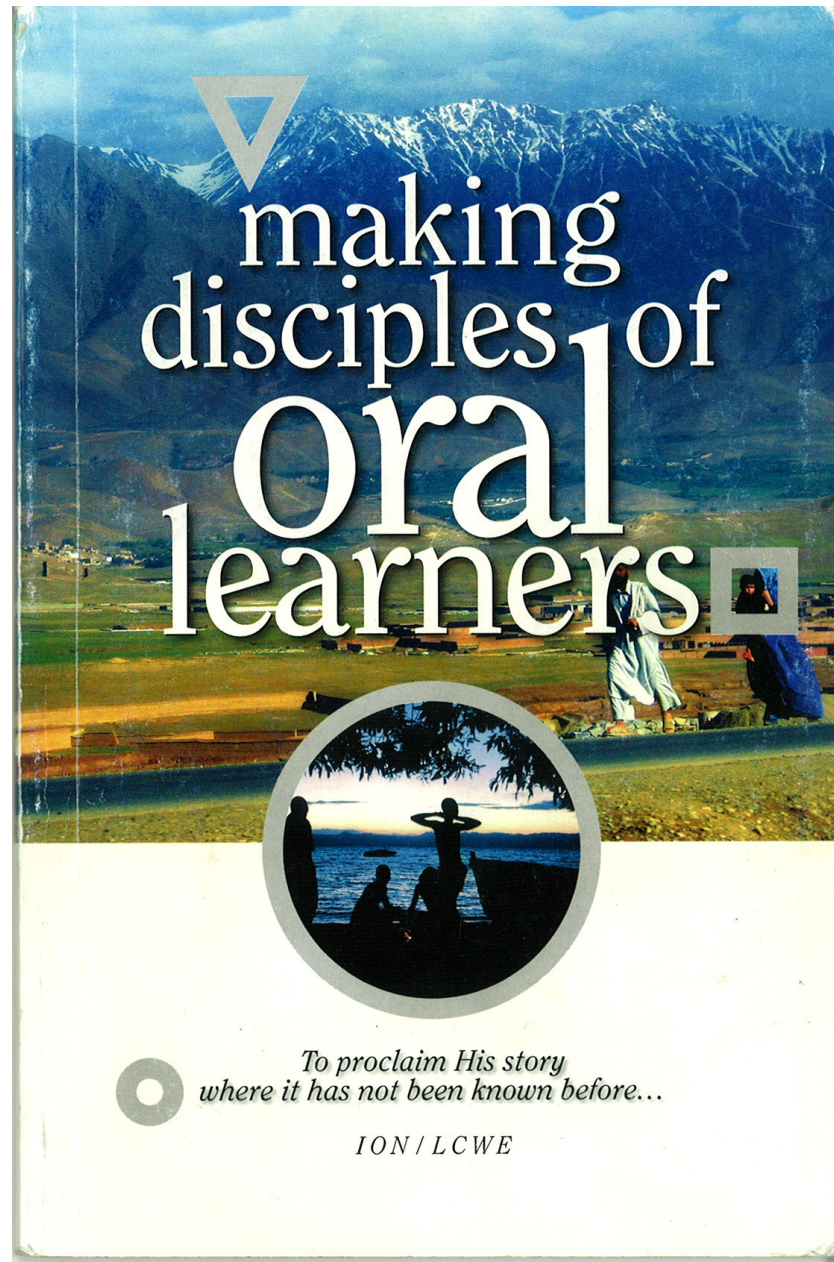
Now back to our issue.

Formal theological education today follows the Enlightenment and Western universities (a scientific only Plato).

It has become a mastery of academic disciplines for the purpose of professional ministerial preparation (Farley).

They are preparing “little professors” for every church.



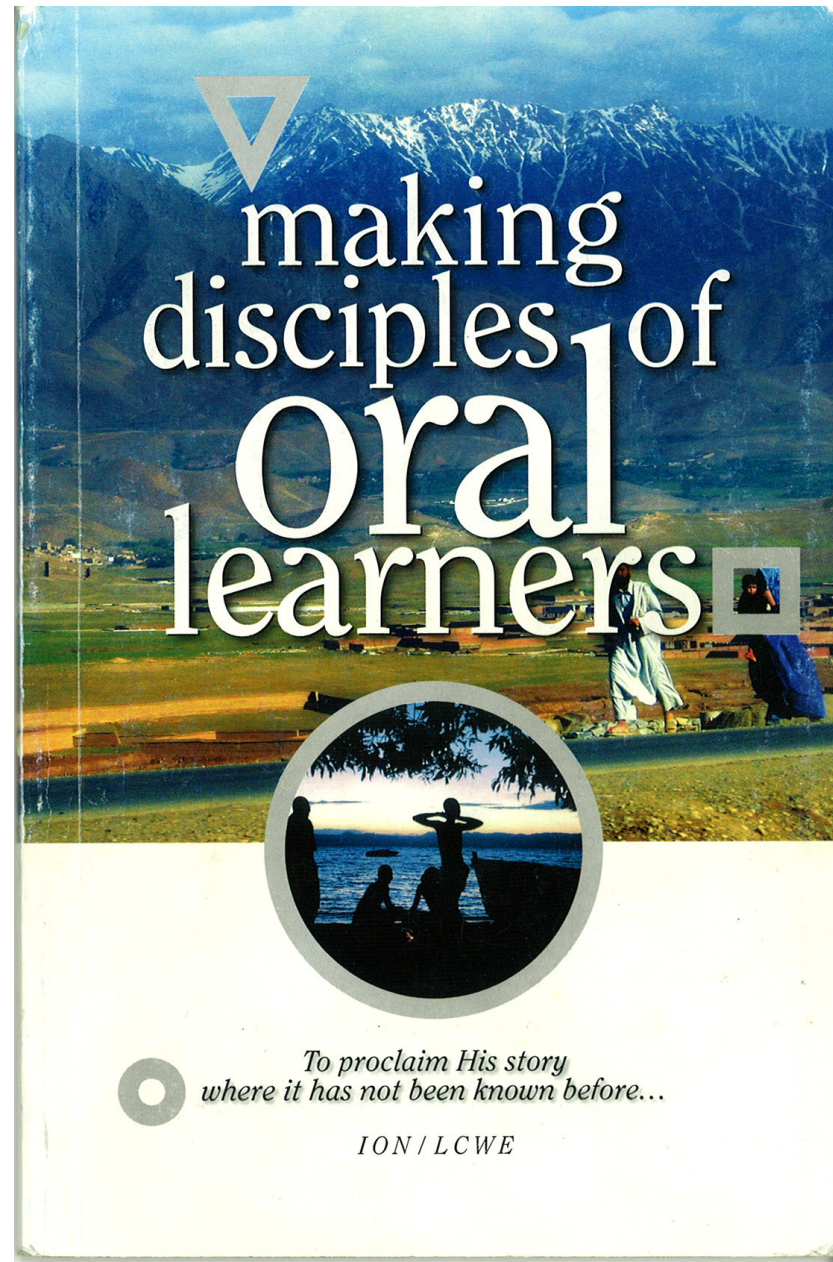


What is the result in our churches? Ask the average person in the Western pew to study theology, they will respond: Why? I am not planning to be a minister. It is irrelevant to them.

Ask them to explain “theology in culture,” and they will not have a clue what you are talking about.

So believers are unestablished in their faith, and we have a completely untrained eldership in our churches.





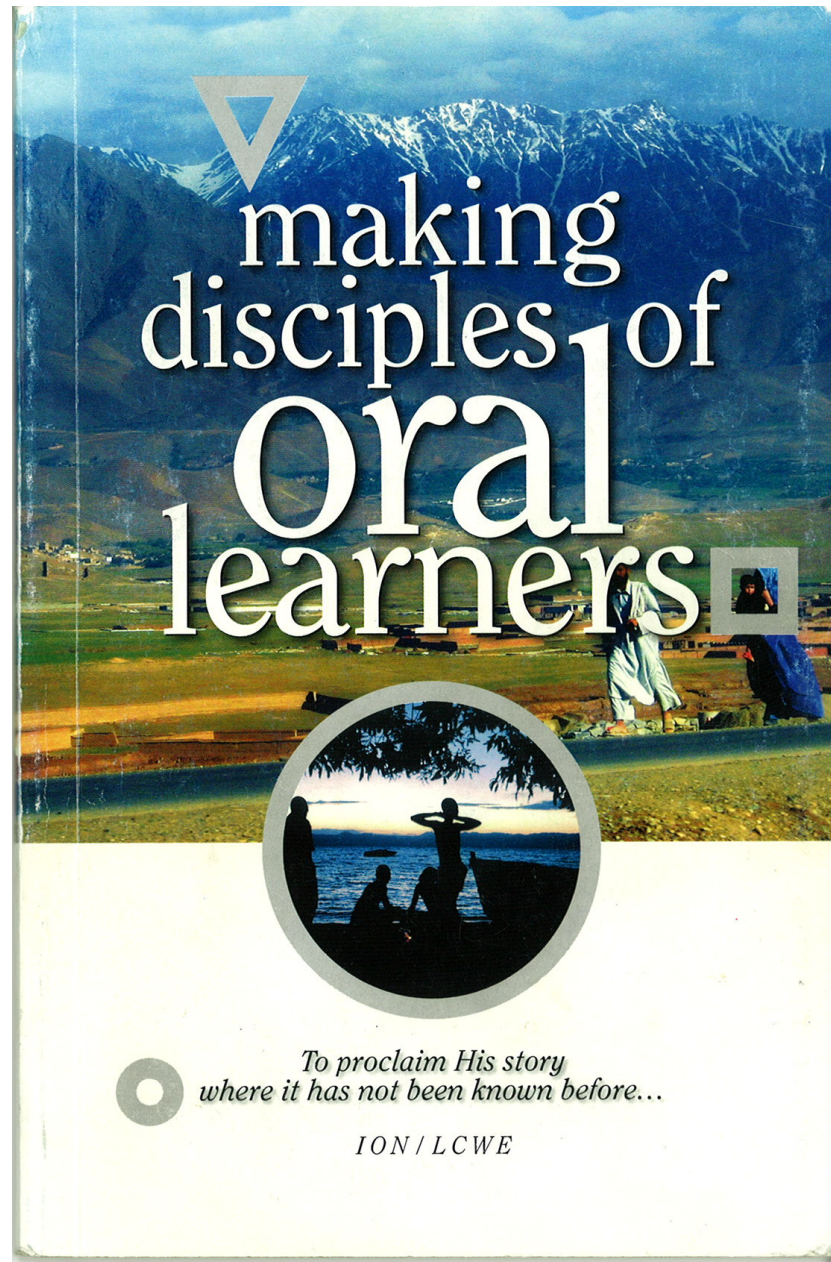
Now let's go all the way back to India's oral learners.

Western leaders, theologically trained (a scientific Plato, rather than the real one), prepare materials to teach these "simple folk" separate from literate learners.

They assume they cannot reason the way "enlightened" people can, so they just tell them isolated stories.

They treat them differently than literates.





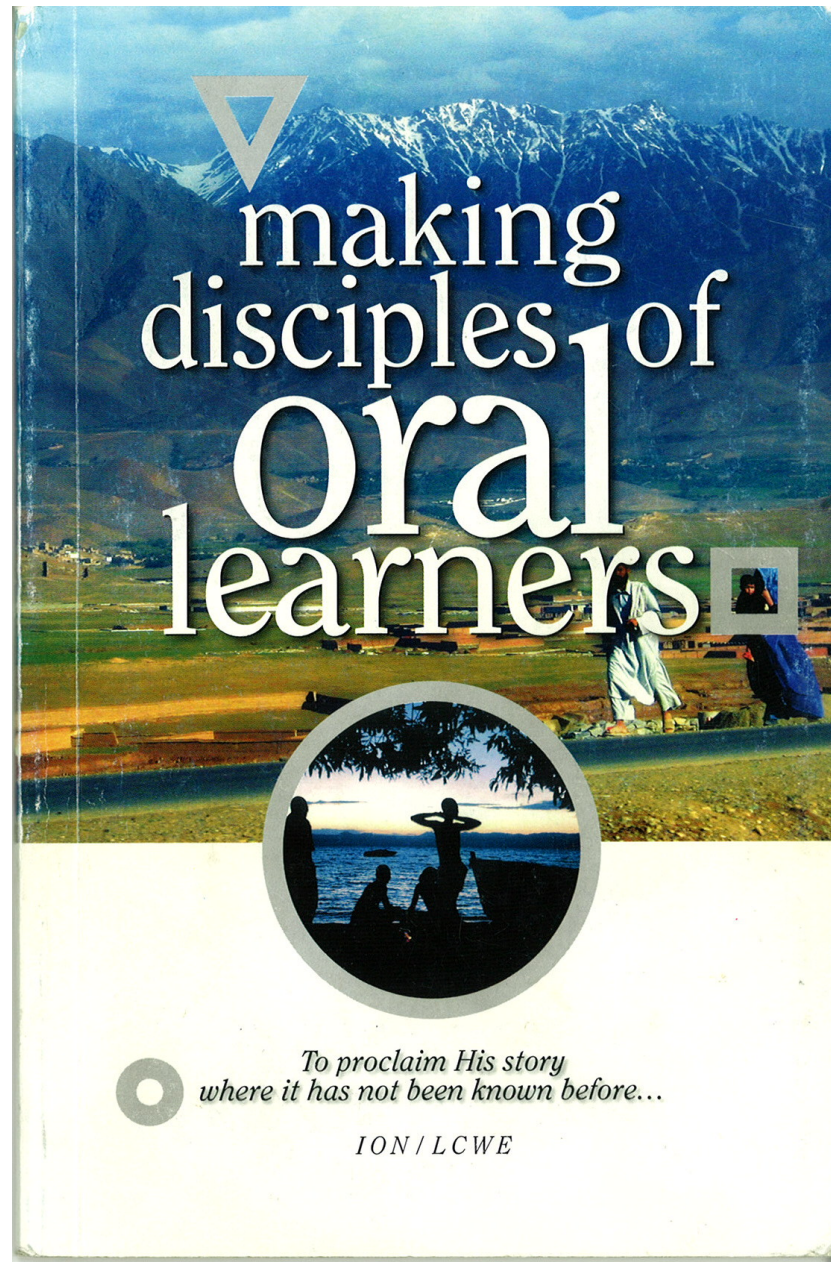
I have had a 13-year battle in India with people fighting against our training—sophisticated literates trying to train non-literates.

We are winning now.

- Steve has presented 2 papers at the International Orality Network.
- 75% of the church networks in India are using our system.
- I just began a D.Min. cohort with 30 of the main nextGen leaders of orality networks (introduced by Randy Kennedy at Maclellan).

Leaders from all over the world are coming into your homes in 6 weeks to learn more about “theology in culture.”

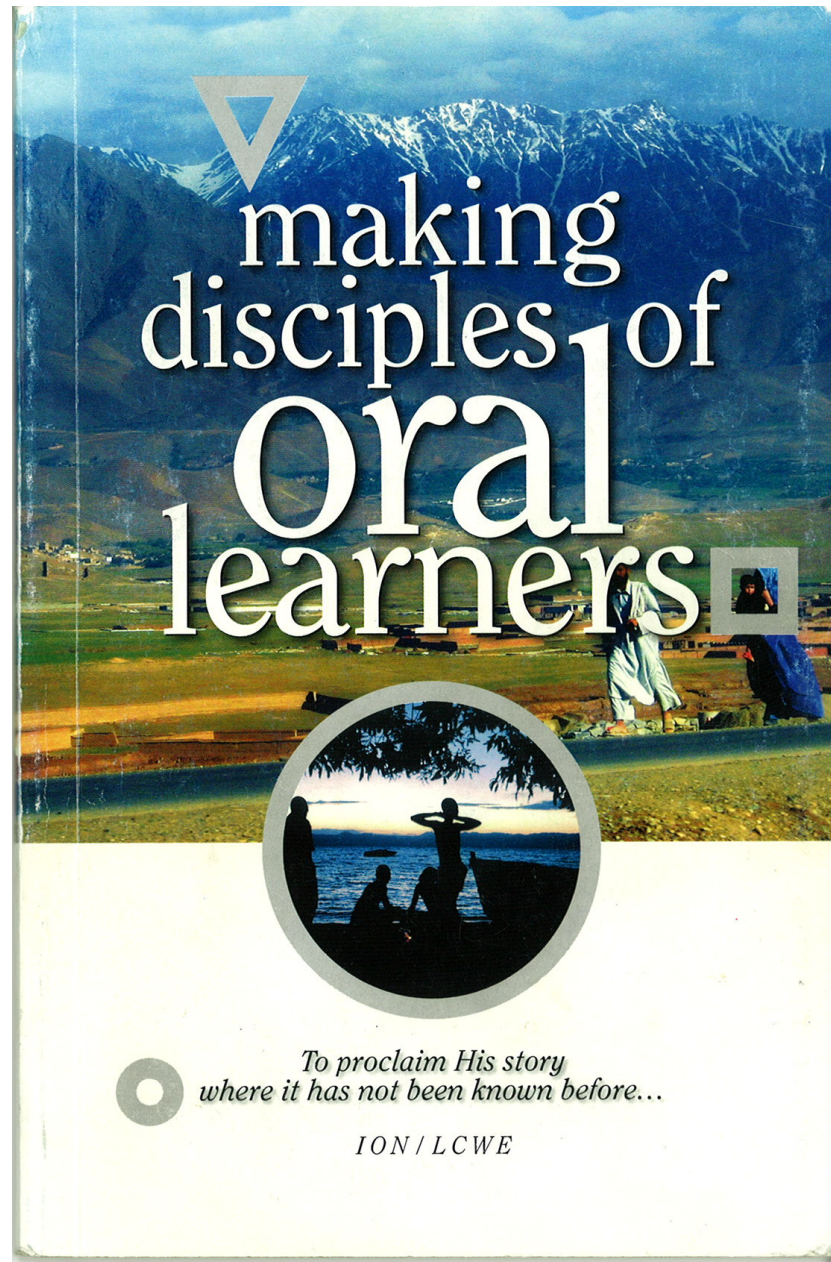




What should our training oral learners look like?

Not like this!



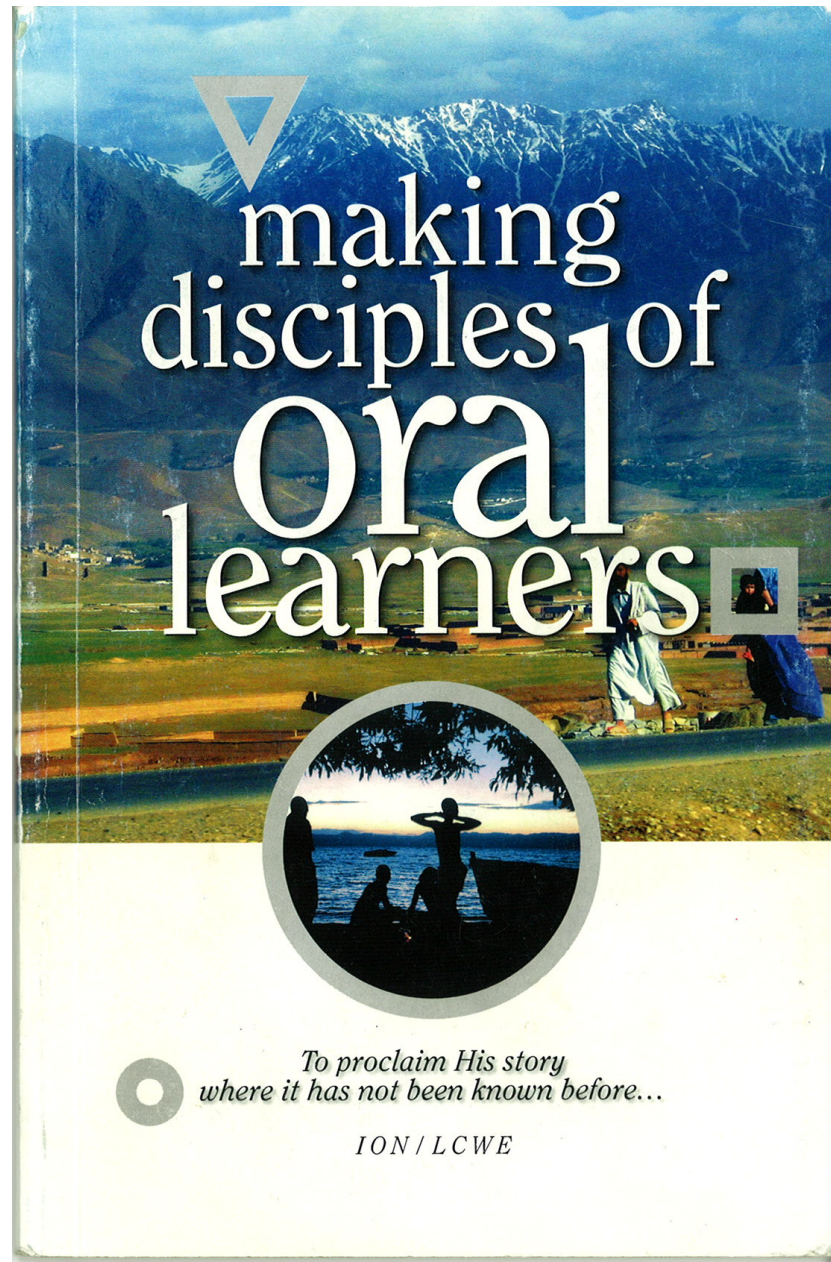


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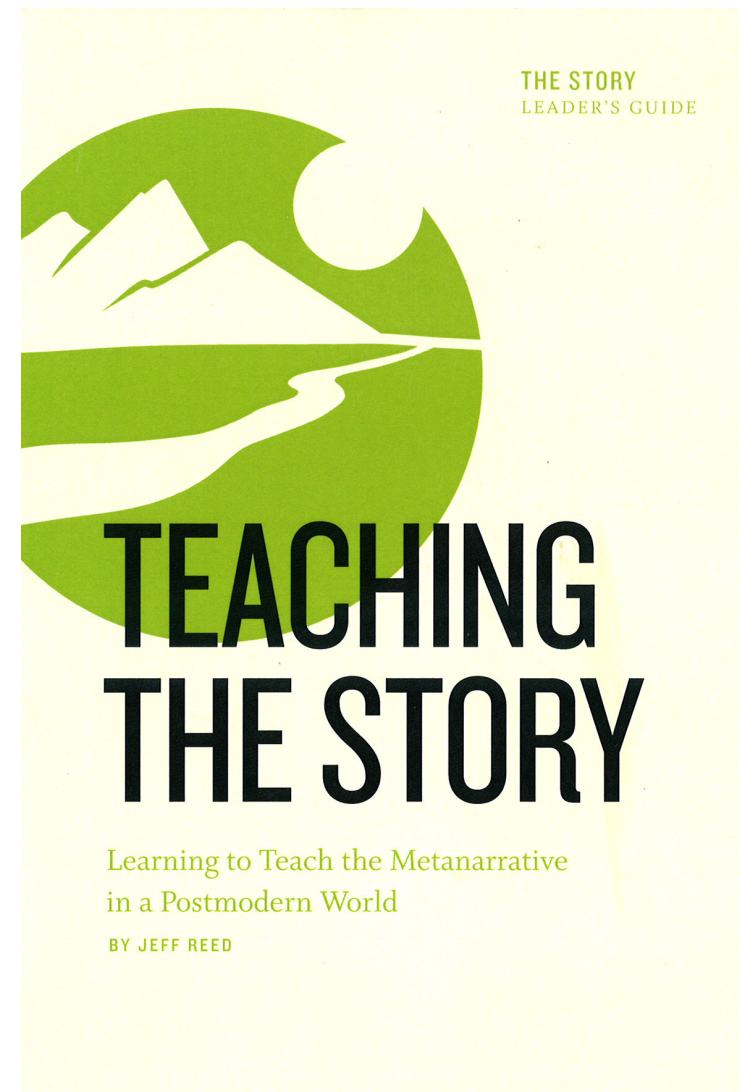
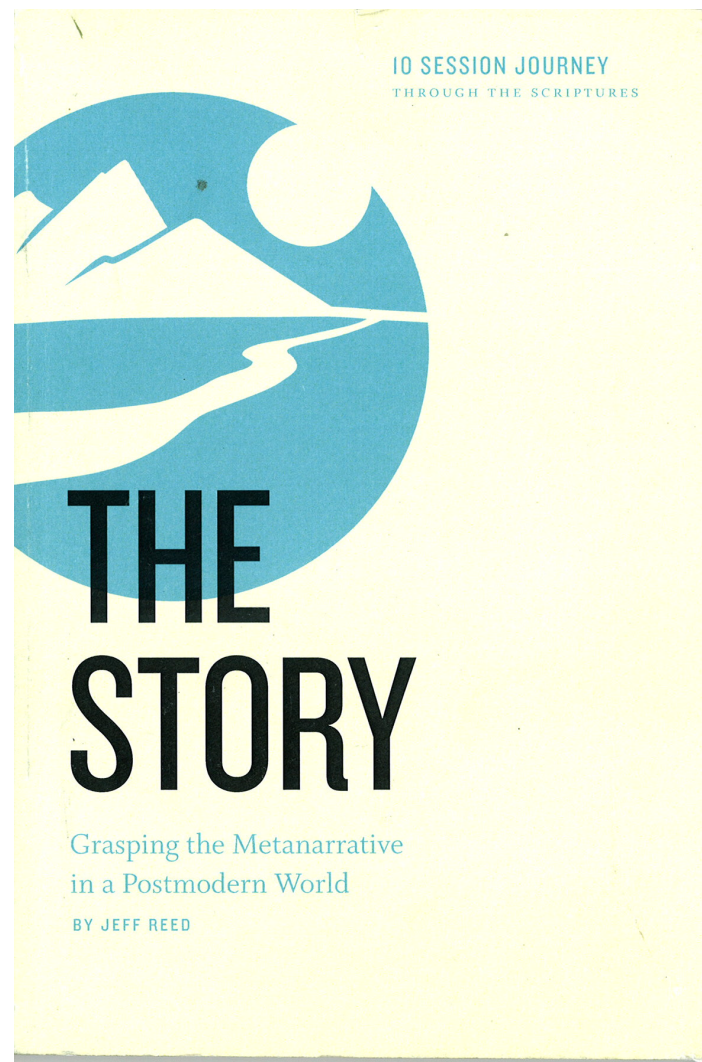


It should look more like this

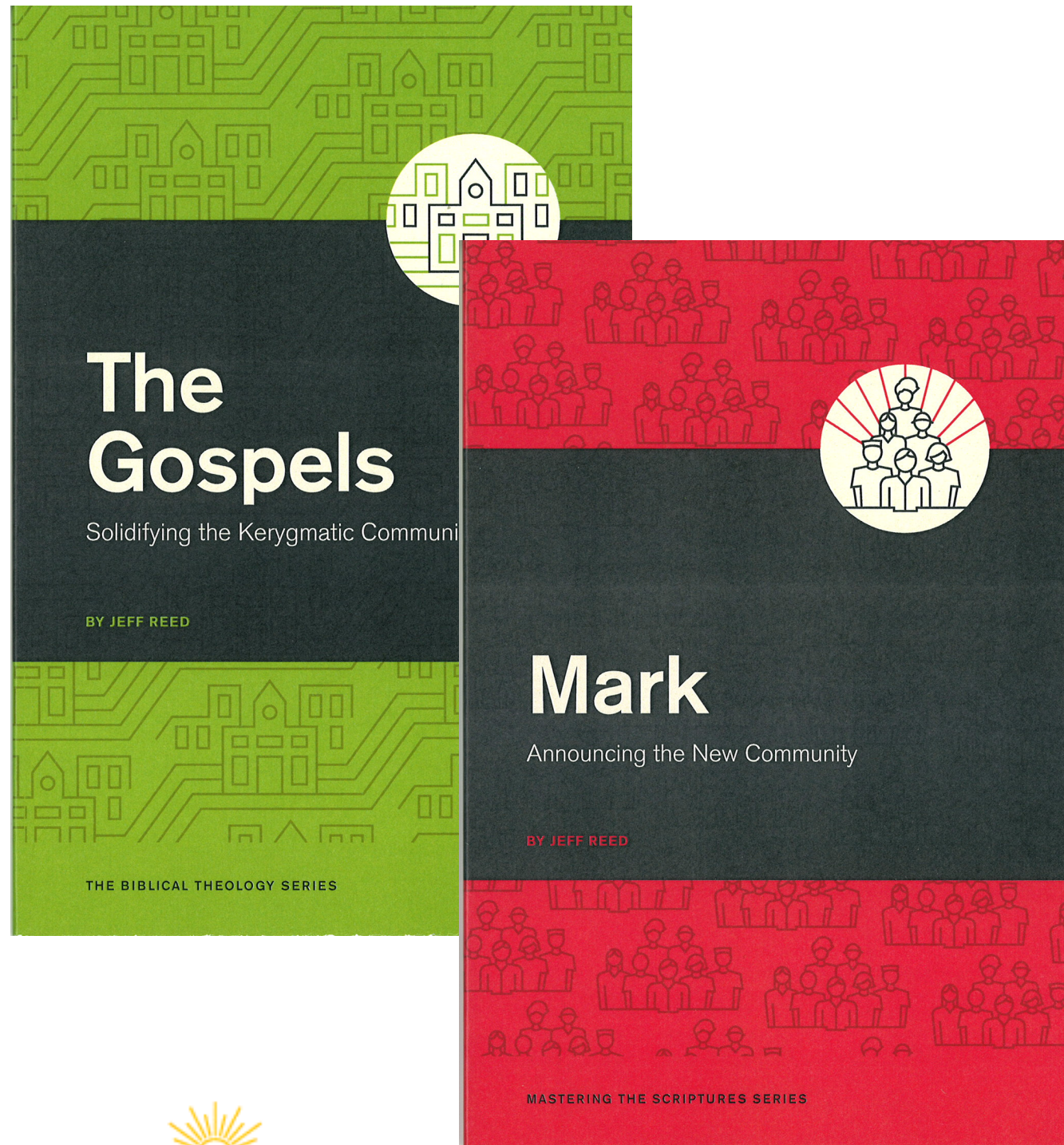
- Small churches/groups of believers (both literate and non-literate) gathered together in a Socratic discussion style around the Word,
- led by a well trained leader (Socrates) with a carefully designed ordered learning system (Plato),
- under the shepherding of a well-trained eldership,
- in the context of a complex apostolic network, with a sharp apostolic team.







Mastering the Scriptures (Lifelong)





Build a set of helps for oral learners to aid in learning

- An Easy-English edition (Nancy and Carol Beckett)
- An oral Bible (Bill, WA)
- Oral editions of the First Principles
- Creative ways of listening and learning when meeting

Chadwick, Babu Rao and orality
D.Min. cohort



Teaching in our own churches

“You cannot talk if you have not done your work.”

Some learn better studying.
Some learn better in dialogue.
Some learn better doing.

We all need to do our work, but the greater value is all being in dialogue together and becoming one-minded around the Apostle’s teaching. A skilled leader can handle mixed groups.



Theology in Culture?



- Small churches/groups of believers gathered together around a Socratic discussion style study of the Word,
- led by a well-trained leader (Socrates) with a carefully designed ordered learning system (Plato),
- under the shepherding of a well-trained eldership,
- in the context of a complex apostolic network, with a sharp apostolic team,
- so we can think biblically in our cultural setting, giving substantive answers for our faith, as we engage in good occupations and meet pressing needs.



One last illustration: The National Fellowship of Born Again Pentecost Churches (from Uganda)

67% are unemployed?

37.8 % live on \$1.25 a day or less

84% of Ugandans live in rural areas

85% are Christians

Of the 85%, 41.9% are Catholics, 35.9% are Anglicans. It is estimated that evangelicals and pentecostals make up about 20% of the remaining 22.2%. NFBPC makes up about 12% of the remaining 22%, that is about 7 million born again Christians, which need 70,000 top leaders and 700,000 grassroots leaders and 70,000 nextGen “good occupations” Christians.

Of 175 countries, Uganda is the 142nd most corrupt country.

Despite Millennium Goals of the UN, many are denied service because of lack of supplying equipment and poor communication services in hospitals, as well as poor transportation.



How did they get hooked up with us?

Emory Brown story: Going for 6 years, teaching small networks around Uganda. I said no, it's not strategic. In the meantime, he lost his wife and daughter to cancer, but kept going to Uganda. Last year the bishops (12) came to him to ask for the whole system because of what they were seeing. He got me to agree to go. Now it is strategic!!! Amazing!

On website: The unfortunate result was for the government and other stakeholders to generally regard Pentecostals as a bunch of uncoordinated, unprincipled, and insignificant minority who could not be taken seriously.

In 5 years they will be shaping the future church of Uganda and beginning to impact the culture . . . and be the best educated.



Leaders from all over the world will be in your homes for 10 days to learn how to do theology in culture.

We are just using every opportunity to get you all fully prepared for that wonderful opportunity.



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