

I remember the damage to Beijing was actually in Cheng Wa University the very year of 07:01 war and Martha was once the dependent and turned out to be lodging for John you know the man of the language there and help him later in his career because they are kind of lawyer and had a law firm in Hong Kong Shanghai, he opened the office in Shanghai, Beijing and also Singapore to get his Law Firm, and it's all began that placement at Martha give for John at Cheng Wa and of course she mentioned a sort of Joys and exciting experiences I've had at young Chinese Scholars in China and Bida and of course in Hong Kong. Those reason once that the young CAC China academy extortion Scholars.

I have four words for you tonight and they are from one simple text. It's a text I love and let me briefly mobile study at text for us tonight. It's the letter 12:21 and as far as we can tell it made the very first letter of the New Testament it's the first letter of Saint Paul. Some saying revelation was first letter and I think that's Thessalonians probably it. Christian Church that started their on goes down to Athens and have a tremendous experience in Athens was in the current his been there two 1/2 years and probably from current he wrote this letter back to France in 01:48 island and doing in the letter is, his thanking God for these ordinary followers of Jesus, they are just followers of Jesus and they, in the opening of 2:06 decides to thank God for them and when he thanks God for them, four words come to his mind, and I'll read it for you right now, you know the words 'They, Hope, Love' and then one more 'Forwards'.

Here they are listen to the text , we always give thanks to God for our all and we mention you in our prayers constantly remembering for our God our Father and now come the four words your work of faith, your labor of love, steadfastness of hope in our Lord Jesus Christ and then in spite of the intense pressure, by the way the king, it is intense affection, its fluxes which means pressure it is not sincerely means prosecution but it is a prosecution cause they have a lot of tension there because of some riots, so that's what they're referring to and for in spite of intense pressure or infliction you receive the word of the Lord with joy inspired by the Holy Spirit. Four words, four words you thank for in a lives of the ordinary believers, 3:35 they have all this four words of a life 3:40 about their children. And he adds a word to each of the four words faith, hope, love, joy. The answer word to each of those. First, your work of faith, why work? erg and we get the 3:58 it begins the even the greek word erg 4:00 unit of energy. And it literally 4:03 work as an event ,work as something it happens. And faith, we would even have faith and it works for the work of Jesus Christ. What he did when he said and when he did inseparable. You can not separate with Jesus 04:23 . He died on the cross in our hand and thats the reason why we believe , we believe because Jesus Christ is life when he said and what he did has won our respect and then we put our wake now, upon the promises that he made and when you do that, that's call faith in the new testament. That's belief. There's a content play inside belief you've got to think it through its a freedom work, but there's also an action side of faith

that when you trust in his 04:57 and trust in his work and word then you have to make work when you trust.05:05 this way in the Philippian letter you know actually the great song in Philippian they call the niconosis hit song Jesus Christ is gonna eat with God and he himself perform serve and slave humiliated even to death on cross and therefore God is highly exhausted in giving in the name of all of the name, that the name of Jesus everything should bow heaven and earth 05:32 and its firm Christ of 05:34. That is the great song in

Philippians 6:06, feel the words that fall and you need the 05:41 . He always listen to me he said in the Philippians now with fear and trembling the salvation that he has given you, now hold your breath work it out, unfortunately the english version says in english we put our verbs in the early part of sense that you put the verb and greek with the verb 06:03 which makes that 06in english it says when your troubling work out your salvation with your 06:11 work out the first first but thats confusing some people think is that worlds crisis 06:17 work and get your salvation? But now if you read the sentence in the greek directly it is like this, with fear and trembling the salvation yours comes to ergo work out. 06:34 and then so that we know that if he use you he follows that with for God is at work in you will and to do his good decision but you have to work and thats what these ordinary christians did in 06:50 in being with ERC volunteers on about five different conferences 7:03 to have about five different conferences with ERC workers when you come out for Chinese new year and you get go on a habit kind of 7:12 and to see and her story its just wonderful work of story, they hear things and 7:19 and realize that these man and women are 7:23 and believe in christ and are making an event of your faith, their endeavor to live out. Alright, but secondly your labor of love 07:39 is answer for love, work of faith labor of love thats a 7:43 thats a word that is usually can be translated usually in the new testament part labor moving teachings of what they labor of love is like and apparently thought 8;06 is is the work that you do all steamed up trying to actually do hard work, and I think our Lord 7:59 apparently follows an argument for someone asking what is the great 8:12 and he said that you should love the lord your God with all your souls straight n mind and your 8:17 yourself and then the other lawyer thats the question that you can set, by the way who's my neighbor? that a good question in fragile societies. Who is it deserves my love? and as you know the world is today, suffering n 8:33. We're suffering an effect you don't have to love people their out of your tribe. If you go ones false somebody envy you have the right to kill them, but lawyer had in mind who deserves who is my neighbor that I should love, and then our lawyers tells us a store. He said that their was a man that is going down to Jerusalem to Jericho and he fell on the rotters and the rotters beat him up and left him on the side of the road, and he tells the people that came by to see these man, then they saw them. But this Samaritan saw him struck and beat up, this victim of rotters and the samaritan when to him and danish him up put oil on him, which is the first century first anthurium, threw him on the road putted him in his own

donkey, the samaritan is exposing himself to the danger of the marauders on doing these, it is a risky thing but he is doing. And then he places him where he can be safe, and then goes and comes back later in the end, says "I'll pay you" first he rescues with the side of the road and he get swayed and when he came to the end, I'm sure he was so presentable his Levis was all turned from not getting out of the rocks on the said of the road. His t-shirt is sweaty so when he came in to that end they surely want to receive this guy, this guy is badly wounded please take care of him for awhile and I'll come back to him later. That's labor of Love, love is hard work, there is a work in love now today though we're in a new generation we're every comprehend can sale you pre torned hearts. 10:30 for an imaginary work and every competition, they'll tell you that your t-shirt is pre-sweat mark, now the people will now go to the gym.

Now we live in an age now we're we have imaginary work, it's fashion statement, we can have a fashion statement on an imaginary work, but I'll tell you when it was real. What is real? When their is real sweat, and this is interesting that saint Paul but backwards in love, Labor of Love. Work of faith, faith works and love sweats.

Steadfastness of them. Steadfastness is really an earthly word, that word is who 11:36. Now is the word for place, when the Lord said "In my fathers house are many places, they are safe for you and I'll prepare a place for you, okay?". Upo in greek is 'under'; Hyper is 'over'. Now many of us would love to be hyper to them and a lot of people would volunteer and I can take of everything Hypermanle and I will watch over and I know everything and I can solve all problems, beware of Hypermanle. He says under, "I'll hang in under" "I will stay under" it's a humble word, it's a servant word it's an insurance word. Did you know in the new testament, usually translated steadfast or endure, and it's endurance, it's hanging in there it's staying there when it is a problem and then there's hope.

So now we know the fact that this is so good, that the faith and the love which was came before are so true and so real that in a long run, they will win. And when we have hope, you hang in there and hold on for it and then it shows up.

You know John Bunyan wrote a book name Pilgrim's Progress and one of the moving parts of a progress for me, is when christian and hopeful, 13:37 christian and hopeful are walking along the road and he made a mistake 13:43 and they slipped off the road and got into the precinct of the castle of giant 13:51 you're now like to get 13:54 despair theology and the castle of giant despair and they stumble into that castle where upon that giant bound them up and put them in dungeon in his castle of giant despair , his wife 14:08 kids advice to the giant as said you should go down and tell that the two men you'll never come out alive. So they 14:17 away with themselves that's the word that brother uses. Go away with themselves because you'll never come out here alive. They are in the castle of giant dispair. Hard to write a song about that but that's where they are, castle of giant despair and christians get more more blooming and it's true because he can speak in every single day by the only that prescuse him is the one that

giant is down being them . He kinda gets the tea and he get 14:46 and that's the only agreement that rescues them from getting 14:50 But he keeps warning them that you'll never gonna get out of your life it keeps telling him , tell those guys that they will never go out alive and one point christian human says, even hence the hopeful that maybe I should due away with myself cause I will never get out of here. These is scary because they had a suicidal thought, I'm getting out here, I might do it myself that's the dividends and giant say and hopeful is against the law.15:25 will save you from terrible things and sometimes watching the highway patrol out there, slows you down. Well hopeful place at role and says No, That's against the 10 commandments. God says though shall not murder and so couldn't you. And the greatest moment, and that great scene happens when christian says "What fool I am, I have a key in my chest called promise, it was given to me and I forgot about it" and then hopeful says "Good for you, try it out" and so they go to the first door on these great castle and take the key in it, opens the door. And they went to the 2nd door and the key opens it, because God answering our prayers. And they come to the 3rd door and I'm gonna give you the very english of John Dunyan, when they got to the 3rd door, that lock went dangle a little hard, yet the key did open and when it opened it made a screeching sound that it woke up giant the spare. First his way dividends and the jigled giant and they chases them but he looses strength, he eat too many beans he lost strength and he falls and they are out of the castle of giant spare. Not bad, that's endurance claimed that good news is stronger from the bad news and then the forth word, and in the myth of fletching and the myth of all these trial, joy showed up. Because of the Holy Spirit, Jr. Tolkien understood these perfectly then he made a Tolkien poetry and Tolkien said "the surprise of joy is not an escapist not fugitive, it is a miraculous grace, the sudden joyous turn and one night he has a friend name CS Lewis. He had about three weeks earlier decided that he believe in God, this is from 1931 and decided that he believed in God but he didn't know what to do with Jesus Christ, how do I make sense with Jesus Christ? These is the most unwilling 19:04 in England when I did agree but it didn't make it happen and that night, Tolkien and Discene and Lewis had a long conversation in college, as they walk, they saw a beautiful bronze home that Lewis wrote that 19:29 walker to honor his walk and they walk that night way past midnight and Tolkien created an argument for Lewis, from these idea, he said they both love stories, the wonderful stories and adventure where there is 19:51 every adventure story got to have 19:53 it got to have crisis, it got to have catastrophe, if it doesn't have it, it would have a story that you want to read and the story that has catastrophe and danger and adventure there is always at a greatest story, when Tolkien was a Philology and so made a brad new origin as teenagers who knew and that is Philology who knew, and he created a new word, he took the word catastrophe and putted Greek EU in front of it and Greek EU in front of it means 'good' and he took the word catastrophe in greek it means the collapse of the house and he put the Eu in front of it and he said

“ In every great story there has to be catastrophe but there has also eu-catastrophe, the sudden turn of 20:46. The sudden turn of truth winds and when does the truth show itself and it does, and that eu-catastrophe of all time is Jesus Christ, but when in our stories is our imagination, it is true. That was the argument that night, next day Lewis, in his brother's side car or his brother's motorcycle, I don't know why but he did and he said “ I rode my brother's motorcycles, side car and I went to Whipsnade Zoo in Oxford with my brother” and in the beginning of the ride I did not believe in Christ, at the end of the ride, I believed in Jesus Christ, that's the honest thing you'll ever find, nothing happened during the ride but a long talk last night with Tolkien and Dyson had much to do, and that's how 21:51 became Christian . It was Joy that won him finally, in fact when he wrote his autobiography is 21:57 entitled surprised by Joy, because you know the word Joy is from the Greek word surprise, surprise by the surprise , I never imagine that God's love will have that sudden turn in our favor, I thought that I would theoretically but now this is 22:16 . Well those are four good words for you, for the ERC. I mess so many people in ERC who are living in those words and I'm grateful for that just like Paul is grateful for it, that folks 22:38, I'm grateful for you.

Question 2

(Source: carlosmartinez.wordpress.com)

Refer to the graph above.

Depict the industry of your Business Project (not the Harvard Business case) company in terms of the following aspects:

What are the major performance metrics of the major goods and services of the industry?

What are examples of sustaining innovations in the history of the industry?

Were there disruptive innovations in the industry? If so, explain why they were “disruptive,” based on Christensen's logic (e.g. asymmetry of motivation to compete, overshooting, coming from below, etc.)

Support your argument with evidence.

What would be a good strategy to either prevent disruptive innovation of your competitors, or creating a disruptive innovation? Why? Support your argument with evidence.

Question 3 – Christian Application: choose one of the questions (Q3a, Q3b, Q3c) below and answer them in essay format.

Q3a Mountain Hazelnuts case.

The Mountain Hazelnuts case from our readings describes an entrepreneur that is focused on sustainability and stewardship. Can you think of a Biblical narrative (and example) of a manager focusing

on these two concepts?

It is well known that in many cases, firms that are focused on meeting double-, triple-, multiple- bottom lines (e.g., profitability and sustainability) face a huge challenge since they need to redistribute their investment to multiple facets. In these situations, how would a Christian entrepreneur reconcile the conflict between the challenge of meeting multi-bottom lines and maintaining profitability, or even survival for the business? Make sure you are referring to references to support your arguments.

Q3b Strategic Alliances

Through many Biblical examples, the Christian narrative relates justice to issues of poverty and power imbalance. If someone argues that Pepsi has more "power" in the alliance relationship with BASIX and the farmers (indirectly), it is assumed that there is an imbalance of power between the three parties. In this case, based on a Biblical view, would it be wrongful for Pepsi to walk away from the deal (alliance) if it does not benefit Pepsi financially? Why or why not? With regard to power, justice, and poverty, what Biblical concepts might be coherent with business concepts in order for us to argue that Pepsi should maintain the alliance rather than simply walking away? How would we articulate the argument?

Q3c Disruptive Innovation

Can you find examples, or narratives, in the Bible (or from other resources) that touches upon disruptive innovation? Elaborate on your argument of the connection between the Biblical narrative and examples that reflect the concept of disruptive innovation. Does the same logic of Christensen's disruptive innovation apply? If so, what can a manager learn from the integration of the Christian narrative and Christensen's disruptive innovation theory? If not, what is the reason behind the discrepancy between the Christian narrative and Christensen's theory? How should a Christian manager go about this discrepancy when managing his/her company?

Thank you for a wonderful quarter! May God bless your way in your careers and personal lives! Let's keep in touch – my LinkedIn account is eastray76@gmail.com