

# FAMILY UPDATES

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## Network Family

- Budgeted for week 28      \$255,780 – 205,025
- Weekly Budget              \$9135 - \$6,999
  - Encourage each other to give with a grateful heart
  - Encourage each other to give regularly

## Calendar Updates

- No Sunday teaching time – August 6, 13
- Union Park, Des Moines, Picnic – Aug 13



# FAMILY UPDATES

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## Network Family

- New BILD Website! - Use it as a tool to explain to others. It is a great tool to explain who BILD is and what we do.
- BILD homepage
- Training system
- First Principles



We are not working through 2 Corinthians, we will pick this back up in a week.

We will be looking at a tool that we believe needs to be developed for the sustainability of the global network of which we are a steward.





We have the biblical resources to train leaders...



## The Leadership Series

Conduct comprehensive theological education within the life and ministry of your church or churches.





Yet, biblical resources alone don't train leaders. Leaders train leaders.

**Main Idea:** To sustain a strong global network, we need hubs in each civilization that serve as apostolic teams stirring amongst the churches to continue in the training of leaders in The Way of Christ and His Apostles.

#### A Call for C-BTE Hubs in Every Civilization

**Main Idea:** To sustain a strong global network, we need hubs in each civilization that serve as apostolic teams stirring amongst the churches to continue in the training of leaders in The Way of Christ and His Apostles.

#### Read the following passage:

1 I commend to you our sister Phoebe, a servant of the church at **Corinthos**. 2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

3 Greet **Bossa** and Aquila, my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved **Epaenetus**, who was the first convert to Christ in Asia. 6 Greet Mary, who has worked hard for you. 7 Greet Andronicus and Julia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. 8 Greet **Amplatus**, my beloved in the Lord. 9 Greet **Urbanus**, our fellow worker in Christ, and my beloved **Stachys**. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of **Aristobulus**. 11 Greet my kinsman **Heterodius**. Greet those in the Lord who belong to the family of Narcissus. 12 Greet those workers in the Lord, **Tryphaena** and **Iryphassa**. Greet the beloved **Sesilla**, who has worked hard in the Lord. 13 Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. 14 Greet **Asyncretus**, **Ebion**, **Hermes**, **Patrobas**, **Hermas**, and the brothers who are with them. 15 Greet **Ephroditus**, **Julia**, **Nereus**, and his sister, and **Cyprius**, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.

17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. 18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. 19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow worker, greets you; so do Lucius and Jason and **Sosipater**, my kinsmen.

22 I **Tertius**, who wrote this letter, greet you in the Lord.

23 Gaius, who is host to me and to the whole church, greets you, Erastus, the city treasurer, and our brother **Quadus**, greet you.

25 Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages.

Romans 16:1-25 (ESV)

#### Discuss the following:

1. How do we see Paul and his team shaping the churches? What did they do?
2. In what ways did the early church network and work together?
3. How do we know that their network was sustained and strong?
4. What things might we need to do to continue to sustain a strong global network?

#### Record the implications of implementing these principles:



# Ephesus as a Hub - Acts 20:17-38

## Discussion Questions

1. How long did Paul spend in this hub? What did he said he accomplished?
2. Who was Paul addressing in this portion? Why is that important to notice?
3. Luke records that Paul was working hard. What was Paul working hard at doing?
4. What does the context of them weeping and being sorrowful indicate?



We know that Ephesus became a significant hub for the early church

- Paul spent three years there teaching the network of churches and the elders, the whole counsel of God
  - Acts 20:17-38
- Convergence of key leaders in Ephesus: Apollos, Aquila, Pricilla
  - Acts 18:24-28
- Timothy was stationed there to keep people in the faith, the sound teachings
  - 1 Timothy 1:3-7
- John invested into the Ephesian network of churches
  - Revelation 2:1-7





## Initial Outline:

1. Where are we now – reviewing the paradigm, understanding our stage of development
2. Why do we need C-BTE Hubs in each civilizations? A call for C-BTE Hubs.
3. The work of each C-BTE Hub
  - The work of apostolic teams
  - Translation, publishing, and distribution of materials
  - Funding models for financial sustainability
4. Assessment tools for TWCA paradigm
  - Check lists for evaluations
  - Identifying strengths/weaknesses of church education curriculum



Last week we discussed:

- To sustain a strong global network, we need hubs in each civilization that serve as apostolic teams stirring amongst the churches
- Technology is making information, systems and communications available across all peoples at an instantaneous rate. This is the first time this has been available in the history of the world. It is in this age where a return back to The Way of Christ and His Apostles is possible, perhaps the first opportunity since we left the early church age.
- Exponential math shows that 1% is halfway. We must be thinking in terms of exponential growth patterns, setting up systems for this type of growth. The New Testament models are exponential growth patterns. We do not want to setup systems that are administrated and controlled by Western financial models.
- BILD is stewarding the innovations and paradigm tools in the first “innovation curve”, this is expected as it is how philosophies begin and grow.



- We must follow the plan and strategy that Jesus left. Luke gives us the plan, as it unfolds in Acts. He gave this to us to have confidence. We see that the apostles are to be witnesses in Jerusalem, Judea, Samaria and to the ends of the earth, they are to wait for the Spirit who will deliver to them Jesus' instructions on how to carry out their witness.
- At this point we all should be reading with great expectation for what unfolds in Acts!
- Across Acts, Luke gives us 6 statements that summarize how the church was birthed, was a family, and multiplied. We can clearly see how Christ's plan is that the gospel will move through the multiplication of churches around the globe. We live in the era when the church is to be multiplying to the ends of the earth. All existing churches are meant to participate in the progress of the gospel through the multiplication of churches.



A key resource for this discussion and one we will be referring to often is a BILD Encyclical entitled: From Simple Churches to Complex Networks. Critical to this conversation is pages 17-31 and we encourage you to master these ideas.

Barabasi, in his book Linked has pointed out that, “Paul was a master of first-century social and religious links, the only network at the beginning of the modern era that could carry and spread the faith.”

At first glance, I have heard many people say that this meant that Paul was good at building relationships. We know that relationships are important but relationships do not last for generations, in fact they cease to exist when those specific people are not on earth anymore.

There is much more depth to this statement, keep in mind that this quote is from secular author whose purpose is writing for today’s audience and one of the best sustained networks he draws upon was the apostle Paul’s!

We know that Paul was given insight into how the church was the centerpiece of Christ’s strategy, and we also know he built a network that was sustained for at least 300 yrs, spreading the faith all over the Roman Empire and one of the key components of spreading the faith were these hubs.

Barabasi, Albert-Laszlo. Linked: How Everything is Connected to Everything Else and What it Means for business, Science and Everyday Life. Pg 5.



Barabasi outlines the key network components as:

- Nodes – in our work these represent the smaller units of a network. Like a single church, or a single partner church network
- Clusters – in our work these represent a collection of partners. Perhaps grouped by spatial area for example, the New Delhi Cluster which includes all partners using BILD resources in Northern India.
- Hubs – are teams that are highly networked and connected to many other entities. Hubs are “connectors” of people and networks. In our work we are calling for Church-Based Theological Education Hubs that function across a civilization for the advancement of returning back to TWCA. These hubs need to be highly connected to all the strategic work across the civilization.



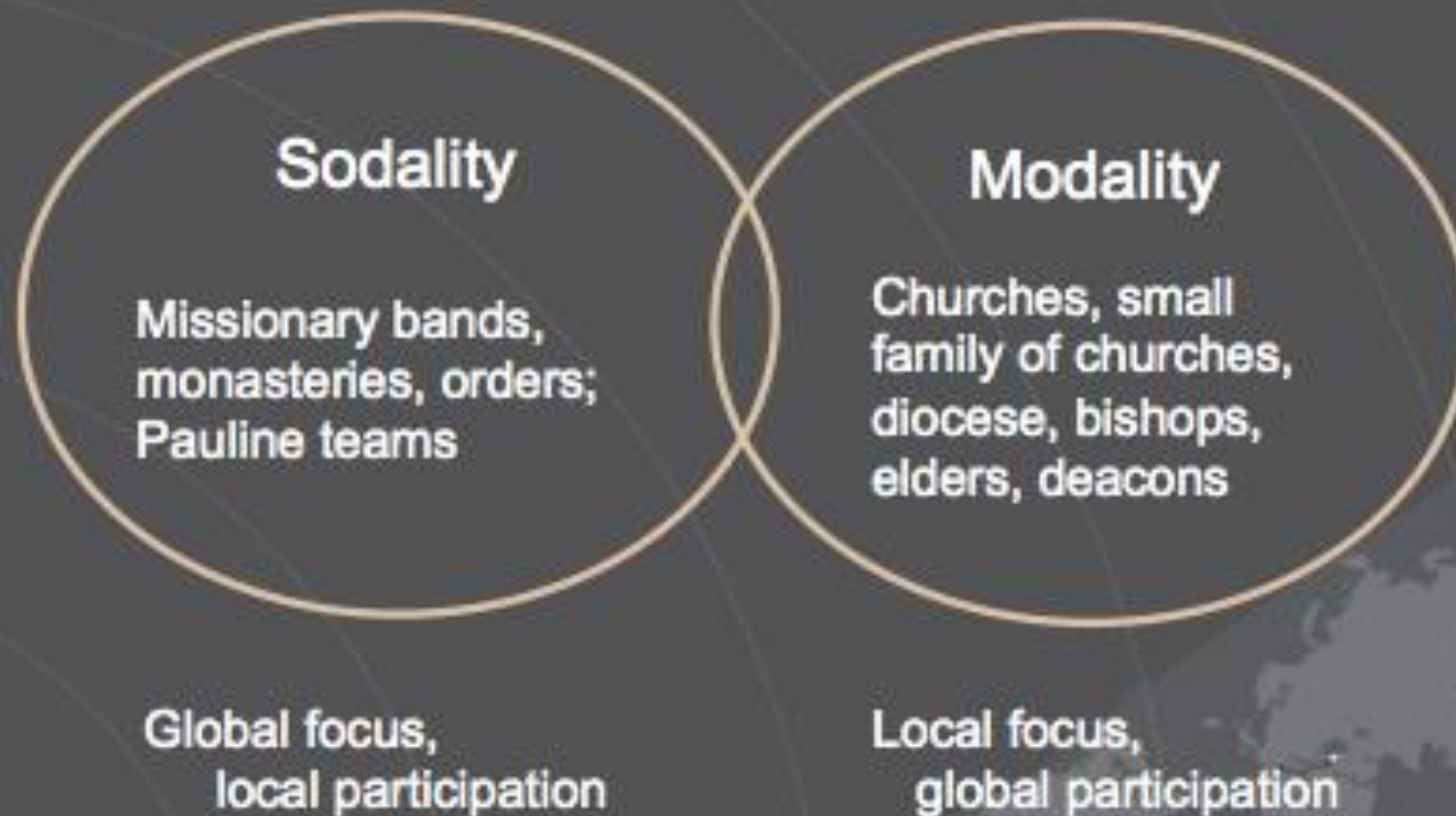
According to these network definitions hubs are highly connected and networked. This is where the term complex apostolic networks begins to take shape. Let's look at the framework:

- Hubs located in strategic cities are connected or networked to all different types of entities.
  - The implications is that they are working with a range of businesses, non-profits, a wide range Christian traditions, national, city, and municipal governments and any other significant players in their sphere. The important aspect is that these hubs are willing to work with all different types of entities and people, to have impact in their culture.
- Apostolic teams – are based and working out of these hubs. These teams are led by sodality gifted leaders, while the mix of needed modality giftings are also present. The team is often “taking risks” towards new territories and partnerships, while the modality leaders continue to establish the principles into scalable processes and procedures for others to follow.
- The apostolic teams are based and working out of these hubs, this is the base for complex apostolic networking.





# Sodality – Modality Balance



"The Two Structures of God's Redemptive Mission" by Ralph Winter

Let's look at more details from the early church hubs, as seen in Acts and reviewed in the BILD Encyclical. Antioch, Ephesus and Rome emerge as hubs for the spreading and establishment of the faith. Paul and teams worked out of these hubs to shape the churches. What did they actually shape them around is critical for us today in understanding the work of teams in each of C-BTE hub.

Each hub shaped the churches around:

- The first set of traditions or first principles were delivered to each church
- Every church shared the DNA of the Kerygma and Didache, the proclamation of the good news and its teachings.
- Each church had the social structure of a family. Thus unity across the network was understood that everyone was part of a smaller family that participated as a larger family, they were a family of families, God's united family.



Paul and his team gave these churches a sense that they were part of something much bigger than themselves, enabling the gospel to progress, empowering them to proclaim the gospel to new lands.

We also have the letters (New Testament letters) that were sent to the churches. It is clear that the intention of the early letters is to establish the churches in the gospel. As Paul broadens their understanding of the gospel, he roots the solutions to their problems (that his churches were encountering) to their growing and broadening understanding of the kerygma and its implications.

In other words, as the new churches experienced problems, Paul and his team ties the solutions back to the gospel, his team equips them to understand more of the gospel, explaining how the gospel's implications can solve the current problems.



We also know that many teammates were sent into these churches to accomplish this work. Paul invested significant time into building a strong team. It is therefore important that C-BTE hubs are led by apostolic teams that are part of a local church, understanding the sodality/modality roles. We see Paul and his team doing the following work:

- Visiting the churches
- Solving problems
- Casting vision for collections and other relief efforts
- Requesting support for the work
- Reporting back on the work of the churches

Luther recovered the gospel, but failed to build networks of churches on it. As a result, all kinds of secondary traditions were built on it leading to denominationalism.



Let's get more specific about the tools the C-BTE Hubs will use in following the framework of Christ's plan. Each team in the C-BTE Hubs would:

1. Delivering the first set of traditions
  - The capacity to deliver the core paradigm ideas of TWCA.
  - Ability to explain the key four charts of the paradigm and their implications.
2. Core DNA of Kerygma and Didache
  - The ability to equip the leaders in using the First Principles as a tool to establish all people in the Kerygma/Didache.
  - The ability to equip the leaders in using the Leadership Series and Antioch School as a tool to establish the leaders in the sound doctrine.



Let's get more specific about the tools the C-BTE Hubs will use in following the framework of Christ's plan. Each team in the C-BTE Hubs would:

3. Churches as a Family and Family of Families

- Ability to navigate all different types of Christian traditions and practices, understanding the stewardship of delivering the foundational principles.
- Capacity to strategize in transitioning churches from Western models to the New Testament model.

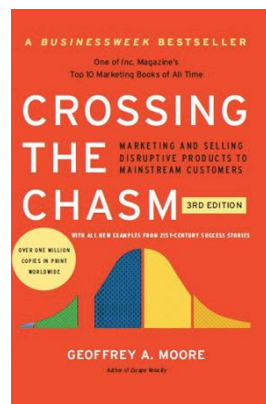
4. Solving community problems (Theology in Culture) will only last for generations if people are rooted in the Kerygma/Didache

- Engaged in Doing Theology in Culture, engaging in good occupations and meeting pressing needs, solving community problems, living a life of good works.



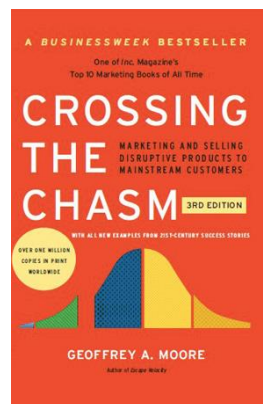


# C-BTE Hubs will get us across the chasm



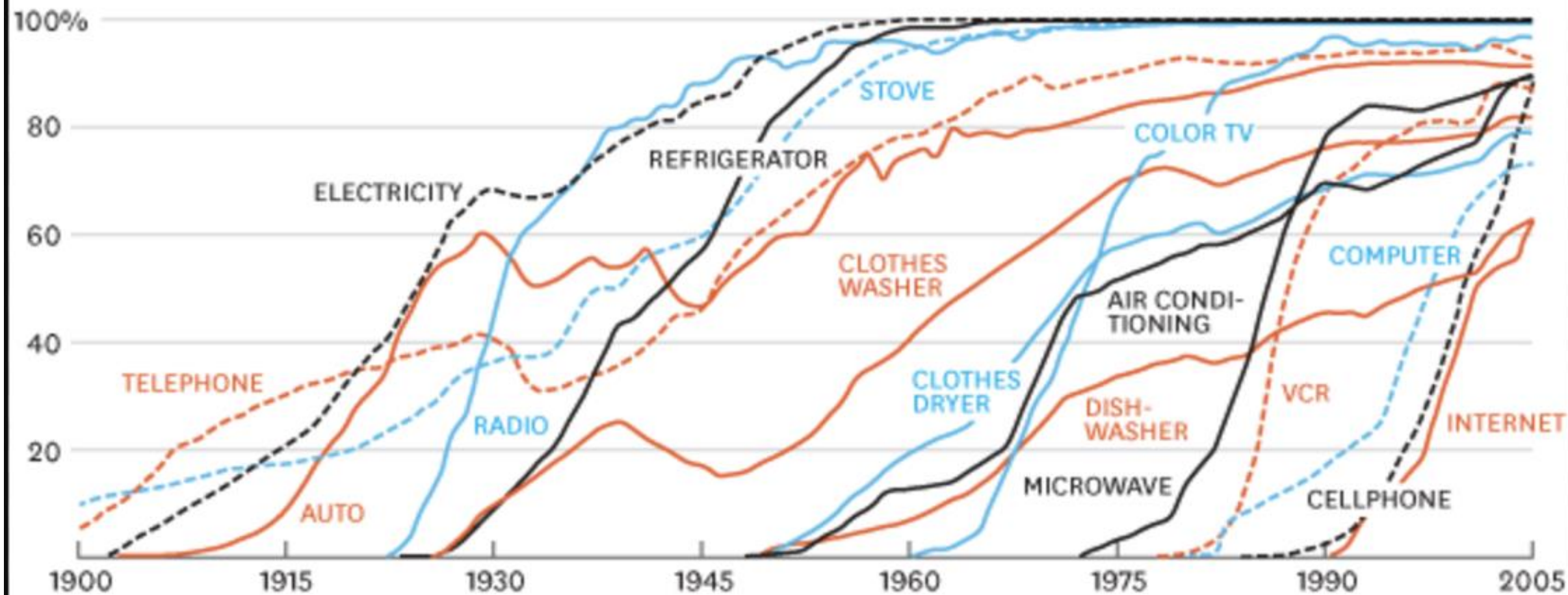
# Technology adoption life cycle

- Based on diffusion theory by Everett Rogers (1962). Most members of a social system the adoption decisions depend heavily on the decisions of others....the more people that adopt something, the safer the perceived risk.



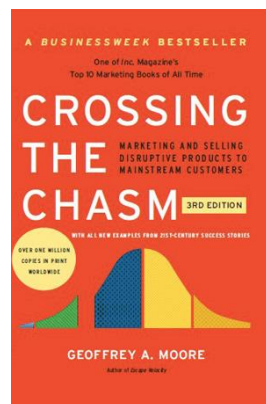
# CONSUMPTION SPREADS FASTER TODAY

PERCENT OF U.S. HOUSEHOLDS



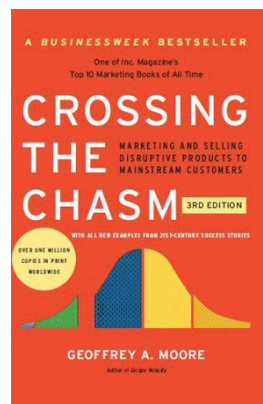
SOURCE MICHAEL FELTON, THE NEW YORK TIMES

HBR.ORG

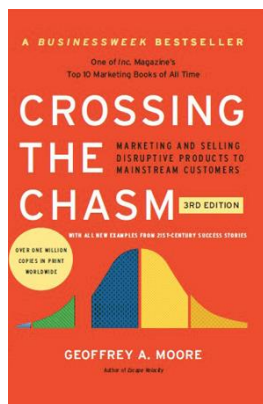
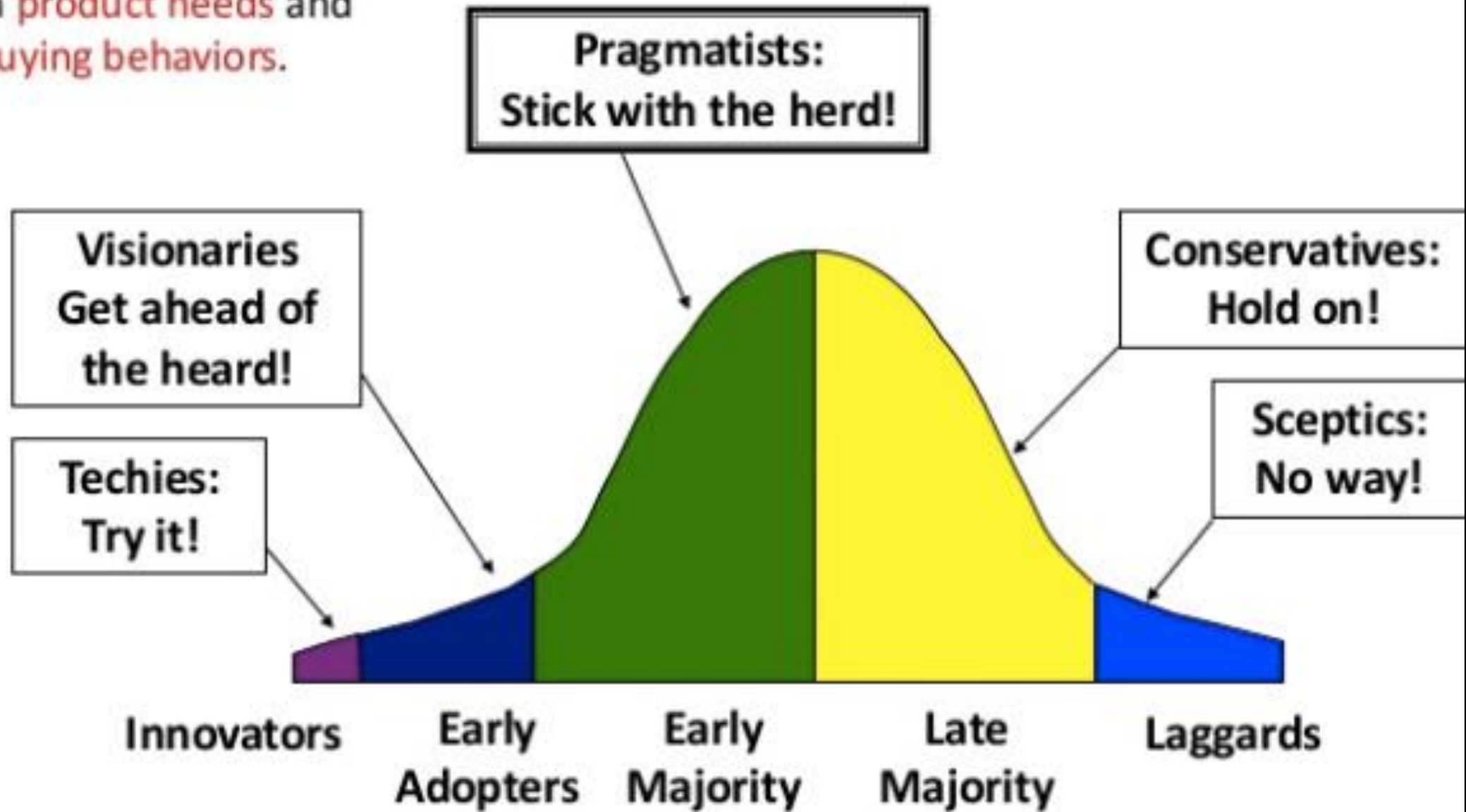


Based on a person's aversion to risk, 5 broad categories of people exist in our world.

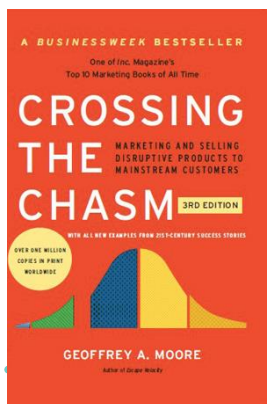
1. Innovators
2. Early Adopters
3. Early Majority
4. Late Majority
5. Laggards



differences, especially in product needs and buying behaviors.



1. Innovators – Technology enthusiasts
  - Want technology for technologies sake
  - Willing to test things, alpha stage of products, can ignore missing items
  - Want unrestricted access to inventors and tech support
  - Want many and most items for free
  - Key role – Gatekeepers of early adopters
2. Early adopters – Visionaries
  - Like the high risk, high reward propositions
  - Willing to help fix the missing items
  - Want quick time to market
  - Want customization and support
  - Key role – Fund the development to the market
3. Early Majority – Pragmatists
  - Managers of critical applications in the real world
  - Like to go with the market leaders
  - Understand real world issues and tradeoffs
  - Want good references from trusted people



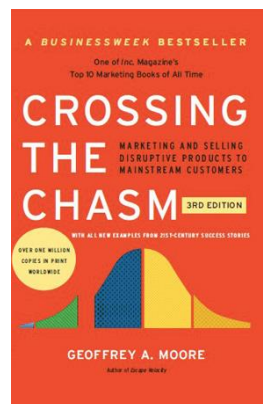


#### 4. Late Majority – Conservatives

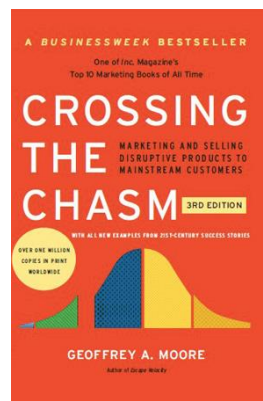
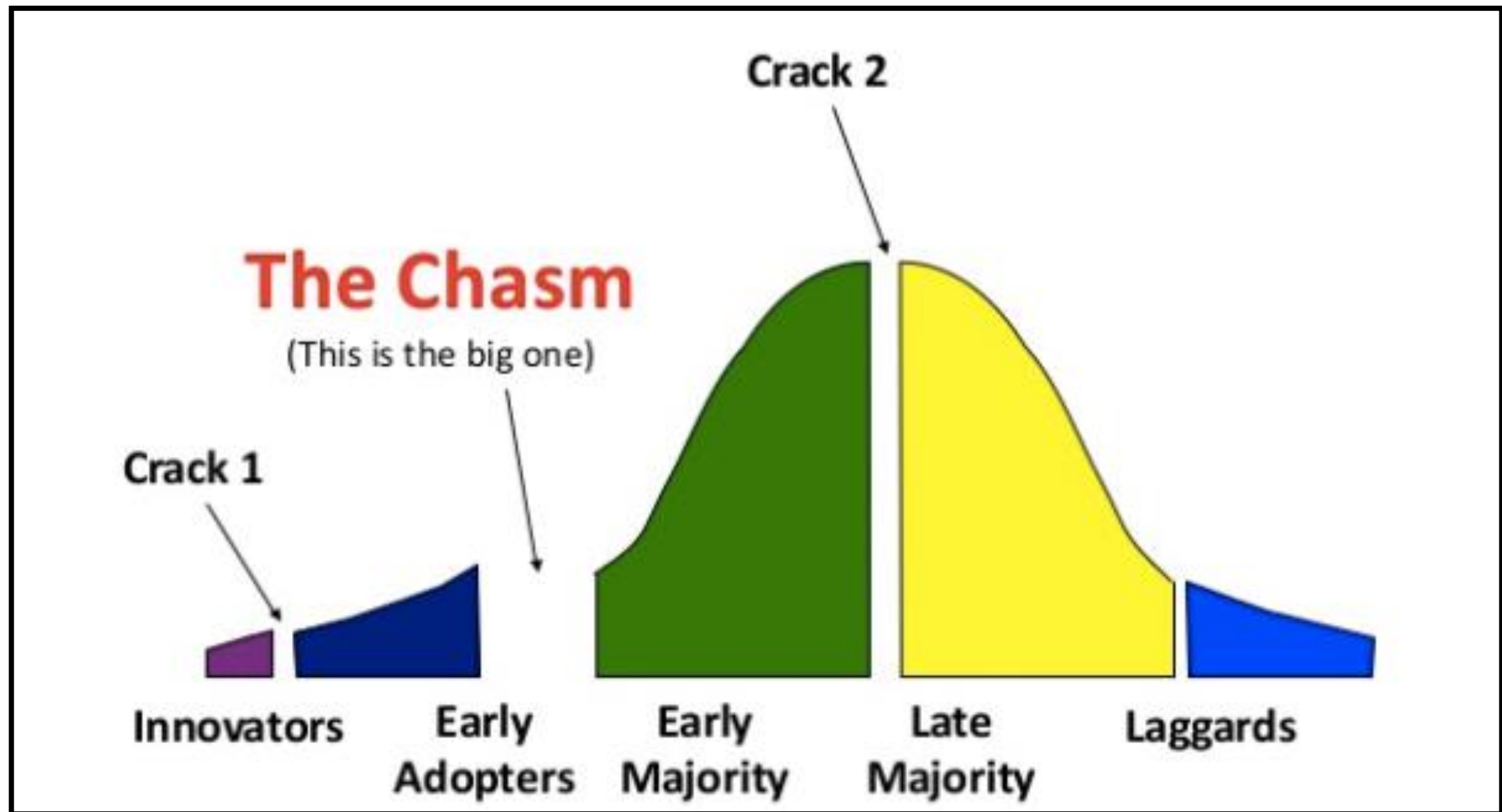
- Risk averse
- Price sensitive
- Highly reliant on a single advisor
- Wanted completely pre-assembled solutions

#### 5. Laggards – Skeptics

- Like to take the contrarian position
- Good at debunking marketing hype
- Often a formidable opposition to the early adopters

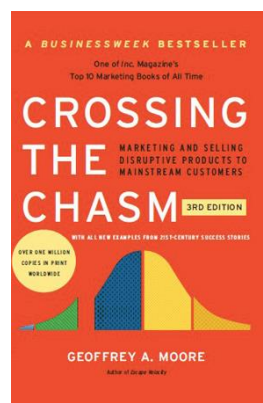


Now, there is a huge gap, a chasm, between early adopters and early majority.



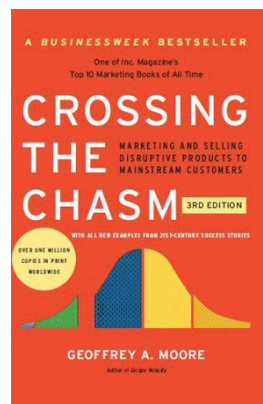
## The conflict and thus the chasm between early adopters and early majority

- Early adopters love new ideas but are bored with the details of the work. And yet, most of us live in the “everyday” work arena.
- The early adopters want to build systems from the ground up but do not appreciate the importance of networks, systems and processes already in place.
- The early adopters seem to get all the funds and attention for their “blue sky” projects. If they fail, it is left to the rest of us to clean up the mess. If they succeed, the disruptive change is just too much to handle.
- Early majority people do not trust innovators or early adopters as references. Most people don't think innovators or early adopters are “grounded enough”.



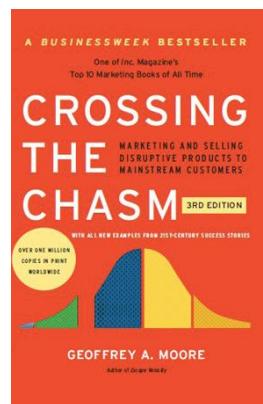
Our global network is currently constituted with the innovators and early adopters. We work with church networks that are looking to renew and get back to the early church models:

- They are willing to take risks
  - They are willing to test new things
  - They are willing to put up with things that are “in progress”
- 
- As the network continues to grow how will we cross the chasm to the early majority of people? How can more and more churches be impacted by returning to TWCA and thus their cultures be impacted? How will we cross the chasm between the early adopters and early majority?



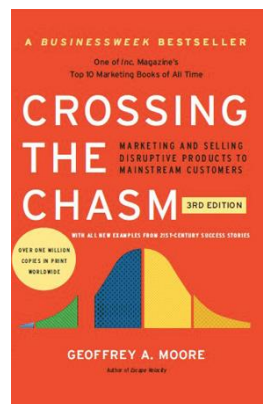
Moving across the chasm to the next phase typically includes:

- Target specific areas
- Assembly of “ready to use” systems
- Define and communicate specifics of the vision for the area
- Launch a sustainable distribution and pricing system



CBTE hubs are needed to accomplish these things, moving TWCA across the chasm.

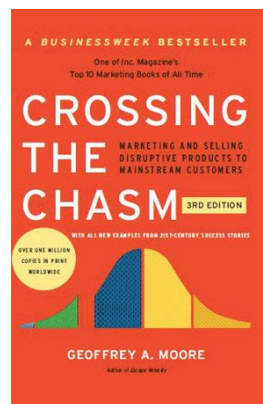
- Hubs need to target and equip their civilization. These are apostolic leaders and teams that have been given this gift-set (Eph 4:11-16) for these purposes.
- Hubs will need to develop “whole” systems and “ready to use” curriculum. The “early majority” want clear steps, clear processes, and they want to meet the goals in a timely manner. They don’t want things that are still “in development” as that poses a risk to them. Hubs will need to take the





CBTE hubs are needed to accomplish these things, moving TWCA across the chasm.

- Hubs will need to host conferences and workshops, communicating vision for the area, sharing best practices and helping church networks solves problems and overcoming obstacles to advancing the faith in the civilization.
- The final paradigm curve is developing sustainable models for funding the spontaneous expansion and establishment of the church. Some of the financial models that will need to be developed are:
  - Funding regional conferences and workshops
  - Funding apostolic teams work amongst the churches, cultivating alliances and partnerships
  - Funding translation, publishing and distribution of resources
  - Develop models and help church networks implement locally their CBTE programs



## The next few weeks of work for BILD team:

- Meetings with foundations in Tennessee, California
- Distant Shores Media – Bible translations tools – board meeting - <https://www.distantshores.org/>
- Planning meetings for the Summit
- Meetings with partners in India
  - Antioch School assessment work
  - CBTE hubs – initial conversations

