



LEADING IN A DIVERSE CHURCH

Pastor Robin Cloman
Spring 2021
Session 1
Unity of the MOSAIC Church

Session 1: Biblical Tenets of Unity for the M.O.S.A.I.C. Church

High Priestly Prayer for Unity

“I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me” (John 17:20-23 KJV).

Lesson Big Ideas

- God’s plan for redemption gives access to the message of salvation for the called from every culture and generation
- Scripture mandates a heterogeneous, multicultural faith community
- A leader must bring unity to the local body to transform church culture and make room for grace for people from all tribes, nations, and tongues

Essential Questions

- In what ways do the pillars for the servant of the Lord connect to and drive the four premises of unity?
- What challenges in applying the premises of unity did the New Testament churches experience as opposed to contemporary churches?
- How do geographical locale, social dynamics, and cultural morays affect application of the incorporation of the four premises for unity into the local church?

Lesson Outcomes

- Summarize the call for unity (John 17:20-23) through analysis and synthesis by identifying one pre and post thought related to unity during individual reflections.
- Make connections between servant leadership and unity of the church by identifying right practices for the seven pillars according to each unity premise in small group.
- Compares and discriminates ideas regarding the call to unity in leadership in the local church through Socratic Circle discussion.

“Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹ That they all may be **one**; as thou, Father, art in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me. ²² And the glory which thou gavest me I have given them; that they may be **one**, even as we are **one**: ²³ I in them, and thou in me, that they may be made perfect in **one**; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:20-23).

Show the video: Jesus Prayer (John 17:1-26)--A Scene From The Gospel of John
<https://youtu.be/n-XpRBNoWpU>

Directions: Quick Write for Pre-Thinking

1. Read John 17:20-23, keeping in mind the highlighted word one in the passage.
2. Reread it a second time for deeper meaning, looking up any words you don't know on your mobile bible app.
3. Then, write one sentence on a sentence strip describing why you believe Jesus prayed the Body be one in Him based on John 17:20-23. (Post on wall under the column pre thinking.)
4. You will report out your answer. Then, the class will discuss it briefly as a whole in preparation for the next activity.

Quick Write Sentence:

Discussion Notes:

Lecture: Properties of One: One Biblically Symbolizes Primacy and Unity

Numerical Properties
The first number
Only divisible by itself
Central source of existence
Single unit



Biblical Properties
Christ: FIRST or Alpha (Rev 1:8,11,17; 22:13; cf. Isa 41:4; 43:10).
God has a unique indivisible and exclusive nature: Shema. God manifested Himself in flesh as Jesus. They are one (Deut 6:4; Mark 12:29).
God the Creator: Source of life (Gen 1:1; Matt 6:33) Jesus the Redeemer is the source of new life. A person receives salvation by no other name but the name of Jesus (Acts 2:38; 4:10-12).
Unity of the Body: "That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (John 17:21).

Directions: Quick Write for Post-thinking

1. Reread John 17:20-23 again.
2. Then, write one sentence telling the need for a multicultural, heterogeneous church based on John 17:20-23. (Post on wall under the column post thinking)
3. You will report out your answer.
4. Then, the class will summarize implications for unity of the Church

Quick-Write Sentence:

Part A: Seven Pillars of a Servant of the Lord

- **Pillar One.** A servant of the Lord belongs to God through covenant.
- **Pillar Two.** A servant of the Lord submits to His commission.
- **Pillar Three.** A servant of the Lord places the future in His hands.
- **Pillar Four.** A servant of the Lord follows God in faith.
- **Pillar Five.** A servant of the Lord speaks gentle truth.
- **Pillar Six.** A servant of the Lord trusts Him, with the absence of fear and discouragement.
- **Pillar Seven.** A servant of the Lord prevails with His commission.

Directions:

1. Each student will write two words describing their assigned pillar/s and place them on the chart posted on the board.
2. The teacher and class will synthesize each pillar’s descriptors for a definition.

Notes:

Pillar One	
Pillar Two	
Pillar Three	
Pillar Four	
Pillar Five	
Pillar Six	
Pillar Seven	

Part B. Introductory Lecture and Discussion: Four Premises for Unity

Directions:

1. Working in whole as a team, write the right practice for unity premises two to four according to its corresponding pillar in a multicultural church on chart paper.
2. Please review premise one exemplar before you begin.

**Use the following verses for instances of biblical actions for the Antioch: Acts 11:20-21, 23, 26, 27, 29, 27-30; 12:5; 13:1, 2, 3, 4-5; Gal 2:11-12

Serving in Multicultural Ministry with the Four Premises of Unity: John 17:20-23

Premise 1: Vision of Purpose & Knowledge	
<p>"I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ <u>that they all may be one, as You, Father, are in Me, and I in You</u>" (17:21a).</p>	
<p>Right Meaning That believers may be joined together in "one fold and one shepherd" with "unity of purpose and knowledge through Jesus."</p>	<p>Right Practice Pillar One Pillar Two Pillar Three Pillar Four Pillar Five Pillar Six Pillar Seven</p>
Premise 2: Bearing of Witness	
<p>"I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, <u>that the world may believe that You sent Me</u>" (17:21b)</p>	
<p>Right Meaning That believers abide in the one Shepherd and as one fold to bear unified witness in one accord to the identity of Jesus as the Sent One.</p>	<p>Right Practice Pillar One Pillar Two Pillar Three Pillar Four Pillar Five Pillar Six Pillar Seven</p>

Premise 3: Reflection of God's Glory

"And the glory which You gave Me I have given them, that they may be one just as We are one: (17:22)

Right Meaning

That they may be kept in solidarity as one fold, transformed into His likeness to reflect His glory

Right Practice

- Pillar One
- Pillar Two
- Pillar Three
- Pillar Four
- Pillar Five
- Pillar Six
- Pillar Seven

Premise 4: Perfection of One in Him

"I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me" (17:23).

Right Meaning

That they may be made complete and full as one, believers collectively abiding in Christ and Him dwelling within every believer.

Right Practice

- Pillar One
- Pillar Two
- Pillar Three
- Pillar Four
- Pillar Five
- Pillar Six
- Pillar Seven

BREAK

Summary: Four Premises for Unity Essential Questions**Directions: (Socratic Circle Discussion)**

1. Configured in a circle, students will discuss the below questions informally—No need to raise hands.
2. Keep the discussion flowing, but try and limit your thoughts to about 30 to 45 seconds so everyone has a turn

Questions**Exploring the Text**

Reread John 17:21b, “I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me” (17:21b)

- What challenges did Jewish and Gentile Christians in the New Testament church face in applying the premises for unity as collective witness for Jesus as the sent One, as opposed to those in contemporary churches? (Think of root causes for the challenges then and now.)
- How does what Apostle Paul stated in Rom 11:28 and Eph 4:16, support leaders in unifying the local church as a heterogeneous, multicultural body for collective witness?

Examining a Central Position

- How do geographical locale, social dynamics, and cultural morays influence application of the four premises for unity?
- In what ways do the pillars for the servant of the Lord connect to and drive the four premises of unity?

Applying the Text to Self

- How do you see Pastor Dan apply the four premises of unity for a heterogeneous, multicultural church as the shepherd of Lighthouse?
- What challenges do you have in applying the four premises of unity for a heterogeneous, multicultural church as an elder at Lighthouse?

Unifying the Body on your Knees -- Prayer of Petition

Directions:

Each student will pray one verse (30 seconds) as assigned from the High Priestly Prayer for unity based on the following:

Body of Believers, their ministry, family, Lighthouse Church, or leaders

High Priestly Prayer for Unity

“Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹ That they all may be **one**; as thou, Father, art in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me. ²² And the glory which thou gavest me I have given them; that they may be **one**, even as we are **one**: ²³ I in them, and thou in me, that they may be made perfect in **one**; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:20-23).

Leading in a Diverse Church: Session One Homework

Due April 8, 2021

Part A. Reading

- *Seeking the M.O.S.A.I.C. Church: A Leader's Field Guide for Unity in the Church:* Introduction and chapters one and two
- Acts 11-13, 15 and outside research as needed on the Church of Antioch

Part B. Reflection

Please answer two of the four prompts below (your choice) according to this session's topic, *Biblical Tenets of Unity for the M.O.S.A.I.C. Church* and as a servant leader to be blessed as an elder at Lighthouse Church of All Nations. Cite the quotes from the text in APA form. Write 150-200 words per question. Fully support and develop each response. Do not bullet or write informally. You can write more than the maximum words. See Appendix 1 at the end for an example.

- **Text-to-Self.** Select a quote or thought from the assigned textbook reading that stood out to you as a leader in a M.O.S.A.I.C. church and explain how it informs your leadership practices. (Underline your selected quote.)
- **Text-to-Text.** Compare and contrast a quote or thought from an outside writing on the multicultural or multiethnic church that relates to a quote from the assigned textbook reading. (Underline your selected quotes.)
- **Text-to-Ministry.** Analyze a particular local ministry issue that relates to the assigned reading.
- **Text-to-Global Christian Community.** Choose an issue from the broader Christian community related to the lesson topic and evaluate it based on the assigned readings and lesson materials.

Part C. Multicultural Ministry Case Study Analysis 1: Antioch Outreach Ministry

DIRECTIONS:

- Use what you learned in class on unity, the MOSAIC Book readings, Acts 10-13, 15, and Appendix 2 with background information about the Church of Antioch.
- Type in the provided template. (See Table 1.1). You can find a blank template on the ANLI website for this course.
- Analyze the case study about the Antiochene Church that follows. Look for the ways the Church of Antioch demonstrated each of the four premises for a unified, heterogeneous church envisioned by Jesus in John 17:20-23.
 1. For each premise, provide at least one biblical example from ACTS 10-13 that illustrates how the Antiochene Church fulfilled each premise for unity. (You'll find many.)
 - a. Cite the scripture for each example. Work right in the template.
 - b. Consider the hows as bridges that support or promote unity for each of the premises.
 2. Then, tell why the example supported the premise.
 3. Finally, tell one thing you learned from each premise example from the Church of Antioch you can apply to your Lighthouse ministry.

Table 1.1 Four Premises of Unity Summary

Premise 1: Vision of Purpose & Knowledge
<p>“That they all may be one, as You, Father, are in Me, and I in You” (17:21a)</p> <p><i>That believers may be joined together in “one fold and one shepherd” with “unity of purpose and knowledge through Jesus.”</i></p> <p>Biblical example</p> <p>How the example supported the premise</p>

Why the example supported the premise

One thing you learned from each premise example

Premise 2: Bearing of Witness

“That the world may believe that You sent Me” (17:21b)

That believers abide in the one Shepherd and as one fold to bear unified witness in one accord to the identity of Jesus as the Sent One.

Biblical example

How the example supported the premise

Why the example supported the premise

One thing you learned from each premise example

Premise 3: Reflection of God’s Glory

“That they may be one just as We are one (17:22)

That they may be kept in solidarity as one fold, transformed into His likeness to reflect His glory

Biblical example

How the example supported the premise

Why the example supported the premise

One thing you learned from each premise example

Premise 4: Perfection of One in Him

“That they may be made perfect in one, and that the world may know that You have

sent Me, and have loved them as You have loved Me” (17:23)

That they may be made complete and full as one, believers collectively abiding in Christ and Him dwelling within every believer.

Biblical example

How the example supported the premise

Why the example supported the premise

One thing you learned from each premise example

Appendix 1

Reflection Exemplar

Text-to-Self. Select a quote or thought from the assigned textbook reading that stood out to you as a leader in a M.O.S.A.I.C. church and explain how it informs your leadership practices.

Jesus in His humanity prayed to His Father “the glory which thou gavest me I have given them; that they may be one, even as we are one:” (John 17:22). Glory in this verse indicates His most exalted state (Thayer, 2009; cf. John 17:5) as God come in flesh (John 1:1). Paron (2016) commented when Christ’s disciples remain “in solidarity as one fold, transformed into His likeness (p. 16), they show God’s glory to the world--the perfect unity of Father and Son--the man Jesus Christ.

To reflect God’s glory to all humanity as a leader, I must co-labor the Gospel side-by-side with fellow brethren never compromising the unity Jesus envisioned for His Church in the High Priestly Prayer. This means ministering with right practices in all leadership facets within and outside the church. For example, in the face of widespread prejudices and hateful rhetoric, one easily could slip into a worldly mindset. The language of agape love requires all leaders, myself included, individually and jointly serve in their call with the mind of Christ to every kindred, tongue, people, and nation. Since leaders set the tone and culture of the church, they must walk the talk of unity to glorify Him.

Appendix 2

Case Study Background

City of Antioch Description

- Large urban area, an ancient metropolis: “Third among the cities of the Roman world” after Rome and Alexandria (Josephus, *Jewish War* 3:29)--By the the mid-first century its population neared a half million (Witherington, 1998)
- People lived in cubicle-sized, multistoried tenements in slum conditions
- Multiple ethnicities living in close quarters caused racial friction (Crowe, 1997)
- Prime geographic location for easy access
- Great commercial center (Witherington, 1998)
- Near an significant religious center that supported Artemis and Apollo – Inhabitants spent a great deal of time in the streets (Crowe, 1997)
- Multiple gods from Rome and trade cities
- Crowe (1997) described the city as about a square mile in size at its foundation with its walls enclosing no more than twice that space. Monuments and administration buildings took up much of the space.

City of Antioch Demographics

- Hellenists united by the common Greek language
- Substantial Jewish population (Josephus, *Jewish War*, 7:41-62) –Perhaps up to 45,000
- Proselytes—Pagans converted to Judaism
- Diaspora Jews
- Pagans
- One third of the citizenry consisted of slaves
- Elites only held citizenship

- Extended households prevalent—They based themselves on economics and political needs by providing safety and security and imposing their own standards and customs
- New Christian community

Cultural Background of Antiochene Church Leaders

- Men from Cyprus and Cyrene, founding members--Hellenists who traveled along the Phoenician coast to Cyprus and Antioch (Note people from the Jewish diaspora founded this church, not an apostle; Acts 11:19-26)
- Barnabas (Acts 4:36) born in Cyprus—Sent by the Jerusalem Church
- Apostle Paul, lead missionary, born in Tarsus, Roman citizen, educated under Gamaliel (Barnabas recruited Paul; 11:25).
- Simeon the Niger (13:1) Niger means "black" referring to a dark complexion and/or of African descent (Kistemaker, 1991, *Acts Commentary*), one of the prophets and teachers
- Lucius, from Cyrene in North Africa (13:1), one of the Antiochene church founders (11:19,20) one of the prophets and teachers (13:1)
- Manaen (13:1 childhood friend of Herod of Antipas, may have been an Antiochene church founder, one of the prophets and teachers

Church of Antioch

- A church community founded by messianic Diaspora¹ Jews and Greeks who fled in connection with the stoning of Stephen (8:1,4; 11:19).
- The church did not require its members to adhere to Jewish practices and traditions associated with Mosaic Law.
- The "Lord's hand" founded the church (11:21), while the Word constituted the central character.
- Church of Antioch had a diverse population and represented the first multicultural church comprised of Jews and Gentile: Jews from Libya in the area of Cyrene and Hellenists—Jews who spoke Greek and understood its culture

¹ Diaspora means those who have

- Great number of those who believed adhered to His word
- Launched with the preaching of the Good News of Lord Jesus, accompanied by wonders—Saul and Barnabas taught large crowds for a year in Antioch (11:26).
- Experienced substantial conversions
- Shared the same messianic blessings with the grace of God as the Church of Jerusalem (11:13)
- When Barnabas arrived to the community, he saw a healthy and thriving church. Barnabas rejoiced in the new converts so they would cleave unto the Lord, rather than censure them (Acts 11:23).
- The Church of Antioch flourished beyond the Church of Jerusalem.
- The church sponsored other missions as a base to western regions (13:1-4; 14:26-28; 15:22-23; 30-35)
- A Spirit-led community which exercised the gifts of the Spirit (11:27; 13:1)
- The church willingly sent relief to brethren in Judea due to a prophetically, predicted famine (11:28)
- MORE THAN LIKELY THE MISSIONARIES taught the Gospel alongside diviners, magicians, itinerant Jewish exorcists, pagans, priests of different religions, guilds, etc. They resembled street preachers.

Case Study Scenario:

Barnabas sat watching the diverse crowds tend to their daily affairs in the Antioch market. He realized he had been holding an Antiochene coin with the motto “Antioch, metropolis, sacred, and inviolable, and autonomous, and sovereign, and capital of the East” (Newell, 1919, p. 69-113). He read the coin and marveled at the thriving Church of Antioch. Here in a city priding itself on its self-sufficiency, an alternative community grew rooted in serving the Lord Jesus. The hand of the Lord Christ empowered this community to come together in unity drawing from multiple cultures: Jewish, proselyte **converted to Judaism, Herodians, pagans, Hellenists, and others.** Did the Jerusalem Church ever think that one day the circle of Jesus’ followers would open to include the Gentiles! The Antiochene Church did just that, expanding the circle’s perimeter and presenting a strong example of unity in Christ for His glory.

Numerous theologians (Crowe, DeYmaz, Dunn, Peterson, et al) cited the Church of Antioch as an example of unity in Christ. DeyMaz built on this notion of the diverse church (2013) remarking, "The New Testament church was multiethnic. Every church outside of Jerusalem, beginning with Antioch, at Ephesus, at Rome, these were Jewish and Gentile believers walking, working and worshiping God as one. This is what blew the world away," he said. "It presented a credible witness of God's love for all people in an otherwise diverse society" (¶4). The church often erected barriers that divided the church rather than unified in it Christ to show His glory. The Church of Jerusalem for one enforced the Gentile Wall derived from the Law. However, the Church of Antioch built bridges unencumbered by traditional constraints. Throughout time, other church walls like social, cultural, denominational, inherited obstructions blocked access to salvation. Their nature changed in the context of culture.