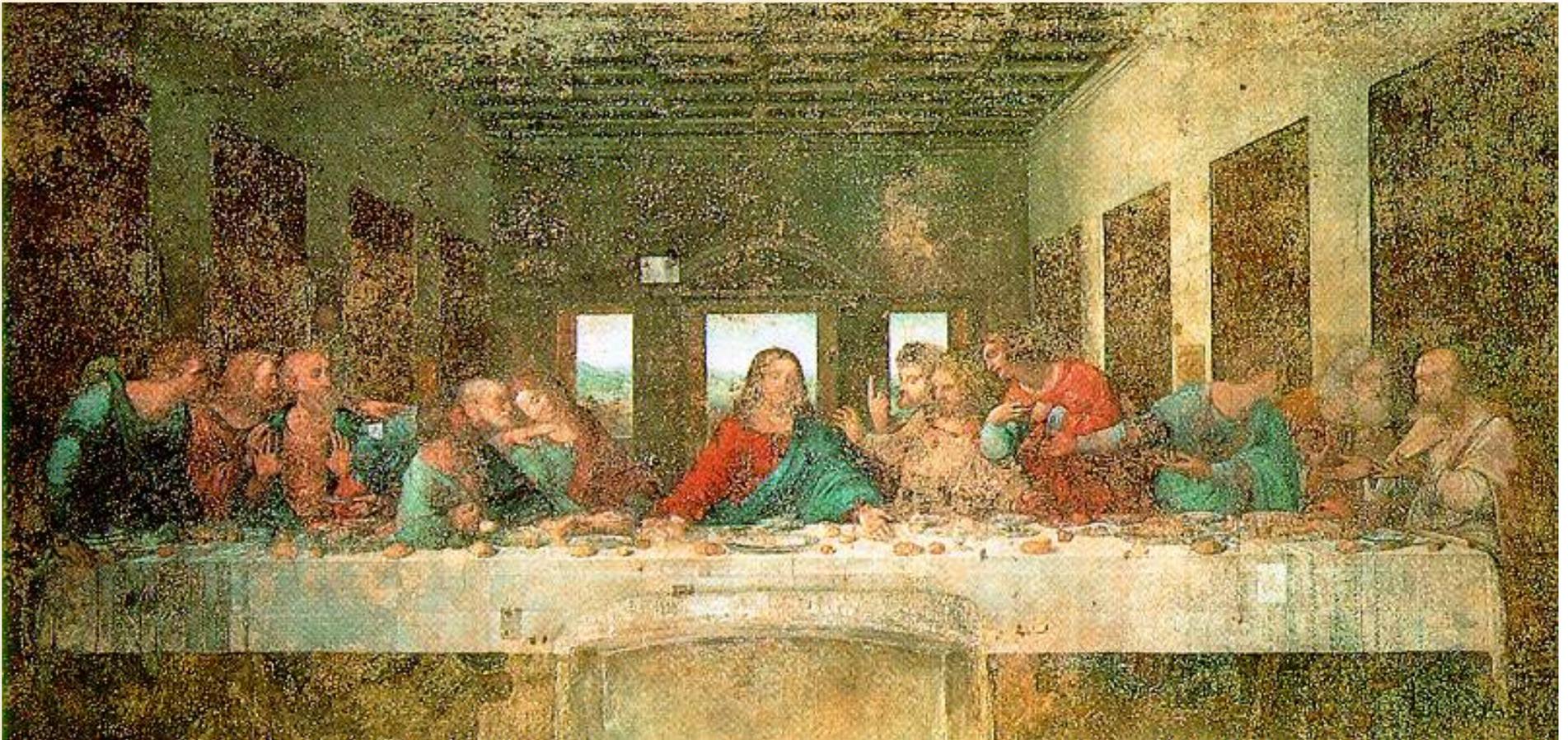


Lesson 1

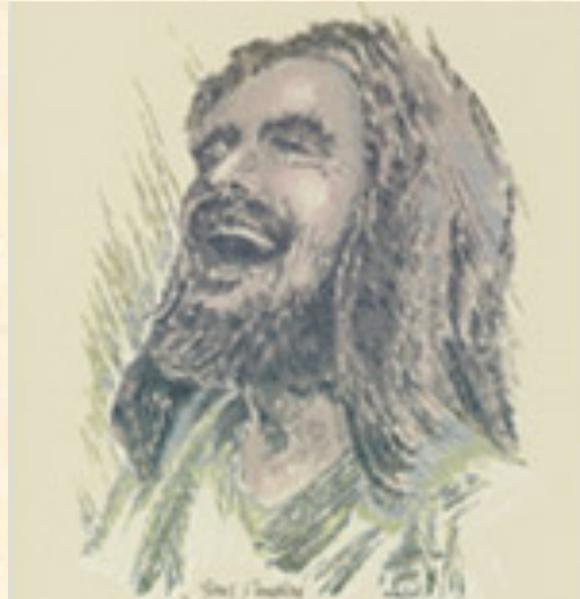
The Master plan to build the Mission

(life beyond comfort which brought the Gospel to the whole world through an incarnational approach)

0 – 100 AD



Mission representatives of the period:



Jesus (0-33 AD):

God put skin on and moved into the neighborhood (John 1:14 The Message). God turned the world on its ear by showing up in the person of Jesus who unfolded the master plan for the Mission to a small collection of interns. The plan was simple bring God's kingdom to everyone through a relationship with Jesus by showing up just like He did!



Paul (c.5 BC-A.D. 64): after discovering that Jesus was the Messiah and for everyone, Paul became the apostle to the gentiles. (Jews were threatened that their God was for EVERYONE?! – He was their special God, they were His special people). Paul spent his heart and energy trying to convince the Gentiles that God loves them (For Gentiles it was incomprehensible).

The essence of Jesus

Jesus was the full expression of the creator God and His love for His people.

Jesus spent three years crossing every racial, sociological, and economic path to demonstrate what God desired the Kingdom to be.

Jesus loved people well and continually imparted the mission that God desired to be given away. Jesus' death and resurrection testified that He was who he said he was and he did what he said he did. God made a way for our spiritual restoration through a relationship with Jesus and his followers were entrusted with that message.

The essence of Paul

He was a Cross cultural bivocational missionary that demonstrated commitment, conviction, courage, flexibility, entrepreneurship and vision. Paul was the first Apostle to the Gentiles, demonstrating that the Gospel is for everyone

Through strategic missionary journeys Paul took the gospel to four Roman provinces: Galatia, Macedonia, Achaia, and Asia, where he planted his works in centers of Roman administration, centers of Greek civilization and culture, centers of Jewish presence and influence, and trade and communication centers.

Paul's distinctives:

1. Geographic strategy – He concentrated his work in strategic population centers and reach people at all levels of society and was sensitive to native cultures.
2. Ecclesial focus with indigenous leadership and Holy Spirit empowerment.
3. Eschatological motivation
 - a. Participant in OT prophetic expectations
 - b. Goal of the ingathering of the nations

Paul's methodology

1. Many say he mimicked the style of the day – another missionary on the field – adopting methodology with a unique message (dominant perspective of scholars)
2. Paul was the first to advocate conversionistic, missionistic, arrogant, manipulative and strong armed
3. Paul did use creative methods
4. Paul used the Roman social structure and went to major metropolitan areas (a strategic center of commerce)

Highlights of the story of Paul

Born into the Jewish elite Paul grew in power and orthodoxy as a Pharisee

As a Roman Citizen Paul enjoyed all the political privileges of power

40 - Saul of Tarsus – originally an enemy of the Christian church, he became converted through a vision on the road to Damascus. Paul visited Peter and James in Jerusalem, then went with Barnabas to Antioch, where the idea of a planned mission first arose. Paul began a series of missionary journeys through Asia Minor and Greece. He kept in contact with the churches he established through numerous letters.

In 57 Paul was arrested in Jerusalem and eventually brought to Rome to await trial. It is said that he died a martyr's death in Rome under Nero by beheading

Historical highlights of the First Century

	Book Text: Antiquity	Graphics from the World History Chan
America	Peru : Tiahuanaco, ceremonial center (Lake Titicaca) evolves	City of Teotihuacan (Valley of Mexico) emerges
Europe	b.of Teutoburg Forest	Teutonic tribes inhabit Germany
Roman Empire	Augustus proclaims world peace Loss of <u>Germania</u>	R O M A N E M P I R E Julio-Claudians Flavians Good Emperors Roman Empire at its peak Conquest of <u>Britain</u> Pantheon [P] Marcomanni wars Plague Military
Roman Asia	Palestine part of the Roman Empire Crucifixion of Jesus	Diffusion of Christianity from Antioch, Alexandria and Jewish revolt Conquest of <u>Asia Minor</u> Jewish revolt Jewish diaspora Wars with <u>Part</u>
Middle East	P a r t h i a (cap. Ctesiphon)	Rebellion of P against Pa
Egypt	Roman Province Egypt	Christian community established in Alexand
	B.C. 1	A.D. ▶ New chronology 100 200
India	Yueh-chi from Central Asia conquer Bactria (N' India)	Yueh-chi establish the Kushana Empire
S'India	Mission of St.Thomas	Emergence of Tamil culture around
China	Western H A N Wang Mang reforms	Eastern H A N (cap. Lo-yang) Re-newed flowering of the empire Buddhism reaches China over the silkroad Yellow Turban revolt
Japan	Yamato kingdom in Japan evolves	
Africa	Kdm of Axum in Abyssinia	Trans-Sahara

Mission Highlights 0-100

0-30 AD Angel announces Good News that the God of Israel was coming to the earth- Luke 2:10-11. Great Commission – Jesus clearly laid out his mission plan

34 AD Pentecost - Pentecost proves that the Gospel message is fundamentally translatable into all cultures! Dean Borgmann (Professor of Youth Ministries at Gordon-Conwell Theological Seminary and author of "When Kumbya is Not Enough!")

35 AD - Early expansion characterized by establishment in outstanding centers from Jerusalem to Rome, to Persia to Egypt, and N. Africa. Peter to Cornelius' house Acts 10, Philip to Ethiopian eunuch to Samaria Acts 9 and St James preaching in Glastenbury

50 AD Paul: establishes Christian movement and solidified the mission strategy -

64-65 AD Fire in Rome/ Christian Persecution and beginning of Jewish Diaspora - Once James [Joseph of Arimathea] had settled in the West, Simon Zelotes led most of the Nazarenes out of Jerusalem in AD 65. He took them east of the Jordan and they spread into the region of old Mesopotamia [Iraq]." [*Bloodline Of The Holy Grail*, Laurence Gardner, p. 95]

66 – 67 AD – Gospel of Mark completed and Paul beheaded

70 AD Fall of Jerusalem, destruction of the Temple and dispersion

95 AD - Book of Revelations - "St. John the Divine established a Christian colony on the island of Patmos after being exiled from Ephesus.

100 AD - Completed Form / Old & New Testaments - "Reportedly the Old and New Testaments had reached their final form." "Christianity became a Gentile religion, albeit with Judaistic roots: and the groundwork was laid for Christianity to become a world religion.

Contemporaries of Jesus and Paul 0-100 AD

Apostles (according to Eusebius)

Matthew - former tax collector that became a disciple of Christ, a gospel writer and fulfilled the Great Commission as a missionary to the east (Persia and Media).

Thomas – brought the gospel to India

Andrew brought the gospel to Eastern Europe

Peter brought the gospel to Mesopotamia

Polycarp – c. 69-155 - bishop of Smyrna for fifty years

- one of the last to have been with a disciple who had been with Jesus (John)
- martyred in 2nd century by fire
- asked to repent of being an “atheist because he did not worship the emperor – ie. he worshipped no visible god.

Ignatius [85-107], a bishop of Antioch coined the term "Catholic."

Uniqueness of this mission period

Mission in its purist sense was seen in this period. Jesus' trans-cultural journey and relational appeal established the style of mission God desired.

Paul's strategic contextual approach expanded the focus beyond the chosen and challenged followers to carry the gospel to every corner of the planet.

Thread through the Macro mission story

All mission to follow was built on the building blocks of this period established by Jesus and carried out by Paul.

The establishment of the messages cultural universality and incarnational style were later lost with the institutionalization of the mission.

Scriptural Foundations for Jesus' approach

Jesus told him, "I am the way, the truth, and the life. No one can come to the Father except through me. **John 14:6** (NLT)

Later, as Jesus left the town, he saw a tax collector named Levi sitting at his tax-collection booth. "Come, be my disciple!" Jesus said to him. **Luke 5:27** (NLT)

And I, the Son of Man, have come to seek and save those like him who are lost." **Luke 19:10** (NLT)

And then he told them, "Go into all the world and preach the Good News to everyone, everywhere. **Mark 16:15** (NLT)

Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. **Matthew 28:19** (NLT)

Scriptural foundations for Paul's approach

But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them? [15] And how will anyone go and tell them without being sent? That is what the Scriptures mean when they say, "How beautiful are the feet of those who bring good news!" Romans 10:14-15 (NLT)

And you should follow my example, just as I follow Christ's. 1 Cor. 11:1 (NLT)

When I am with those who are oppressed, I share their oppression so that I might bring them to Christ. Yes, I try to find common ground with everyone so that I might bring them to Christ. 1 Cor. 9:22 (NLT)

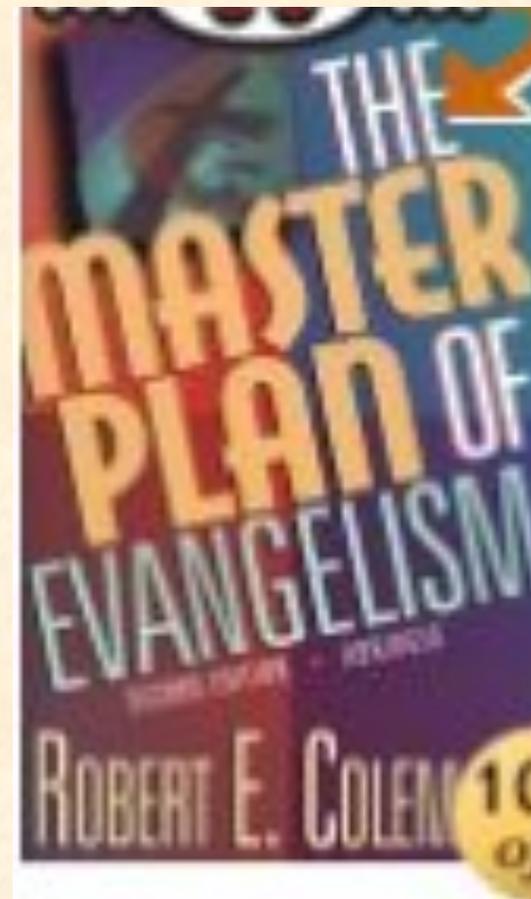
Further Research Highlights on Jesus and Paul

The Master plan of Evangelism Robert E Coleman

Merely because we are busy, or even skilled, doing something does not necessarily mean that we are getting anything accomplished. The question must always be asked: Is it worth doing? And does it get the job done? (p. 19)

(Jesus) intended to build a church of the Spirit which would never perish. He had his sights on the day his Kingdom would come in glory and in power. (p. 23)

Contrary to our superficial thinking, there never was a distinction in his mind between home and foreign missions. To Jesus it was all world evangelism (p. 23).



I. Selection

His concern was not with programs to reach multitudes, but with men whom multitudes would follow ... Jesus started to gather these men before he ever organized and evangelistic campaign or even preach a sermon in public. Men were to be his method of winning the world to God. The initial objective of Jesus' plan was to enlist men who could bear witness to his life and carry on his work after he returned to the Father (p.27)

One cannot transform a world except as individuals in the world are transformed and individuals cannot be changed except as they are molded in the hands of the Master ... Jesus devoted most of his remaining life on earth to these few disciples. Jesus literally staked his whole ministry on them (p. 29).

Though he did what he could to help the multitudes he had to devote himself primarily to a few men, rather than the masses, so that the masses could at last be saved, This was the genius of his strategy (p. 36).

This of course, puts a priority on winning and training those already in responsible positions of leadership... Here is where we must begin just like Jesus,. It will be slow, tedious, painful, and probably unnoticed by people at first, but the end result will be glorious, even if we don't live to see it. Seen this way, though, it becomes a big decision in the ministry. We must decide where we want our ministry to count – in the momentary applause of popular recognition or in the reproduction of our lives in a few chosen people who will carry on our work after we have gone. Really it is a question of which generation we are living for! (p. 38)

II) Association

To know (the mission) was to be with (Jesus) ... “come and see” (John 1:39) ... “Come after me and I will make you fishers of men “ (Mark 1:17, Matt 4:19, Luke 5:10).... Without fanfare and unnoticed by the world, Jesus was saying that he had been training men to be his witnesses after he was gone, and his method of doing it was simply by being “with them” (p. 42)

III. Consecration

Jesus did not have the time nor the desire to scatter himself on those who wanted to make their own terms of discipleship (p. 53)

Jesus did not urge his disciples to commit their lives to a doctrine, but to a person who was the doctrine, and only as they continued in his Word could they know the truth (p. 56).

Jesus was making men to lead his church to conquest, and no one can ever be a leader until first he has learned to follow a leader (p. 58).

IV. Impartation

Such a demonstration of love through them was to be the way that the world would know that the Gospel was true (p. 64).

It was altogether the Spirit's work. All the disciples were asked to do was to let the Spirit have complete charge of their lives (p. 65).

They needed and experience of Christ so real that their lives would be filled with his presence. Evangelism had to become a burning compulsion within them purifying their desires and guiding their thoughts ... the Spirit of God always insists on making Christ known. Here is the great paradox of life – we must die to ourselves to live in Christian and in that renunciation of ourselves, we must give ourselves away in service and devotion to our Lord (p. 67-69)

V. Demonstration

Unless they grasped the meaning of prayer, and learned how to practice it with consistency, not much would ever come from their loves (p. 72).

All the disciples had to teach them was a teacher who practiced with them what he expected them to learn ... they observed how he drew people to himself; how he won their confidence and inspired their faith; how he opened to them the way of salvation and called them to a decision. In all types of situations and among all kinds of people, rich and poor, healthy and sick, friend and foe alike, the disciples watched the master soul winner at work (p. 74).

When it is all boiled down, those of us who are seeking to train people must be prepared to have them follow us, even as we follow Christ .. we are the exhibit (p. 76).

VI. Delegation

But Jesus did not leave it at this (just to preach the Kingdom of God, and to heal the sick). He went on to tell them who to see first It was as though Jesus was telling his disciples to go where they would find the most susceptible audience to hear their message (p. 81).

This principle of establishing a beachhead in a new place of labor by connecting with a potentially key follow-up leader is not to be minimized. Jesus had lived by it with his own disciples, and he expected them to do the same (p. 82).

On a mountain in Galilee he gave his Great Commission to, not only the eleven disciples, but also to the whole church then numbering about five hundred ... It was a clear proclamation of his strategy of world conquest (p. 86).

However, the fact that one starts the work in no assurance that he or she will keep it up. Once inertia is overcome, it is still necessary to keep one moving and going in the right direction (p. 88).

VII. Supervision

He would not let them rest in success or in failure. No matter what they did, there was always more to do and to learn. He rejoiced in their success, but nothing less than the world conquest was his goal, and to that end he always superintended their efforts. (p. 93)

VIII. Reproduction

His whole evangelistic strategy ... depended on the faithfulness of his chosen disciples to this task, It did not matter how small the group was to start with so long as they reproduced and taught their disciples to reproduce ... He had no other plan (p. 99).

This means that the Great Commission is not merely to go to the ends of the earth preaching the gospel (mark 16:15), nor to baptize a lot of converts into the name of the triune God, nor to teach them the precepts of Christ, but to “make disciples” - to build people like themselves who were so constrained by the commission of Christ that they not only followed, but also led others to follow His way. Only as disciples were made could the other activities of commission fulfill their purpose (P. 101).

What really counts in the ultimate perpetuation of our work is the faithfulness with which our converts go out and make leaders out of their converts ... our work is never finished until it has assured its continuation in their lives of those redeemed by the Evangel (P. 102).

The costly principles of leadership development and reproduction seem to have been submerged beneath easier strategy of mass recruitment. The nearsighted objective of popular recognition generally took precedence over the long-term goal of reaching the world, and the methods of evangelism employed by the church collectively and individually have reflected this same momentary outlook (P. 104).

From The Ministry and Message of Paul ,

Richard N Longenecker, Zondervan, Grand Rapids 1978

The first missionary journey of Paul (Acts 13 – 14) is often rented as something of a ‘filler’ inserted by Luke as a transition get from the Circumstances Of the Jerusalem church under Herod Agrippa (Acts 12) to the Jerusalem Council (Acts 15)(p.41)

The practice inaugurated by Paul on his First. Missionary journey appealing directly to Gentiles was a matter of far-reaching concern at Jerusalem. In the Gentile churches, as well, issues needed to be clarified, especially in light of the claims and activities of the Judaizers. It was at the Council of Jerusalem, probably convened in the year A.D. 49, that matters came to a head and decisions were made which were to affect greatly the course of both Christian mission to the Jews and that of Paul to the Gentiles (p. 53).

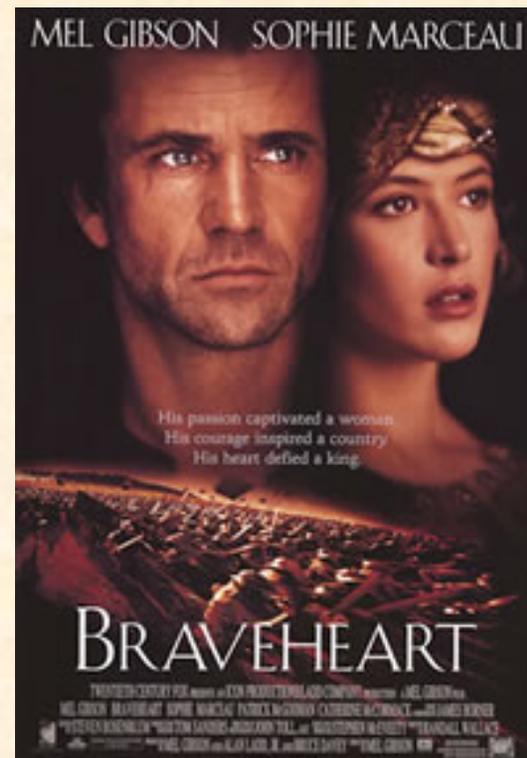
Further geographical advance in the proclamation of the Gospel occurred on the second missionary journey of Paul, for, although expecting at its inception to carry on the Gentile mission within the confines of Asia Minor, the apostle was directed Macedonia and Achaia, regions of southeastern Europe. Account is given in Acts 15:36- 18:22, with the journey span- the years of approximately A.D. 49 to 52 (p. 59)

The third missionary journey of Paul was principally given to extended ministry at Ephesus, the city the apostle apparently hoped to reach at the inception of his second journey and which showed much promise for the preaching of the Gospel in his short visit not more than a year before. Acts 18:23 – 21:16 gives account in very abbreviated fashion, though a sew additional details may be supplied from his letters. In all, the third missionary journey lasted from approximately A.D, 53 to 58. A number of times in his letters Paul urges his converts to follow his example in writing to the Thessalonians, he commended them for imitating the lives of the apostolic band (Paul, Silas and Timothy) ...without minimizing the supremacy of his Lords urged an imitation of his own life and ministry (p. 69).

Movie clip illustrating the principle

Show the scene where William Wallace rally's the troops into following him as he dismounts stands in front of the men and says “ Men, they can take away our lives, but they can never take away our freedom!”

Demonstrating the principle of following a leader for a cause – even unto death – that was Jesus' difficult offer to his followers.



Jesus and Paul's mission innovation

Jesus' innovation – incarnational approach – God with skin on. Demonstrated that everyone mattered and no one is beyond to love of God. Mission has a relational face.

Paul's innovation - Total Transformation through total evangelism – all people, everywhere, and every part of culture, by becoming all things to all people.

How can Jesus and Paul's Principles be applied to the YoungLife mission today?

We need to be about every kid, everywhere for eternity.

The youth culture in the west needs to be evangelized and re-evangelized, but we must understand the complexities of the subcultures within that culture.

We must keep looking for new methods and means to reach every kid – even those that don't show up and never will show up.

So What and Now What?

How can we assure that there is equal opportunity for every teen in our town to hear about Jesus – where would we need to go and what would we need to do? Take a minute and identify every subculture in our school and strategic influencers within that subculture.

If we must become like everyone we reach what are the limits? How can we in places we are not “allowed to”?

Where and how can we “show up” and be incarnational among teens?

Recommended Reading:

Coleman, Robert

(1993) *The Master plan of evangelism*,

Grand Rapids, MI, Baker House

Longenecker, Richard N

(1978), *The Ministry and Message of Paul*,

Grand Rapids, MI, Zondervan