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② April 25, 2020

Organizational Culture

Organizational Culture

3 Organizational culture refers to underlying ways, values, assumptions, and beliefs of interacting, which contribute to the unique social and psychological environment within an organization. It acts as a way to direct how people behave within a specific community. It means religion, together with culture, is then considered as the influential source of the underlying cultural values, artifacts, and cultural assumptions reflected in the organizational culture. This essay will focus on examining the role of organizational structure in the spread of the Gospel. How the lives of the early Christian communities were flourished in hostile environments and how church/contemporary organizations can utilize these principles with the aims of gaining more understanding of the rapid growth of Christians in the early church. 4 It is evident from several writings in the early days of the church could not be characterized as easy for those who proclaimed Christ as Savior. Generally, Roman authorities were open-minded of different religions as long as those conviction frameworks included reverence to the Roman sovereign. In any case, the Romans turned out to be progressively threatening towards Christians as they would not adopt a syncretic strategy on how they could worship their God. Nevertheless, notwithstanding abuse, the devotees of Christ increased in number day by day. That number grew into a big congregation (mass movement). 4 According to Stark (1996), "the early church was a mass movement in the fullest sense." (p. 197). This number might be ascribed to the cause of spreading the Gospel by that time. 4 Taking a look at chapter 3 and chapter 4 of the Book of Acts, the proof is found of how the spread of the Gospel consistently expanded the Christian populace. The range of the Gospel occurred through prayer, miracles, and sermons, which quickly grew the quantity of Christians in old occasions. The spread of the

Gospel

Sermons

sermons

in the good old days, the growth of Christianity was ascribed mostly to preaching. All through the Book of Acts, several sermons were conveyed as a method for propelling the Gospel. (4) The Gospel was preached in numerous spots: from Jerusalem to Judea (Acts Chapters 1-7), in Samaria (Acts Chapter 8), to the Gentiles (Acts Chapters 9-12), and in all parts of the earth (Acts Chapters 13-28). In particular, Peter, in the third book of Acts, taught to the Israelites in all areas by spreading the Gospel. "Now, fellow Israelites, I know that you acted in ignorance, as did your leaders. But this is how God fulfilled what he had foretold through all the prophets, saying that his Messiah would suffer. Repent, then, and turn to God so that your sins may be wiped out; that times of refreshing may come from the Lord, and that he may send the Messiah, who has been appointed for you even Jesus; Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets." (5) For Moses said, "The Lord, your God will raise up for you a prophet like me from among your own people; (4) you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from their people" (Acts 3: 17-23, NIV).

According to Menoud, (1962, p. 869), listening to these sermons proclaimed by the apostles expanded the confidence and faith of the following individuals. This faith, at last, prompted their salvation just like Peter (21. Double-Loop Learning, (n.d.)). To put it plainly, the first preaching of the apostles acted like the announcement of the salvation work made by God through Christ and a call to accept and get salvation. It thus motivated many individuals across different communities to follow Christianity. Prayer

④ The growth of Christianity was also accredited through prayers. After the apostles preached the Gospel, they could pray together with the congregations and also encourage them to go pray to God in their homes. ④ "Now, Lord, consider their threats and enable your servants to speak your word with great boldness. ⑥ Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus. After they prayed, the place where they were meeting was shaken. ④ And they were all filled with the Holy Spirit and spoke the word of God boldly." (Acts 4: 29-31, NIV).

Miracles

④ In addition to preaching and prayers, performing miracles was another approach to increase the number of Christians in the early days. Jesus performed miracles during his time, and those individuals who saw them were astounded. A portion of the supernatural occurrences Jesus performed was recognized by the chief Apostle, Peter. ④ In the same way, Peter performed some miracles. As indicated by Skinner (2002), "Peter being the chief Apostle took the fumbling man at the Temple by the hand and lifted him out of his pain similarly as Jesus had lifted him out of his misery years sooner on the Sea of Galilee" (p.197).

Matthew 14:28-31). This occurs as expressed in the book of Acts chapter 3: (4) "Then Peter said, 'Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.' Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping and praising God. When all the people saw him walking and praising God, they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him." (Acts 3: 6-10, NIV).

Flourishing lives of early Christians in Hostile Environments

The initial success of Christianity should not be seen as merely a level of a great religious message; it should be seen as a consistent struggle and a well-thought move. From the various establishments, it grew at a rapid rate, thus covering almost everywhere in the world. This development, nonetheless, was joined by forces with hostility introduced by the Roman Empire. (4) Christians observed their religion yet refusing to be parts of the melded religion culture where all religions were permitted to practice their convictions only if it was under the Roman supremacy and Roman principles. It was at this time when their refusal to surrender to the Roman Empire made a hostile environment for them. The empires never valued the Christian beliefs as perceived by these communities. (4) Nonetheless, the Christians worked well under this condition by breaking their reliance on the Roman Empire for services and other material needs. They struggled to sustain their lives independently. For instance, the early Christians utilized an arrangement of the practice of enterprise and social services, thus breaking their reliance on the Roman Empire. The Practice of Enterprise

Life could not be stable with unsustainable resources. Therefore, to maintain a competent life, the situation forced the early Christians (church) to start practicing entrepreneurship as a means of self-reliance from the Roman Empire. (4) During that time, it was more typical than not for individuals to have their own business or essential exchange. One model found in the book of Acts chapter 4 is the place where a man, who was a land proprietor, sold the property. He, at that point, surrendered the cash to be utilized to help those in need. (4) The Scripture peruses, "Joseph, a Levite from Cyprus, whom the apostle called Barnabas (which signifies 'child of consolation'), sold a field he possessed and brought the money and put it at the missionaries' feet" (Acts 4: 36-37, NIV). Social Service To break their reliance on the Roman Empire, additionally, the early Christians made a kind of 'social help' framework to support themselves. Every one of them brought their things and set them up in one spot to redistribute them to whoever required them. Through this way, they could help each other persevere in the hostile environment. (2) According to (Acts 4: 1-32, NIV), "all the believers were one in heart and mind. (7) No one claimed that any of their possessions was their own, but they shared everything they had." According to one Commentary notes about the social service system created at that time this way by saying: (4) "In effect, they had all things common; for there was not any among them who lacked, care was taken for their supply. The money was laid at the apostles' feet. (4) Great care ought to be taken in the distribution of public charity, that it be given to such as have need, such as are not able to procure a maintenance for themselves; those who are reduced to want for well-doing, and for the testimony of a good conscience, ought to be provided for." (Oxley, 2009, pg. 220)

(8) How the Church/Contemporary Organization Can Utilize These Principles

Purpose

Today, current associations exist to achieve the goal of utilizing resources and individuals. As indicated by Daft (2013), people should "think about the association as an unfortunate obligation. It should be an approach to sort out individuals and assets to achieve a particular reason" (p. 20). In this way, the early church was able to sort out individuals and resources with the expectation to achieve a particular reason. The early church came up with an idea where individuals could regulate Christian development. They set administrators who were the witnesses. (4) The apostles likewise had the obligation and were sorted out to "testify to the resurrection of the Lord Jesus" (Acts 4: 13, NIV). All assets were composed in the early church and brought to a focal area. (4) It included essential services, food, and clothing. They then sorted out all individuals and resources to redistribute what they had to whoever was deprived in the Christian community. Current organizations can thus emulate these principles to operate or manage their activities.

Mission

Setting and maintaining a mission statement is a crucial element to organizations. (4) For instance, according to Daft (2013), "the mission describes the organization's shared

values and beliefs.

" (p. 56). ④ Therefore, much the same as modern-day organizations, the early church had a mission. They executed common qualities by the act of Christianity. The mutual beliefs were communicated through consent to combine assets and redistribute to the destitute as a method for independence and autonomy from the Roman Empire. To conclude, the early of the church cannot be portrayed as if it was simple for individuals who declared Christ as their Savior. ④ It is because the Roman authorities were intolerant of the Christianity act. However, the spread of the Gospel, sermons, prayers, and miracles quickly expanded the numbers of Christians during those days. It was an advantage to all Christians. ④ The sorting out of social services and liberality of entrepreneurship of that day accounted for how the early Christians flourished in hostile environments. Finally, like the contemporary organizations, the early church sorted out resources and individuals intending to achieve a particular reason; ④ the endurance and sustainability of the Christians. Consequently, assessment of all this has assisted in understanding the quick development of Christians in the early church.

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