



# PASTORING THE CITY

The Spirit of the City

Biblical Origins of the City

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## The Spirit of the City

### Biblical Origins of the City

#### City foundation = Cain

- Rejects God's protection and builds his own "refuge"
- Lives in a state of rebellious independence
- Nimrod/Babel- attempts to make a name for ourselves
- Constant cycle of initiation
- Disposition of consensus
- Privatized absolute truth claims in exchange for one public truth
- Peaceful pluralism reigns (no absolutism)
- Restriction on public worship as evangelism or religious conviction challenges the tolerance of the City state

#### God's Response to the City

- With grace and mercy as seen in:
  - Sodom- even for a few I will not reject
  - Nineveh- a pagan city needs a missionary
  - Babylon- 'move in... pray for its peace'
  - Zion- the city that is yet to come...redeem your creation and make it perfect. The city on the hill, the counter cultural spiritual city of God's people in the midst of Babylon.

#### How is God's model of City different than Cain's?

- Zion is a place of community
  - It provides a family in the place of anonymity and loneliness
- Zion is a place of meaning
  - It provides eternal significance and hope in the midst of constant initiation and meaningless. Sabbath and rest in the violent cycle of non-stop survival and striving.
- Zion is a place of truth.
  - It provides answers in the midst of confusion and relativism in a post truth culture.

## What should be our response to the City?

The city is asking questions of our children that our rural and suburban theology will not answer.

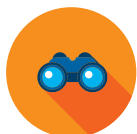
**1 Peter 3:15:** But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect

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1. **Biblical Literacy** – at the youngest age. To understand the story. Programs that teach the meta narrative.
2. **Biblical Competency** – to apply the story. Rabbinic model of bar mitzvah of early adolescent apologetics.
3. **Biblical Influence** –champions of the gospel intentionally and regularly modeling—spiritual mothers and fathers.
4. **Hope** – present them with the meaning of life, and speak destiny over them individually. We must prepare our children to live meaningful lives of purpose, significance and influence. We need a more robust theology of work that prepares our children to understand that their true work is to build Zion.
5. **Be Daniels** – (living in the world, but living differently than the world) who aren't afraid to model radical love, offer a place of belonging. Without the social network of the extended family of the rural countryside the Church must be the family, spiritual mom and dads and uncles and aunts to children abandoned by the tyranny of their parents' work, the ravages of divorce and isolation. Gangs are rampant because they are communities of identity. We must establish clubs, schools, after school, orphan care, vocational training, tutoring, sports programs and be the daily community of the Church in the City, not a once a week suburban event, but a 24/7, 4/14 presence, where they experience the love, hope and faith of the Good News.

## Start a Gospel City Movement

Understand that this is an ongoing and continuous commitment that requires serious strategic planning. OneHope's Outcome Based Process is a good starting point that leads you through the steps of DISCOVER > DESIGN > DO > DOCUMENT > DREAM



### DISCOVER

Exegete your City  
Asset Mapping  
Needs Assessment



### DESIGN

Begin with the end in mind  
Define Spiritual, Social, and Cultural Outcomes



### DO

1. **A common agenda leads to Collective Impact:** All participants have a shared vision for social change that includes a common understanding of the problem and an agreed upon approach and activities for solving the problem.
2. **Shared measurement system:** Having agreed upon ways for results will to be measured and reported.
3. **Mutually reinforcing activities:** Coordinate a set of differentiated activities through a conjoined plan of action.
4. **Continuous communication:** Consistent and open communication over time among key participants within and across contributing organizations. Relational trust among participants provides the communicative bridges for difficult conversations, helps provide a sense of shared purpose and supplies the necessary anchoring for inevitable storms of uncertainty.
5. **Backbone organization:** ongoing support by independent staff dedicated to serving and managing the initiative. Backbone organizations pursue six essential activities to support and facilitate collective impact:
  - a. provide overall strategic direction
  - b. facilitate conversations between partners,
  - c. manage data collection and analysis
  - d. process communications
  - e. coordinate community outreach efforts
  - f. mobilize funding



## DOCUMENT

Evaluate activities towards shared outcomes.

What gets measured gets done.

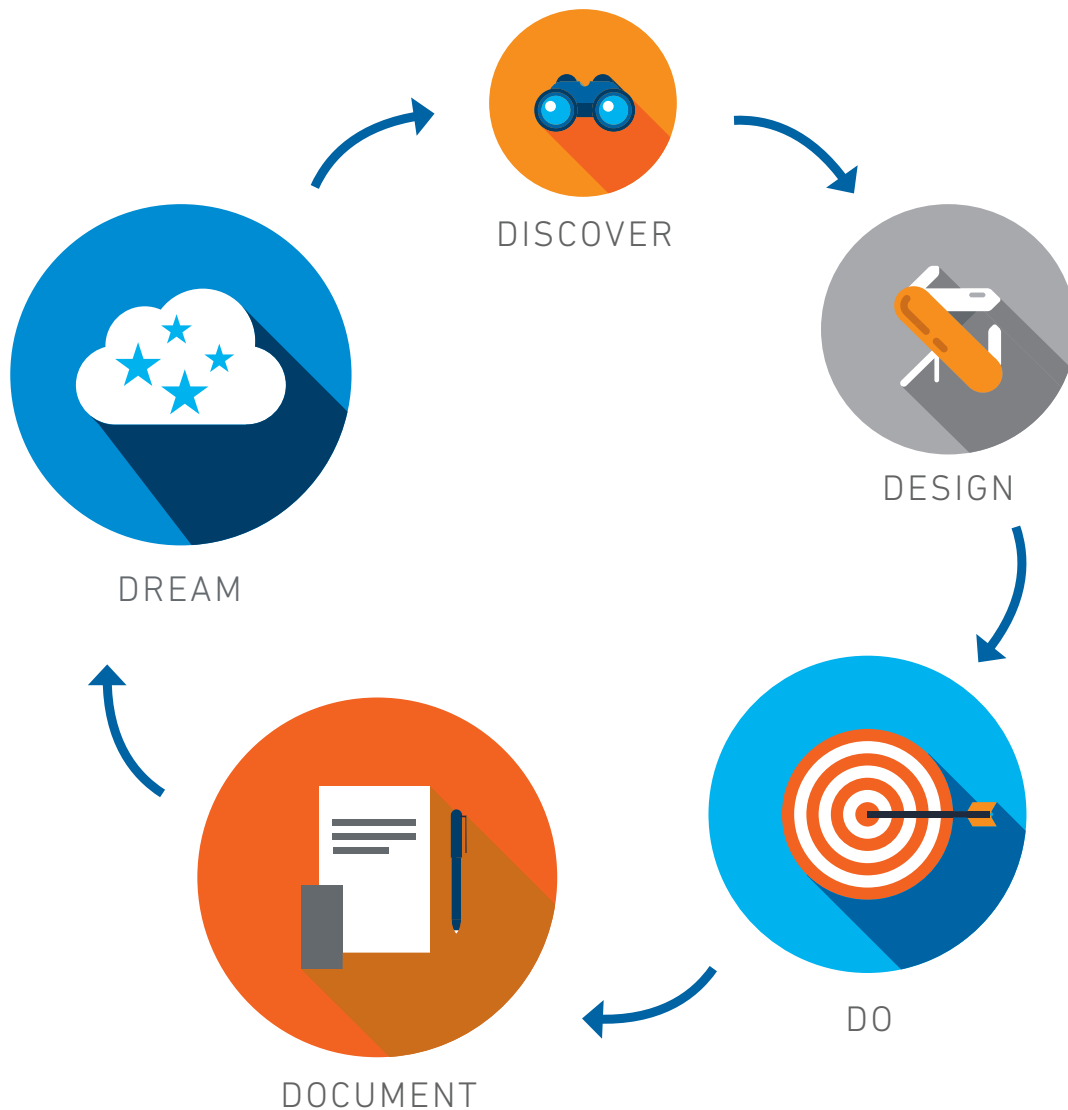
What gets celebrated gets replicated.



## DREAM

Take time to consider:

- How can we improve on our existing vision for the City?
- What new opportunities exist?



## The Four Principles of Network Entrepreneurship

We have found that despite huge differences in issue, area, scale, resources, and formal roles, successful network entrepreneurs and their communities are remarkably similar. Based on the following Scriptures...

Matthew 20:25 Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 26 Not so with you. Instead, whoever wants to become great among you must be your servant, 27 and whoever wants to be first must be your slave— 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.—Ephesians 4:11–13

Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves—Philippians 2:3

**... successful catalytic leaders and their networks all demonstrate the following four operating principles:**

1. **Trust not control.** Strong relationships among network partners and a culture in which actors routinely invest resources into building long term, trust-based relationships—without the expectation of control or even recognition—is critical to collaborative success. Network entrepreneurs emphasize “return on relationships” above all else. Unless they are built on a foundation of mutual respect and integrity, collaborations are unlikely to succeed, regardless of how much formal structure or strategic planning went into them.
2. **Humility not brand.** Unlike social entrepreneurs so often held up as hero-like figures, network entrepreneurs are largely anonymous by design. Early in a network’s development, these leaders are important visionaries, and stewards who help foster a healthy network culture and develop a sustainable structure. But they are deliberate about ceding their power to the collective leadership of the network and developing leadership capacity throughout the network.

**3. Node not hub.** Network entrepreneurs are keenly aware that they are few among many working across the larger system. They embody a special type of system leader, powerfully articulated by Peter Senge, Hal Hamilton, & John Kania in a recent Stanford Social Innovation Review article . Network entrepreneurs not only connect to the larger system around them and foster generative conversation, but also deliberately catalyze and lead action-oriented networks that are aligned around a defined shared purpose and built on the foundation of deep relationship. They develop a culture where no individual or organization seeks to be the brightest star. Partners and peers mobilize a constellation of resources and skills that enables the achievement of a shared vision. The network becomes the primary vehicle for delivering mission impact. Consequently, there is as much focus on engaging trusted peers outside the network entrepreneur's organization as there is on tasks within the organization.

**4. Mission not organization.** Network entrepreneurs are far more motivated to achieve maximum impact than to advance themselves or their organizations. The network entrepreneur acts as a participant, eschewing personal or organizational status in service to the mission. They often put the interests of their peers ahead of their own, as "supporting all boats to rise" actually serves the mission best. Network entrepreneurs, for example, often refer potential donors to peers that can better deliver a program or service; they don't simply seek to maximize their own organization's budget. When all network participants adhere to this principle, it becomes self-reinforcing; it greases the wheels of current collaborations and opens the doors to future partnerships.

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