



Saturday, 6 April 2013

9:45am — 3:30pm

St. Andrew's Church, Kowloon

Name .....

## **Schedule**

9:45–12:15 Preparing to Preach (Peter Grainger)

12:15–1:15 Lunch

1:15–3:00 Preaching to the Chinese heart (Henry ET)

3:00–3:30 Discussion panel

## *Speakers*

Peter Grainger was senior pastor of Charlotte Chapel in Edinburgh for 17 years and is now director of the 2 Timothy 4 Trust which aims to strengthen Scottish preaching. Peter has been a missionary in India, Pakistan and Nigeria and has served as a trustee on the UK board of Wycliffe Bible Translators. Peter is a mentor to many pastors and is married to Nita with two grown up children

Henry ET, is married to Becca and is based in London with their two lovely girls. As well as being the Pastor of the Mandarin-speaking congregation attached to St Helen's Bishopsgate, he is also Director of LINC Ministries, which seeks to help returnees prove a blessing to China on their return home. For the last 18 years he has been back and forth to East Asia, including six years living in Beijing.

# *Session 1: Preparing to Preach*

## Group Exercise 1 Read Matthew 14:22-36

1. What is the context – what happened immediately before this?  
What similar incident occurred previously? (see Matthew 8:23-27)

What differences are there between these two incidents?

2. Jesus “made the disciples get into the boat and go on ahead of him” (verse 5.) Why does he stay behind and why does he send them ahead without him?
3. Only Matthew includes this incident about walking on water in his Gospel. What does it tell his readers (and us) about Peter? See also Matthew 16:13-23.







Matthew 3:1–6

<sup>1</sup> In those days John the Baptist came, preaching in the wilderness of Judea <sup>2</sup> and saying, “Repent, for the kingdom of heaven has come near.” <sup>3</sup> This is he who was spoken of through the prophet Isaiah:

“A voice of one calling in the wilderness,  
‘Prepare the way for the Lord,  
make straight paths for him.’”

<sup>4</sup> John’s clothes were made of camel’s hair, and he had a leather belt around his waist. His food was locusts and wild honey. <sup>5</sup> People went out to him from Jerusalem and all Judea and the whole region of the Jordan. <sup>6</sup> Confessing their sins, they were baptized by him in the Jordan River.

Mark 1:1–8

<sup>1</sup> The beginning of the good news about Jesus the Messiah, the Son of God, <sup>2</sup> as it is written in Isaiah the prophet:

“I will send my messenger ahead of you,  
who will prepare your way”—  
<sup>3</sup> “a voice of one calling in the wilderness,  
‘Prepare the way for the Lord,  
make straight paths for him.’”

<sup>4</sup> And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup> The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River. <sup>6</sup> John wore clothing made of camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup> And this was his message: “After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. <sup>8</sup> I baptize you with water, but he will baptize you with<sup>l</sup> the Holy Spirit.”

Luke 3:1–6

<sup>1</sup> In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Tracónitis, and Lysanias tetrarch of Abilene— <sup>2</sup> during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

<sup>3</sup> He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins. <sup>4</sup> As it is written in the book of the words of Isaiah the prophet:

“A voice of one calling in the wilderness,  
‘Prepare the way for the Lord,  
make straight paths for him.  
<sup>5</sup> Every valley shall be filled in,  
every mountain and hill made low.  
The crooked roads shall become straight,  
the rough ways smooth.  
<sup>6</sup> And all people will see God’s salvation.’”

## 2 Timothy 1:3–5 in Five English Versions

### **English Standard Version Anglicised**

<sup>3</sup> I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. <sup>4</sup> As I remember your tears, I long to see you, that I may be filled with joy. <sup>5</sup> I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.

### **Good News Translation**

<sup>3</sup> I give thanks to God, whom I serve with a clear conscience, as my ancestors did. I thank him as I remember you always in my prayers night and day. <sup>4</sup> I remember your tears, and I want to see you very much, so that I may be filled with joy. <sup>5</sup> I remember the sincere faith you have, the kind of faith that your grandmother Lois and your mother Eunice also had. I am sure that you have it also.

### **The Message**

<sup>3-4</sup> Every time I say your name in prayer—which is practically all the time—I thank God for you, the God I worship with my whole life in the tradition of my ancestors. I miss you a lot, especially when I remember that last tearful good-bye, and I look forward to a joy-packed reunion.

<sup>5-7</sup> That precious memory triggers another: your honest faith—and what a rich faith it is, handed down from your grandmother Lois to your mother Eunice, and now to you! And the special gift of ministry you received when I laid hands on you and prayed—keep that ablaze! God doesn't want us to be shy with his gifts, but bold and loving and sensible.

### **New International Version - UK**

<sup>3</sup> I thank God, who I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. <sup>4</sup> Recalling your tears, I long to see you, so that I may be filled with joy. <sup>5</sup> I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.

### **New Living Translation**

<sup>3</sup> Timothy, I thank God for you—the God I serve with a clear conscience, just as my ancestors did. Night and day I constantly remember you in my prayers. <sup>4</sup> I long to see you again, for I remember your tears as we parted. And I will be filled with joy when we are together again.

<sup>5</sup> I remember your genuine faith, for you share the faith that first filled your grandmother Lois and your mother, Eunice. And I know that same faith continues strong in you.

## *Session 2: Preaching to The Chinese Heart*

### Case Study 1 Peter 1:3–6

How might an understanding of Chinese culture...

1. ... help us anticipate the way these verses are heard?

2.... impact the way we teach these verses?

3.... shape the way we encourage a response?

How might these verses encourage us to cherish Christ?

## **The Imperative of The WORD**

Col 1:24–29

- Whole-Bible
- Christ-Centred
- Spirit-Dependent

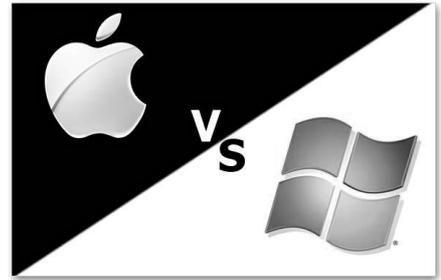
## **The Importance of the HEART**

Prov 4:23 / Mt 12:34 / Mk 7:21 / Ez 36:26 / 2 Cor 3–4:6

- Universal Diagnosis
- Universal Antidote
- Universal Prescription

## The Impact of CULTURE

- The Legacy of Babel: inevitable confusion



- Current Trends

- Traditional Values

**Key Ideas/Values** in Chinese Culture

Therefore as we prepare to teach God's Word, seek to...

### **COMPREHEND Culture**

Consider:

- how the listener will HEAR the truth
  
  
  
  
  
  
  
  
  
  
- how we might COMMUNICATE the truth

### **CHALLENGE Culture**

Consider:

- how the original reader's culture would have been challenged
  
  
  
  
  
  
  
  
  
  
- how we should RESPOND to the truth

### **CHERISH Christ**

- Appeal to the MIND not the 'emotions' or 'will'
  
  
  
  
  
  
  
  
  
  
- Focus on the WHY not the 'how'

## Notes

## Notes

*Preparing to Preach is sponsored by the Hong Kong  
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and St Andrews Church, Kowloon.*