

FAMILY UPDATES

Network Family

- Budgeted for week 27 \$246,645 – 198,025
- Weekly Budget \$9135 - \$15,179
 - 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

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 Team Giving update
 - Received \$69,992, well done so far!
 - Follow through on your commitments –\$20-30k is verbally committed
 - Everyone in the network needs to excel still more



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

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.



Together this family has built and been given opportunity of partnering with churches and church networks all over the globe.



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

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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 **Urbanius**, 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 **Acistobulus**. 11 Greet my kinsman **Heterodius**. Greet those in the Lord who belong to the family of Narcissus. 12 Greet those workers in the Lord, **Teophanus** and **Typhasa**. Greet the beloved **Sesias**, 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 **Asyncritus**, **Ebion**, **Hermes**, **Patrobas**, **Hermas**, and the brothers who are with them. 15 Greet **Ephroditus**, **Julia**, **Nereus**, and his sister, and **Clotanas**, 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:



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Discussion Questions

1. How do we see Paul and his team shaping the churches? What did they do?
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How did Paul shape the movement/network? How did he use his authority? What does it take to bring the churches under the authority of Christ?

- Primarily by building a strong team, of well trained and highly influential leaders, sending letters and team members, focusing on a few larger and strategic churches
- He gave them a sense that they were part of something much bigger than themselves, enabling the gospel to progress, empowering him to proclaim the gospel to new lands.
 - We should have fresh in our minds 2 Corinthians 9...genuine and sincere partnership for participating in the collection

Introduction



Initial Outline:

1. Where are we now – reviewing the paradigm, understanding our stage of development
2. What is needed - a call for C-BTE Hubs in each and all civilizations
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



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.

- Over the next couple of years we will be developing a C-BTE Hub manual
- Use it in setting up, assessing and working with key hubs across the globe



Church-Based Theological Education (C-BTE) Hubs are needed around the world to sustain the global network. The BILD team would be developing these hubs in each civilization. Each hub would be lead by apostolic teams that will:

- Be a catalyst for the acceptance and understanding of C-BTE and TWCA
- Promote the acceptance and implementation, equipping leaders and networks in developing C-BTE programs
- Combine efforts on common goals across the network
- Support the publishing and development of needed resources
- Provide opportunity for business generation and financial needs for sharing costs associated with travel and seminars
- Be a church-based assessment process and recognition system that assesses the preparedness of the leaders that has been achieved through participating networks.

Introduction



Every generation lives within a complex narrative of their time. The questions and struggles of today's world are different than in generations past. We cannot give 16th century answers to questions our cultures are asking in the 21st century. Instead, we must base our wisdom on the first century text, and do theology in the culture in our current day.

We must be aware of our 21st century times, we live in a busy and accelerating world. We live in a point in history where technology and information is constantly around us. Rapidly changing technologies, globalization and climate change are topics discussed at never-ending length, and with great emotion.

Introduction



We're entering an age of acceleration. The models underlying society at every level, which are largely based on a linear model of change, are going to have to be redefined because of the explosive power of exponential growth, the twenty-first century will be equivalent to 20,000 years of progress at today's rate of progress; organizations have to be able to redefine themselves at a faster and faster pace.

Ray Kurzweil, director of Google Engineering. Quote from Thank You For Being Late, Kindle pg 3151.

Introduction



You see, in the past, as inventions would be made in the world, we would have many decades of time to respond to their implementation and effects. For example, as the invention of the car was introduced, societies had decades of time to introduce roads, stations and traffic laws. Thus life in one century was more or less similar to life in the next century.

Introduction



Today, globalization has moved into our world and has moved in three phases, ability to move goods, ability to move ideas and then the ability to move people. We are in the final stage, as technology is developing tools where we can sit in front of our computers and get the sense that people are on the other side of the table when in fact they are on the other side of the world. Experts agree that because of our rapidly changing world, **we need to change our education system so that we spend less time in hyper-specialized learning and more in life-long learning systems.** We really shouldn't try to protect jobs, we should be educating our people in the process of renewing their minds across their lifetime!

Baldwin, Richard. The Great Convergence: Information Technology and the New Globalization.
<http://qz.com/854257/brace-yourself-the-most-disruptive-phase-of-globalization-is-just-beginning/>

This is exactly what BILD has been arguing for concerning church based theological education.

Introduction



This is the world we live in today. Both the developed and developing worlds are part of these changes. As you look back at the success of the Protestant Reformation and how it was able to move across the world, you can see the simultaneous invention of the printing press by Johannes Gutenberg. The printing press ushered in a time when learning from a printed page, became available to more of the people, because of this invention many more people had access to learning.

We are in such a time period again, but now with even greater reach and impact across all nations. **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.**

Introduction



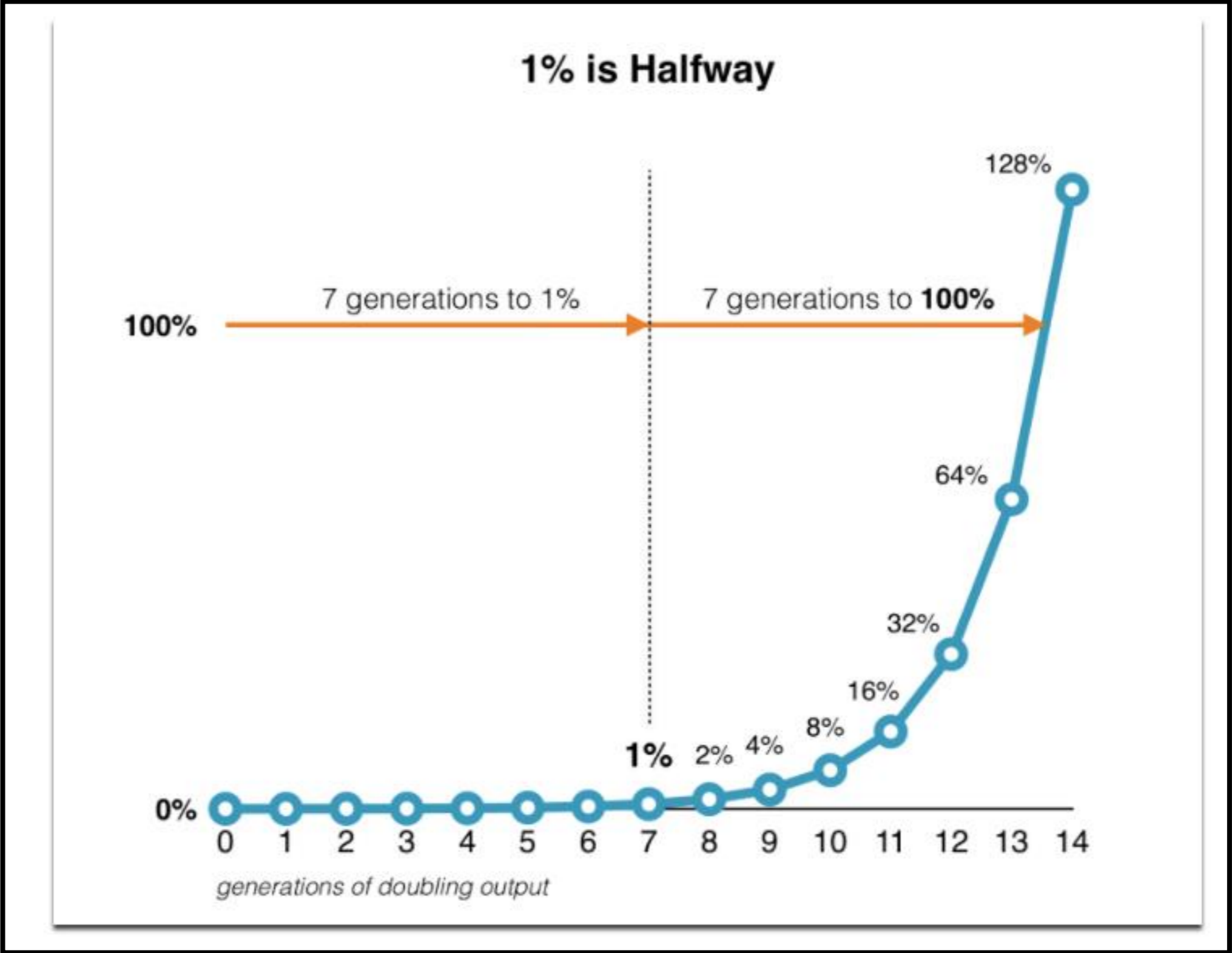
1% is Actually Halfway

“Absolutely nobody has a gut-feel for what exponential growth is really like. We are just not wired for that sort of intuition. As human beings **we are very good at comprehending trends that are linear** – like a steady hill, the trend keeps climbing in a straight line.

...Likewise, if we are driving along the road at a fixed speed, we rely on the fact that in two seconds we will have moved twice as far as in one. That is the sort of prediction the human brain is intuitively amazing at. But we are terrible at imagining exponential explosions. When something explodes – not just gunpowder, but the popularity of a new toy, the number of people using the internet, a swineflu epidemic – it is a fundamentally different type of progression: **The larger something is, the faster it grows even larger.**”

Reviewing the paradigm, understanding our stage of development





Reviewing the paradigm, understanding our stage of development



Stage	Percentage Complete
0	0.01%
1	0.02%
2	0.03%
3	0.06%
4	0.13%
5	0.25%
6	0.50%
7	1.00%
8	2.00%
9	4.00%
10	8.00%
11	16.00%
12	32.00%
13	64.00%
14	128.00%

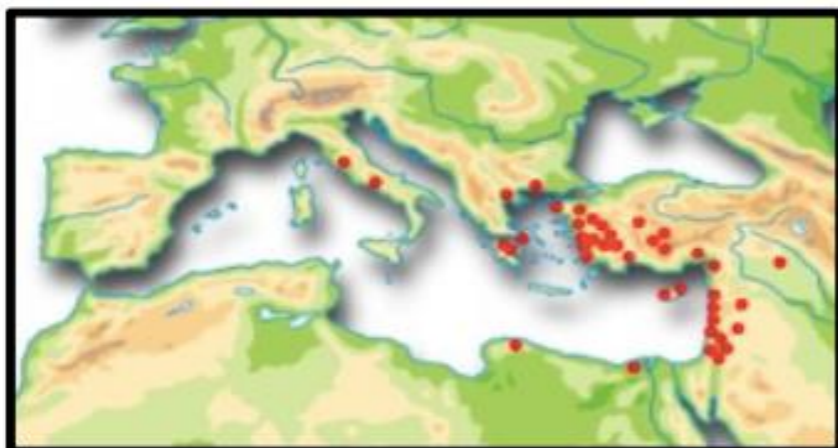
Reviewing the paradigm, understanding our stage of development



This exponential math is important because that is what best represent the spontaneous expansion of the church.

The Expansion of the Early Church

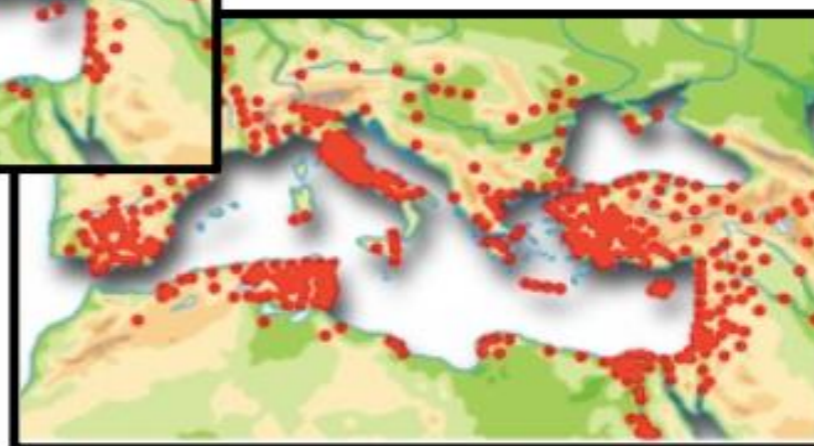
1st Century Churches



2nd Century Churches



3rd Century Churches



Why are we so bad at understanding exponential growth and its implications? Peter Diamandis suggests that it has to do with our predominantly local frame of reference:

“The issue, then, is that we are interpreting a global world with a system built for local landscapes. And because we’ve never seen it before, exponential change makes even less sense. ...The disconnect between the local and linear wiring of our brain and the global and exponential reality of our world is creating what I call a “disruptive convergence.” Technologies are exploding and conjoining like never before, and our brains can’t easily anticipate such rapid transformation.”

Reviewing the paradigm, understanding our stage of development



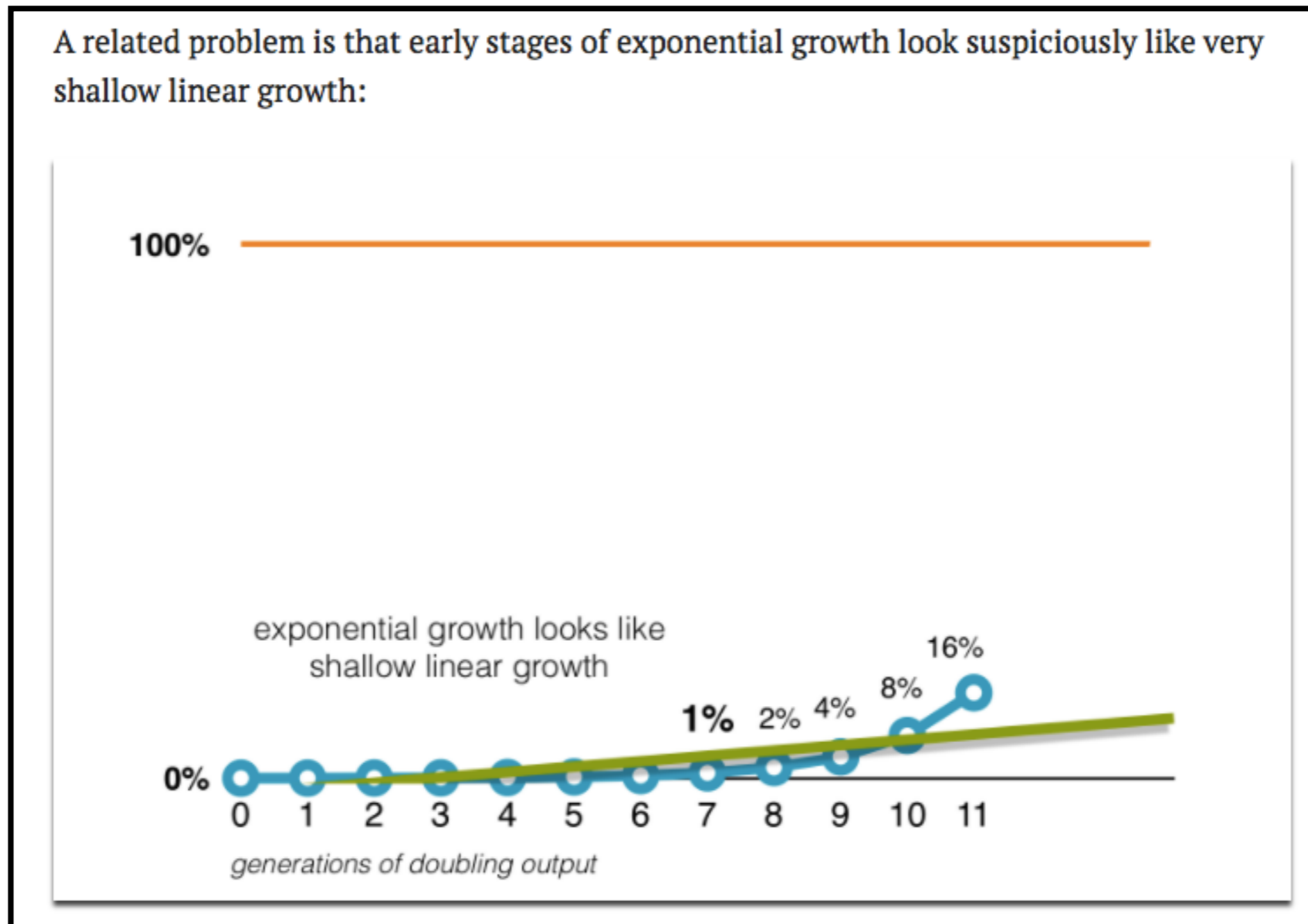
A related problem is that early stages of exponential growth look suspiciously like very shallow linear growth:

Leaders who do not recognize an exponential growth pattern and the vastly greater outcome that will occur in the last 2-3 generations of growth may attempt to correct the perceived shallow rate of linear growth. In so doing, they may increase production at the expense of investing in production capacity.

Reviewing the paradigm, understanding our stage of development



A related problem is that early stages of exponential growth look suspiciously like very shallow linear growth:



Reviewing the paradigm, understanding our stage of development



As the declining trend of Protestantism and mainline Christian traditions are noticed, it is summarized that Protestant denominationalism over the past 500 years has been governed by teachers and administrators rather than by apostles and prophets.

Christerson, Brad. Flory, Richard. *The Rise of Network Christianity*. Oxford University Press. 2017. Pg 9.

Leaders operating within a hierarchical structure see their role as one of delegating and granting permission. People who function within a network empower and grant resources to those around them without trying to exert control....helpfully distinguishes between control and accountability. Control is deciding what people can and can't do. Accountability is rendering an account of what a person has or has not already done. Control is more of a power issue. Accountability is more of an integrity issue.

Gibbs, Eddie. *From Bureaucratic Hierarchies to Apostolic Networks*. Pg 70-71

Reviewing the paradigm, understanding our stage of development



Summary: 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.

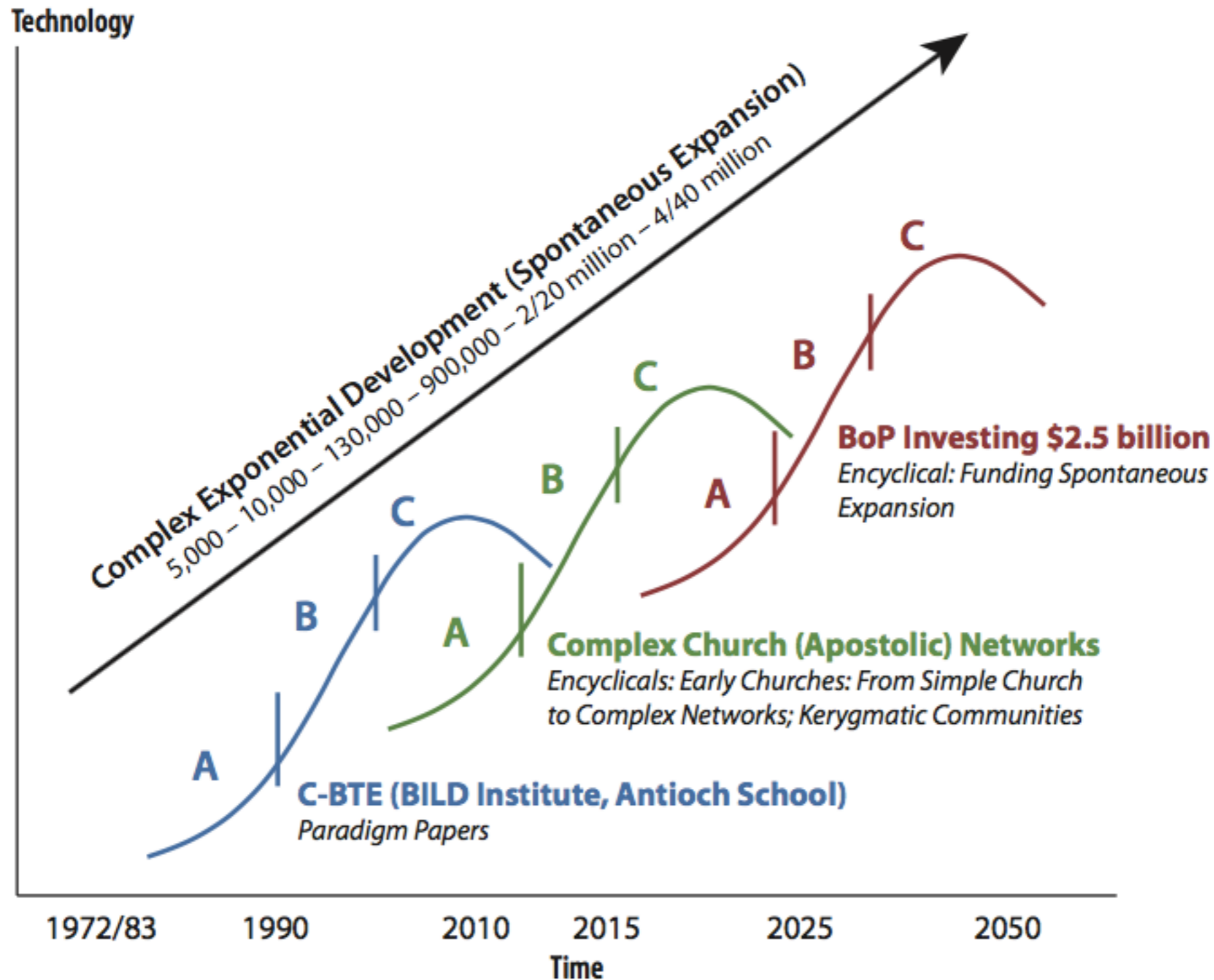
Reviewing the paradigm, understanding our stage of development



A World-Class Theological Education with the Bottom of the Pyramid



Pioneering Up "Linked Paradigm Curves" ^{1,2}



Following the Innovation of “Paradigm Curves”

- Curve 1 – BILD stewards most of the innovation and creates the paradigm tools
- Curve 2 – BILD controls just the framework, more innovation is done by the early adopters and pioneers.
- Curve 3 – BILD’s apostolic team and C-BTE/apostolic teams move amongst the networks, while the movement is sustained as financial models are built around it. Early majority is now entering.

Reviewing the paradigm, understanding our stage of development



Let's focus on innovation curve #1 and how BILD is stewarding most of the innovation, creating the paradigm tools. Through the years two arguments have been used against using the BILD resources.

1. The paradigm papers can be viewed as combative and argumentative. The question is posed as, "Why must BILD be so strongly against particular models? Can't we all just get along?"
2. Why is BILD the single source of these new (but old) paradigm of resources?

Assessing the stage in which we are living in the paradigm



There is a book that explains answers to these questions in a fundamental way, the *Sociology of Philosophies* by Randall Collins. Its purpose is to see through intellectual history to the networks of links and energies that shaped its emergence in time. In other words, looking through out the time of a philosophy and understand its sociological shape, how it was shaped and how its links were grown.

First it says that intellectual life is first of all conflict and disagreement. Teaching may give the opposite impression...but the forefront where ideas are created has always been a discussion among oppositions. The heartland of disagreement is difficult to avoid; to deny it is to exemplify it...Even at the height of discussion, the number of opinions is not multiplied as far as might be possible. Intellectual conflict is always limited by focus on certain topics and by the search for allies. Not warring individuals but a small number of warring camps is the pattern of intellectual history. Conflict is the energy source of intellectual life, and conflict is limited by itself. You see, as philosophies are forming, dissents are as much part of the structure as fellow teammates!

Collins, Randall. *The Sociology of Philosophies, A Global Theory of Intellectual Change*. Harvard University Press, 1998. Pg 1

Reviewing the paradigm, understanding our stage of development



Second, Collins argues that individuals beget ideas, he lays out four fundamentals:

1. We need to see through personalities to dissolve them into the network of processes, which have brought them to our attention as historical figures.
 - In other words, historically we bring “fame” to the person who began to write/discover an idea, instead we need to understand they are part of a larger network of processes
2. Such rivalries are not necessarily personal ones...rival positions do not always direct their attacks against on another or even pay attention to them.

Collins, Randall. *The Sociology of Philosophies, A Global Theory of Intellectual Change*. Harvard University Press, 1998. Pg 4-7

Reviewing the paradigm, understanding our stage of development



Second, Collins argues that individuals beget ideas, he lays out four fundamentals:

3. Creative intellectuals are generally introverts, not extroverts. Intellectual creativity is done not in group situations but by working alone, usually for many hours of the day. The contradiction is only apparent... **The groups are present in consciousness even when the individual is alone; for the individuals who are the creators of historically significant ideas, it is this intellectual community which is paramount precisely when he or she is alone. A human mind, a train of thinking is a particular body, is constituted by one's personal history in a chain of social encounters.** For intellectuals, these are special kinds of social chains and therefore special kinds of minds.
4. Ideas are not rooted in individuals is hard to accept because it seems to offend against a key epistemological (theory of knowledge) point.

Collins, Randall. *The Sociology of Philosophies, A Global Theory of Intellectual Change*. Harvard University Press, 1998. Pg 4-7

Reviewing the paradigm, understanding our stage of development



Initial Outline:

1. Where are we now – reviewing the paradigm, understanding our stage of development – **We covered part of this....**
2. What is needed - a call for C-BTE Hubs in each and all civilizations
3. The work of each C-BTE Hub
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What of it? How does all this relate to what we see in Acts?

How does building a tool for C-BTE Hubs, mean that we are participating in the worldwide expansion and establishment of the gospel?

