

SEEKING THE MOSAIC CHURCH

LEADER'S FIELD GUIDE TO
UNITY IN THE CHURCH

JAN PARON, PHD



Seeking the MOSAIC Church:

Leader's Field Guide for Unity in the Church

Jan Paron, PhD

The M.O.S.A.I.C. Church: Leader’s Field Guide for Unity in the Church

by Jan Paron, PhD

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INTRODUCTION	6
SECTION 1: UNITY IN DIVERSITY	9
Chapter 1: The Call for Unity	10
1.1 THE CALL FOR UNITY	11
1.2 THEOLOGY OF UNITY: JOHN 17:20-23	13
1.3 HISTORICAL SETTING	13
1.4 CULTURAL BACKGROUND	13
1.5 LITERARY BACKGROUND	14
1.6 THEOLOGICAL MESSAGE	17
1.7 THE NEW TESTAMENT CHURCH OF ANTIOCH	17
1.8 LIGHTHOUSE CHURCH OF ALL NATIONS: MINISTRY CONTOURS	18
Chapter 2: Leading for Unity	19
2.1 MAKEUP OF A MOSAIC CHURCH	20
2.2 ALL ONE IN CHRIST	21
2.3 CROSS-CULTURAL COMPETENCIES: LEADING FOR UNITY	22
2.4 ACTION 1: “M” INTENTIONALLY MINISTERS TO THE MULTITUDES	23
2.5 ACTION 2: “O” VIEWS OTHERS WITH OPENNESS	24
2.6 ACTION 3: “S” ADAPTS THE METHOD, KEEPING THE MESSAGE	24
2.7 ACTION 4: “A” FOCUSES ON THE CALL TO THE ALL	25
2.8 ACTION 5: “I” SHOWS INCLUSION AND IMPARTIALITY	26
2.9 ACTION 6: “C” USES VALUE COMMUNICATION	26
2.10 CONCLUSION	27
2.11 LIGHTHOUSE CHURCH OF ALL NATIONS: MINISTRY CONTOURS	27
SECTION 2: M.O.S.A.I.C. CROSS-CULTURAL COMPETENCIES	29
Chapter 3: “M” Intentionally Ministers to the Multitudes	30
3.1 “M” INTENTIONALLY MINISTERS TO THE MULTITUDES	31
3.2 INVITATION ACROSS CULTURES (1 Cor 12:12-31, Acts 2:42-47)	32
3.3 COMMUNITY CULTURE AND FELT NEEDS (Luke 10:1-6; Acts 16:14-15)	32
3.4 LIVING IN BROTHERHOOD (1 COR 12:12-31; ACTS 2:42-47)	33
3.5 OPPORTUNITY FOR RECONCILIATION (ACTS 1:8; 22:15)	34
CROSS-CULTURAL RELATIONSHIPS (LUKE 10:7; ACTS 11:26)	34
3.6 BIBLICAL INSTANCES	35
3.7 LIGHTHOUSE MINISTRY CONTOURS	35
Chapter 4: Views Others With Openness	37
4.1 “O” VIEWS OTHERS WITH OPENNESS	38
4.2 BIBLICAL INSTANCES	40
4.3 Lighthouse Ministry Contours	40
Chapter 5: “S” Adapts the Method, Keeps the MeSSage	41

5.1 "S" ADAPTS THE METHOD, KEEPS THE MESSAGE	42
5.2 BIBLICAL INSTANCES	42
5.3 LIGHTHOUSE MINISTRY CONTOURS	43
Chapter 6: "A" Focuses on the Call to the All	44
6.1 FOCUSES ON THE CALL TO THE ALL	45
6.2 LIGHTHOUSE MINISTRY CONTOURS	46
Chapter 7: "I" Shows Impartiality and Inclusion	47
7.1 SHOWS IMPARTIALITY AND INCLUSION	48
7.2 BIBLICAL EXAMPLES	49
Chapter 8: "C" Uses Value Communication	51
8.1 USES VALUE COMMUNICATION	52
8.2 BIBLICAL INSTANCES	52
8.3 LIGHTHOUSE MINISTRY CONTOURS	53
SECTION 3: MINISTRY OF RECONCILIATION	54
Chapter 9: Living in Brotherhood	55
9.1 LOVE AND BROTHERHOOD	56
9.2 BIBLICAL INSTANCES	56
9.3 LIGHTHOUSE MINISTRY CONTOURS	57
Chapter 10 Bridges for Access to the Gospel	59
10.1 WALL VERSUS BRIDGE	60
10.2 THE GENTILE WALL	61
10.3 Breaking Down the Wall	61
10.4 Building a Bridge: Five Biblical Actions	63
10.5 SHOWS IMPARTIALITY AND INCLUSIVITY ACROSS CULTURES	63
10.6 GIVES ACCESS IN A WELCOMING ENVIRONMENT	63
10.7 HOLDS AN EYES OF CHRIST PERSPECTIVE	63
10.8 NURTURES CULTURE	64
10.9 RESPECTS DIVERSITY	64
10.10 CLOSING: PROMOTE RESTORATION	64
Chapter 11 Internal and External Actions of Unity	65
11.1 REACHING THE NATIONS	66
11.2 THE MINISTRY OF RECONCILIATION	67
11.3 INTERNAL AND EXTERNAL MINISTRY ACTIONS	68
SECTION 4: SPIRITUAL GROWTH IN MINISTRY	71
Chapter 12: Spiritual Growth Measurement	72
12.1 MEASURING CHURCH GROWTH	73
12.2 MATURATION GROWTH	73

12.3 BELIEF GROWTH	74
12.4 GROWTH IN UNITY	75
12.5 GROWTH IN FAVOR	75
12.6 GROWING IN NUMBERS	75
References	77

Introduction

Scripture mandates joining the diversity of cultures in the Body together as one to glorify Christ giving witness to the Sent One, the Messiah. Despite a world with changing population demographics, many church congregations still reflect a monocultural makeup and ministry methods supporting a singular culture. Consider the following national statistics depicting the diverse face of America:

- The United States population represents a growing number of residents born outside the country. Its foreign-born percentages indicate a significant high point since the 1920s over the low in the 1960s. The US Census Bureau in 2010, defined foreign born as anyone not a US citizen at the time of birth, including “naturalized citizens, lawful permanent residents, temporary migrants (such as foreign students), humanitarian migrants (such as refugees), and undocumented migrants.”
- The US Census Bureau predicted no clear majority population by 2060; rather a multicultural, multiethnic blend (2012).
- The PEW Research Center noted in 2015 “About one-in-three Americans would be an immigrant or have immigrant parents, compared with one-in-four today.”
- Three years later, the Pew Research Center study indicated the US immigrant population showed an increase from 9.7 million or 5.4% of its citizens in 1960 to 44.8 million or 13.7% in 2018, representing a more than fourfold growth.
- Pew Research (2020) organized their US population figures looking at each generational group percentage at the ages of 7-22 years old: Boomers in 1969, Gen X in 1987, Gen Y in 2003, and Gen Z in 2019. The numbers reveal the White population decreased from 82% to 52%. On the other hand, the Hispanic increased from 4% to 25%. At this time, 1 of 4 Gen Zers are Hispanic. Additionally, within Gen Z, 14% are Black, 6% are Asian, and 5% are Pacific Islanders race or two or more races. Further, 22% of the Generation Z population have at least one immigrant parent compared with 14% of Generation X.
- The pandemic has affected unemployment rates across racial lines as indicated by figures measured from December 2019 to December 2020.
 - Asian Americans: 2.6%—6.7% [Almost tripled]
 - Hispanic Americans: 4.0%—8.7% [Doubled]

- Black Americans: 5.45% —9.9% [Almost doubled]
- White Americans: 3.0%—5.8% [Almost doubled]
- Statista.com indicated as of 2019 the generational makeup of the United States reflects Gen Z: 67.17 million (2012-1996), Gen Y: 72.12 million (1995-1981), Gen X: 65.17 million (1980-1965); Boomers: 69.56 million (1946-1964);, Silent: 20.87 million (1928-1925), and Greatest 1.70 million (1901-1927).
- Barna Study in 2018 showed 6% of Gen Y and 4% from Gen Z held to a biblical worldview.

These statistics portray the vast racial, ethnic, and economic backgrounds present in the United States whether in rural or urban settings. It also reveals the gulf between the general populace profile and many congregational memberships since many local churches do not mirror a unified and diverse body of God's people. Despite statistics attesting to a diverse national population, monocultural churches largely remain the norm in the United States.

Given the statistics demonstrating the diversity of the nation, how can the local church unify a diverse Body in Christ, while reconciling them to God and each other for His glory? To this end, this book seeks to provide biblical principles about unity of the Body with strategies from real-life ministry at the Lighthouse Church of all Nations in Alsip, Illinois.

SECTION 1: UNITY IN DIVERSITY

Chapter 1: The Call 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 NKJV).

1.1 THE CALL FOR UNITY

The world mirrors an expanse of cultures, each unique in its distinctives. Revelation 7:9 illustrates an eschatological portrait of diversity from the “great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.” What heaven reflects, the local church similarly should mirror for a Kingdom trajectory. Sons and daughters of God share an inherited DNA through the lineage from the seed of Abraham. Genetically, this DNA binds the one God’s beloved together in His Kingdom through unity. Scripture has called for unity since the Old Testament as a means to illuminate the glory of God through the fellowship of saints.

Psalms 133:1, first mentions unity of the brethren: “Behold, how good and how pleasant it is for brethren to dwell together in unity! Unity brings blessings likened to precious oils running down the beard of Aaron and dew of Hermon from Zion if the brethren reach up in harmony to Him. God delights to bless the bond of unity of the brethren in Him (Eph 2:11-12; 1 John 3:14; Coffman, 1999).

The Apostle Paul clarified the critical need for unity of Jewish Christians and engrafted Gentile believers, the former who had inherited the promise of salvation through birth and the latter by conversion (Eph 4:3). In view of their heavenly calling, the apostle exhorted them to live for Christ keeping “the unity of spirit in the bond of peace” (v.3b) because Church portrays how God will recreate heaven and earth. The oneness subsisting between Christ and His saints results in unity of the Spirit. The Jesus’ indwelt Spirit joins believers under the “same head, having the same spirit dwelling in them, and possessing the same graces, faith, love, and hope” (KJV Bible Dictionary, 2016).

In John 17:20-23, Jesus prayed for unity at the threshold to the cross. He passionately petitioned for oneness of His disciples and future generations of believers who would follow them. His timeless prayer provides direction for a unified, Body of believers from all tribes and nations.

Analyzing result statements¹ from these passages reveal four major premises for unity (Table 1.1) of His Church to come:

¹ The Greek language utilizes result statements or hina clauses to demonstrate either continuous action or purpose regarding the following sentence’s issue, need or subject (Dana & Mantey, 1955).

1. Vision of purpose and knowledge, “that believers may be joined together in “one fold and one shepherd” with “unity of purpose and knowledge through Jesus” (17:21a; cf., 10:30).
2. Bearing of witness, “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” (17:21b).
3. Reflection of God’s glory, “that they may be kept in solidarity as one fold, transformed into His likeness to reflect His glory” (17:22; cf., 2 Cor 3:18).
4. Perfection of one in Him, “that they may be made complete and full as one, believers collectively abiding in Christ and Him dwelling within every believer” (17:23).

A secular rationale does not motivate bridging diversity of the Body; rather the Gospel necessitates reconciling the called with God and each other through unity to glorify the Sent One to the world. The glory of God shown in a unified Body demonstrates His most exalted state (Thayer, 2009; cf. John 17:5) as God come in flesh (John 1:1) They show God’s glory to the world--the perfect unity of Father and Son--the man Jesus Christ. These premises from John 17 accomplish His glorification with guiding principles for leaders in a multicultural environment as they cross over, negotiate through, and travel alongside culture to achieve a heterogeneous, multicultural church or ministry.

Table 1.1 Four Premises of Unity

Premise 1: Vision of Purpose & Knowledge
That they all may be one, as You, Father, are in Me, and I in You” (17:21a)
Premise 2: Bearing of Witness
“That the world may believe that You sent Me” (17:21b)
Premise 3: Reflection of God’s Glory
“That they may be one just as We are one (17:22)
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)

1.2 THEOLOGY OF UNITY: JOHN 17:20-23

God promised to build David a house (2 Sam 13-14; cf., Act 15:16-17), not the house from the ancient family of David but the house of God made up of His people from all nations and tribes, a people born of the water and Spirit of God. Through the study of combined historical, cultural, and literary contexts of John 17:20-23, with theological message, a person sees the foundation for unity foretold in the Davidic Covenant.

1.3 HISTORICAL SETTING

John 17 contains Jesus' fourth and parting prayer closing the Farewell Discourse. The prayer took place during Passion Week, at which time Jesus sat with His disciples at a meal immediately before His arrest (Matt 26:17-29). Jesus prayed the "hour is come" (17:1, cf., Matt 26:18; John 7:30; 12:23 and 13:1). He soon would complete His mission. Now, at the threshold to the cross, Jesus submits "as a man to the plan of God through the crucifixion, resurrection, and ascension" (cf. Isa 55:10-11; John 13:1, 3). This marked Jesus' triumph over the world. The Book of John holds glory as one of its central themes. His glory fulfills the past and provides future, eternal life for those who believe in Him (17:20).

1.4 CULTURAL BACKGROUND

Craig Keener, in his New Testament commentary, wrote the Jewish people believed that the "Gentile nations hated them because they were chosen and sent by God and suffered on his account." (1993, p. 302) The author explained God set apart Israel for Himself as holy, especially by giving them His commandments (Lev 11:44-45). On the other hand, the Jews resented Jesus grouping most of them with the world. This created great opposition among Jews towards Jesus (cf. John 15:18-19).

If God had sanctified His people or set them apart among the nations by giving them the law, how much more are followers of Jesus set apart by His coming as the law made flesh (Keen, 1993, p. 302; John 1:1-18; 17:17). Unity, and thus covenant, now extends to those beyond Israel through the glorification of Jesus at the cross. As God and Jesus are one, the disciples and future generations to come join as one in Him.

Prior to the crucifixion, the disciples could not comprehend fully what Jesus told them about things to come (16:18-19). When He prayed for oneness in their presence, it was set against this backdrop. While the disciples heard Jesus, they may not have understood His inclusive vision for unity and oneness extended to the Gentiles.

1.5 LITERARY BACKGROUND

Some call John 17 the Farewell Discourse, others the High Priestly Prayer (Neyrey, 2007). Regardless, it reflects personal communication between Jesus, as the God-man, and the Father on the subjects of glory and unity. Jesus prayed first for His disciples and second for future believers from the yet formed Christian community (17:20; cf. Ps 110:1, 4).

In John 17:20-23, Jesus petitioned four times the Body come together one. Each petition begins with the word *that* (meaning in order that). Dana and Mantey (1955) explained this Greek construction. When a Greek language clause begins with the word *that*, it signals a hina clause immediately follows. A hina clause refers to “a continuous action and a statement of purpose” from the next sentence’s issue, need or subject. It gives the rationale for the clause before it (p. 22). For example, the following sentence contains a hina clause: People from diverse cultures must worship in harmony and side-by-side within the local church that the Body shows the outside world Jesus Christ is Lord through their unity. This hina clause gives an ongoing purpose for a culturally diverse population worshipping side-by-side and with one voice within the local church. The sentence makes a clear statement on its own without the hina clause. By adding the hina clause after it, however, the sentence becomes a mandate with an exclamation point.

Table 1.2 extracts each hina clause in John 17: 20-23 with an overview of its meaning. Then, subsequent text unwraps the meaning of each hina clause in its immediate literary context to the original audience.

Table 1.2 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>
Premise 2: Bearing of Witness
<p>“That the world may believe that You sent Me” (17:21b)</p> <p><i>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.</i></p>
Premise 3: Reflection of God’s Glory
<p>“That they may be one just as We are one (17:22)</p> <p><i>That they may be kept in solidarity as one fold, transformed into His likeness to reflect His glory</i></p>
Premise 4: Perfection of One in Him
<p>“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)</p> <p><i>That they may be made complete and full as one, believers collectively abiding in Christ and Him dwelling within every believer.</i></p>

Verse 17:20. “I do not pray for these alone, but also for those who will believe in Me through their word.” Verse 17:20 resembles a book preface introducing a snippet of those things to come. Jesus sets up the next three verses in this passage. He prayed for two different populations: His disciples (17:20a) and people of whom the disciples will persuade through their teachings (17:21c) Jesus is the Sent One (17:20b). Did the audience grasp the future believers would include Gentiles? Perhaps not, but they see division among Jews towards the acceptance of Jesus as the Messiah. The prayer took place in the context of a Jesus community. Not until after the Day of Pentecost, the circle of believers expanded to include Gentiles (cf. Spreading of Christianity in the Book of Acts.)

Verse 17:21. “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.” John 17:21 contains two [Some say three, with the third one utilizing the term world (Cosmos – the earth and all its inhabitants)] hina clauses about oneness “that they may be one” (“as You,

Father, are in Me, and I in You”) and “that they may be one in Us” (“that the world may believe that You sent Me”). The dual hina clauses join with a two-fold purpose for the disciples and believers across the ages. Its purpose reflects a seamlessly unified people of one fold under one shepherd (cf., John 17:11; See also John 10:16; 11:51-52; 56:8; Isa. 42:6b; allusion, Deut 29:14-15), whose unification as one in Christ bears witness to the identity of Jesus as the Messiah (John 17:5, 24; Zech 2:9). This verse holds significance to challenges the disciples faced. Jesus said the world “has hated them because they are not of the world,” just as Jesus as the God-man was not of this world (17:14). The same detractors, the world, who hated or doubted Jesus as the Sent One, past and present, will show the same attitude toward the disciples. Likewise, the disciples “will have tribulation” in the world (John 17:33c).

Verse 17:22 “And the glory which You gave Me I have given them, that they may be one just as We are one:” This third hina clause about oneness might be restated to, that they may be kept in solidarity as one fold, transformed into His likeness to reflect His glory (John 17:22; 2 Cor 3:18). Group solidarity holds critical importance to unity--Jesus asks they be kept together as one fold, just as He did with the disciples (cf 17:11). Malina (1998) compared this solidarity to group glue founded on love. Just as Jesus “loved His own who were in the world, He loved them to the end.” The Amplified version stated, “He loved them to the last and to the highest degree” (13:1). Facing His own departure, He gave a new command “you love one another’ even as I have love you, that you also love one another” (13:34). When one loves (ἀγαπάω) another it preserves solidarity. Love solidifies relationship just as glue binds multiple pieces. In an ancient society dominated by kinship and status, loving one another did not come easy to its inhabitants.

Verse 17:23 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. “The sentence prior to the hina clause shows need: “I in them, and thou in me (17: 23a), so “that they may be made perfect in one” (17:23b). When the fold remains unified, all the while abiding in Christ and Him dwelling within them, He matures them as one and makes them complete in His fullness.

1.6 THEOLOGICAL MESSAGE

Jesus' prayers for a vision of unity provide direction for believers from all tribes, nations, tongues, and people. The historical and cultural background showed Jesus faced great opposition. Strife and conflict among Jews prevailed over the message of the forthcoming Messiah. Even Jesus' own disciples did not grasp the full implications of His discourse and revealed identity in John 13-16. Consider for a moment the broader purpose and audience for this prayer. While Jesus prayed for His disciples, He not only prayed they remain one, but addressed future unity of the yet formed Christian community (17:20-23). This prayer serves the purpose of providing direction for a unified and diverse, body of believers--the Church of Jesus Christ.

1.7 THE NEW TESTAMENT CHURCH OF ANTIOCH

Seleucus built the ancient city of Antioch next to the Orontes River, located 200 miles north of Jerusalem in now modern-day Turkey. Antioch strategically positioned itself for trade as a port city 16 miles from the Mediterranean Sea and near a major roadway connecting the Roman Empire with India and Persia. By the start of the first century, Antioch ranked the third largest city in the Roman Empire after Rome and Alexandria.

Antioch's proximity to Jerusalem and multiple access points made it one of the destinations for Jews fleeing Jerusalem for their beliefs in Jesus. Acts 11 explained the diaspora Jews (or scattered) traveled as far as Phoenicia, Cyprus, and Antioch (v.19). Greek-speaking Jews carried the Gospel to the Jewish synagogues in Antioch. Additionally, Cyprus and Cyrene evangelized there to the Gentiles as well. (v. 20) The Bible described Gentile conversion as "a great number of people believed and turned to the Lord" (v. 21b). Crowe, (2004) described this phenomenon of both Jews and Gentiles accepting the message of salvation as an unimaginable because it "bridged the immense gulf between synagogue and marketplace, between Jews and pagans" Thus, a new community formed at Antioch with membership including "both Jews and Gentiles in an unheard of fellowship" (p. xiii). Jews and pagans shared common hospitality, worship, and meal as a unified Body.

The term Christian gave rise in Antioch (v. 26) Christ followers used it as a creed, or password so to speak, to express their belief Jesus is the Christ. *Christos* means Anointed One in Greek (or Messiah in Hebrew).

1.8 LIGHTHOUSE CHURCH OF ALL NATIONS: MINISTRY CONTOURS

This book not only lays out the foundation for unity of the church, but also oneness in Christ illustrated through the Lighthouse Church of All Nations congregation. Not long after the church moved to its current location in Alsip, Illinois, the author became a member. Lighthouse had about 800 members then. The church grew to more than 6,000 members reflecting a congregation of 70 nations from the surrounding Chicago metro areas and three adjoining states, Michigan, Indiana, and Wisconsin--diverse in every aspect of culture, yet one in Christ. Lighthouse reflects a bridge church, called to people across a wide geographic area and from various demographic backgrounds to reconcile them with Christ and each other.

Chapter 2: Leading for Unity

2.1 MAKEUP OF A MOSAIC CHURCH

Three widely used terms to describe a diverse congregation are multiethnic, multiracial, and multicultural. Pastor Mark DeYmaz (2007), author of *Building a Healthy Multi-ethnic Church*, emphasized the term multiethnic church. He based his definition of what he believes resembles the church of Ephesus, comprised of both Jewish and Gentile converts. Rather than multiethnic, sociologist George Yancy (2003) in *One Body, One Spirit*, used the descriptor, multiracial. With this term, he specified "no one racial group makes up more than 80 percent of the attendees of at least one of the major worship services." From a mathematical perspective, this statistic suggests four of five persons in a church are of the same race. Yancy agreed with DeYmaz Scripture supports the term multi-ethnic. One term refers to ethnicity, the other race. How do race and ethnicity differ in meaning? Race distinguishes people by physical differences (skin color, facial features, etc.), while ethnicity organizes according by cultural distinctions (racial, religious, language, and other characteristics).

This leaves multicultural for definition. The term multicultural brings a broader expression for diversity in the Body. A multicultural church reflects a congregation with variances in both race and ethnicity, but also includes gender, race, age, sexual preference, and regional differences. The term multicultural more closely describes the mixture of people found in humanity. Certainly, Jesus touched all different people and types of people groups. He conducted His earthly ministry in Jerusalem and surrounding areas and sent out the apostles and believers thereafter to carry His message to the ends of the earth.

Multicultural still does not address fully the breath of diversity found in a mosaic church. In contrast to multiethnic church, a mosaic church has both a multicultural and heterogeneous congregational makeup. Garces-Foley (2011) suggested a heterogeneous congregation reflects diversity in character or content of cultures, formed together into a harmonized community of believers with inclusive table fellowship. A heterogeneous church "demonstrates God's intention of reconciliation" welcoming all in the name of Jesus (1 Cor 1:26-29). A mosaic church seeks a congregation resembling an ethnic stew pot. Think of the ethnic stew pot as a goulash. The ingredients in a goulash combine in an unassimilated swirl, without absorbing the flavors of the more dominant parts. Likewise, the goulash contains a

vegetable and meat array. Each ingredient adds richness and flavor to the goulash, but at the same time, each keeps its unique, individual flavor. Even the meat chunks hold their structure. In a similar way, an ethnic stew pot congregation has members from many cultures. They come together likeminded and united as one as the Body of Christ reflecting a variety cultures, yet retain individuality thus enhancing the overall diversity of the local church membership. When describing a multicultural church, Tony Evans (2011) stressed unity does not mean uniformity. Unity in the Body does not mean everyone leaves their culture at the church doorstep. In a stew pot setting, no one dominant group insists on a common culture. To the contrary, a stew pot mix produces as multicultural transformation. Additionally, when people blend harmoniously the interaction creates a heterogeneous effect to the environment. (On the other hand, the presence of distinct clusters of groups separated for any reason indicates the setting is homogeneous.)

2.2 ALL ONE IN CHRIST

Paul wrote the letter of Galatian church, comprised of predominantly Gentile membership (Gal 1:16; 2:2-7-9).² Many of the Galatian believers were Gauls, or Celts, who originated in central Europe. The Gauls migrated from Switzerland to southern Germany, northern Italy, France, Britain, Balkans, and later Asia Minor (Witherington, 1998; cf. Galatia). The characteristics of the Celtic culture differed from regional residents, which included Galatian citizens, local tribes, Jewish converts and Roman militia. The Gauls were mercenaries and warriors, with a unique physical stature and wild appearance. Additionally, they spoke Celtic, their own oral-based language (Witherington, 1998). It was without wonder Jewish Christian infiltrators, or Judaizers, in Galatia felt determined Galatians had to take on a Jewish identity specified through Mosaic Law to be Christians. They perverted the Gospel (1:7-9) by insisting all Gentiles undergo circumcision (5:2; 6:12-13), adhere to the law (3:2-5; 5:4-6), and take on a Christian identity marked by Jewish rites and practices.

² William Baird, *HarperCollins Commentary*, p. 1105. Baird notes that the original kingdom of the Galatians was in the north-central area of Asia Minor, but in BC25, the Romans reorganized this region to include in the province of Galatia areas to the south. According to south Galatians' theory, The churches addressed in Galatians are from this south region, which Paul established during his first missionary journey (Acts 15:4-14:28). On the other hand, the north Galatians' theory espouses churches in the original territory of Galatia.

Apostle Paul refuted the Judaizers' false teaching and clarified the law versus the promises of faith in Jesus Christ:

“Why, then, was the law given? It given alongside the promise to show people their sins. But the law was designed to last only until the coming of the child who was promised...Is there a conflict, then, between God's law and God's promises? Absolutely not! If the law could give us new life, we could be made right with God by obeying it. But the Scriptures declare we are all prisoners of sin, so we receive God's promise of freedom only by believing in Jesus Christ” (Gal 3:19, 21-22 NLT).

The Apostle Paul summed his discussion on the law by highlighting the joining of Jews and Gentiles together through faith in Christ. “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (3:28 NKJV).

2.3 CROSS-CULTURAL COMPETENCIES: LEADING FOR UNITY

What then guides ministry practices to unity in a cross-cultural and heterogeneous environment? The M.O.S.A.I.C. framework answers this question by providing leadership competencies upon which to bridge the cultural gap for a unified church. The framework supports the unity³ Jesus prayed for in His Church during the High Priestly prayer to bring oneness. The framework (See table 2.1) provides six actions for leaders organized by an easy-to remember acronym M.O.S.A.I.C. It focuses on intentionality, openness, adaptability, call, inclusion, impartiality, and communication.

³ The four premises for unity from John 17:21 comprise (1) vision of purpose and knowledge (v.21a); (2) bearing of witness (v. 21b); (3) Reflection of God's Glory (v.22); and Perfection of One in Him (v.23).

Table 2.1 M.O.S.A.I.C. Leadership Cross-Cultural Competencies for Unity

Element 1: <i>M</i> Intentionally <u>Ministers</u> to the <u>Multitudes</u>
Element 2: <i>O</i> Views Others with <u>Openness</u>
Element 3: <i>S</i> Adapts the Method, Keeps the <u>MeSSage</u>
Element 4: <i>A</i> Focuses on the Call to the <u>All</u>
Element 5: <i>I</i> Shows <u>Inclusion</u> and <u>Impartiality</u>
Element 6: <i>C</i> Uses Value <u>Communication</u>

2.4 ACTION 1: “M” INTENTIONALLY MINISTERS TO THE MULTITUDES

Intentional steps to direct the salvation message to different people groups representing God’s elect. In order to join the called from every tribe and nation into one fold with one Shepherd, a leader must take *intentional* steps in ministry to support unity through opportunities for reconciliation, invitation across cultures, diverse ministry teams, brotherhood, cross-cultural relationships, spiritual growth measures, community, and cultural needs. Intentional actions show planning and purpose for results of a unified, M.O.S.A.I.C. church.

Jesus freely offered the salvation message to the marginalized of society. He broke “down the middle wall of partition between us; by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace” (Eph 2:14-15 KJV). Through His intentional actions, Jesus reached out to the multitudes, and in the process, tore down the wall separating people from the salvation message. One sees examples of His reach to the multitudes: Jesus evangelized to the Samaritan woman at the well and dwelled with her town people (John 4); ate with sinners and tax collectors, i.e., Levi the publican (Luke 5:29); healed a man with dropsy (14:2); and forgave a criminal while He was on the Cross (23:43). After His ascension, Jesus sent power, “after that the Holy Ghost is come upon you” to be witnesses “to the uttermost part of the earth” (Acts 1:8). The infilling of the Holy Spirit (cf. 2:4, 38; 10:46; 19:6) during New Birth,

enables believers to show the aspects of forbearance and love from the fruit of the Spirit (Eph 4:2-3) to each other bringing about unity of the multitudes.

2.5 ACTION 2: “O” VIEWS OTHERS WITH OPENNESS

Invite and embrace the diversity of God’s chosen by extending the love of Christ to people within and outside your community. One shows *openness* by willingly learning about different cultures for the cause of the Gospel; viewing without judgment; honoring all people; showing everyone has equal status in the Kingdom; exhibiting cross-cultural servitude; practicing hospitality in the context of another person’s culture; demonstrating love, compassion, care and personhood; connecting to the brotherhood within community; and valuing the diversity of one human family who God created in His image. Respect other people’s culture and consider their viewpoint as influenced by cultural background.

During Jesus’ earthly ministry, the disciples did not join seamlessly as a group. They sometimes showed jealousy and conflict or judged those within and outside their own circle. Jesus stressed solidarity. He never wavered in His love for the disciples. For “Christ loved his own which were in the world, he loved them unto the end” (John 1:1). Even before the feast of the Passover, Jesus knew His time had come (13:1). The disciples and Jesus finished their supper (13:2), the devil “put into the heart of Judas Iscariot to betray” Jesus (v. 2) and Jesus washed the feet of His disciples, “knowing that the Father had given all things into his hands” (v. 3a). Yet, Jesus washed the feet of His disciples, including those of Judas. In ancient times, people deemed foot washing as a task for slaves. Jesus performed this humble act showing the love of a servant’s heart. He did not breach His love, rather gave the same for each. With this action, He also modeled the disciples should wash each other’s feet in this same type of servitude (John 13:14-16).

2.6 ACTION 3: “S” ADAPTS THE METHOD, KEEPING THE MESSAGE

Be open and flexible with people from different backgrounds; while at the same time, have a willingness to examine and change existing perceptions them. To adapt to different cultures and bring about unity Christians must contextualize the message, yet sift through practices not in alignment with Scripture. Realize people perceive communication and interaction according to their cultural lens; thus, adapt ministry to include wide-ranging

cultures and avoid practices promoting colonialism.⁴ The goal focuses on uniting the Body in Christ and as He within the body to be “made perfect in one” (John 17:23). Through the process of adaptation, one opens doors to reconciliation. Looking again at the foot washing, Peter twice protested to Jesus about it. The second time Jesus responded to Peter with a stronger and clearer answer. Jesus had to change the message’s content so Peter could understand he needed washing in a spiritual way and perfecting in Christ.

2.7 ACTION 4: “A” FOCUSES ON THE CALL TO THE ALL

Christ’s vision stretched forward to them who would believe in Him through the disciples’ word, “that they all may be one” (John 17:20). This means a leader has the responsibility to forward Jesus’ vision and minister to society. The Blue Letter Bible (2016) defines all in Matt 28:19, as “each, every, all, the whole, all things, and everything.” Thus, a leader supports impartiality and inclusivity in all aspects of ministry, as well as shows actions of acceptance through inclusion and holds impartial or unbiased attitudes towards others. Above all, this requires a leader to not move, yield or vacillate in their call—Endure and stand in calling through Christ. Other associated actions include bringing together a diverse congregation; nurture a faith community supporting transformation for all people; negotiate cultural boundaries; create a culture for discipleship to develop leaders across cultures and generations in an indigenous context; model actions of a peacemaker; and prays unity for and with leaders, believers, and those to come.

In Luke 4:18, Jesus said, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Jesus stayed true to this mission, despite great opposition. Likewise, Jesus commanded His disciples to, “Go ye into the world, and preach the gospel to every creature” (Mark 16:20).

Apostle Paul took up this charge and kept his focus as missionary to the Gentiles. Paul did not stray from his purpose despite experiencing shipwrecked, snakebite, beatings,

⁴ Colonialism originated in early Protestant missionary practices. It entailed the notion of Western (North American and European) cultural superiority over other cultures with the goal of making over people from third-world countries into the Western cultural image and reflecting its standards (Hiebert, 1985).

verbal assaults, run out of town, and imprisonment. After his conversion, he took missionary journeys, planted churches, wrote letters, disciple leaders and supported established churches. He said, “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain” (1 Cor 9:24). When believers keep to this call across culture, shoulder-to-shoulder as one fold, they to bear witness in unity to Jesus’ identity as the Sent One (John 17:21b).

2.8 ACTION 5: “I” SHOWS INCLUSION AND IMPARTIALITY

This type of unity supports actions of acceptance through inclusion and impartiality towards others. It means no room exists for racial superiority, inaccessibility, or partiality. A leader must incorporate methods/activities resulting in access, invitation and welcome to a broad base of people groups. They model impartiality & inclusivity across cultures; celebrate and encourage the presence of a variety of people in all activities, and recognize differences as diversity as opposed to appropriate responses.

Luke 7:36-49 compares exclusionary and inclusionary attitudes and practices. On one hand is the Pharisee’s exclusionary attitude. He not concerned about the “woman of the city who was a sinner,” weeping as she wiped, kissed and anointed Jesus feed with ointment (7:37-28). Coming from an inclusive perspective, Jesus commended the woman for her faithfulness and forgave her sins (7:44-48). Resulting from the latter, the woman joined the “one fold and one shepherd” (John 10:30).

2.9 ACTION 6: “C” USES VALUE COMMUNICATION

Communication connects people from different cultural backgrounds to the Gospel message by serving as a bridge. Apostle Peter says to “be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing” (1 Pet 3:8-9 NKJV). Cross-cultural communication launches and maintains unity. It requires a person neither use one-style or one-way type of communication. Further, a leader “values deep listening with others, seeking to hear the said and unsaid; receptively listens with patience and respect; realize one’s own expectations and learned

experiences serve as a filter to understanding; aims to understand and emphasize with others regardless of denomination, race, ethnicity, socio-economics, gender or age, etc.

When put into practice, the different communication characteristics affirm people. The apostles used affirming language showing the love of Christ. For example, Apostle Paul gave Timothy a holy greeting with, “Grace, mercy and peace” (1 Tim 1:2) and the Roman saints, as Grace to you and peace from God our Father, and the Lord Jesus Christ” (Rom 1: 7). He spoke life into the saints at Ephesus by telling of their identity in Christ (Eph 1, 2). Whether Jew or Gentile, Paul affirmed their identity in Christ, thus, giving everyone equal value as a child of God.

2.10 CONCLUSION

The premises stand the test of time, reminding believers of true unity. The hallmark is to view unity as one whole leading to “one fold and one shepherd” (John 10:16). Ephesians 4:3-5 further explains this as, “endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as you are called in one hope of your calling; One Lord, one faith, one baptism.” Simply stated, one is one: one times one equals one and one divided by one still equals one. Believers must unite as one, across all cultural boundaries to fulfill Christ’s petition for His people.

2.11 LIGHTHOUSE CHURCH OF ALL NATIONS: MINISTRY CONTOURS

The Lighthouse Church of All Nations seeks to bridge a diverse membership of believers as one in Christ. They celebrate ethnic diversity. The church’s vision statement supports three key beliefs:

Our goal is a life-changing experience with Jesus Christ, translated into loving relationships with others and service to our fellow man.

We equip and empower people to become Christ-like in character and maturity, releasing them to fulfill their life mission.

We are teaching people to use their gifts and abilities for the cause of Christ in their local church, in their community, and throughout the world.ⁱ

Evaluate your leadership skills for unity found in the six M.O.S.A.I.C. actions for unity in Table 3.2 below. How do you compare to the descriptors for unity?

Table 2.2 Quick Self-Assessment of Leadership Action Skills for Unity

1=Undeveloped, 2=Emerging, 3=Proficient 4=Highly Developed	1	2	3	4
Element 1: "M" Intentional Ministers to the Multitudes				
Element 2: "O" Views Others with Openness				
Element 3: "S" Adapts the Method, Keeping the MeSSage				
Element 4: "A" Focuses on the Call to the All				
Element 5: "I" Shows Inclusion and Impartiality				
Element 6: "C" Uses Value Communication				

SECTION 2: M.O.S.A.I.C. CROSS-CULTURAL COMPETENCIES

Each M.O.S.A.I.C. cross-cultural competency reveals multiple sub-competencies within it uncovering the full breadth of its meaning. As such, this section details the six competencies by further defining its subs and providing examples of each modeled in the ministry of the Apostle Paul.

Chapter 3: “M” Intentionally Ministers to the Multitudes

Table 3.1 M.O.S.A.I.C. Cross-Cultural Competency Action 1

“M” Intentionally Ministers to the Multitudes
<p>Invitation Across Cultures (1 Cor 12:12-31, Acts 2:42-47) Invites and welcomes the multitudes into all facets of ministry</p>
<p>Community Culture and Felt Needs (Luke 10:1-6; Acts 16:14,15) Blueprints, architects, and inspects surrounding and outlying communities to guide the ministry’s or region’s inward and outward focuses</p>
<p>Living in Brotherhood (1 Cor 12:12-31; Acts 2:42-47) Lives in brotherhood and esteems culture</p>
<p>Opportunity for Reconciliation (Acts 1:8; 22:15) Gives opportunity for reconciliation with God to the multitudes</p>
<p>Cross-Cultural Relationships (Luke 10:7; Acts 11:26) Develops relationships with people from other cultures; in addition to creates opportunity for intentional fellowship</p>
<p>Spiritual Growth Measures (Acts 2:42-47) Uses spiritual growth measures to assess progress for unity within your ministry</p>
<p>Diverse Team (Acts 2:41-47) Brings together a diverse team of like-minded people in a ministry staff</p>
<p>Shared Power (Matt, 18:20; Acts 4:32; Rom 1:12) Involves diverse team members in the decision-making process within the circle of power in your ministry</p>

3.1 “M” INTENTIONALLY MINISTERS TO THE MULTITUDES

One vital action supporting unity for a healthy, heterogeneous multicultural ministry comes through *intentionality*. An intentional ministry action accomplishes two purposes. First, this action opens access for individual reconciliation with God. Second, it also brings the collective Body into one fold with one Shepherd. Intentional actions direct the salvation message to different people groups representing God’s elect.

A people group reflects a cluster of individuals who share a common language and cultural distinctive. This further breaks down when sub-divisions form within a common language and culture. The United States declared English as its national language; however, its citizens speak with different dialects and regional vocabularies. Further, linguistic variations present themselves among first to third-generation Americans. Each of these unique groups represents a sub-division of the English language in the United States. Age groups form a separate culture within society. Subdivisions form by age, ethnicity, geography, and other factors.

Leaders must seek to intentionally minister to the different people groups making up the communities in your ministry. Jesus reached out to the multitudes with intentional acts. He ministered to people from wide-ranging cultures. Regardless of their language and cultural backgrounds, He broke through the barriers separating people from the blessings of salvation, wholeness and restoration.

Intentionality includes eight reaching actions to practice regularly in ministry (See Figure 35.1). These actions include

- invites and welcomes the multitudes into all facets of ministry;
- blueprints, architects, and inspects the surrounding and outlying communities to guide the ministry’s or region’s inward and outward focuses;
- lives in brotherhood and esteems culture;
- finds opportunity to reconcile the multitudes with God;
- develops relationships with people from other cultures; in addition to creates opportunity for intentional fellowship;
- uses spiritual growth measures to assess progress for unity within your ministry;
- brings together a diverse team of like-minded in a ministry staff; and

- involves diverse team members in the decision-making process within the circle of power in your ministry.

3.2 INVITATION ACROSS CULTURES (1 Cor 12:12-31, Acts 2:42-47)

Invites and welcomes the multitudes into all facets of ministry. Wherever Paul preached, he brought the salvation message individuals and their households and raised up local leaders. He did not discriminate to the population of whom He ministered. For example, when Paul traveled to Macedonia, he first encountered Lydia a seller of purple at the riverside. She and her household accepted God’s Word (Acts 16: 14-15). She invited Paul and his team to abide in her home. After Paul and Silas’ release from jail in Philippi, he went to Lydia’s house where her family comforted them (v. 40).

Later, Paul witnessed to his jailor from Philippi and his family. They believed in Paul’s message in another household conversion (16:32). The jailor washed Paul and Silas’ stripes in an act of Christian mercy (v. 33). In his home, the jail keeper also set meat before them in table fellowship, and rejoiced. Luke remained in Philippi to develop the new works there.⁵

3.3 COMMUNITY CULTURE AND FELT NEEDS (Luke 10:1-6; Acts 16:14-15)

Blueprints, architects, and inspects the surrounding and outlying communities to guide ministry inward and outward focuses. Each community has its own distinct culture and felt needs.⁶ Dan Willis (2012) emphasized the importance serving the church community externally to the church edifice. He said (2012), “Minister beyond the four-walls by serving in and among your community – go to them, don’t wait for them to come to you (Luke 14:23).” The action of serving in and among requires a thorough understanding of its locus, the central location containing the church community’s DNA. Thus, leadership attains background knowledge by *blueprinting* (cultural landscape mapping), *architecting* (MOSAIC competency/Internal and external reconciliation actions determination), and *inspecting* (five biblical measurements). The blueprint lays out an exterior and interior plan

⁵ Note Luke did not use *we* again until Acts 20:5, indicating he remained in Philippi.

⁶ Felt needs refers to those needs “most acutely and fundamentally felt by a person and/or segment of the population.” Whitesel, B. (2000). *A house divided: Bridging the generation gaps in your church*. Nashville, TN: Abingdon Press.

for a house, the architecture accomplishes the actual construction of the blueprint, and inspection continually evaluates the soundness of the architecture.

Paul reflected on effectiveness of the ministry strategy against Scripture in terms of how it met the needs of a diverse population. In Acts 15:1-11, one reads of conflict over circumcision originating in Galatia. Judaizers argued Gentile converts “could not be saved unless they were circumcised according to the law of Moses (Witherington, 1998).⁷ The Galatians descended from Celts, which in turn, influenced their social, political, and linguistic structures. While heritage and felt needs form a mutually exclusive bond, the Galatians did not have to leave their cultural distinctives at the doorstep for salvation. Thus, Paul and Barnabas did not agree with conforming to Judaism as a requirement for salvation (15:2). They and some of believers went to Jerusalem to meet with the council (v. 3) Peter made an announcement, "God knows the heart of all, we can only be saved; by grace, through faith in Jesus Christ. (v. 11) God saved the Gentiles, just like the Jews. (vv. 11-13). Jesus Christ died for our sin so all have a right to salvation.

3.4 LIVING IN BROTHERHOOD (1 COR 12:12-31; ACTS 2:42-47)

Lives in brotherhood and esteems culture. "By this all men will know that you are My disciples, if you have love for one another." People know believers by the love of God they share with another: Living in brotherhood requires all believers in Christ unite in one mind and accord as a community of brethren grounded in genuine love (Grk: *agapaō*; ἀγαπάω; 1 Pet 1:22) from a pure heart. Brotherly love requires honoring one another and living in harmony (Rom 12:10). One’s culture cannot interfere with or limit love.

Unlike membership in the Jewish community derived by Abrahamic lineage, Paul created a new model defined by Christian identity. Thus, Paul flipped the existing Jewish structure to a community grounded in Christ’s love and opened to all. It revolved around living in brotherhood without rank and status distinction. He began the movement with the inclusion of Gentiles at Antioch (Acts 10) and expanded it to other areas throughout his missionary journeys.

⁷ Witherington, B. (1998). *Grace in Galatia*. Grand Rapids, MI: Eerdmans Publishing House.

3.5 OPPORTUNITY FOR RECONCILIATION (ACTS 1:8; 22:15)

Gives opportunity for reconciliation with God to the multitudes. Paul had just come from the east, when the Holy Spirit postponed him from preaching north or south in Asia Minor, so he waited. Then, he saw a vision of a Macedonian man, beckoning Paul to come help them. Obediently, Paul prepared a team to go to heart of Europe in Greece including Silas, Timothy, and Luke--diverse in appeal to the new assignment. Ready to take on God's new assignment, he set out from Troas and sailed to Samothracia, Neapolis, and Philippi. The Roman Empire established colonies populated with transplanted Roman citizens. Philippi, one of these colonies, became the chief city of Macedonia. Since the colony had no Jewish synagogue, Paul and his team went to the riverside to pray. There he met Lydia, the seller of purple, and her household. The Lord opened her heart and Paul baptized her and her family. Had Paul not heeded the Spirit and went to Asia Minor, he would have missed opportunity for reconciliation with Lydia and all those to follow in Philippi and Thessalonica, Corinth, Athens, Crete, Ephesus, Caesarea, and Jerusalem.

CROSS-CULTURAL RELATIONSHIPS (LUKE 10:7; ACTS 11:26)

Develops relationships with people from other cultures; in addition to creates opportunity for intentional fellowship. Table fellowship played a vital role in the early church formation as it bound believers together central to Christ. They devoted themselves to fellowship (i.e., they continued steadfastly 2:42a) with equal importance to the apostles' doctrine, breaking of bread, and prayer. Biblical fellowship (Grk: *koinōnia*; κοινωνία) implies an intimate and spiritual relational bond, which unites Christians horizontally and vertically⁸ It refers to a horizontal sharing among the brethren in a Christian common life (1 John 1:3) focusing on relationships, blessings or burdens, privileges, or responsibilities.⁹ Fellowship also requires a vertical in a Spirit-filled community abiding in Christ with an individual (John 15:1-11), among the brethren (15:12-17), and believers to the world (vv. 18-27).

⁸ Thayer's Greek Lexicon. (2011). *Meaning of fellowship*. Retrieved from <http://biblehub.com/greek/2842.htm>

⁹ Keathley, J. H. (2016). Christian fellowship. *Bible.org*. Retrieved from <https://bible.org/article/christian-fellowship>

Table fellowship contained a social component to it in the New Testament world often creating barriers to unity in the Spirit. It made a statement about the believers and their guest imposing an invisible boundary between the clean and unclean. Jesus modeled crossing unseen margins when He shared meals with those considered unclean such as tax collectors (Matt 9:10) and the Samaritans (John 4:40).

Paul followed the same practice as Jesus. Jewish and Gentile Christians from the Church of Antioch ate meals without conflict. Paul rebuked Peter (Cephas) when Peter separated himself from the Gentiles to eat at James' party, after which the Jewish Christians followed him including Barnabas (Gal 2:11-13). This caused a domino effect of segregated table fellowship.

3.6 BIBLICAL INSTANCES

Jesus modeled intentional unity during His earthly ministry. He initiated unity within diversity when He chose disciples from very different backgrounds. Jesus' disciples hailed from various professions and came from varied economic backgrounds, lineages, and education. Each one showed a distinct personality, too. Jesus taught and nurtured them over a two-year period, loving His disciples equally. He gave each opportunity to minister, never withholding or placing anyone outside of the sphere of learning. Jesus loved them to the end. In the faces of the disciples, the populace saw ordinary people, both imperfect and flawed. Through the disciples' commonality with everyday humankind, Jesus opened invitation to a host of others. Jesus ministered in other ways to promote intentional unity. He loved the rich and poor. During Jesus' ministry, He walked among the multitudes, fellowshiped with a sundry of people, stayed in various regions, fed the hungry, healed the sick, and disenfranchised and taught in many different sites. He loved equally and gave opportunity for people to come to Him by going to them.

3.7 LIGHTHOUSE MINISTRY CONTOURS

What does intentional ministry look like at Lighthouse Church of all Nations? While Lighthouse shows intentionality in every facet of ministry, look to its ministries for some examples.

Wednesday evening worship service illustrates invitation across cultures. It features multiple styles of worship in different genres (music, dance, spoken word, etc.) and preaching by various age ranges. The prayer team reflects a cross-section of ethnicities and generations with unique prayer styles. Additionally, Lighthouse brings in guest ministers to preach from other churches, across denominations during revival services. Together, the multiple facets of worship attract a cross-section of people from the Chicago metro region to worship. Diversity pursues diversity.

All Nations Leadership Institute (ANLI) looks closely at student felt needs. The staff regularly blueprints, architects, and inspects student background such as spiritual maturity, academic backgrounds, and learning progress. Accordingly, teachers adjust content presentation to accommodate the wide ranges among the student body.

The All Nations Choir shows ministry strategies for living in brotherhood. The adult and youth choirs go all over the country and world singing and ministering the Gospel message. Within their locale, the choirs travel to a host of areas, such as New York's Times Square, and Paris.

Lighthouse has a large volunteer base. The church connects people to ministry, in addition to each other. Working side-by side within ministry teams, people feel welcome and part of God's family. This gives opportunity for reconciliation and restoration.

The Lighthouse assistant pastors and elders present a glimpse of a diverse team who work together and share power. They work together as a unified one for Christ, seamlessly ministering together.

Last, each of the Lighthouse ministries assess how it intentionally reaches people through *spiritual growth measures*. The spiritual measures are maturation growth, growth in unity, growth in favor, and growth in numbers (Acts 2:42-46).

Chapter 4: Views Others With Openness

Table 4.1 M.O.S.A.I.C. Cross-Cultural Competency Action 2

Action 2: “O” Views Others with Openness
<p>Cross-Cultural Awareness (Matt 2:19) Learns and understands different cultures to reach others for the cause of the Gospel</p>
<p>Absence of Judgment (Matt 7:1; Luke 6:37; John 7:24) Views others without judgment</p>
<p>Equality in the Kingdom (1 Cor 1:10; Phil 1:27; Poe 2012) Honors all people and showing all have equal status in the Kingdom</p>
<p>Cross-Cultural Servitude (Matt 20: 25-28; Mark 10: 42-45; Luke 22:25-27) Exhibits cross-cultural servitude</p>
<p>Contextualized Hospitality (1 Cor 12:12-31, Acts 2:42-47, Luke 15:2) Practices hospitality in the context of another person's culture</p>
<p>Culture of Love, Compassionate and Care (1 Pet 3:8-11) Shows love, compassion, care and personhood, connected to brotherhood within community</p>
<p>Celebration of Diversity (Gen 1:26) Values the diversity of the one human family who God created in His image</p>

4.1 “O” VIEWS OTHERS WITH OPENNESS

The second letter of the acronym M.O.S.A.I.C. is the letter "O." This letter signifies viewing the cultural characteristics of others from the perspective of openness. Culture not only offers the key to understanding people, but also remains critical to the nature of ministry set in a multicultural environment. Simply defined, culture encompasses the internal and external learned behaviors and beliefs shared by one group of people (Law, 1993). Returning to openness, its core contains attitudes of acceptance, tolerance and understanding of other people, and their culture.

Openness and intentionality join in a reciprocal fashion. Intentional ministry to the multitudes requires the believer take purposeful and planned steps to bring the Body of Christ into oneness, but build on one's ability to have an open mindset. Likewise, a believer will see others through the lens of openness through the creation of a passageway for the adoption of the elect through Jesus Christ. For *others* to enter the passageway greatly hinges on intentional strategies and activities in ministry.

The face of today's *other* continually changes in all areas of culture such as race, ethnicity, economics, age, etc. The once dominant population on the global scene of Builders and Boomers now decreased in numbers as an aging population. "White" no longer leads as the majority race, with non-White populations taking the rise. Additionally, international economic market depression flipped income levels for numerous families across the globe, resulting in sharp increases in poverty.

Ethnocentrism comes into effect when one feels their culture mandates the way to behave, whether consciously or unconsciously done. On the other hand, when viewing people with an *ethnorelative* approach, one seeks to understand another's culture in terms of its own values and beliefs. One culture does not take precedence over another.

The most critical point to remember regarding openness comes with remembering to remove any conflict between the message of the cross and cultural preferences. Followers of Jesus find their identity in Him; and therefore, they display Christ-like compassion, care, non-judgmentalism, love, honor, value, hospitality, and servitude to each person

To take openness one-step farther, one must show it according to the receiving person's culture. Apostle Paul's statement to the Corinthians explains his basic position

towards culture. "To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (1 Cor 9:22-23 NIV). By learning another person's culture and operating with their social and cultural frameworks, you can reach them more effectively. This does not mean an approach should include anything contrary to biblical principles. Sift culture for practices not in alignment with the Word of God.

Furthermore, learn the different ways cultures receive each other, taking into consideration ways of meeting and greeting, names and titles, body language, touching, distance, eye contact, etiquette, food, conversation, hospitality, etc. Understanding another person's perspective helps in guiding ministry methods.

Also, learn the relational structure of a culture. Some are egalitarian, while others hierarchical by nature. Gender factors into openness. *Egalitarian cultures* (Western) "prefer self-direction with minimal guidance from above, like flexibility in their roles and others', reserve the right to challenge authority, make expectations, interpret rules and use "common sense," and treat sexes equally. A *hierarchical culture* (Arabic, Indian, and Southeast Asian) "take and expect clear guidance from superiors, like clearly defined roles with boundaries and limitations, respect and rarely challenge those in power, reinforce regulations and guidelines, see sexes as naturally different" (Kwintesstials, 2012).

Another cultural dynamic to take into account is communication within direct and indirect cultures. *Direct cultures* "are less concerned with how something is said but rather what is said, openly confront difficult issues, do not leave things to interpretation, do not rely on non-verbal cues;" as opposed to indirect cultures that "focus on what is said and also how it is relayed, avoid open confrontation, express difficult issues with diplomacy and tact and count on the listener to interpret meaning" (Kwintesstials, 2012).

Yet another aspect of openness comes with being mindful generational differences. Each generation has its own distinct cultural style and preferences requiring different methods of approach. For example, the youngest generation form meaning within relational communities, older generations seek meaning in a more individualistic manner.

There is no one way or method of being open with people. The biblical principles do not change; only the practice of openness with others remains constant.

4.2 BIBLICAL INSTANCES

A biblical example of an open perspective to cultural differences providing a passageway to intentional ministry for the multitudes is Jesus' encounter with the Samaritan woman at the well. When Jesus engaged the woman in conversation, His attitude of openness removed the barrier of long-held Jewish animosity towards Samaritans due to strong racial and religious tensions between the two. Resulting from His encounter with the woman, she went into the city and told other Samaritans of the Christ (John 4:28). Jesus then stayed with the Samaritans for two days and taught them about the Kingdom of God. John 4:42c says when Jesus left, the people told the woman, “we have heard for ourselves, and we know that this is indeed the Savior of the world.” Jesus created opportunity through His openness to include a greater population into the message of grace and the living water of eternal life.

4.3 Lighthouse Ministry Contours

Lighthouse first-time guests visit the V.I.P. Lounge after Saturday and Sunday services. Once each enters the lounge, the V.I.P. team showers them with love, attention, and compassion. The team does not judge them in any manner. Every guest ranks as the most important person in the room. Later, a team member welcomes guests with a follow-up phone call. The call does not have forceful tone; rather it shows Lighthouse’s appreciation for their visit. At the same time, the call serves the purpose of forming a relationship with guests, listening to their needs, and giving opportunity for prayer. This call also provides time to get to know another’s personal cultural landscape. Guests feel love, respect, value, and kinship by our diverse church family resulting from bridging action, which break cultural barriers.

Chapter 5: “S” Adapts the Method, Keeps the MeSSage

Table 5.1 M.O.S.A.I.C. Cross-Cultural Competency Action 3

“S” Adapts the Method, not the MeSSage
<p>Communication (Acts 1:8; 22:15) Realizes people perceive communication and interaction differently</p>
<p>Adaptation of Strategies (1 Cor 12:12-31, Acts 2:42-47) Adapts ministry strategies to include people</p>
<p>Sifts Cultural Practice (Luke 10:1-6; Acts 16:14,15) Changes practices to adapt to different cultures, while sifting culture</p>
<p>Does Not Assimilate (1 Cor 12:12-31; Acts 2:42-47) Avoids practices promoting colonialism</p>
<p>Contextualization (Luke 10:7) Contextualizes the Gospel</p>

5.1 “S” ADAPTS THE METHOD, KEEPS THE MESSAGE

In addition to the elements "M," *Intentionally Ministers to the Multitudes*, and "O," *Views Others With Openness*, the next in the M.O.S.A.I.C. framework for a multicultural church is "S" for *Adapts the Method, Keeps the MeSSage*. Each element of the framework depends on and works in tandem with each other. The element of adaptation presents no exception. Once a person has an open mindset to cultures and willingness to take intentional steps to reach people within their framework, one then can proceed to making adaptations to ministry methods. For example, Apostle Paul adjusted his evangelism and teaching styles according to the different people groups he encountered along his missionary travels. While he never changed the Gospel message, he adapted its delivery in alignment with cultural characteristics of a host of populations. In other words, one size does not fit all. This holds as true today, as it did during times of the early church.

Being adjustable does require getting out of the box and using a variety of strategies in ministry. Current ministry practices no doubt have to change according to the culture of attendees. It also requires learning about seen and unseen beliefs. Below surface belief present more of a challenge, because people may not reveal them outside their place of comfort. Leaders also must have a thorough knowledge of the multiple cultures present in their congregation, surrounding communities, and target populations. No congregation has one culture.

A key issue in adaptability is relevance. One finds a missionary nature in the Gospel, because of the constant adaptation to cultural challenges in order for the message of salvation to come to life in the context of a multicultural setting. A leader must make the message of the Gospel relevant to contemporary society, while retaining scriptural fidelity.

5.2 BIBLICAL INSTANCES

Here's one way culture influenced delivery of the message. The Torah was developed for Israel during the wilderness and conquest periods, but did not apply readily during the Greco-Roman period. This led to the development of the "oral tradition" of the Torah in Judaism (Osborne, 2007, p. 441). Despite the Hellenistic influences of ancient time, the "oral Torah" kept the faithfulness of the original (Mussies, 1987, pp. 1040-1100).

Paul frequently adapted the delivery of a message to an audience by relating it to guilt or shame, prevalent in ancient Mediterranean society of his time. *Shame cultures* explicitly pressure a person to conform to the norms of the society, while in *guilt cultures* a person implicitly experiences a sense of wrong so he or she feels guilty and self punishes (Condon & Yousef, 1975). Western culture tends to lean towards guilt. Paul used guilt when he spoke to those from Roman culture (Rom 3:19). On the other hand, he switched to shame when he spoke to Jewish Christians in Rome (Rom 9:33; 10:11). The author of Hebrews wrote from the perspective of shame, not guilt (Elmer, 2002, p. 174).

What holds back a person from getting out of the box? Seek an awareness and understanding of others. Adapt leadership style and ministry methods with people from other cultures -- Apostle Paul used his knowledge of the Athenian culture and their beliefs in higher beings with supernatural powers (Acts 17). In doing so, he connected the familiar to the unfamiliar through the “UNKNOWN GOD” as an introduction to the supreme God, “Lord of heaven and earth,” who could be known. (Acts 17:23-31).

5.3 LIGHTHOUSE MINISTRY CONTOURS

Lighthouse founds itself on the culture of love. Visitors commonly remark the Lighthouse family shows them the love of Christ. Everyone feels *the love*. One of the key reasons is congregants love people as God’s children and walk with His chosen as they grow in Christ. Since the diversity of the Body builds up the whole, each person retains his or her own uniqueness. Yet, through loving discipleship, people learn the ways of Christian living.

Chapter 6: "A" Focuses on the Call to the All

Table 6.1 M.O.S.A.I.C. Cross-Cultural Competencies Action 4

"A" Focuses on the Call to the All
<p>Discipler (Matt 28:16-20) Creates a culture for discipleship to develop leaders across cultures and generations in an indigenous context</p>
<p>Unifier (John 17:20-23) Prays for and with leaders, believers, and those believers to come for unity in Christ</p>
<p>Endures Change (2 Cor 11:23-28; 2 Tim 2:1-7) Endures and stands in calling through Christ</p>
<p>Mission Minded (Matt 28:16-20) Maintains the mission of God for all tribes, tongues and nations</p>
<p>Transformer (I Pet 3:15; Acts 26:22) Nurtures a faith community reflective of Christian values and beliefs supporting transformation for all people</p>
<p>Bridge Builder (John 17:20-23; Gal 3:28; Col 3:11) Brings together a diverse congregation</p>
<p>Change Agent (1 Cor 9: 19:23) Negotiates cultural boundaries and manages change in a changing cultural environment</p>
<p>Peacemaker (Matt 5:9) Models actions of a peacemaker</p>

6.1 FOCUSES ON THE CALL TO THE ALL

What key attributes make a leader of unified, heterogeneous local church or ministry different than or uncommon from other leaders? The establishment of Christianity did not establish itself without conflict. As Jews and Gentiles blended into one human family in Christ, clashes arose over culture. Leaders like Apostle Paul went about unfazed by challenges, though, focusing on the mission of God. Similarly, today's leaders confront trials related to issues of diversity.

As I was about write the call to the call, I believe I heard the Lord say, "Keep your thoughts on me...I have already said I will be with you unto the end of time. Rest in Me. Lean on Me. Find your strength and knowledge in Me. Have no fear in the purpose and task before you. I will make the crooked paths straight and narrow lanes wide for you to accomplish all I have set before you. I in you and You in me, together as one. Arise and use My weapons of warfare. Speak to the dry bones that the nations would arise in Me." Strong leaders stand ready and firm in what God has for them to do. They show confidence God prepared them with all that they need. His presence surely is with leaders through the indwelling of His Spirit. He will fight the battle for you.

Successful leaders have in a multicultural church have a thorough understanding of biblical unity, strong sense of calling, and crazy faith. They are visionaries with big visions, influencers, bridge builders, reconcilers, disciple makers, community reachers, risk takers, and change agents. Additionally, they show compassion, endure in Christ, and embrace challenges. Table 7.1 represents key biblical traits of an uncommon leader in a unified church with actions of discipleship, unifier, endures change, mission minded, transformer, bridge builder, change agent, and peacemaker. Shared traits found in successful uncommon leaders and competencies for the *Call to the All* fold together. God's Word endures and sustains leaders through the ages.

6.2 LIGHTHOUSE MINISTRY CONTOURS

Rather than profile one successful leader from Lighthouse, took at look at those around you in Lighthouse ministries – the founding pastor, assistant pastors, elders, and ministry heads. What traits do you see in Lighthouse leaders of uncommon character?

Chapter 7: "I" Shows Impartiality and Inclusion

Table 9.1 M.O.S.A.I.C. Cross-Cultural Competency Action 5

"I" Shows Impartiality and Inclusion
Eyes of Christ Perspective (John 13:34) Absence of racial superiority
Access and Welcome (Gal 3:28) Ministry methods/activities give access, invite and welcome a broad base of people across culture
Impartiality and Inclusiveness (Acts 10:34-35) Leadership models impartiality and inclusivity across cultures
Nurtures Culture (Gen 1:31; Acts 17:24-29) Celebrates and encourages the presence of a variety of people in all activities
Respects Diversity (Jas 2:8-10; Col 3:11) Recognizes differences as diversity rather than inappropriate responses

7.1 SHOWS IMPARTIALITY AND INCLUSION

Inclusion (See Table 7.1), in its most simple form, shows the action of giving access to the elect for reconciliation with God. The local church can either erect a wall or extend a bridge. A wall separates one part from another and results in exclusion, while a bridge connects parts and facilitates inclusion. Jesus broke the exclusionary wall with His death, burial, resurrection, and ascension. "For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility" (Eph 2:14-16 NIV).

A wall divides space and barricades entry. Walls may be visible or invisible and permanent or temporary. Regardless of a wall's state, it results in the same end of blocking admittance. Visualize three different physical walls for impact: the Great Wall of China, Berlin Wall and Iraq-Kuwait Wall. The Great Wall of China provided "defensive fortification to the three states of Yan, Zhao and Qin" and fended off the invasions from the Huns in the north (travelchinaguide.com, 2012). The Berlin Wall completely bounded West Berlin from the surrounding East Germany to protect the East German population from fascist elements, conspiring to prevent the will of the people. The wall's security included guard towers, "fakir beds and other defenses" (Wikipedia, 2012). The Iraq-Kuwait wall is lesser known. This wall runs for 120 miles along the Iraq and Kuwait border. While the Berlin Wall and Great Wall of China are comprised of materials like bricks, stones, etc., this wall is made of concertina wire and electrified fencing. Dirt berm, trenches, guards, and helicopters watch over it. Its purpose is to prohibit Iraq from re-invading Kuwait (PBS, 2010). You see the words fend off, protect, prevent, prohibit and invade connected to wall descriptors.

Some walls are not visible yet assert the same goal of separation. While you can't see walls such as economic, gender or racial divides, each exists nonetheless. Rodney Woo (2011) explained the Gentile Wall of the early church. He saw the wall as an invisible barrier the Jewish Christians raised to threaten inclusion of Gentile people groups from Christianity. Whether invisible and visible walls, these same barriers present separation to God's elect in contemporary church.

A bridge runs oppositional to a wall. Where a wall fends off, prevents, and prohibits association of one people group with another, a bridge welcomes, encourages and facilitates grace-based reconciliation and relationship with God and among His chosen. Acts 1:8b says, “ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” As leaders, tear down walls or barriers and pursue the lost without hesitation or resistance they function as bridges with the purpose of connecting the lost to Christ Jesus, Lord and Savior.

7.2 BIBLICAL EXAMPLES

Inclusion. Luke 7:36-49 shows exclusionary and inclusionary attitudes and practices. Jesus demonstrated inclusive action, while the Pharisee showed an exclusive attitude. These passages tell of the account of Jesus dining at the house of a Pharisee. When Jesus "sat at meat in the Pharisee's House," a woman of the city who was a sinner "stood at his feet behind him weeping, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment" (7:37-38, KJV).

When Jesus "sat at meat in the Pharisee's House," a woman of the city who was a sinner "stood at his feet behind him weeping, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment" (7:37-38, KJV). The Pharisee seeing this transpire said to himself, "If he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner" (7:39). (WALL--EXCLUSIVE ATTITUDE) Jesus responded to the Pharisee in an indirect manner with the story about the creditors and debtors (7:41-43). Then, Jesus commended the woman for her faithfulness and forgave her sins (7:44-48). (BRIDGE--INCLUSIVE ACTION)

Impartiality. Jesus' encounter with the Samaritan woman at the well provides an interesting glimpse of salvific access to grace as it interacts with ethnicity, religion, gender, economics, and political morays found in the New Testament social order. In this instance, Jesus architected salvation's parameters by illustrating the Law's boundaries do not limit His extension of grace.

7.3 LIGHTHOUSE MINISTRY CONTOUR

Every Lighthouse saint represents Christ, whether in the community or inside the four walls of the church. What draws people to Lighthouse? A frequent response from visitors and members alike is “the love. It’s the love.” The intentional showing of the love of Christ builds bridges of reconciliation. That type of love voids racial or cultural superiority; invites and welcomes people across cultures; models impartiality and inclusivity with all cultures; celebrates diversity; and appropriately responds to people’s differences rather than judge them. The H.U.G.S. ministry exemplifies impartiality and inclusion from the parking lot to the sanctuary. They seek to include people. One instance of feeling excluded sufficiently turns people away from Christ. Sometimes, the feeling of exclusion arises from seating, while other times from communication styles. It can be an action as simple as not saying hello or turning your eyes on someone dressed differently than you. The Lighthouse Church of All Nations population constantly shifts in scope and nature. All the while, the H.U.G.S. members problem solve ways each can open access to include all people. Not some people, all people. All ministries have this same charge.

Chapter 8: “C” Uses Value Communication

Table 8.1 M.O.S.A.I.C. Cross-Cultural Competency Action 6

Competencies: “C” Uses Value Communication
Deep Communication (Prov 12:18) Values deep communication with others, seeking the said and unsaid
Patient Communication (Jas 1:9) Receptively communicates with patience and respect
Introspective Communication (Ps 141:3) Realizes one's own expectations and learned experiences serve as a filter to understanding
Empathetic Communication (Prov 15:1) Aims to understand and emphasize with others regardless of denomination, race, ethnicity, socio economics, gender or age, etc. (Rom 15:7)
Affirmative Communication (John 13:34; Col 3:10-14) Affirms when communicating (Rom 15:7)

8.1 USES VALUE COMMUNICATION

Communication connects people from different cultural backgrounds to the Gospel message. Actions for key cross-cultural, *value communication* highlight (Table 9.1) deep communication with others, seeking the spoken and unspoken; receptively communicating with patience and respect; realizing your own expectations and learned experiences serve as a filter to understanding; aiming to understand and emphasize with others regardless of denomination, race, ethnicity, socio economics, gender or age, etc. and affirming when communicating.

Appropriate value communication also serves as a bridge, unifying the elect with God and each other in Christ. It crosses and considers all aspects of culture. The communication method changes according to the addressed person or parties. Cross-cultural communication neither has one-style or one-type. Effective and biblical cross-cultural communication supports unifying the Body into “one fold and one shepherd” (John 10:16). In Eph 4:3-4, the Apostle Paul told the church at Ephesus, “Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as you are called in one hope of your calling; One Lord, one faith, one baptism.” Simply stated, one is one: one times one equals one and one divided by one still equals one. Believers must unite as one, across all cultural boundaries to fulfill Christ’s petition for His people.

8.2 BIBLICAL INSTANCES

The Apostle Paul describes himself as “I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel...”(Acts 22:3, KJV). Paul’s life experiences developed in three cultures: Jewish, Greek, and Roman. He communicated the Word of God to people from these cultures according to their particular worldviews. In the early church, the Christ community was a mix of Gentiles who converted from paganism, Jews and God-fearing Gentiles who had synagogue connections. One finds an example of Paul speaking to Gentile converts about paganism in 1 Cor 12:2 with, “Ye know ye were Gentiles, carried away unto these dumb idols, even as ye were led.” He worked off their past understanding of paganism to redirect them to the proper functioning of the gifts (12:3). In this example, Paul sifted culture by removing wrong practices of Greek

paganism and ministered to the Greeks with a culturally inclusive perspective by reshaping their prior understanding.

8.3 LIGHTHOUSE MINISTRY CONTOURS

Lighthouse members represent a variety of communication styles. To bridge understanding between what they hear and understand leaders present the message in different presentation methods. Children's Ministry rotates participants around a biblical unit according to multiple intelligences and presents instruction with a hands-on teaching style. Similarly, All Nations Leadership Institute adapts its teaching content and methods. Those preaching use illustrated sermons, adjusted to the service and audience. As people preach, a large screen displays accompanying text. Music, dance, drama, spoken word, and more also bring additional meaning to the Word. Lighthouse also informs congregants through Facebook posts, Twitter tweets, text messages, E-mails, and phone calls. The college ministry text messages devotionals every Sunday evening to students as an encouragement to them. The nursing home ministry visits different centers with personal communication lifting up and giving hope to those who often have a heavy heart. Every example has cross-cultural intent behind it as a reconciling and unifying mechanism.

SECTION 3: MINISTRY OF RECONCILIATION

Chapter 9: Living in Brotherhood

“A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another” (John 13:34 KJV).

9.1 LOVE AND BROTHERHOOD

At the very essence of brotherhood, one finds love. Love weaves through the fabric of brotherhood as warp threads, girding it on the loom of life found in humankind. Warp threads run vertically on the loom frame. Purposely the strongest in fiber, they stand up to the tension of the loom during the addition of weft threads. Imagine the different people groups representing individual weft threads. Weft threads run horizontally, over and under the warp. These add color and definition but rely on the warp to retain its shape. Despite conflict and challenges found among men, love (*agapé*) stabilizes the balance of relationship. The fibrous composition of love comprises Christian identity and actions of brotherhood.

Love defines living in brotherhood. This type of love finds itself on sincerity, having come from deep within the heart (1 Pet 1:22), with unfailing and intense feelings (4:8 AMP). Rooted in genuine intent, you honor (2:17 KJV); edify and minister grace (Eph 4:39); show compassion (1 Pet 3:8); remain tender-hearted and merciful (3:8); live in peace (2 Cor 13:11); do not discriminate (Gal 3:28); use hospitality (1 Pet 4:9); and employ your spiritual gift (4:10) one to the other. Perhaps, 1 Cor 13 represents each of the warp threads. Love itself is patient, kind, and never fails (v.4). It does not show envy, boastfulness, pride or rudeness (vv.5-6) or neither self-seek, easily anger, keep records of wrong doings (v.6). Last, love “always protects, always trusts, always hopes, always perseveres” (v.7).

9.2 BIBLICAL INSTANCES

First and foremost, a believer’s mark as Christ’s disciple hinges upon the qualifier of “if you have love among one another” (John 13:35 Interlinear). It does not suffice to love just God. A Christian must love both God and one’s brother (1 John 4:20; 1 Pet 2:17). When believers consistently show Christ-like love to others, their actions identify them as disciples of Christ (John 13:35). Second, upon collectively maintaining brotherly love, believers come together as a unified faith community in one accord and one mind (Phil 2:2; 1 Pet 3:8).

Table 9.1 Elements of Living in Brotherhood

Based on Love	Sincere and heartfelt, ministering grace
Shows Actions of Love	Aligned: Edification, honor, patience, kindness, compassion, protection, mercy, tenderheartedness, peacefulness, protection, trust, hope, perseverance and hospitality
Does not contradict love	Nonaligned: Envy, boastfulness, judgmentalism, quick to anger, discrimination, record of wrong doing, rudeness or self seeking
Supports Unity	Oneness in Christ of the brotherhood, requiring both philia and agapé love
Includes All Humanity	Encompasses your brothers and your neighbors
Shines the Light	Results in lifestyle evangelism of the good works that shines the Light through darkness

9.3 LIGHTHOUSE MINISTRY CONTOURS

How important a role does love play in unifying a multicultural church? The Lighthouse Church of All Nations founding and senior pastor, Dan Willis (2012), reiterated love as foundational to Kingdom growth in a recent conference. He named ten points as key:

- prayer as the common denominator to love (Eph 6:18);
- an atmosphere of hospitality through hugs, eye contact and warm words (Rom 12:13);
- knowledge of the history and traditions of the culture/s you serve or desire to serve (2 Tim 2:15);
- respect, embrace and celebration of differences with joy (1 Cor 1:4);
- ministry beyond the four-walls by serving in and among your community—go to them, don't wait for them to come to you (Luke 14:23);
- invitation of different groups to a service to experience different types of music, praise, generations and cultures (Acts 17:28);
- culture of get in where you fit in (Eph 4:16);

- going the course, not giving up, allowing time, patience, and careful cultivation (2 Thess 3:13); and
- making love the guiding motivation (1 Cor 13:4).

Pastor Willis reinforced people do not attend Lighthouse Church of All Nations because of its multicultural membership, rather “they come (and stay) because they feel the love.

Chapter 10 Bridges for Access to the Gospel

Throughout history, the Church often erected barriers dividing the church rather than built bridges unifying it to show His glory. These barriers included social, cultural, denominational, traditions, and geographic walls. 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, others church walls like social, cultural, denominational, inherited obstructions blocked access to salvation. Their nature changed in the context of culture. How can a local church serve as a bridge to reconciliation, and thereby, bring unity to the Body for a multicultural church?

When Jesus said, “go and make disciples of all the nations” (Matt 28:10 NLT), He viewed all nations from an eschatological standpoint with inclusive intent (Matt 28:19; Luke 24:47). His vision for a Kingdom map of all nations began at Jerusalem (Luke 24:47) and extended to the entire world (Matt 24:14). The target population distinguished His map: Jews and Gentiles—eunuchs, foreigners, outcasts and the poor—without limitations imposed by the temple’s partition wall (Mark 11:17; cf., Isa 56:3-8).¹⁰ Jesus barred none, seeking to destroy the “dividing wall of hostility” erected by the Law and “setting aside in his flesh the law with its commands and regulations” to create one new humanity in Him through the cross (Eph 2:14-16 NIV).

10.1 WALL VERSUS BRIDGE

Inclusion, in its simplest form, shows action for access to the elect for reconciliation with God. The local church can either erect a wall or extend a bridge to support inclusion to all the nations. While both may be visible or invisible, each causes different results. A wall restricts a person’s or people group’s access to reconciliation by concealing, hedging, controlling, preventing, or prohibiting access. Contrariwise, a bridge opens entry to reconciliation by connecting, networking, opening, and routing through a passageway. Regardless of the type, each results in a different end. The local church must function as a bridge with the purpose of connecting the lost to a loving Father, through grace in Christ.

¹⁰ “Then He taught, saying to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’ But you have made it a ‘den of thieves’” (Mark 11:17; cf., Isa 56:3-8).

10.2 THE GENTILE WALL

The early church was not exempt from walls. In fact, Rodney Woo (2009) in *The Color of Church*, referred to the Gentile Wall, erected by Jewish Christians, which threatened inclusion of Gentile people groups from Christianity. Jewish exclusionary actions rooted themselves in traditional identity found in the Law. Temple restrictions maintained purity and sanctity setup the Gentile Wall of the early church. These controls dated back to Moses and carried over to the Second Temple period.

During Jesus' ministry, the temple establishment raised visible barriers clearly demarcating exclusionary boundaries and consequences for its violation. Archeologist Clermont-Ganneau's found a limestone block with the inscription, "Let no Gentile enter within the barrier surrounding the temple; whosoever is caught shall be responsible for his subsequent death"¹¹ Josephus described similar warnings, "Upon the [the partition wall of the temple court] stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that 'no foreigner should go within that holy place'" (Evans, 2013).

Apostle Paul met heavy resistance from the Jewish Christians community as he called for abandoning Mosaic customs and practice of circumcision. In fact, the Jerusalem Christians rioted against him in reaction to his teachings (Acts 21-22). Paul continued in confronting the Gentile wall throughout his ministry (i.e., Acts 15; Gal 2).

10.3 Breaking Down the Wall

If eleven o'clock on Sunday morning¹² remains the most segregated hour of Christian America, then the local church must tear down the Exclusionary Wall brick by brick. Exclusion poses a cross-cultural barrier, segregating a wide spectrum of people from access to and unity in the Gospel. Curtiss Paul DeYoung (2005) echoed this view. He said, "diversity is far more than culture, race, and class. Age, disability, sexual orientation,

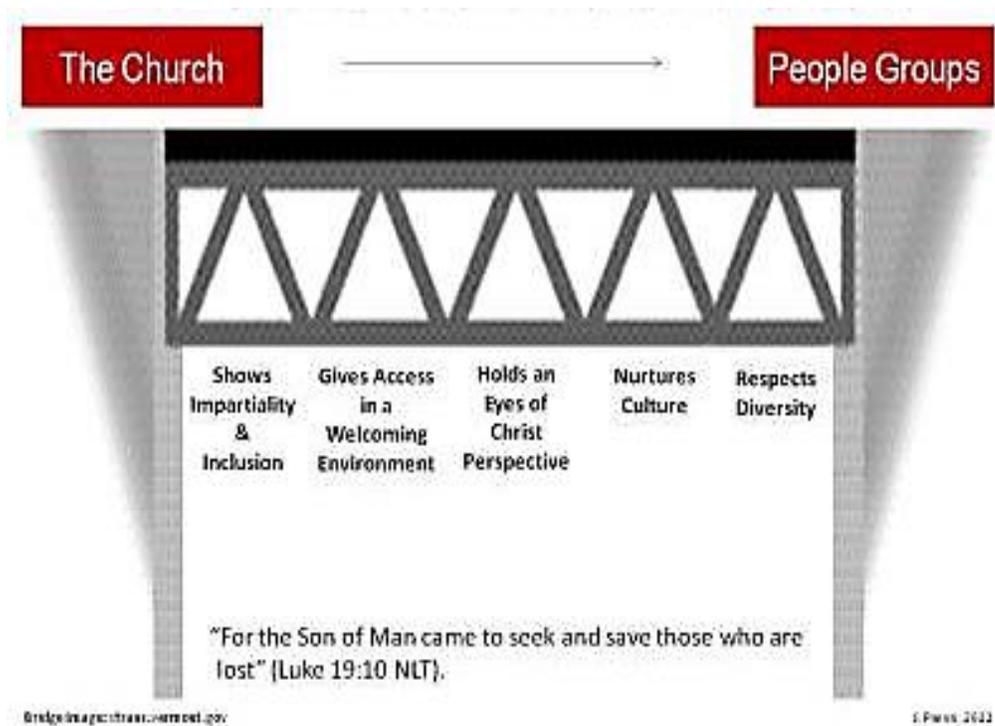
¹¹ Craig A. Evans, *Jesus and His World: The Archeological Evidence* (Louisville: Westminster John Knox Press, 2012), loc 1919. Charles Clermont-Ganneau found a limestone block in 1871 delineating guidelines to the public. The block was 85 cm wide, by 57 cm long and 37 cm deep. A fragment from a second inscription found outside the wall around Jerusalem's Old City has similar wording.

¹² From Martin Luther King, Jr., "An Address Before the National Press Club," in James M. Washington, ed., *A Testament of Hope: The Essential Writings of Martin Luther King, Jr.* (San Francisco: Harper and Row, 1986), 101.

lifestyle, and religion are important aspects of diversity discussions” (Loc. 110). What bricks make up the wall?

To become a bridging church requires intentional actions for inclusion and impartiality. It begins with reflection and realignment of praxis for access to reconciliation. In order to bridge, you reach. Before one reaches, one learns about other cultures and how to adapt ministry in a relevant way to them as you build bridges. Dependency on God remains most critical to the process. Rely on the Holy Spirit for guidance. Acts 1:8 says, “What you’ll get is the Holy Spirit. And when the Holy Spirit comes on you, you will be able to be my witnesses in Jerusalem, all over Judea and Samaria, even to the ends of the world” (MSG). The Spirit’s infilling empowers and guides the bridging congregation to cross seen and unseen or known and unknown boundaries separating people of different backgrounds from grace.

Table 3.1 Five Bridging Actions for Reconciliation



10.4 Building a Bridge: Five Biblical Actions

What reconciling actions support the infrastructure of the bridge? Consider the following as starting points.

10.5 SHOWS IMPARTIALITY AND INCLUSIVITY ACROSS CULTURES

“God is no respecter of persons” (Acts 10:34 KJV; cf. Gal 3:28, Rev 5:9). One who shows impartiality demonstrates actions of acceptance and respect — unbiased, unprejudiced and equitable — towards all others. Inclusivity works in tandem with impartiality. Having an inclusive attitude in leadership goes beyond engaging race, class and gender, rather one consistently keeps extending grace to all persons and people groups central to ministry.

10.6 GIVES ACCESS IN A WELCOMING ENVIRONMENT

Access through invitation comprises many aspects. A welcoming environment balances both internal and external missional focuses, as well as invites people in the context of their culture (Luke 10:25-37; 14:2-14; Rom 12:10-13; 1 Pet 4:9). Learn ways cultures receive each other, taking into consideration meeting and greeting, names and titles, body language, touching, distance, eye contact, etiquette, food, conversation, hospitality, etc. Aim to understand another person’s perspective to guide ministry methods. Think outside the natural own frame of reference.

10.7 HOLDS AN EYES OF CHRIST PERSPECTIVE

View persons or people groups without cultural superiority or judgment (John 13:34; Gal 3:1-29). Perhaps humanity holds an ethnocentric viewpoint due to its worldly nature. “Ethnocentrism is the perceptual prism through which cultures interpret and judge other groups” It is not always intentional, rather “learned at the unconscious level” (Samovar, Porter, & McDaniel, 2000, p. 10). The fruit of the Spirit runs counter to ethnocentrism. Viewing others through the eyes of Christ and showing His love builds bridges of reconciliation, and voids racial or cultural superiority.

10.8 NURTURES CULTURE

Celebrate and encourage the presence of a variety of persons and people in all activities (Gen 1:31; Acts 17:24-29; Rev 7:9). This action first addresses the internal attitude towards culture unlike yours. The internal nature drives external actions. The story of the woman who knelt behind Jesus at His feet illustrates how Jesus nurtured culture. The woman stood with tears falling on His feet, and then wiped off the tears with her hair. She then kissed Jesus' feet and put perfume on them. The Pharisee judged her as a woman of the city--a sinner, while Jesus commended her faithfulness and forgave her sins (John 7:37-48 NLT). He let His grace flow in love with acceptance and respect. Likewise, the church must not have limited boundaries for grace.

10.9 RESPECTS DIVERSITY

Recognize differences as diversity, rather than inappropriate responses (Jas 2:8-10; Col 3:11-17). Weaver (2012), in his cultural iceberg model, illustrated how internal beliefs guide human actions and responses. What a person reveals externally (see, hear and touch) comprises the ten percent of visible culture. The external works in tandem with the internal, not so apparent culture (beliefs, values, thought patterns and myths). A person responds to a situation according to the internal and external. Likewise, you act according to your own. One's assumptions pose barriers in ministry. Even with the understanding of cultural characteristics, a leader must exercise love, discernment and peace. Seek understanding.

10.10 CLOSING: PROMOTE RESTORATION

“For Christ himself has brought peace to us. He united Jews and Gentiles into one people when, in his own body on the cross, he broke down the wall of hostility that separated us” (Eph 2:14). Let the Church's mission be constructing multiple bridges to create new and creative pathways for reconciliation.

Chapter 11 Internal and External Actions of Unity

“Then those who gladly received his word were baptized; and that day about three thousand souls were added to them” (Acts 2:41).

11.1 REACHING THE NATIONS

On the day of Pentecost, the Holy Spirit outpoured and filled the disciples. Through this infilling they began to speak in other tongues the multitudes understood in their own language (Acts 2:6). Then, Peter, led by the Holy Spirit, stood and addressed the gathered in Jerusalem with the Gospel message. So vast was the geographical area it extended beyond the Roman Empire. From east to west people travelled from Parthia, Media, Elam, Mesopotamia, Arabia, Judea, Egypt, Libya (belonging to Cyrene), Crete, Rome (both Jews and Proselytes), Pamphylia, Asia, Phrygia, Pontus, and Cappadocia (2:9-11). A modern-day map equivalency shows outer limits of Iran (east), Turkey (north), Italy (west), and Egypt/Libya (south).

During the initial establishment of the church, the disciples went house-to-house in the apostles' doctrine, prayer, fellowship, and the breaking of bread. They were diverse in background, but one accord in Christ. Still unified, the same also came together every day in the temple. "And the Lord added to the church daily those who were being saved" (2:42, 46, 47; cf. 2:4). Later, these same returned to their homes, spreading the Gospel.

The disciples represented a broad segment of the population. Thus, one can surmise from their places of residence most likely each had unique cultural practices, languages, and geographical distinction characterizing their background. The oneness of this diverse assembly in practice resulted in the Lord using them to add more people to the church who would be saved (John 17:22; 2 Cor 3:18).

Jesus prayed for the disciples in John 17:20-23. They represented the beginning of others to follow who would believe in Jesus through the teachings of the apostles (17:20). Reaching the nations comes to the forefront. "For the Son of Man came to seek and to save the lost" (Luke 19:10 ESV). The lost are those who would otherwise perish. Today's believers carry on the apostles' teachings to save lost and unify them as one in Christ—to reconcile them with God and each other in fellowship. In oneness, believers become conduit for the reaching of others. By keeping each of the principles of oneness, the Body as a diverse and unified whole, open opportunity for the Lord to work through us and add to the church "daily those who were being saved" and Christ to grow His church (Acts 2:47 NKJV).

11.2 THE MINISTRY OF RECONCILIATION

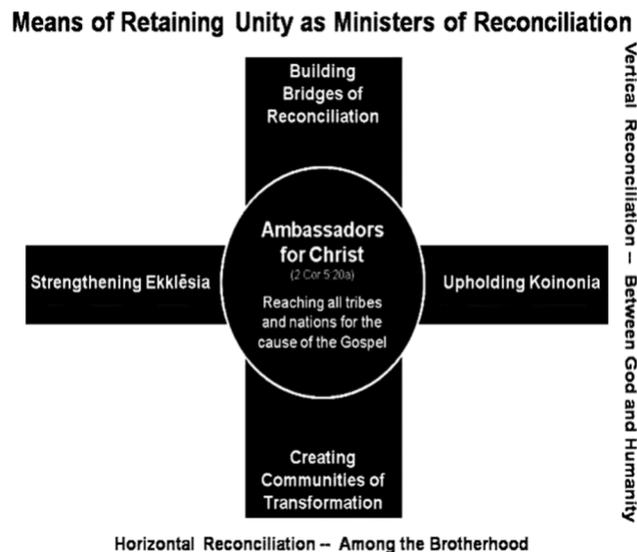
Christ reconciled the world to Himself with His redeeming work at the cross. As ambassadors for Christ, the Body of believers supports the ministry of reconciliation with the multitudes. Ambassadors represent Christ’s redeeming work at the cross in ministry to advance reconciled fellowship in Him. This fellowship exists in two forms: horizontal reconciliation and vertical (See Table 11.1).

Horizontal reconciliation crisscrosses the household of God, binding brethren-to-brethren in one accord and like-mindedness in Christ (Rom 12:16). As such, reconciliation supports the very unity and oneness Jesus prayed for in John 17:22, “that they may be one, even as we are one.”

As opposed to horizontal reconciliation focus on relationship between believers, vertical dwells on fellowship between God and His elect through Jesus Christ to unite them as one with their heavenly Father.

For the purpose of restoring and maintaining full reconciliation, both vertically and horizontally, God gives this ministry. Ambassadors for Christ must extend grace and bring others into harmony with Him through their words and deeds, whether directed to the brethren from the household of God or a single person (2 Cor 5:18). No person or people group should feel alienated from God or fellow brethren. Oneness in Christ always must prevail.

(Table 11.1 Vertical and Horizontal Reconciliation)



11.3 INTERNAL AND EXTERNAL MINISTRY ACTIONS

Acts 2:42-47 describes the early Christian community after the birth of the Church at Jerusalem. Now, they considered themselves Jews who had found and believed upon the Messiah. For this reason, they still went to the temple with other Jews. They also went house to house. Notice these believers interacted among themselves for internal, horizontal reconciliation: “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers” (Acts 2:42 KJV). Further, they engaged others outside their own circle in external, vertical reconciliation.

Acts 2 continues with, “Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So, continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved” (vv. 43-47 NKJV).

Serving as ambassadors for Christ with balanced internal and external reconciliatory actions enables a person to reach all tribes and nations for the cause of the Gospel (See Table 11.2 for an example from the Lighthouse Church of All Nations). The four main actions of teaching of the apostle’s doctrine, fellowship, prayer and breaking of bread did not come easy to early Christians. Although they considered themselves as part of the Jewish community at first, the Jews did not accept them. Nevertheless, they shored up the structure of the Body (Greek: *ekklēsia*) and bonded together through individual and collective relationship in Christ within the new faith community (Greek: *koinonia*). Even though early believers endured trying challenges, they persevered with actions of reconciliation.

Table 11.2 Examples of Internal and External Reconciliation ACTIONS for Reconciliation (Acts 2:43-46)

ACTIONS	APOSTLES' DOCTRINE	FELLOWSHIP	PRAYER	BREAKING OF BREAD
	Teaching, studying, preaching	Mentoring, support, uplifting gatherings	Intercession of all types	Communion
<p>APOSTLES' DOCTRINE Teaching, preaching, witnessing, defending, reasoning, and proclaiming the gospel as the saving work of Jesus Christ; fulfillment of prophecy; and death, burial and resurrection of Jesus, etc.</p> <p>FELLOWSHIP Actions of unity by standing as one in Christ through joint participation or sharing something in common: the Holy Spirit (Phil 2:1); Christ's sufferings (Phil 3:10; 1 Pet 4:13); experiences in ministry (Gal 2:9); and financial resources for the needs of the saints (Rom 12:13).</p> <p>BREAKING OF BREAD The practices of observing Communion or the Lord's Table (Acts 2:42); eating a meal (27:35); or sharing a meal together as in Acts 20:7, 11, 26; partaking in intimate fellowship.</p> <p>PRAYER Believers came together in all aspects of prayer. Upon the inception of the Church, Jewish believers continued praying multiple times in the temple. However, they also prayed in small groups, individual house churches, and collective house churches.</p>				
<p>Vision of Purpose and Knowledge</p> <p>Joined together under the one Shepherd and as one fold with "unity of purpose & knowledge through Jesus" (17:21a)</p>	<ul style="list-style-type: none"> • middle-door assistant pastor and elders following the bridging the gap vision for unity • Multiple ministries focused on the Gospel 	<ul style="list-style-type: none"> • Ministry or other type of groups where members support, uplift and edify each other • Retreats • Gatherings meant to bring recharge and renew in the Gospel, like the summer Wednesday service • Founder's Day 	<ul style="list-style-type: none"> • Corporate prayer for something specific 	<ul style="list-style-type: none"> • Communion outside during Park and Praise with the virtual audience joining the congregation • Communion the first Sunday of every month

<p>Bearing of Witness</p> <p>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 (17:21b)</p>	<ul style="list-style-type: none"> • Worshipping as one • Baptism by water • Baptism in the Spirit • Unity celebrations, such as conferences, healing services, revivals • Wednesday night service • Cross-cultural and generational ministry collaboration 	<ul style="list-style-type: none"> • Prison ministry • Regional pastor calls and events with alpha region congregants • VIP ministry • New members ministry • Saturday phone calls 	<ul style="list-style-type: none"> • Prayer neighborhood walks • Anytime you bring prayer out • Virtual prayer • Jericho prayer • Choir children leading prayer on tour 	<ul style="list-style-type: none"> • Taking • On campus in ministry meetings • Communion during drive through prayer
<p>Reflection of God's Glory</p> <p>In solidarity as one fold, transformed into His likeness to reflect His glory (17:22)</p>	<ul style="list-style-type: none"> • Youth and adult choir tours; Master's Program 	<ul style="list-style-type: none"> • Live stream prayer of Wednesday and Sunday service (Prayer) • Facebook • Texting • Parking lot security • Greeters • Ushers 	<ul style="list-style-type: none"> • Wednesday Night Prayer • Informal prayer chains by phone, house-to-house, Facebook • Intercessory prayer within inside ministries—i.e. Youth.org, Keenagers, choir practice, ANLI class, children's ministry rotations, Helping Hands, Support & Recovery etc. • Prayer as part of outside ministries—i.e., Nursing Home, Helping Hands, Men of Valor, Alpha Regions, prayer room list, hospital visits, funerals, weddings, etc. 	<ul style="list-style-type: none"> • Informal communion with a small group gathering around a fire • Communion or the Lord's Supper is not restricted to the church building; hold it informally at a restaurant (1 Cor 11:23-26)
<p>Perfection of One in Him</p> <p>That they may be made complete and full as one, believers collectively abiding in Christ and Him dwelling within every believer (17:23)</p>	<ul style="list-style-type: none"> • Soul patrol • Prison ministry • Local and international mission work 	<ul style="list-style-type: none"> • Retreats • Internship and Mentoring in MP, Youth.org, ANLI, Men of Valor, etc. • Mission preparation • Support and recovery • Corporate fasting • Career; college ministry 	<ul style="list-style-type: none"> • Prayer room • Praying for the unreached • Live stream prayer for young adults • Live stream prayer of Wednesday and Sunday service (Prayer) • Facebook • Texting 	<ul style="list-style-type: none"> • Communion or the Breaking of Bread should also be done in our homes. Once the person understands its purpose, the place of refuge should be the primary place of this activity. (John 6:53-58)

SECTION 4: SPIRITUAL GROWTH IN MINISTRY

Chapter 12: Spiritual Growth Measurement

12.1 MEASURING CHURCH GROWTH

How do leaders measure spiritual growth in ministry? When examining Acts 2:42-47, Scripture reveals five types of church growth: Growing in maturity, belief, unity, favor and numbers. Growth areas serve as a biblical guide to evaluating growth in ministry.

- Growth in Maturity: “And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (2:42).
- Growth in Belief: “And fear came upon every soul: and many wonders and signs were done by the apostles (v. 43; cf. Acts 15:12).
- Growth In Unity: “And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need (vv. 44-45)
- Growth in Favor: “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people” (v. 46).
- Growth in Numbers: “And the Lord added to the church daily such as should be saved (v. 47)

Look at all five areas when examining growth to gain a full picture and strategic use in ministry. The result supports God's mission in salvation for humankind. For example, in a support and recovery ministry a properly aligned measurement determines the number of people delivered from an addiction and/or the extent of their involvement in discipleship program, as opposed to the money generated from a bake sale. The two demonstrate obvious differences.

12.2 MATURATION GROWTH

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This growth type signifies increasing maturity and spiritual sensitivity emerging in a believer. A church or ministry shows evidence of growing in knowledge, experience, and observance of the spiritual disciplines. Evaluate ministries according to how they produce disciples who seek out and participate in the spiritual disciplines of Acts 2:42.

Examples

- number of regular participants in Sunday School classes
- number of small group studies via individual ministries or within a ministry
- results of discipleship
- number of participants in new member classes
- number baptized
- number impacted by prayer or break down types of prayer requests (Salvation prayer)

12.3 BELIEF GROWTH

Mark 16:17-18 says, “signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Miracles, signs and wonders gave credence to Paul’s witness” (See also Acts 14:3). God worked special miracles through Paul’s hands. When people put handkerchiefs, towels or aprons that touched his skin on the sick, diseases left and evil spirits came out (19:12; Rapske, 1994). Paul healed many people of diseases on an island called Melita. Also, a viper “fastened itself” onto Paul’s hand while he warmed himself at the fire there (28:1). Paul just shook off the snake, without harm. In another account at Salamis, Elymas the sorcerer lost his sight for a season when he interfered with witness to Sergius Paulus (13:6, 8, 11). People believed in the Lord after each of these instances (13:12; 19:18, 20; 28:6).

Some people say miracles, signs and wonders ceased after the Book of Acts or believers have no need for them today in witness. Jesus empowers witness with evidence of miracles, signs, and wonders with the infilling of the Holy Spirit as part of sanctification, proofing it with evidential tongues. God will go to great lengths to catch the attention and open the eyes of those who would believe. When invoking the name of Jesus, the believer has His authority from the power of His Spirit. God rules in the world the same today as yesterday. He does not operate with a diminished ability. When Annas the high priest and others demanded to know how Peter and John restored a man’s health, the council asked, “by what power, or by what name, have ye done this?” (4:7). Acts 4:7 says that Peter was “filled with the Holy Ghost” when he answered them. Because of the apostles’ bold and eloquent response, the

council marveled at these “unlearned and ignorant men” (cf., 2:7) and “recognized they had been with Jesus” (4:13c AMP).

12.4 GROWTH IN UNITY

"And all that believed were together, and had all things common" (Acts 2:44). Growth in unity entails fellowship coming together with shared goals, purposes and unity in a ministry and congregation. Characteristics include unity, harmony, and interdependence in Christian communities.

Example:

- Survey about unity as a body based on worship or prayer

12.5 GROWTH IN FAVOR

"Praising God, and having favour with all the people" (Acts 2:47a). Growth in favor indicates whether a ministry or church meets the needs of the community or ministry outreach. It involves a community's perception about attitudes regarding the ministry or church. It seeks relationships of mutual respect, appreciation, and communion. Through this flows the message of the Good News. Evaluating favor can be as easy as a quick exit poll or detailed like a survey.

For this type of growth look for evidence of appreciation and respect in the community, determine its attitude based on the activity. If a ministry prayer walked the community or hosted an outdoor worship event, analyze whether it connected Christ to the neighborhood.

Example:

- Could be an informal exit survey or polling.

12.6 GROWING IN NUMBERS

"And the Lord added to the church daily such as should be saved (Acts 2:47b). Combining the first four types of growth results in growth in numbers. Don't use this alone, rather in conjunction with the other three types of growth.

Example:

This is the Average Annual Growth Rate of the target population. Apply it to ministry or the church. Calculate this on a yearly basis. Break the population figures down in different

ways. Once calculated, staff should examine the reasons for increase or decrease in membership.

Computing your Average Annual Growth Rate

This year's membership/attendance figures - base membership/attendance figure / number of year being examined x 100 = Average Annual Growth Rate (Percentage)

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