

Apostolic Work...Global Recovery of the Antioch Tradition

Bill is returning from Indonesia and India getting Bible translations started

Randy, Caleb - returned from USA D Min and National CityChurch meetings

Steve left to work with cohorts in India

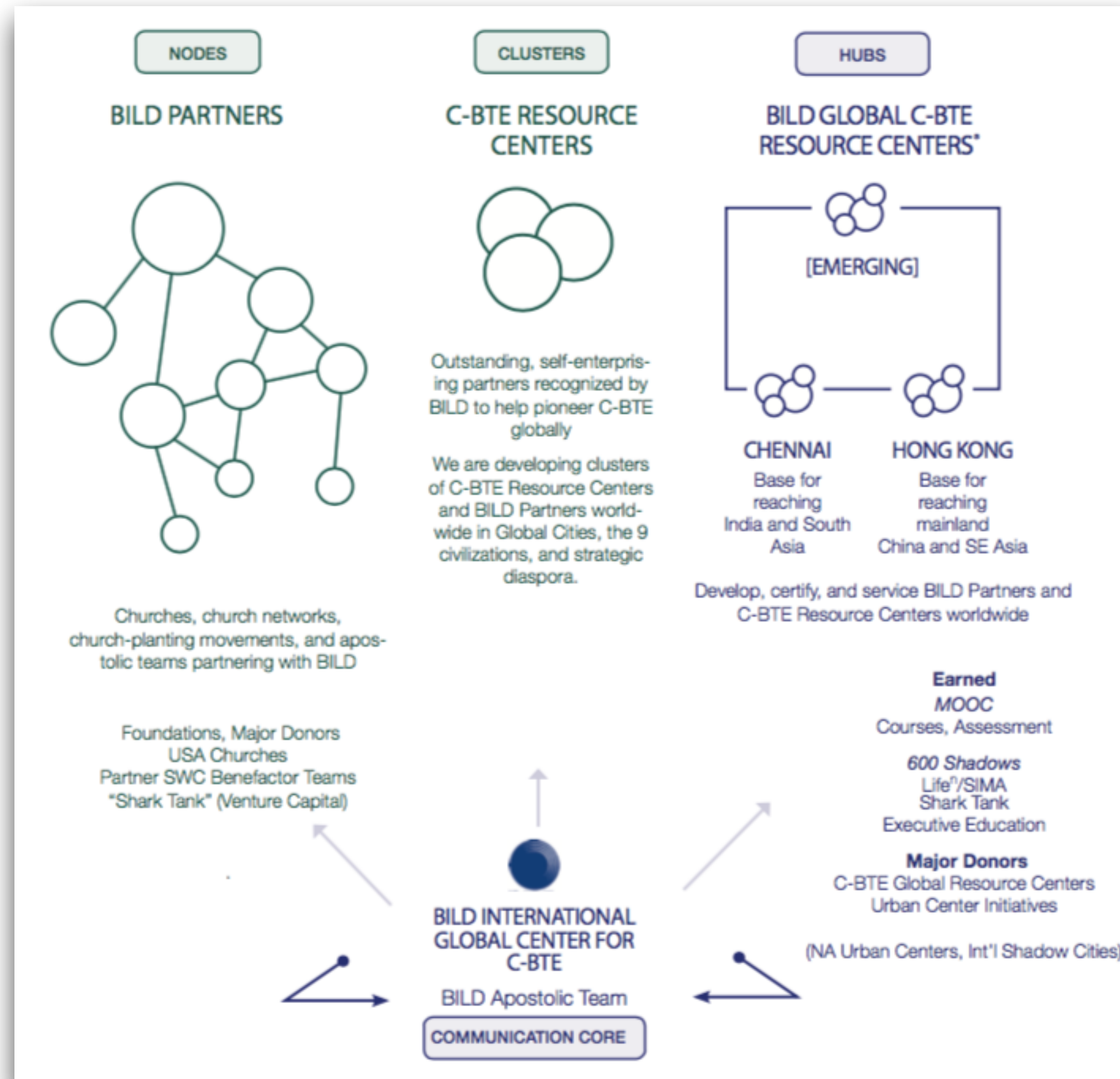
Jeff left for 3 weeks of time in India, Uganda, Ethiopia



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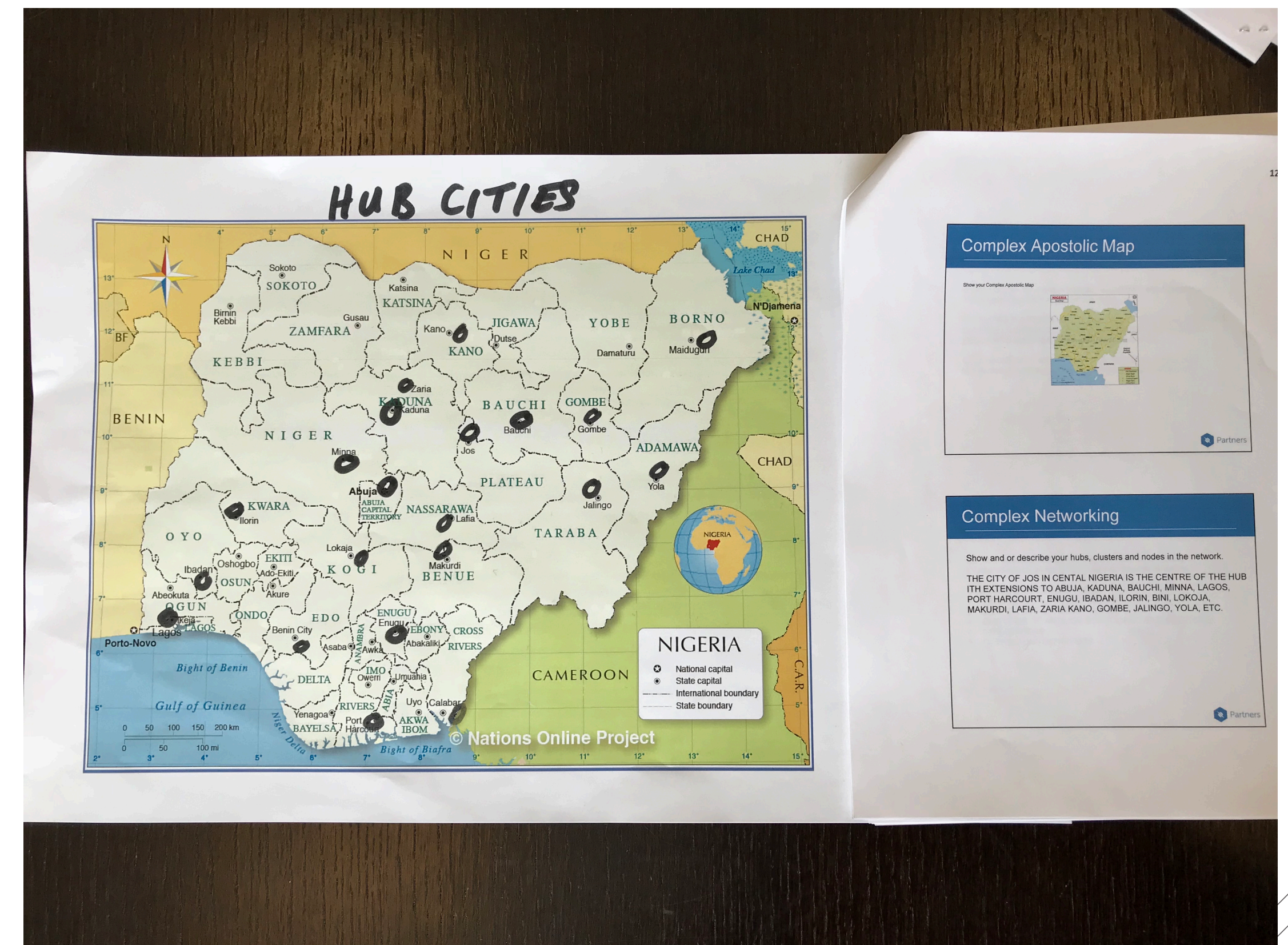
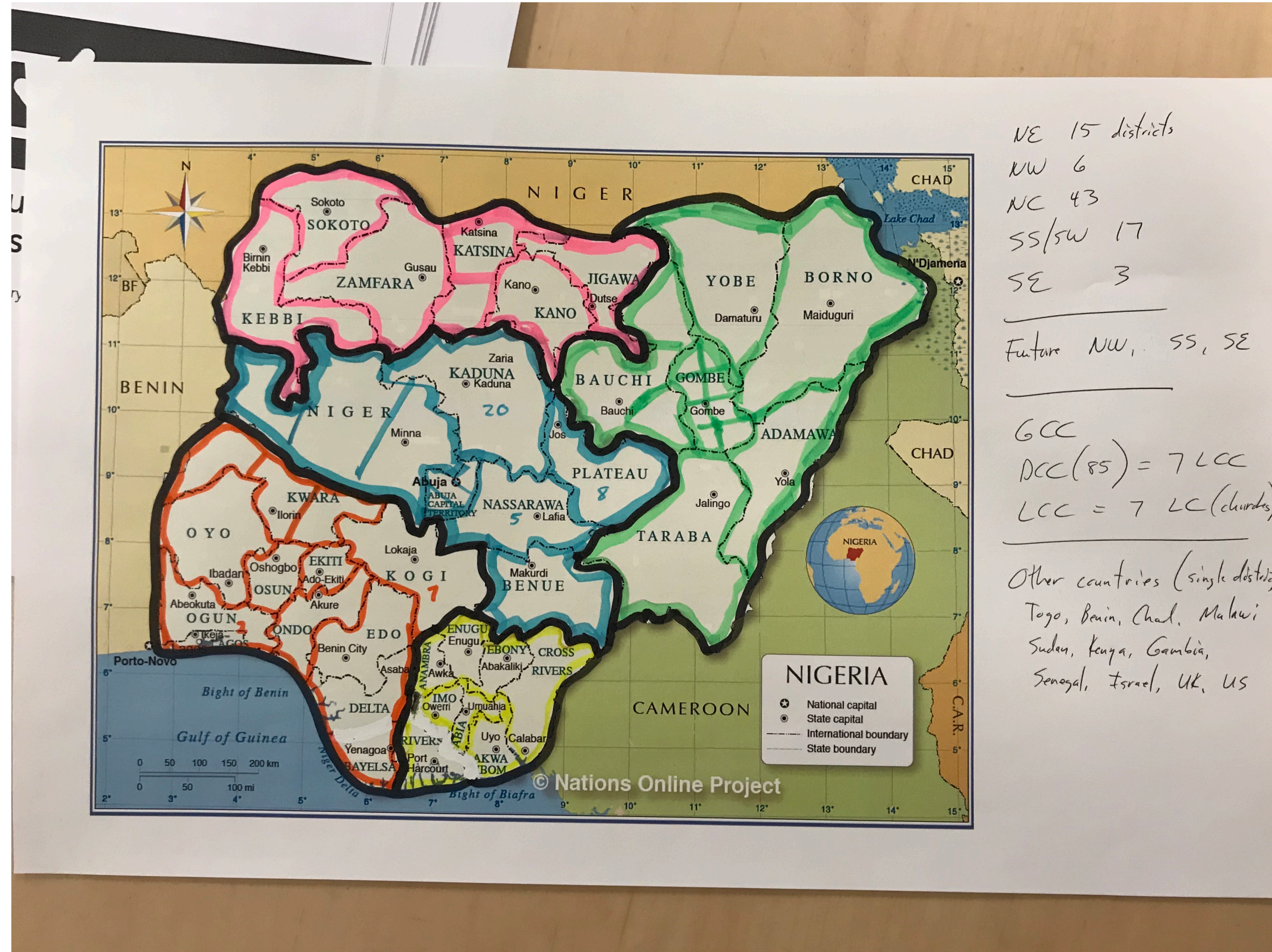


Apostolic Work...Global Recovery of the Antioch Tradition



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Spent the last week with General Secretary and former GS of ECWA (Evangelical Church Winning All), based in Nigeria. It is one of the largest associations in Nigeria.



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Door to Office



Artwork shows global and local work



Team Pictures in Office

Meetings tomorrow night

Discussing Strategic Intent for 2018-2020 - 16
Key projects

- 6:30-8:30 - apostolic team
- 8:30-10:00 - all leaders

citychurch
ames-des moines

STRATEGIC INTENT 2018-2020

Ames Des Moines

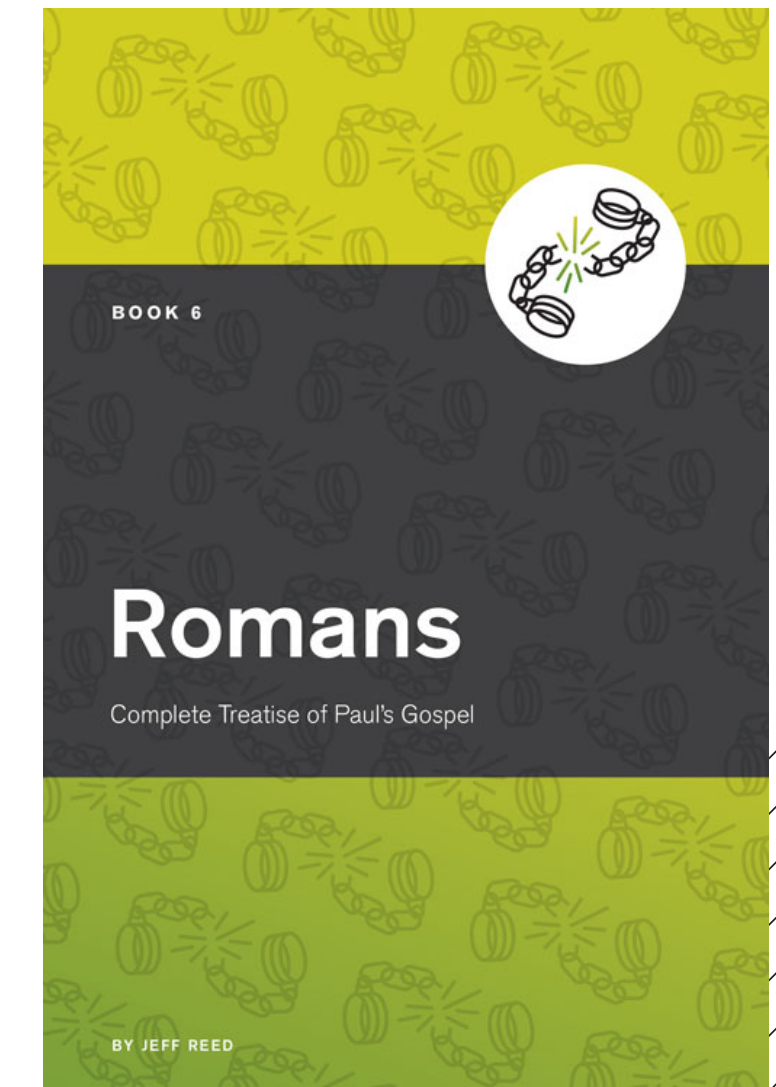
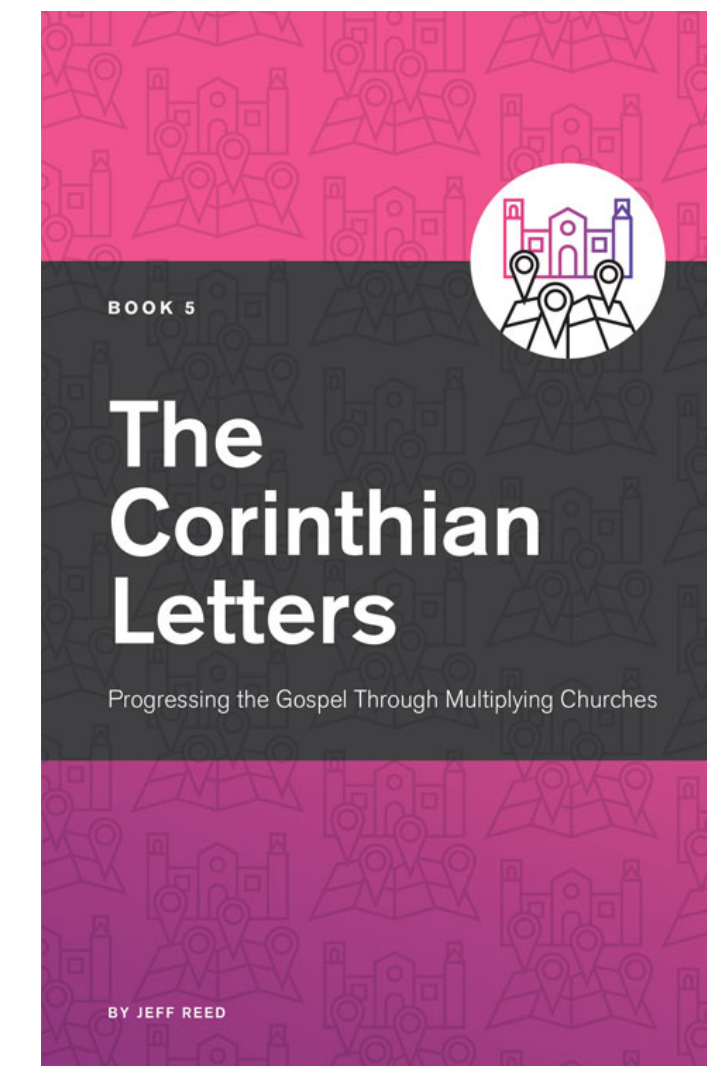
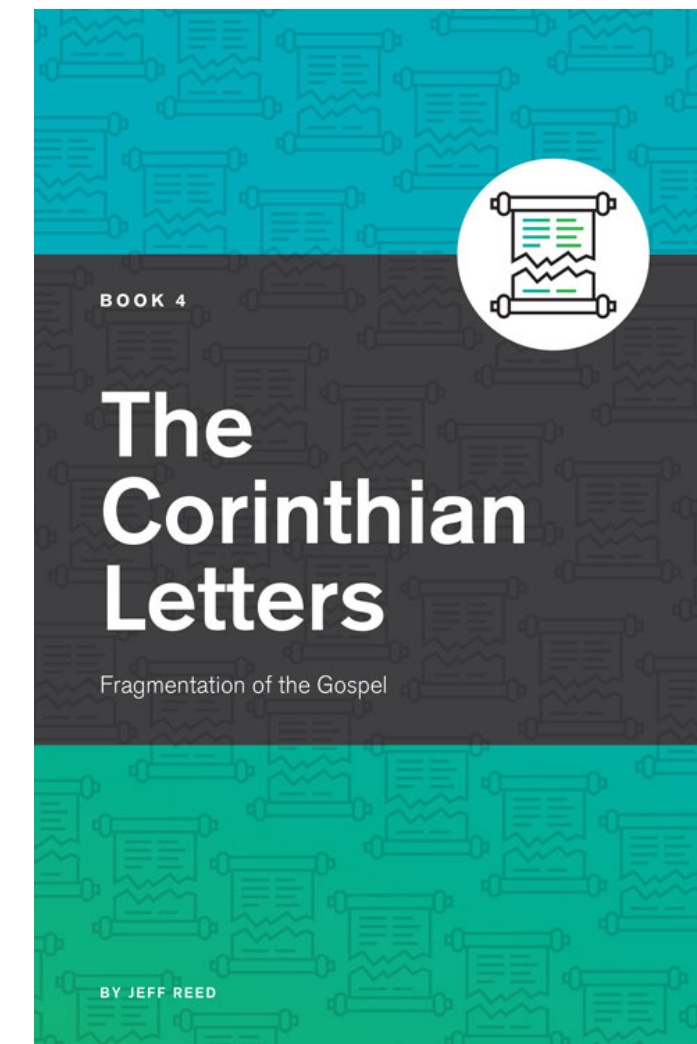
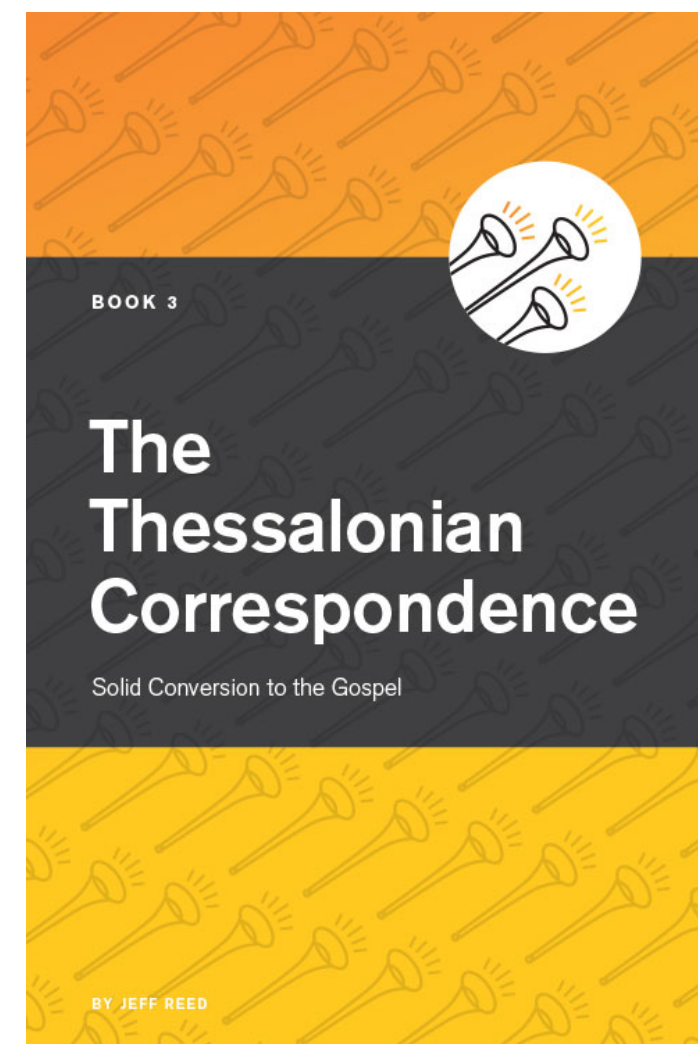
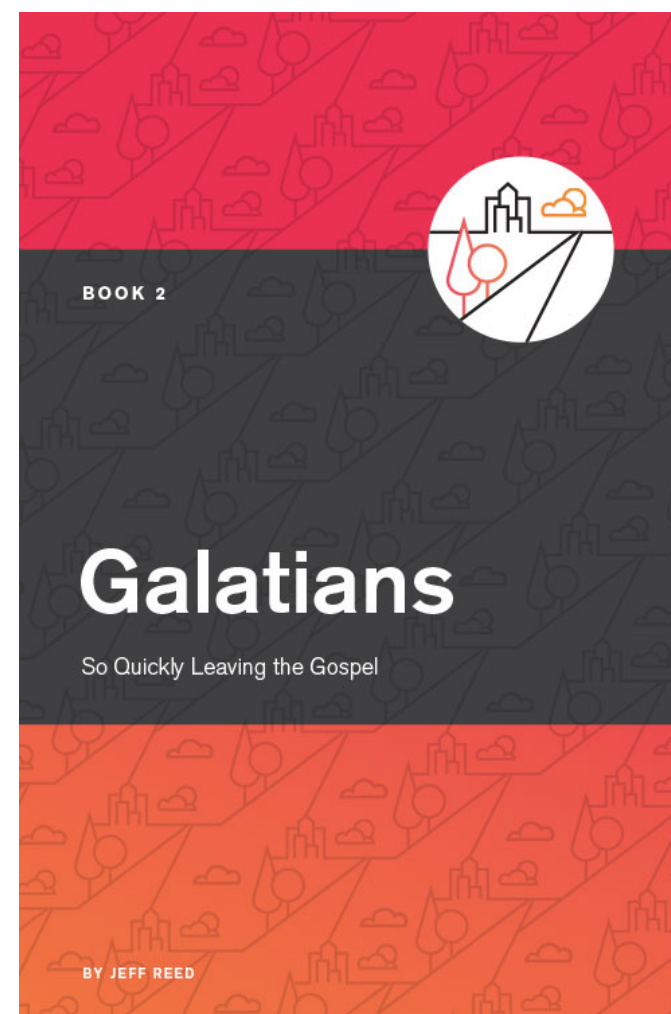
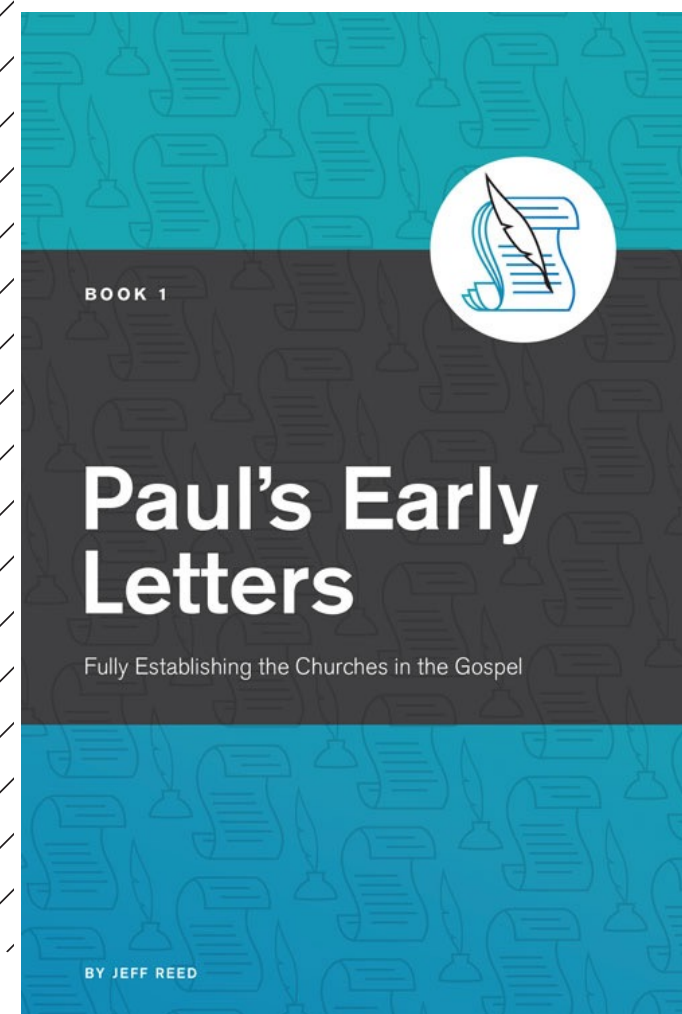
North America

Worldwide

Planting and Establishing Churches
in Ames and Des Moines

Antioch Tradition
Worldwide

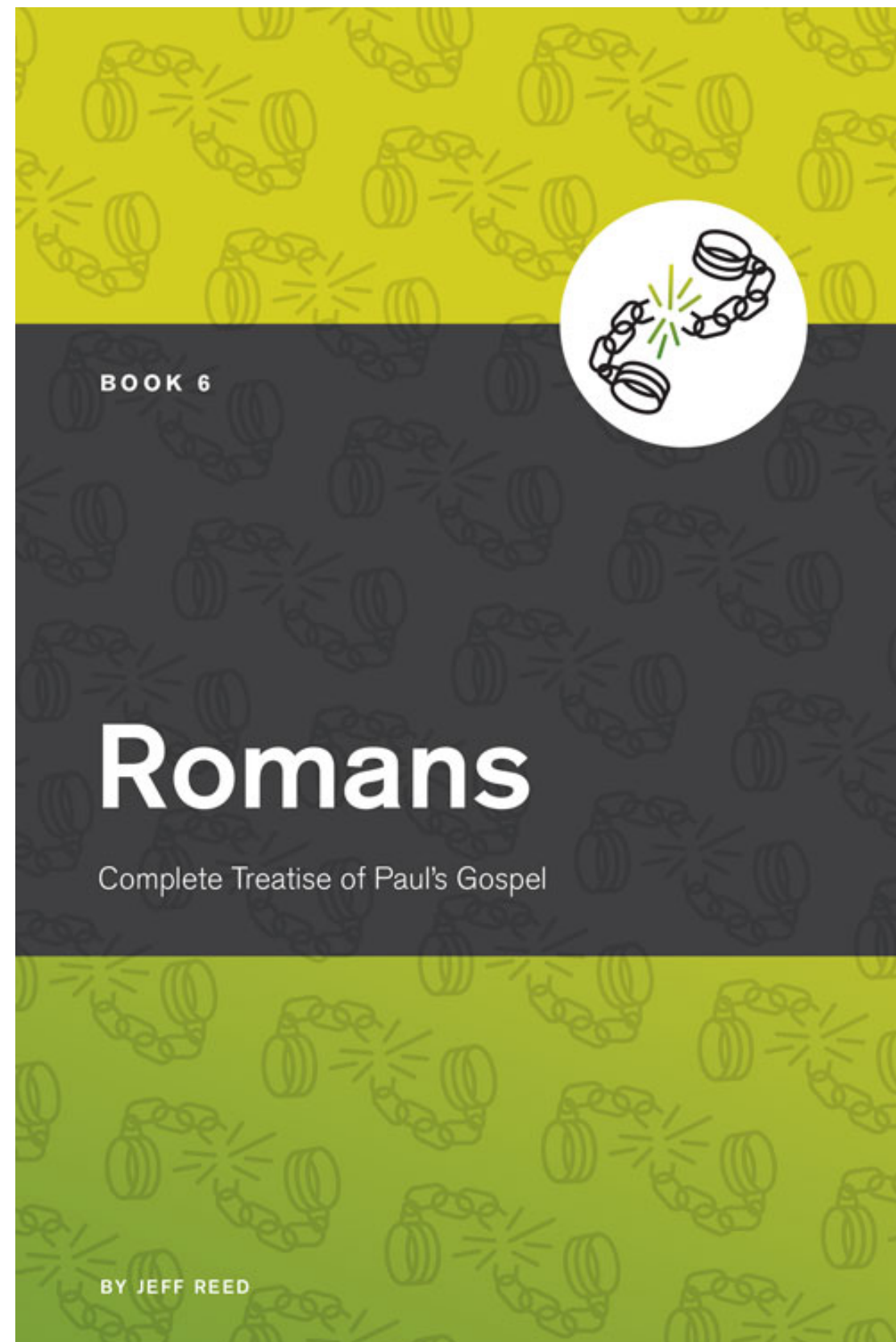
Paul's Early Letters



Our role in this process, in this work

Everyone plays a role in this local and global work, each of us plays an important part.

1. Everyone - strive to understand the original author's intent for writing
 - we have/are creating booklets for people to understand the scripture
2. Everyone - read, write, discuss it in their own words with each other
 - BILD Institute, Mastering the Scriptures, Antioch School - all designed for dialogue in community, centered around the scripture
3. Everyone - apply it to your life, in your family, church, community and global
 - this doing Theology in our cultures, this is reaching all nations



Let your progress be made known...

We will be reviewing the intention of Romans and Session 1

My goal is to make you more and more familiar with the content of Romans.

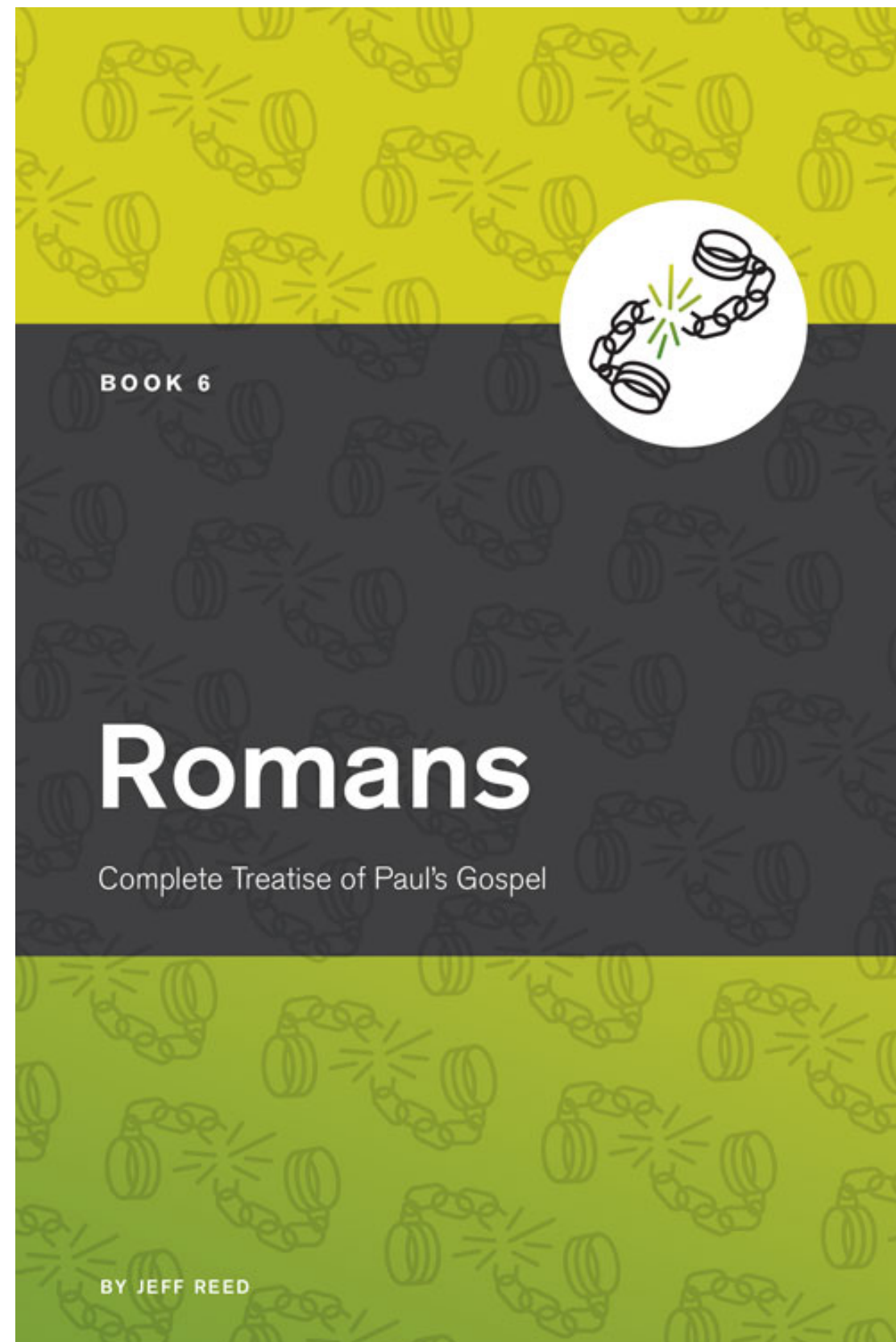
Ultimately, you need to work through the process on your own, in your own context.

Reviewing Romans

Romans is key to understanding the entire collection of Paul's early letters to his network of churches. The context of Romans in Paul's early letters is needed:

- It is the final and largest letter.
- It is less occasional than the others—more of a manifesto.
- It is book-ended by sections that tell you it is a more complete treatment of the gospel than the others.
- Its context is establishing the churches in the gospel, which was the frontline of the battle.





Reviewing Romans - Intention

Romans was written to fully establish the Romans in “his gospel,” which is the gospel of Jesus Christ, that they might fully participate with him in the progress of that gospel, as the key city in the Roman empire

arguing that in light of all that God has done, we need to fully dedicate ourselves to serve Him, shaping our lives and worldview around the gospel (1:16–11:36)

and the “pattern of teaching” (12:1–15:13), which allows the Holy Spirit to transform us and fully participate in the plan and purposes of God, both locally and with the progress of the gospel as led by apostolic leaders in our generation

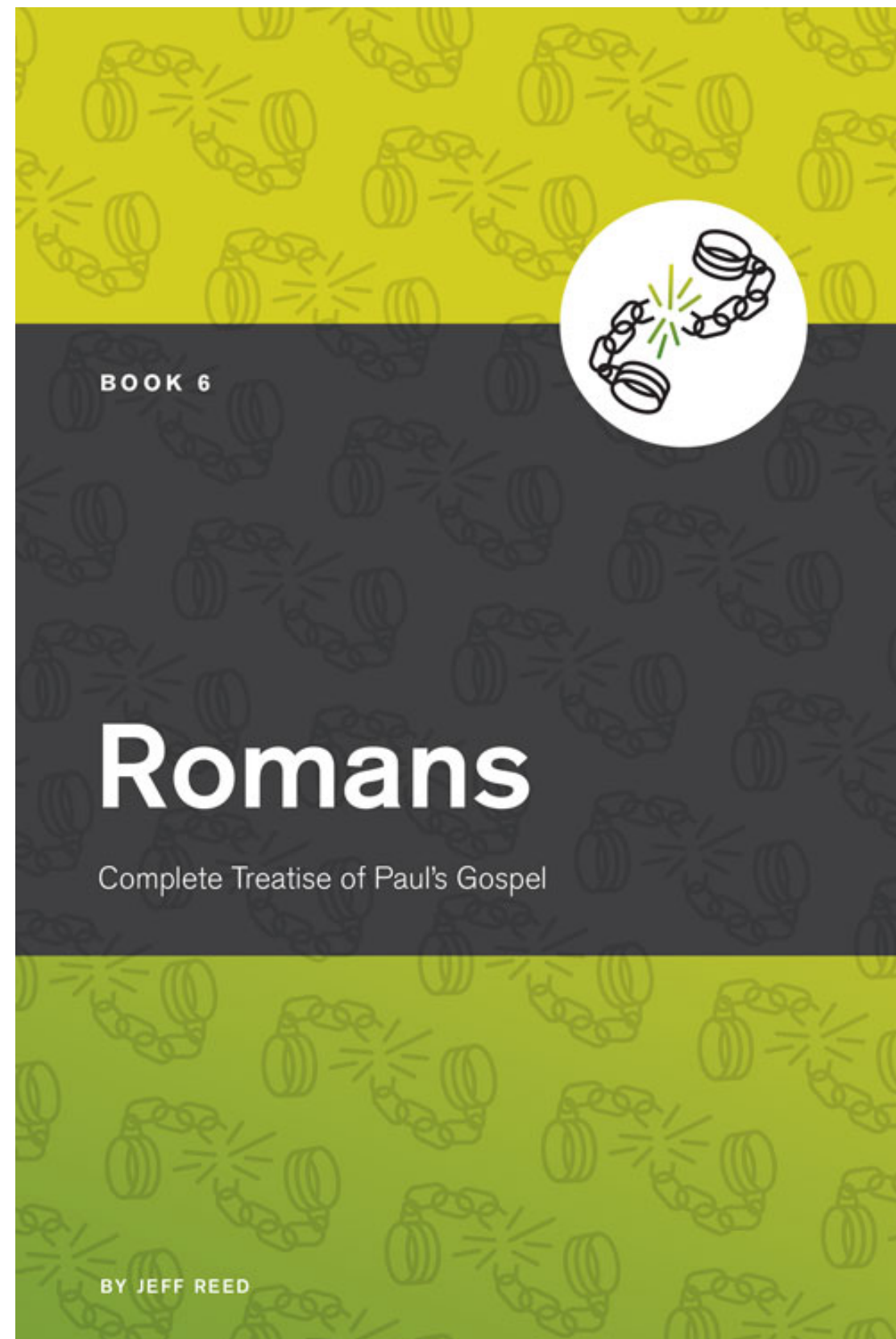
Reviewing Romans - First Section

Paul's argument seems to have 4 phases: 1:16–4:25 5:1–8:39 9:1–11:36
12:1–15:33

1:16-4:25 - The Summary

The gospel is rooted in the promise of the covenant relationship of God to Abraham, received by faith, and now, through the Messiah, made available to everyone

thus validating God's faithfulness to His covenant through the faithfulness of the Messiah, that through Abraham and his family (nation) all the families (nations) of the earth would be blessed in His kingdom.

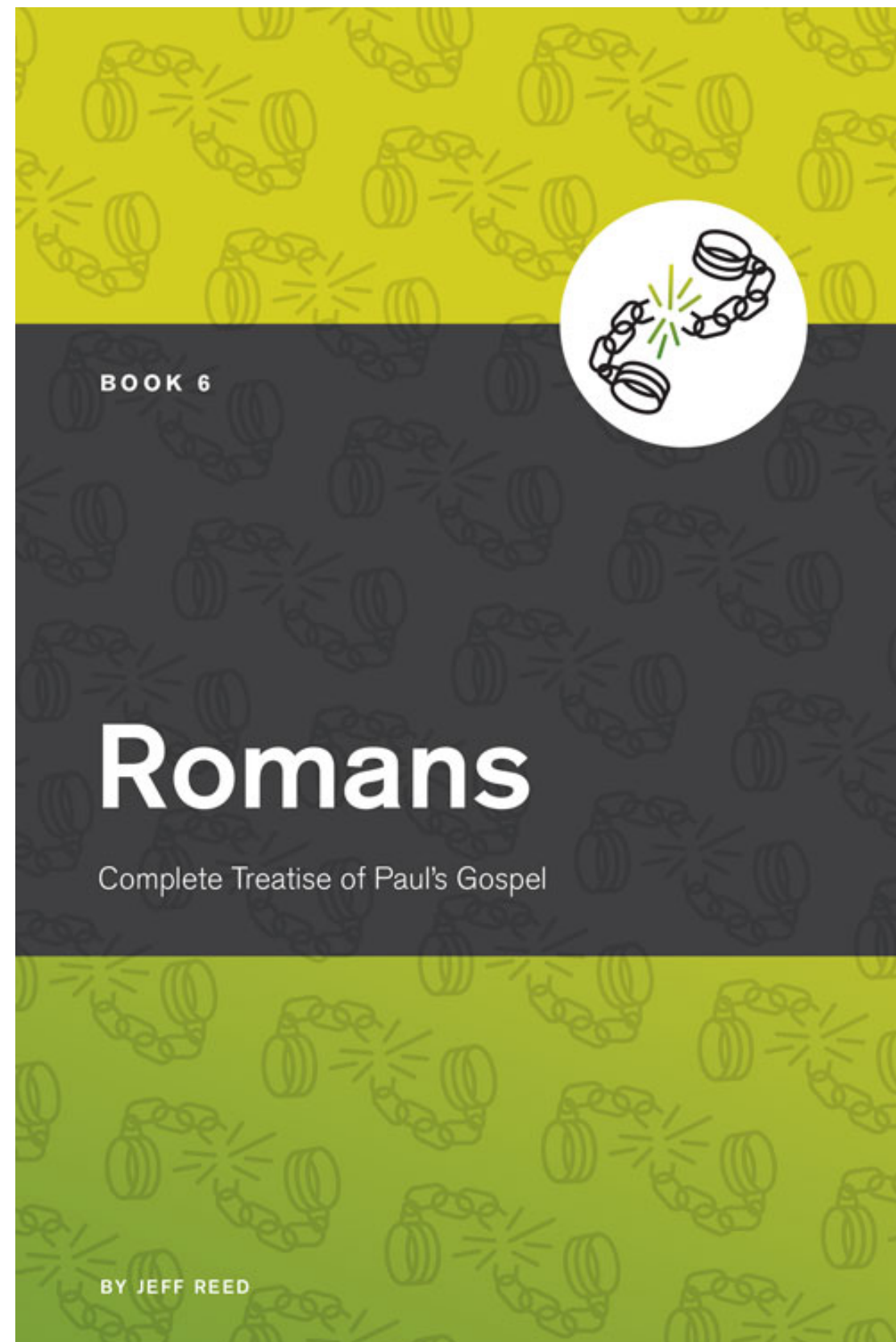


Reviewing the Intention of Romans

1. What does Paul mean by “his gospel”? What did 3 years in Arabia have to do with it?
2. How will understanding Romans, help make sense of all of Paul’s early letters? What are the implications of the letter being less “occasional” and more of a full treatment?

Reviewing Romans 1:16-4:25 - The Gospel and The Story

3. What does it mean that the gospel is rooted in the promise given to Abraham?
Through Abraham and his family (nation) all families (all nations) on the earth would be blessed. How does this relate to the Kingdom?
4. How does knowing this first section is rooted in God’s covenant to Abraham change the way a person would read it?
5. What have you learned so far? New insights? How will this change your understanding?



Romans: Complete Treatise of Paul

Romans: Complete Treatise of Paul's Gospel

Session 1: The Intention of Romans

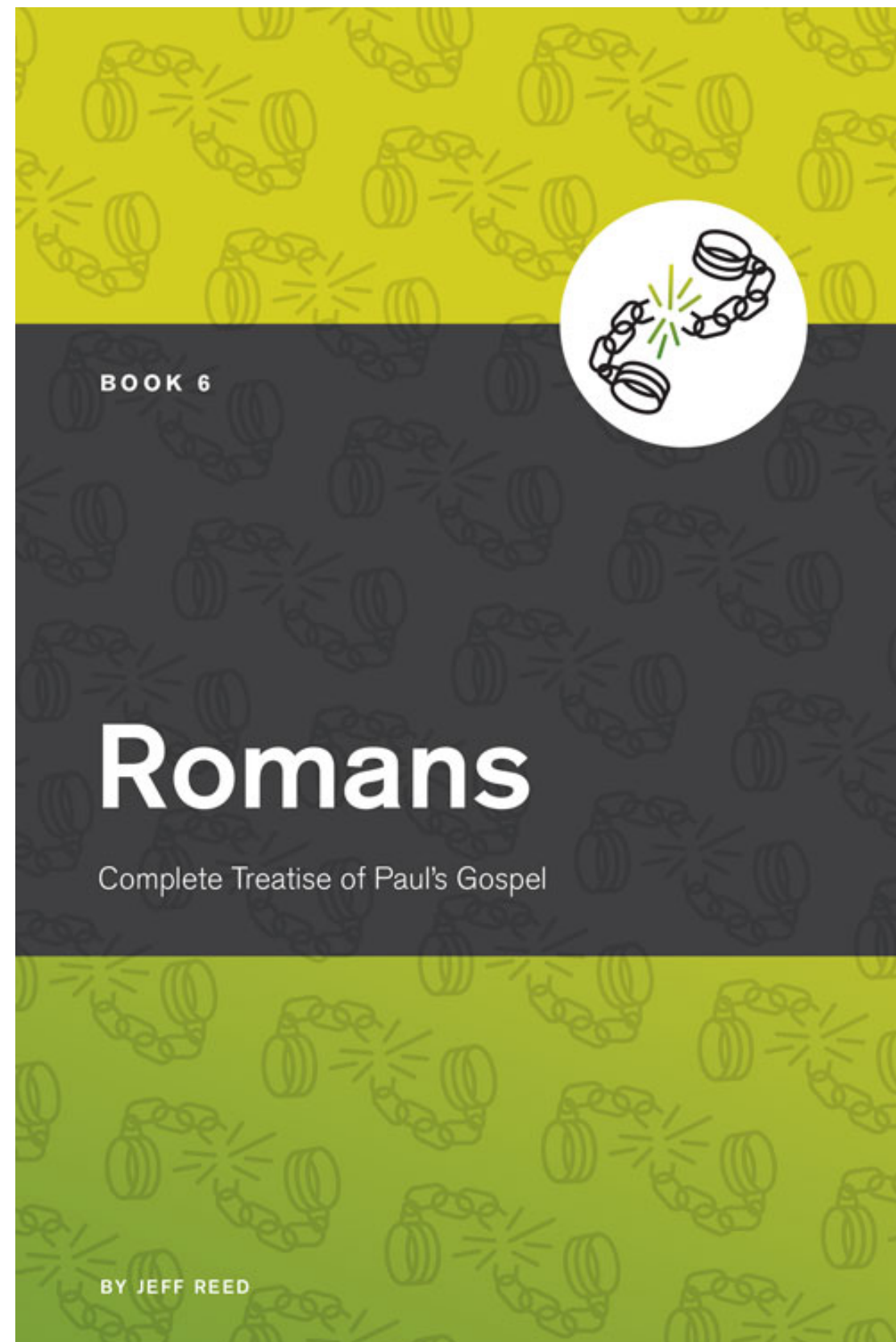
Session 2: The Gospel and The Story

Session 3: The New Gospel Worldview

Session 4: Reframing the Jewish Story

Session 5: The Gospel in Transformed Community

Session 6: Now Back to the Mission



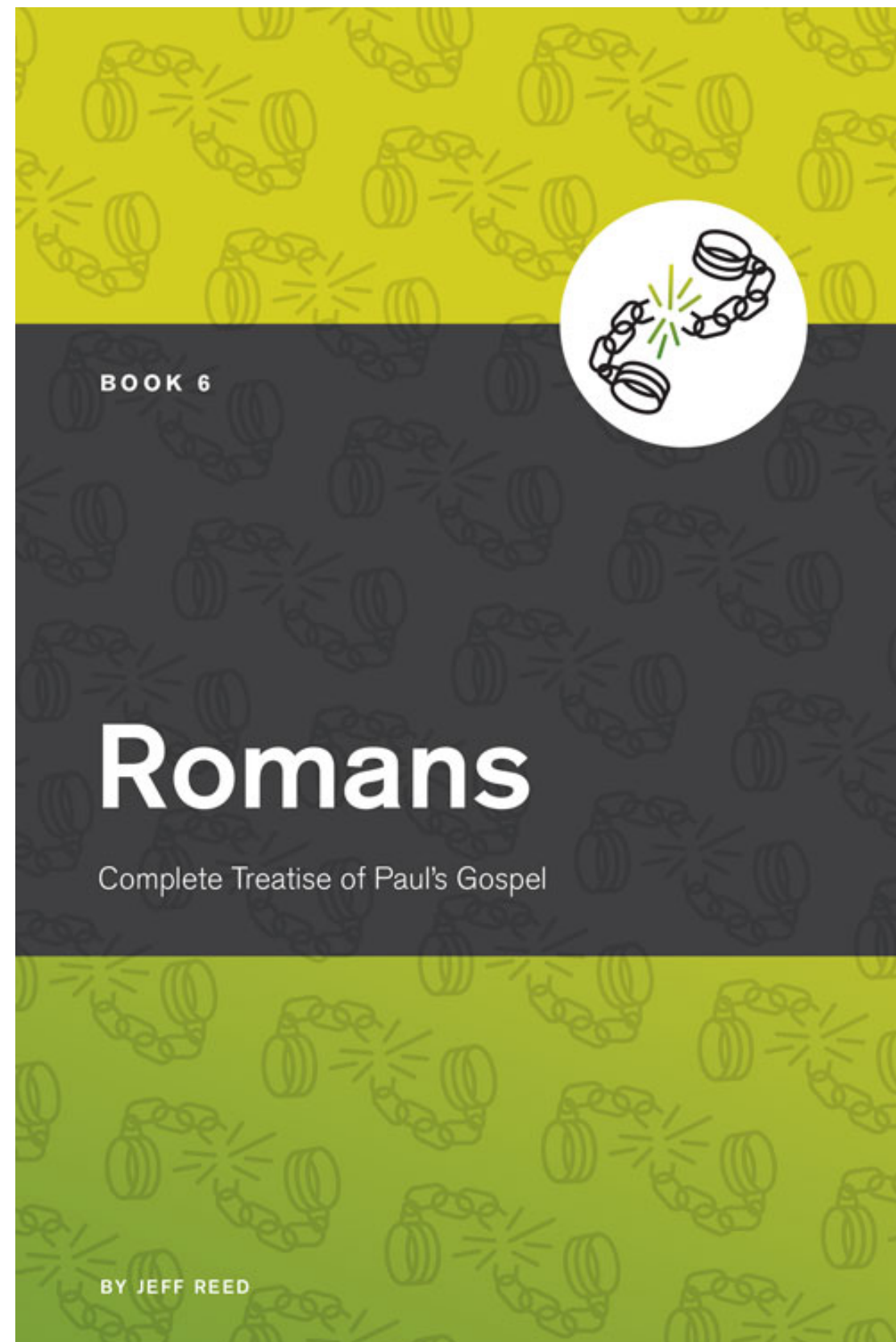
Reviewing the Intention of Romans

There are three key passages that show the intention of Romans.

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, **the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles** for the sake of his name, including yourselves who are called to belong to Jesus Christ.

Romans 1:1–6

- We can see “gospel formulaic” here, stated by Peter in Acts (5 times)



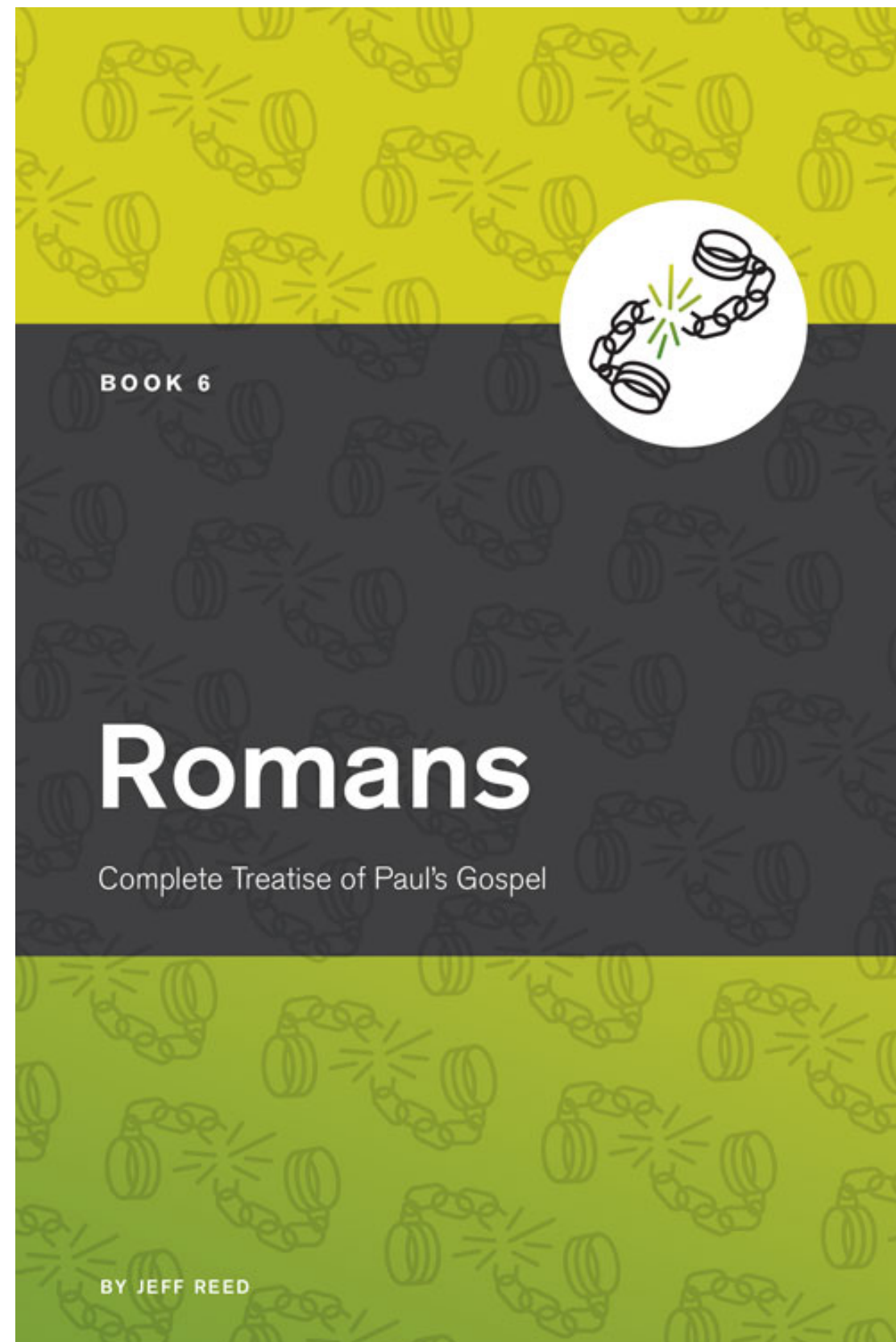
Reviewing the Intention of Romans

There are three key passages that show the intention of Romans.

I want you to know, brothers and sisters, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles. I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish, hence my eagerness to proclaim the gospel to you also who are in Rome.

Romans 1:13–15

- Paul wanted to “gather some crop”, he wanted to secure a bountiful crop, he wanted to establish them completely.



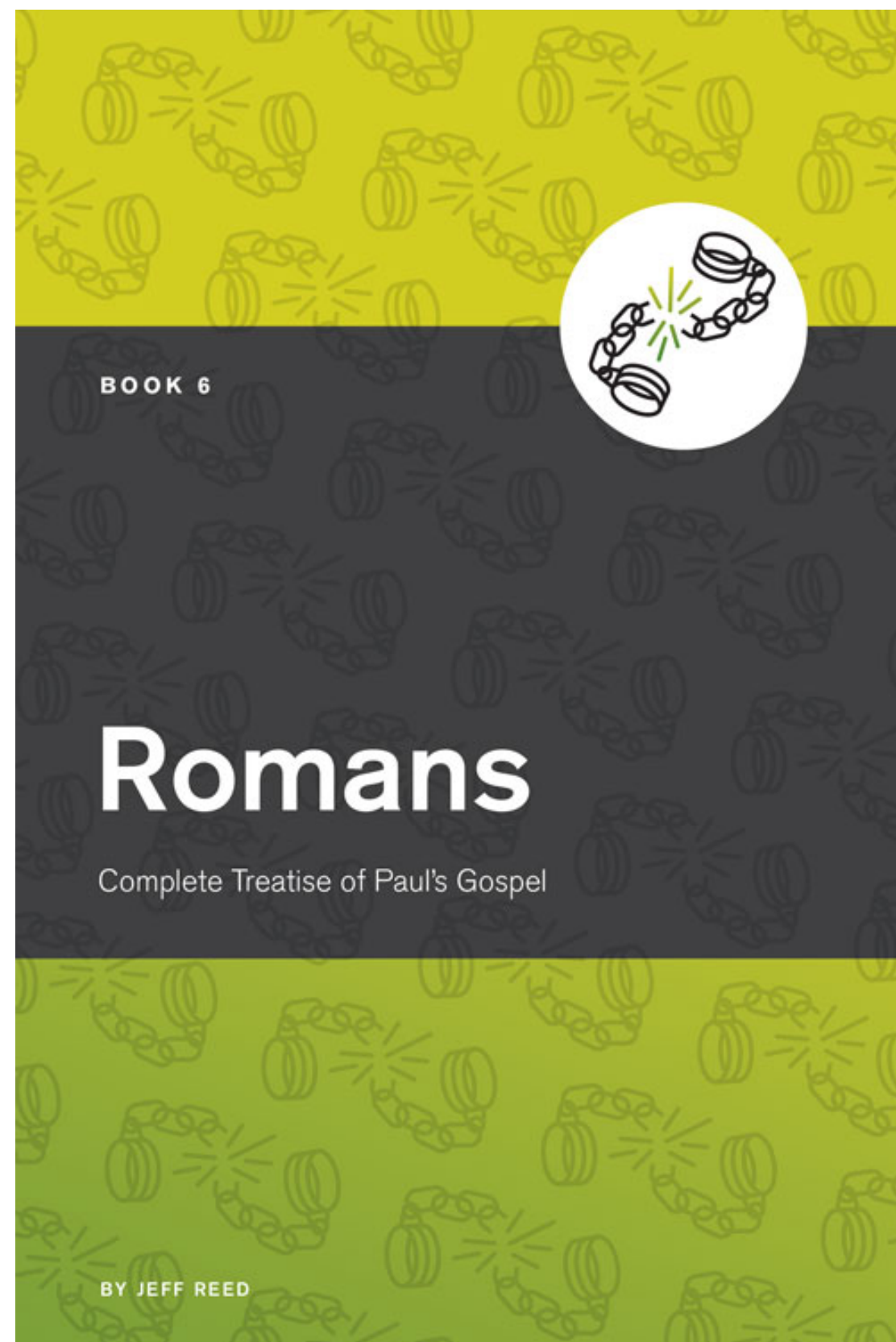
Reviewing the Intention of Romans

There are three key passages that show the intention of Romans.

Now to him who is able to strengthen you according to my gospel, the proclamation of Jesus the Messiah, in accordance with the unveiling of the mystery kept hidden for long ages, but now revealed and made known through the prophetic writings, according to the command of the eternal God, for the obedience of faith among all the nations, to the only wise God, through Jesus the Messiah, to whom be the glory to the coming ages! Amen.

Romans 16:25-27

- Paul wanted to establish them in his gospel, and this entire letter was all about what Jesus was unfolding in the new kingdom, the time we live in now, the kingdom not yet fully realized.



What's Arabia got to do with it?

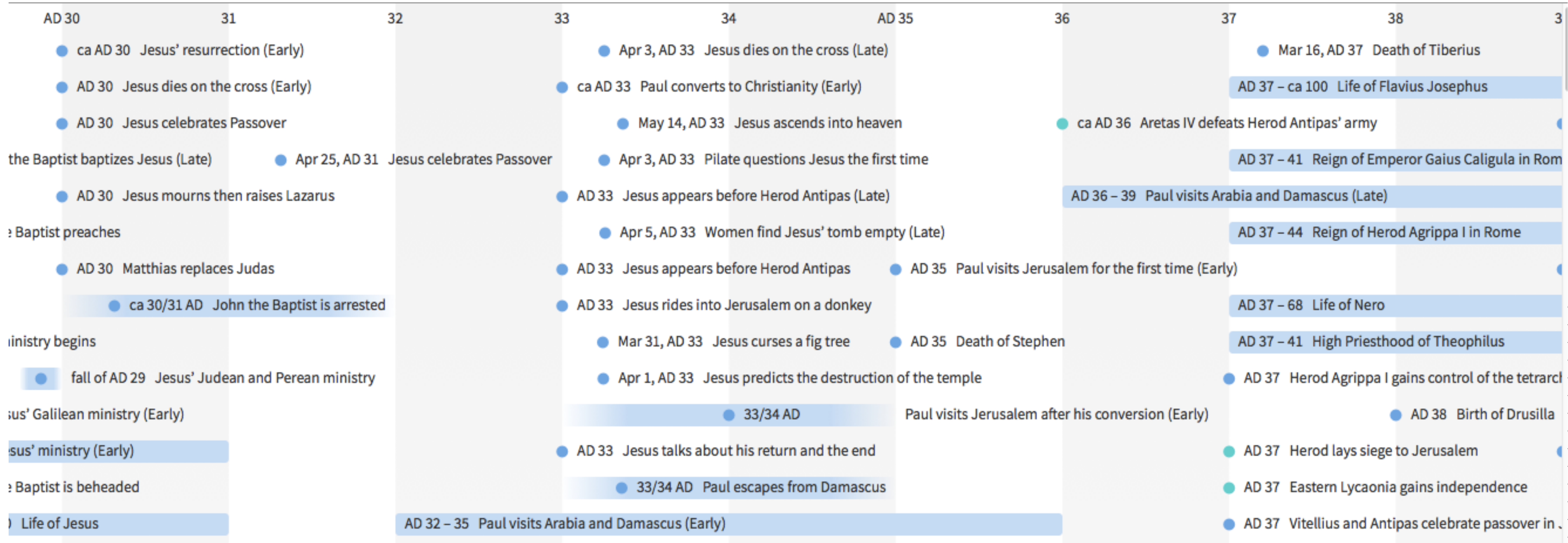
...Galatians, the first of Paul's early letters, he starts out by saying:

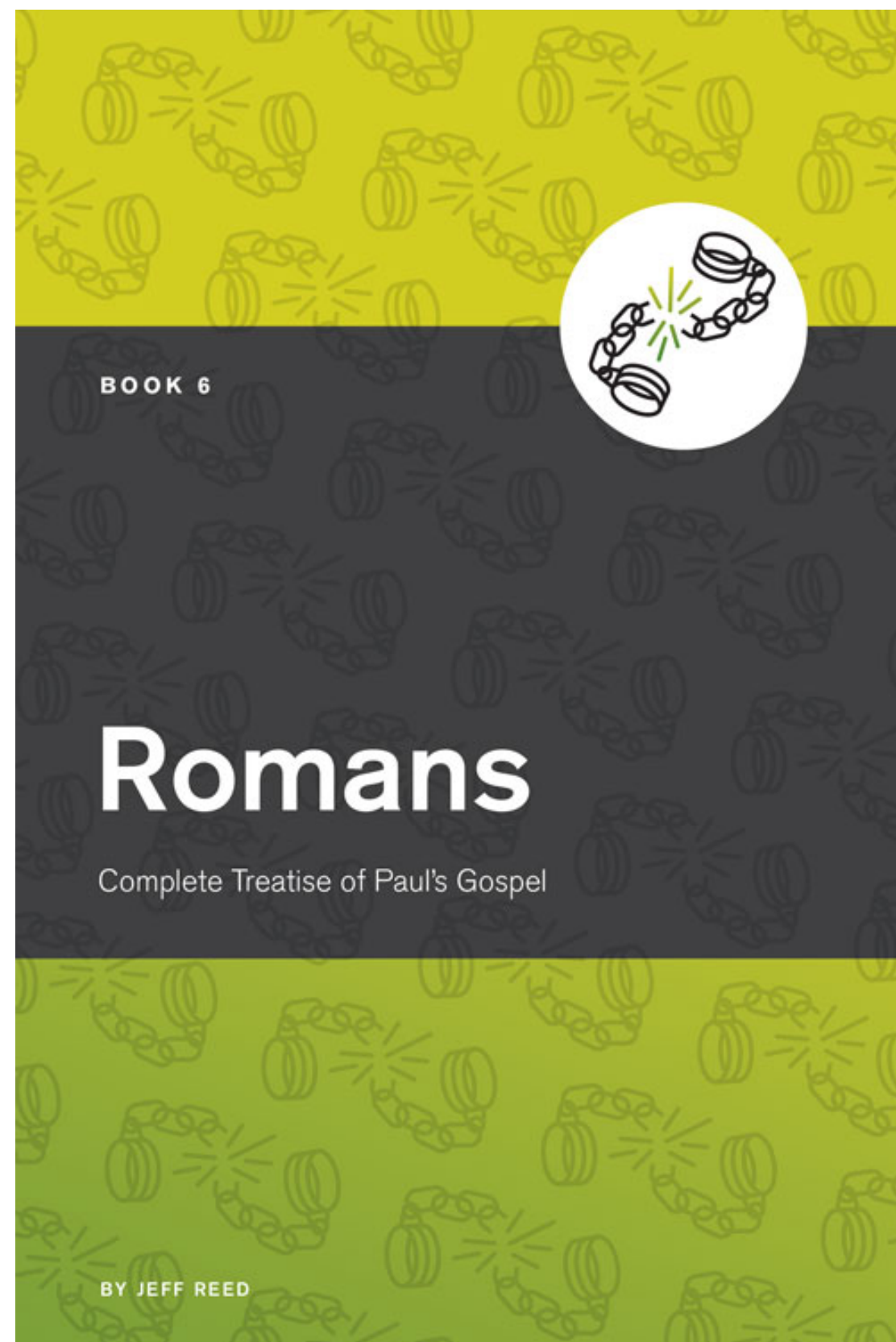
You see, brothers and sisters, let me make it clear to you: the gospel announced by me is **not a mere human invention. I didn't receive it from human beings**, nor was I taught it; it came **through an unveiling of Jesus the Messiah**...I was extremely zealous for my ancestral traditions. But when God, who set me apart from my mother's womb, and called me by his grace, was pleased to unveil his son in me, so that I might announce the good news about him among the nations—immediately I did not confer with flesh and blood. Nor did I go up to Jerusalem to those who were apostles before me. No, I went **away to Arabia**, and afterward returned to Damascus. Then, **after three years**, I went up to Jerusalem to speak with Cephas. I stayed with him for two weeks. Galatians 1:11-12, 14-18

What's Arabia got to do with it?



What's Arabia got to do with it?





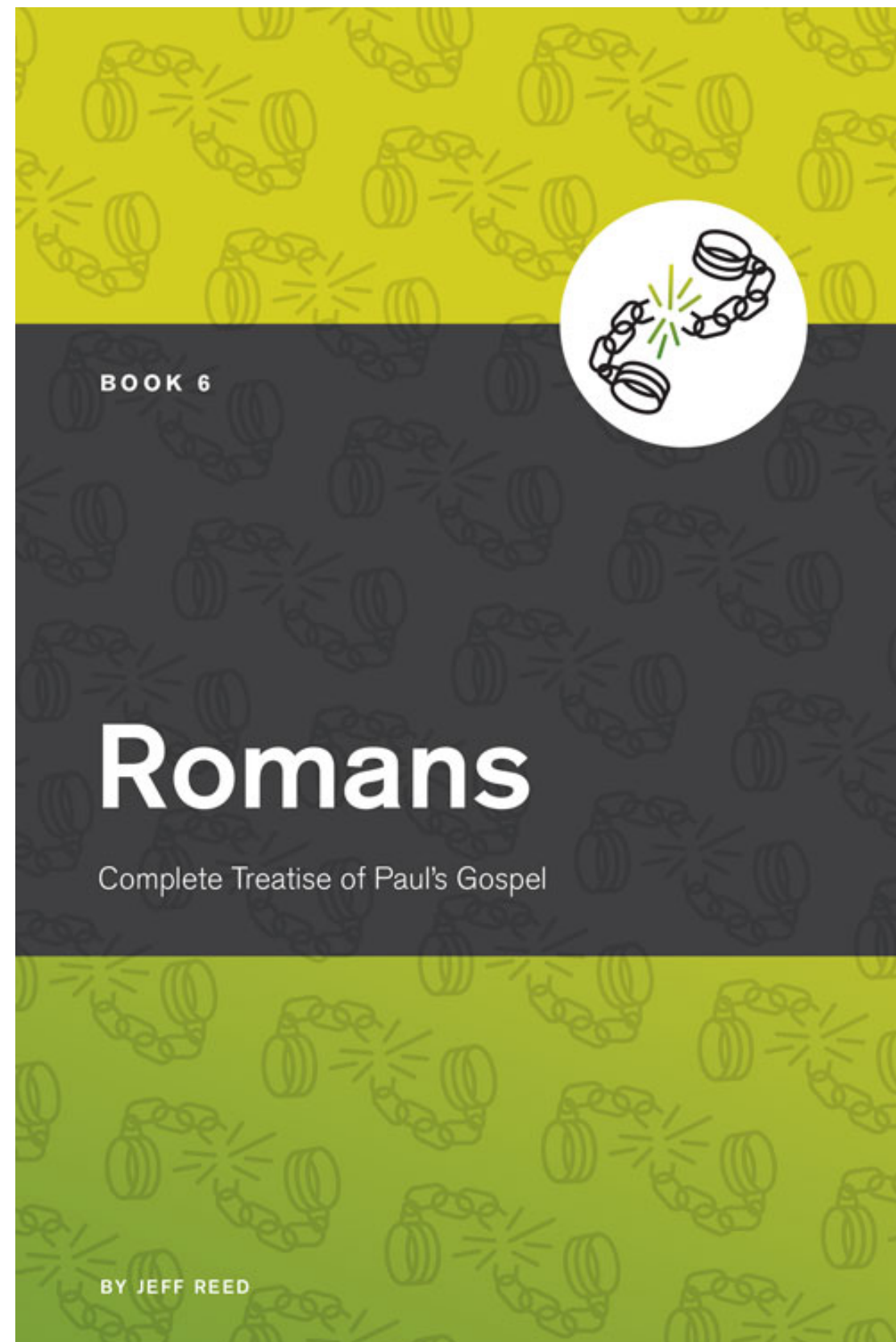
What's Arabia got to do with it?

Paul rethought everything through, he says Jesus taught him, not flesh and blood.

Paul considered the entire Story in light of the gospel:

- Adam's fall
- the law
- Israel
- God's hidden plan
- Current times
- Future of Israel

The entire letter of Romans is the “rethinking” of the Story, beginning with his years in Arabia.



Reviewing the first section of Romans

Paul's argument seems to have 4 phases to it in 1:16–15:33:

1:16–4:25

5:1–8:39

9:1–11:36

12:1–15:33

Let your progress be evident...

4:15 PM NIV, BOOKS OF THE BIBLE, EBOOK

"Their mouths are full of cursing and bitterness."^[14]
"Their feet are swift to shed blood;
ruin and misery mark their ways,
and the way of peace they do not know."^[15]
"There is no fear of God before their eyes."^[16]

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.

But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through faith in^[17] Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement,^[18] through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.■

Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith. For we maintain that a person is justified by faith apart from the works of the law. Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast about—but not before God. What does Scripture say? "Abraham believed God, and it was credited to him as righteousness."^[19]

Now to the one who works, wages are not credited as a gift but as an obligation. However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:

"Blessed are those
whose transgressions are forgiven,
whose sins are covered.
Blessed is the one
whose sin the Lord will never count against them."^[20]

Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still

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1:16-17 2:14-20 Keys to 1:16-4:25

2:28-29 3:1-4,9 3:20-26

4:3 4:11 4:13-17

1:16-17, 2:28:29 -

- Jews & Gentiles - salvation to everyone who believes - equal covenant justice
- the Jew is one in secret, it is a matter of the heart

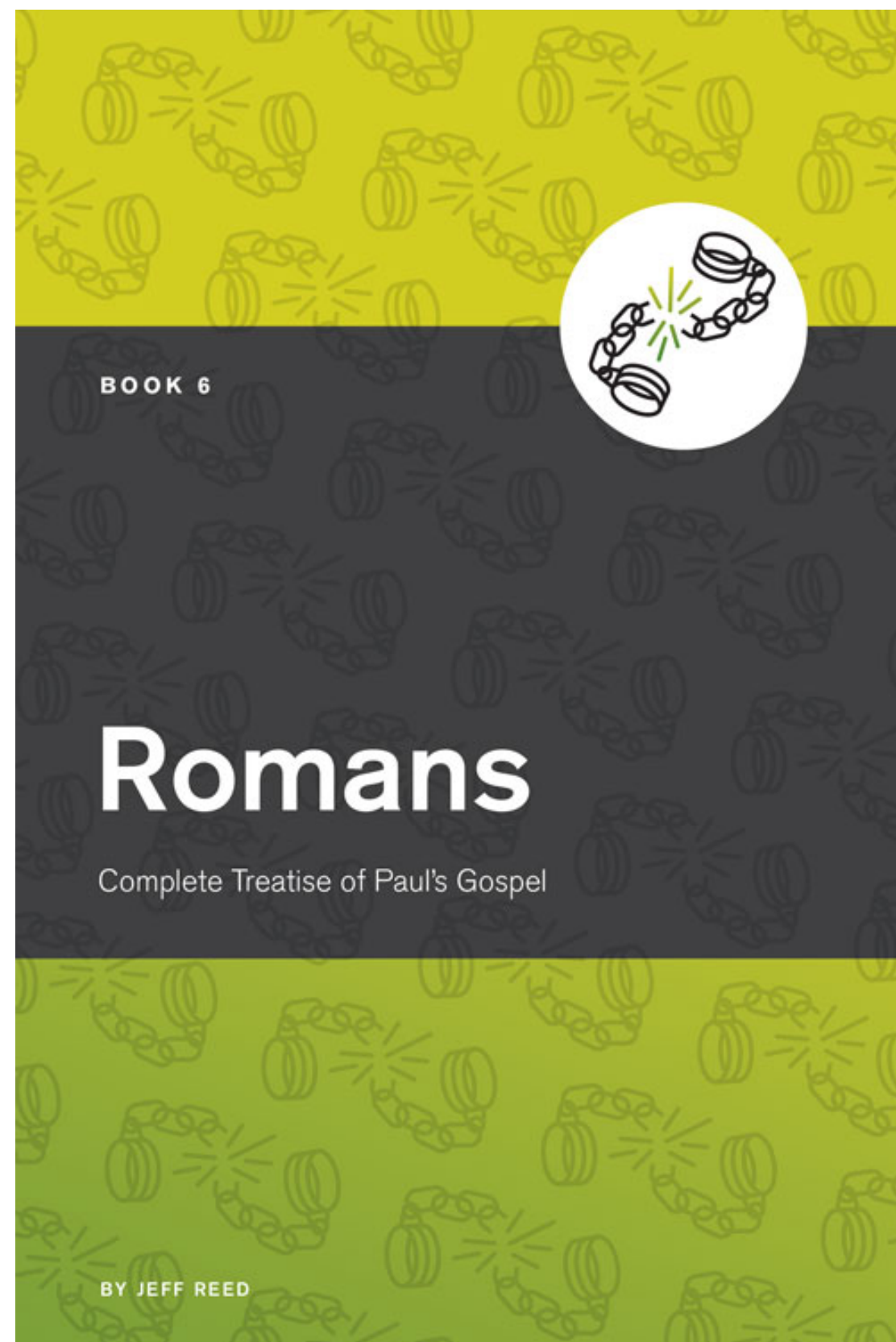
2:14-20

- Gentiles don't possess law, but is on their hearts.
- the law embodies the truth

3:1-4 - what advantage as a Jew?

- Jews were given the oracles of God
- human faithlessness does not nullify God's faithfulness
- No one is right before God, only with the law, the law provides knowledge of sin
- God's law showed sin & his faithfulness of send Jesus the Messiah is for the

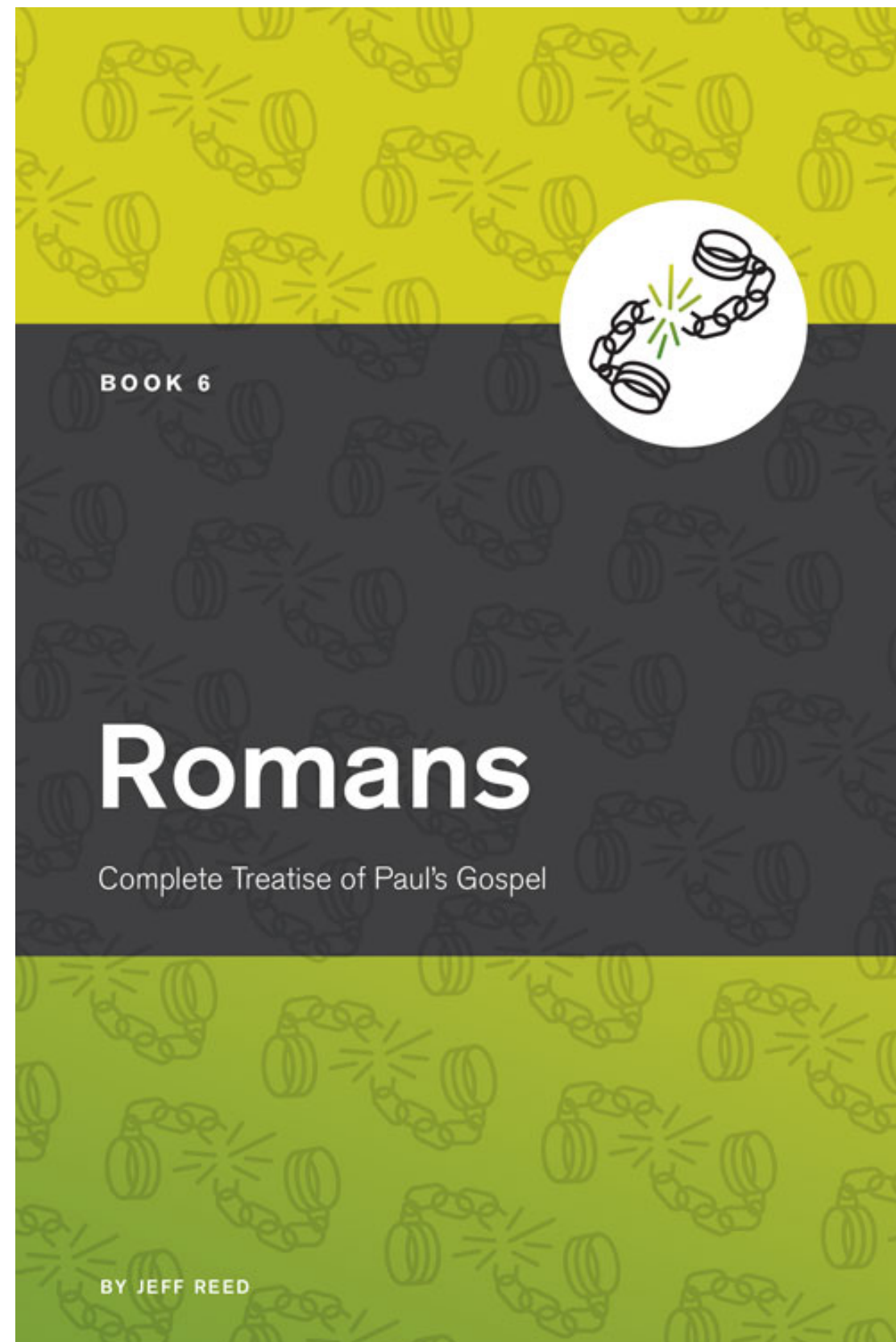
3:20-22



Reviewing the first section of Romans

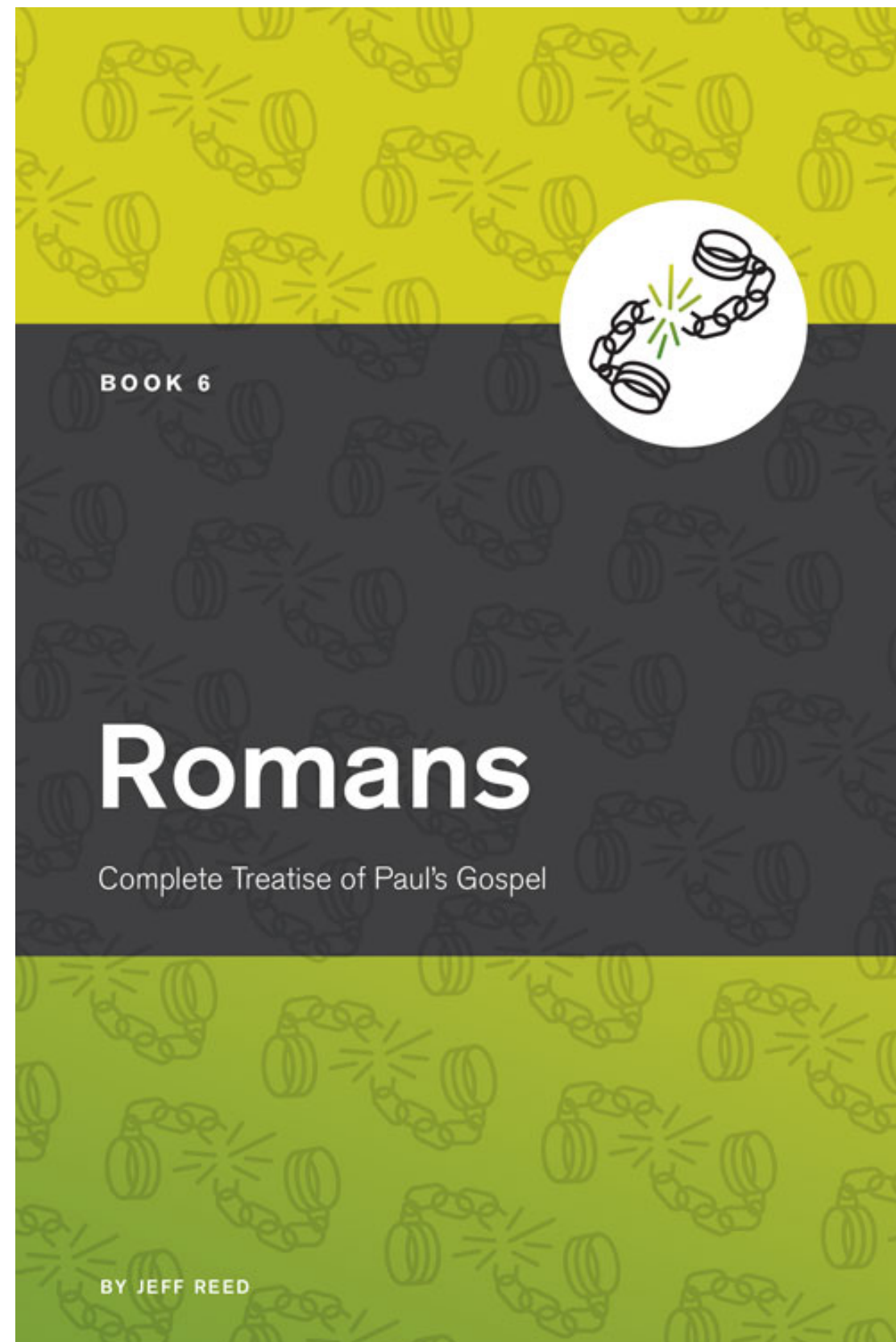
The essence of Paul's argument in 1:16-4:25

1. God has been faithful to His covenant promise to Abraham to “bless all the families of the earth” through the Lord Jesus the Messiah, that all nations might be part of his family—receiving the “status of covenant membership.”
2. Everyone is under the judgment of sin—beginning with the Gentiles: everyone has an internal compass by which they judge others and themselves (alternately defending and accusing), which will be the standard of God judging their own sin.



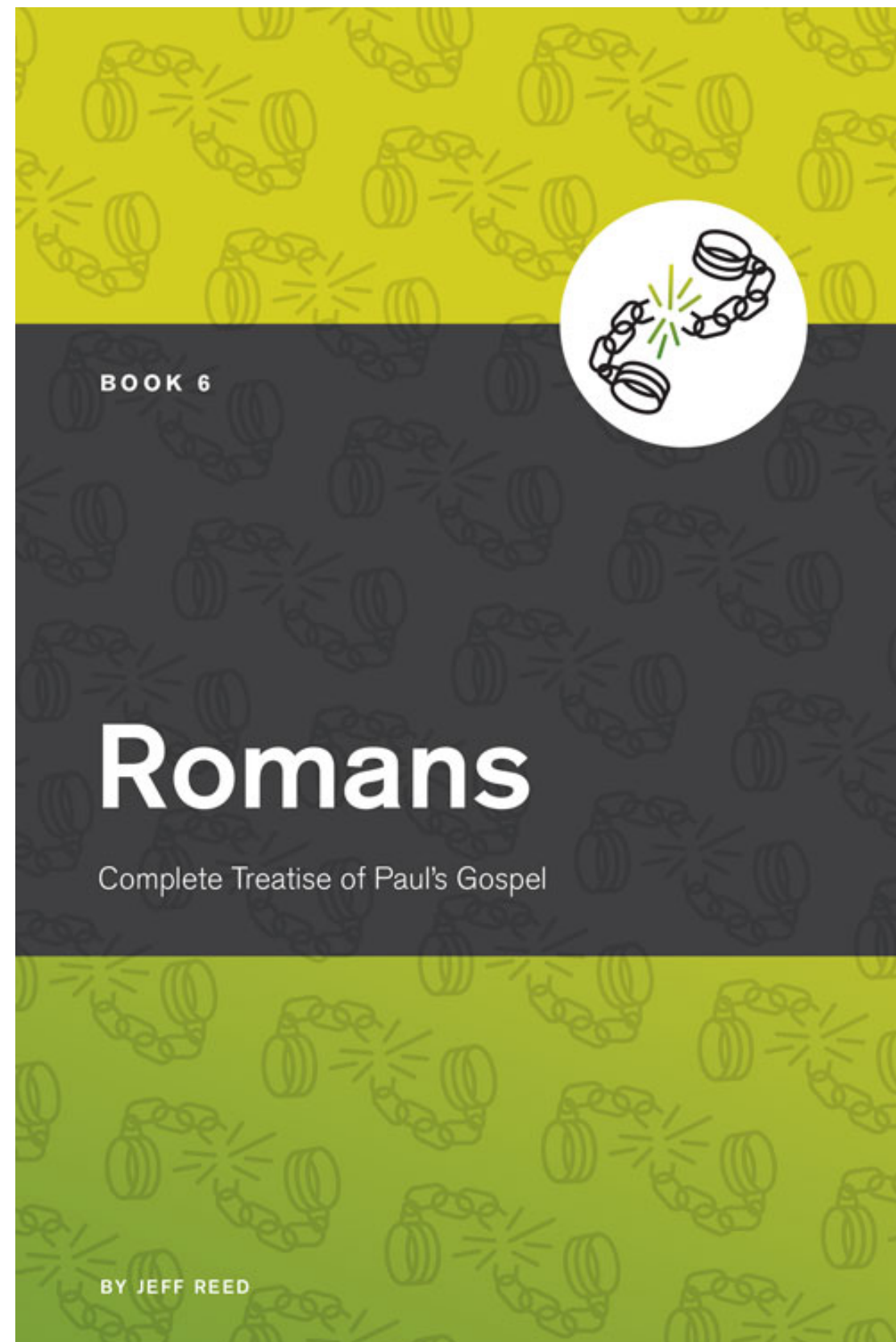
Romans 1:16–4:25

3. The Jews are also guilty of sin. But they fail to see it through the false belief that just because they are God's chosen people, are circumcised (thus in the community), and possess the "outline of God's knowledge" that they are okay, even though they do not obey it and make a mockery of God. Both will be judged by God and are under sin.
4. Abraham was forgiven of his sin (God did not calculate it to his account) because of his faith, not because he kept the law. In the same way, it is true for Gentiles who believe, since God belongs to the nations as well.



Romans 1:16–4:25

5. At one level, the nation of Israel is the same as everyone else, needing forgiveness of sins, which can only come through faith in the Messiah.
6. At another level, though Israel was chosen by God to be the stewards of the very oracles of God, the Law itself actually brought forward the knowledge of sin. And without faith, they are not actually “true Jews” since membership into God’s covenant with them is founded on faith, not the Law.
7. Even though Israel was unfaithful to the covenant promise, failing to take God’s promises to the nations, God is faithful to His covenant to the nations through the Messiah — “faithfulness to faithfulness” — the covenant to the Messiah.

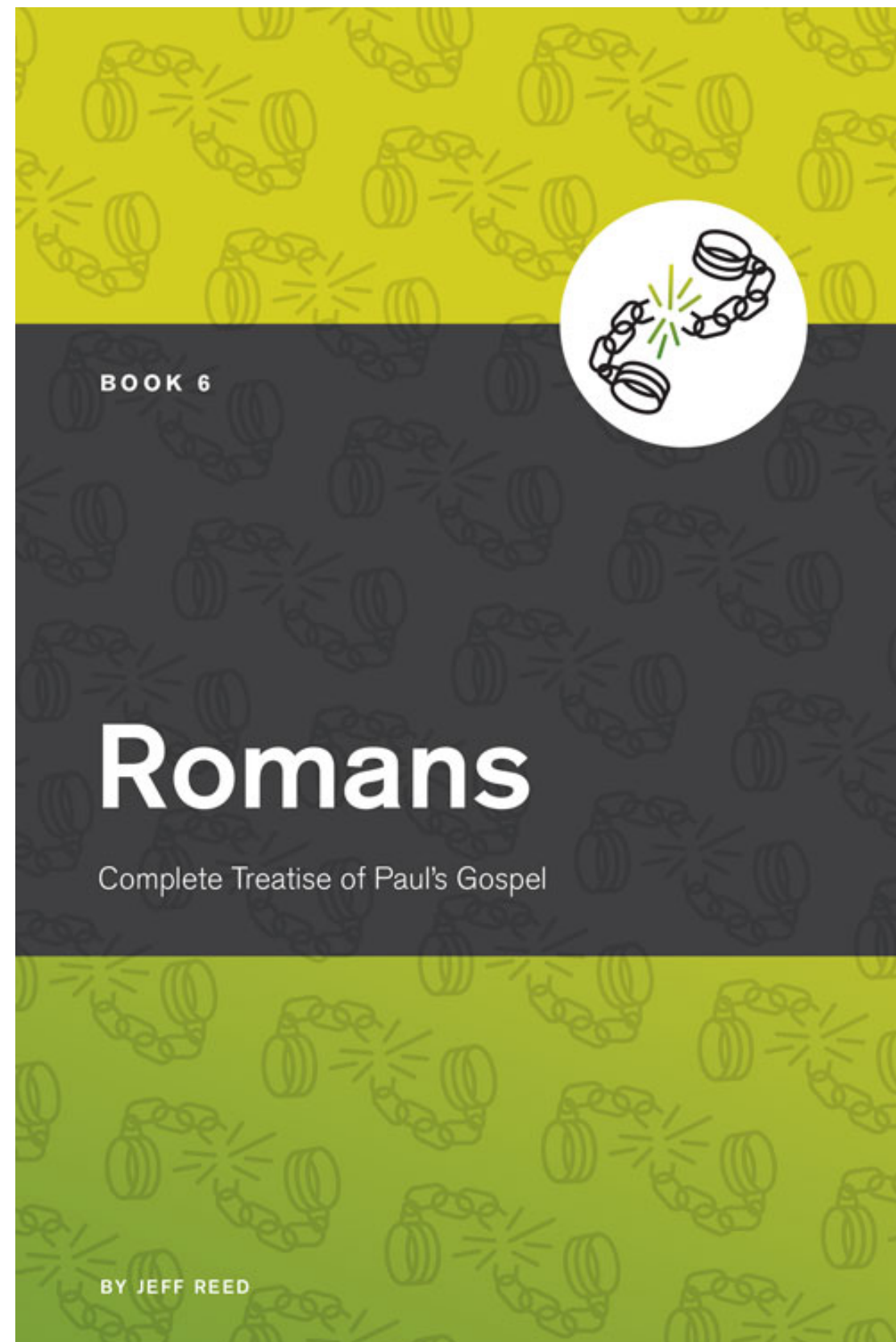


Romans 1:16–4:25

The essence of Paul's argument in 1:16–4:25

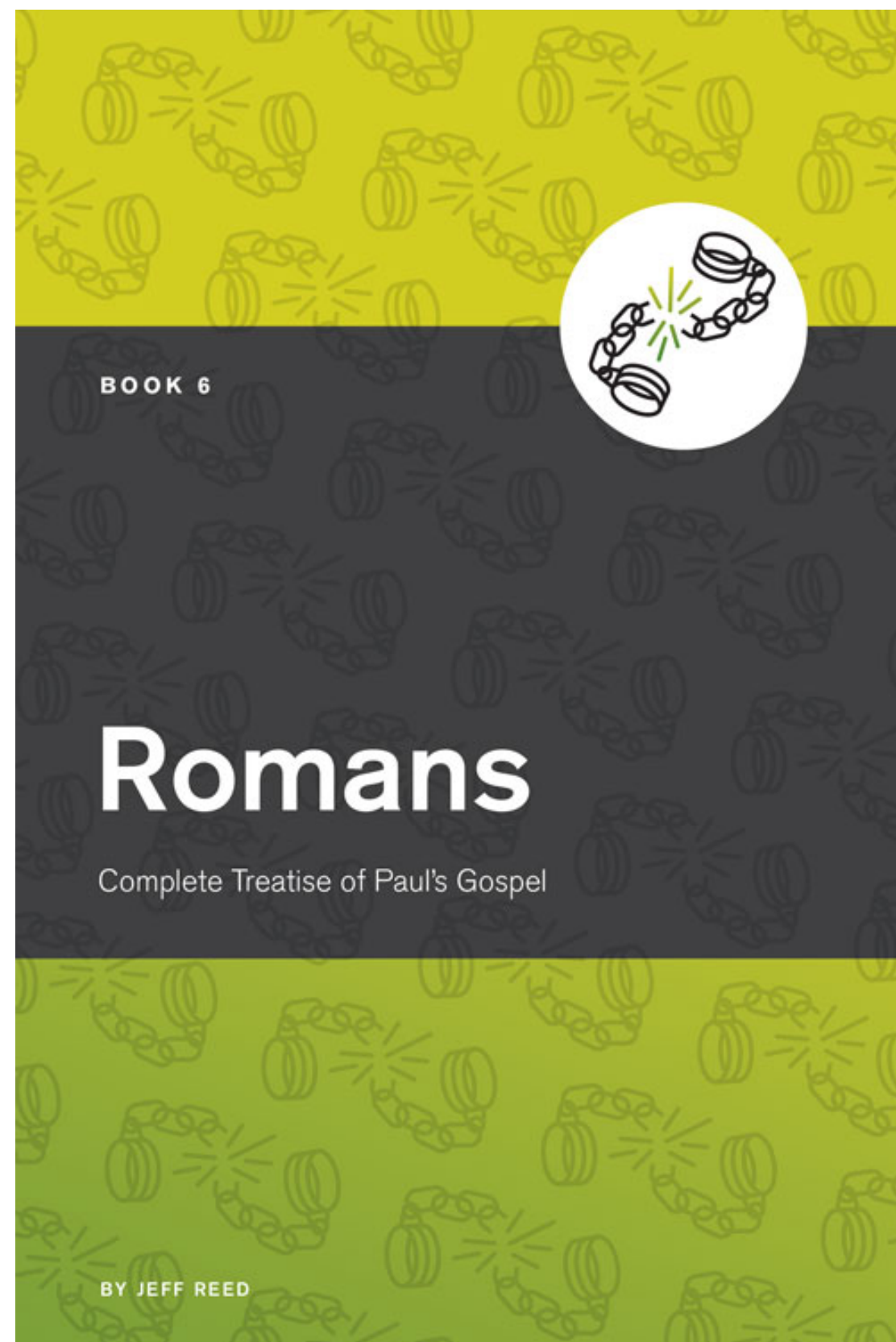
The gospel is rooted in the promise of the covenant relationship of God to Abraham, received by faith, and now, through the Messiah, made available to everyone

thus validating God's faithfulness to His covenant through the faithfulness of the Messiah, that through Abraham and his family (nation) all the families (nations) of the earth would be blessed in His kingdom.



Reflections and Implications

1. Our apostolic team of BILD, is in the midst of equipping global hubs with the capacity and tools to move these ideas out to the world.
2. We continue to experience “chasms” of leaders not disciplining their lives with the necessary wisdom habits to become fully competent in the ideas.
 - some don’t show their competencies in the Cloud
 - many mix in denominational theologies or other religious beliefs
3. Do you believe that we are part of God’s covenant promises to Abraham? That through Jesus the King, we are to be part of reaching all nations? Will we build it according to His administration?



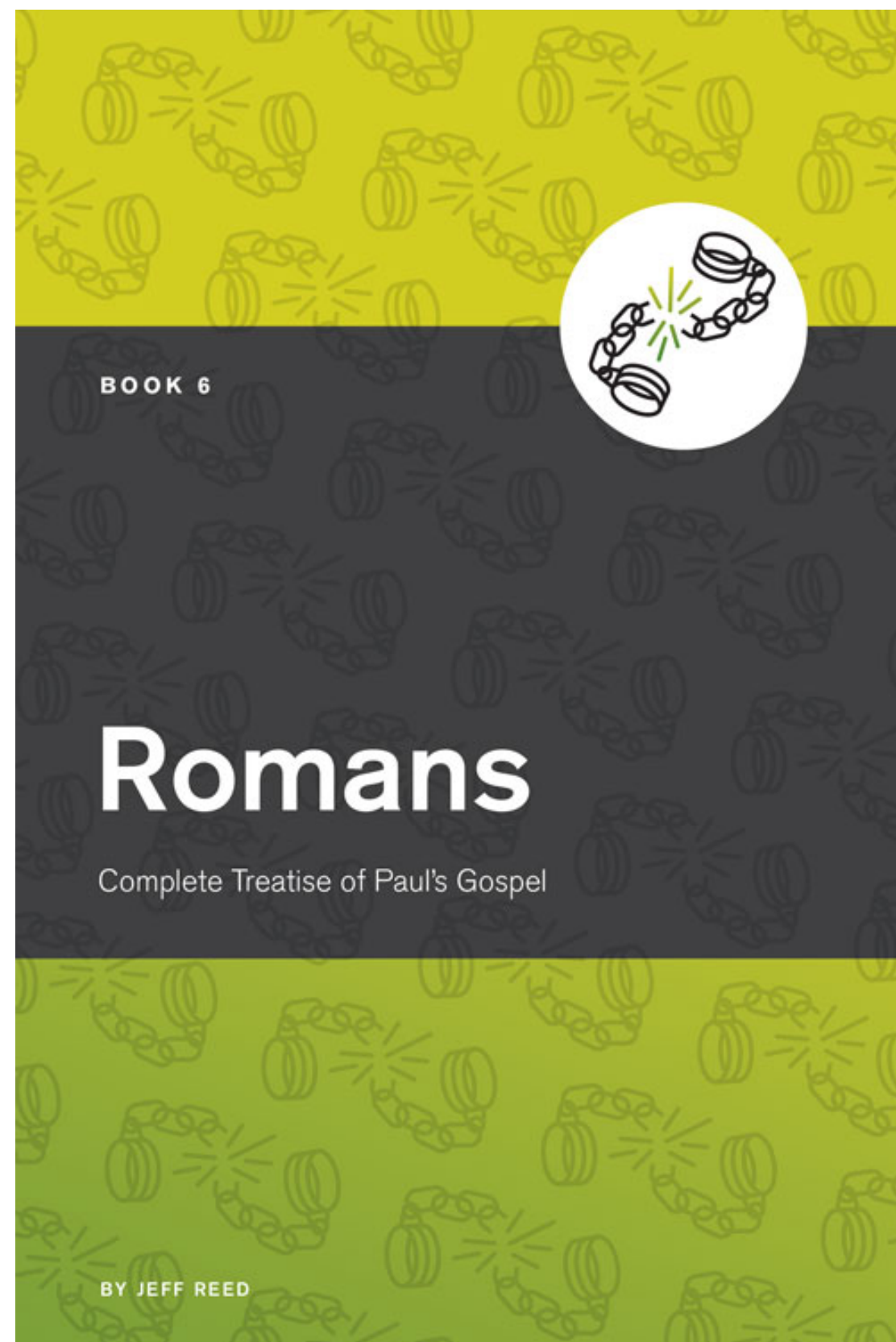
Reflections and Implications

We must understand the times in which we are living...

- ▶ pre-modernism ideas are becoming more and more relevant
- ▶ “Sunday AM” and “denominational churches” are waning...

Mainline churches are tanking as if they have super-sized millstones around their necks. Yes, these churches are hemorrhaging members in startling numbers, but many of those folks are not leaving Christianity. They are simply going elsewhere. Because of this shifting, other very different kinds of churches are holding strong in crowds and have been for as long as such data has been collected. In some ways, they are even growing.

<http://thefederalist.com/2018/01/22/new-harvard-research-says-u-s-christianity-not-shrinking-growing-stronger/>



Reflections and Implications

1. We are recovering the Antioch Tradition, which is the essence of full gospel and its teachings, creating tools for the global church to use and establish their churches. Do you truly feel part of it? Are you doing everything you can to truly participate?
2. We are a model for these ideas in our global network. Is your family doing everything they can to participate? Is your church doing everything it can to participate?
3. We want to move this forward more in the next 3 years, we have a strategy to do so, 16 key projects. Do we believe we can truly make progress? Are you and your church willing to do everything possible to participate?