



THE CASE FOR THE KOINE COMMISSION

Commissioned to Converse

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Commission

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A Commissioned Conversation

And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Then they that feared the LORD spoke often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Research produced a “KOINE-Model” of “mission-work” extrapolated from the book of Acts according to which the idea of “A Commissioned Conversation emerged:” A “KOINE-Conversation achieved through dialogue. Accordingly, then, The American Heritage Dictionary offers the culturally common definition of dialogue as “conversation between two or more people.” However, virtually no “KOINE text” on dialogue shares this

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definition; makers of disciples; particularly, practitioners of “Divine-dialogue” are not at all interested in mere conversation. According to the “missionary” activities of the Holy Spirit, demonstrated, and signified in Acts, dialogue emerges from a “call to communicate” the Gospel in such a way that nurtures and fosters an ideal form of relationship; dialogue, then, is defined in terms of the “Gracious ideal.”

For “KOINE counselors,” merely having a conversation is neither a “Divine” nor “True” dialogue: True dialogue removes concealment, allowing for both a hearing, and a speaking-forth according to scripted content: KOINE content.

It is precisely this “Compelling KOINE-content” that so distinguishes the vision of the “Case for the KOINE-Commission” from those “less-than-ideal” dead, dialogical discourses that fail to disciple anyone, much more find one set-apart as a “disciple” of Christ, willing and able to engage in relationships that incite reciprocal exchanges of meaning within the context of “new glossaries.”

“A KOINE-Conversation” will result in a “convergence in views:” A University rather than an ever-increasing diversity.

A KOINE-Conversation encourages “dynamic-dialogue” whose mode of communication builds mutual understanding through meaningful words: New Glossaries. Indeed, a KOINE-Conversation accomplishes this through the use of genuine or authentic discourse, and reliance on sustained interaction within a KOINE-Community.

Dead (Construct-laden, Flummox-filled) dialogue is a form of "anti-epistemology." A KOINE Conversation; on the other hand, seizes the hermeneutic advantage of a flummox-free, living, interpretation: What Scripture Itself is speaking with and to us.

As those “Commissioned to Converse” dialogue becomes the “scripted-means” to initiate, expand and sustain the life-giving conversation known as the Good News. Dialogues, sustainable, life-giving conversations will be “taking place” around the world; namely, within “KOINE-Cities” in the form of “KOINE-communities: Communities whose dialogues are “hospitable and inviting.”

Dialogue is a deliberate, focused conversation, engaged-in intentionally with the goal of increasing mutual understanding, through collaborative learning by addressing problems, and questioning thoughts or actions.

A “KOINE Conversation” engages the heart as well as the mind. It is different from ordinary, everyday conversation, in that as a

living dialogue, it is centered on a Living “participating” Christ, His Living Father, and signified by the “Holy Spirit.”

A “KOINE Conversation,” is not just “another conversation,” rather a “new conversation:” A conversation according to the “New Glossaries” according to which the “Perfected Testimony” of Christ was perfected, and in which “new glossaries” KOINE participants are immersed with the singular purpose of opening the Godhead.

Dialogue within a “KOINE Conversation” is much more than the “base-engagement,” known as debate, which only offers an “either, or:” merely two points of view with the aim of proving the validity of one or the other.

Dialogue, according to the book of Acts, is as interested in the relationship(s) between the participants as it is in the participants’ relationship with God through Jesus Christ. Ultimately, real dialogue presupposes an openness to disclose deeply held convictions, and evaluate the nature of their origins: Truth or Tradition; Text or Talk.

Deborah Tannen described “the argument culture”:

The argument culture, with its tendency to approach issues as a polarized debate, and the culture of critique, with its inclination to foreground criticism and attack as the best if not the only type of rigorous thinking, are deeply rooted in Western tradition, going back to the ancient Greeks (Tannen 1998: 257)

διαλέγομαι, dialégomai; to speak thoroughly, i.e. discuss (in argument or exhortation): —discourse with one another, reason (with).

Acts Chapter Seventeen

1. Moreover, after they journeyed through Amphipolis and Apollonia, they came into Thessalonica, where a synagogue of the Jews was. 2. Moreover, according to the custom with Paul, he entered toward them and dialogued with them from the Scriptures upon three Sabbaths, 3. While thoroughly opening and while placing alongside for himself that for the Christ to suffer and to stand up out from dead ones was necessary, and that: This particular Jesus, Whom I Myself am completely announcing to you all is the Christ. 4. Also certain ones out from them were persuaded and were steadfastly allotted to Paul and Silas, both a numerous crowd of the Greeks who were kneeling and of the chief women not a few.

What a “KOINE City” Looks Like: A City in which a KOINE-

Conversation is ongoing (living), while being fully enjoyed by a KOINE-Community within any City. That’s what a KOINE-City looks like!



A KOINE Conversation: A Flummox-Free Dialogue

Merrill stated: Dialogue, as it turns out, is a very old idea revered by the ancient Greeks and practiced by many “primitive” societies such as the American Indians. Yet, it is all but lost to the

modern world. All of us have had some taste of dialogue--in special conversations that begin to have a “life of their own,” taking us in directions we could never have imagined nor planned in advance.

(Senge, 1990, p. 239)

📖 Senge uses Bohm’s work to define and examine such concepts as quantum theory, systems perspective, mental models, incoherent thought, and synergy as they are related to dialogue. Bohm's thinking and writing saturate Senge's discussion of dialogue. For example, Senge quotes Bohm in identifying the three basic conditions necessary for dialogue:

1. All participants must “suspend” their assumptions, literally to hold them “as if suspended before us”
2. All participants must regard one another as colleagues;
3. There must be a ‘facilitator’ who ‘holds the context’ of dialogue.

(Senge, p. 243)

An in-depth examination of Bohm's conditions follows the discussion of the necessary conditions. Only when Senge begins to examine dialogue

from a team learning perspective does he offer some insight into his own perception of dialogue and its uses:

- A unique relationship develops among team members who enter into dialogue regularly.
- They develop a deep trust that cannot help but carry over to discussions.
- They develop a richer understanding of the uniqueness of each person's point of view.
- They experience how larger understandings emerge by holding one's own point of view "gently."

Part of the vision of dialogue is the assumption of a "larger pool of meaning" accessible only to a group. This idea, while it may appear radical at first, has deep intuitive appeal to managers who have long cultivated the subtle aspects of collective inquiry. (Senge, p. 248)

Senge often says that "reflection and inquiry skills provide a foundation for dialogue" and that "dialogue that is grounded in reflection and inquiry skills is likely to be more reliable and less

dependent on particulars of circumstance, such as the chemistry among team members” (Senge, p. 249).



A KOINE Community is a “Learning Community,” that is, a community whose engagements are convergent upon “proving fallible-preconceived” mental-constructs.

Moseley and Dessinger (2009) asserted that evaluation’s most important purpose was not to prove, but rather to improve. (Kindle Locations 2785-2787).

Evaluation, then, of the Sacred Texts, the Scriptures particularly, seeks to improve the KOINE-Conversation according to a mutual glossary-the New Glossaries in which all believers have been speaking (dialoging) for 2,000 years.

A KOINE Campus is any location from the Coffee Shop to the Diner in which a KOINE-Community regularly engages a KOINE-Conversation.



A Divine-Dialogue: ...I am with you always... -Jesus

- 📖 Hargrove (1995) says, “A dialogue is a conversation where there is a free flow of meaning in a group and diverse views and perspectives are encouraged” (p. 176).
- 📖 “Collaborative conversations are those in which people in groups seek to realize their noblest aspirations with others from divergent views and backgrounds. This involves reframing the way people think and operate as well as looking for specific implementable solutions.” Hargrove (1995, p. 210)
- 📖 ...collaborative conversations is the way the improvement of listening, the slowing down of everyday conversation, and the focus on learning. He sees the usual business conversation as

focused on winning a position, or at least on not losing. Even in regular listening, Hargrove (1995) contends that we don't really seek to understand other people, but rather to constantly assess what they say so that we can hold onto our preconceived notions (p. 211-212).

KOINE-Considerations:

In order to accomplish collaborative conversations, Hargrove (1998) spells out five phases (as opposed to stages, as he talked about earlier) in a collaborative conversation (p. 165ff).

1. Clarify the purpose of the conversation.
2. Gather divergent views and perspectives.
3. Build shared understanding of divergent views and perspectives.
4. Create "new" options by connecting different views.
5. Generate a conversation for action.

KOINE agrees with Hargrove (1995) who sees groups going through five stages on their way from unproductive discussions to dialogues (p. 224-225).

Stage 1. Polite discussion. Diplomatic communication:

Avoidance of open conflict, leading to mixed messages.

Stage 2. Rational debate. Issues put on table, rational

argument, suppressed emotions.

Stage 3. Chaotic discussion or war. Realization of conflicts

that are not easily resolved and which could blow up.

Stage 4. Community dialogue or embracing the enemy.

Authenticity and vulnerability. Discarding of biases.

Stage 5. Generative dialogue. Creating something new.

FOUR LEVELS OF COLLABORATIVE CONVERSATIONS.

I. Conversations in which the group clarifies its purpose.

In reality, the only time people will collaborate is when they have a clear and inspiring purpose in which they have a lot at stake.

📖 Therefore, the first level of collaborative effort for a group is to have a free and informed discussion about its vision, purpose, and goals.

📖 Then, the group must create a mission statement...

(Hargrove, 1995, p. 212)

II. Conversations in which the group builds a community of commitment.

📁 **On one level**, creating a community of commitment involves speaking to the personal visions and purposes that live in people's minds and hearts.

📁 **On another level**, it involves encouraging people to step back from the front lines and engage in a different kind of conversation.

📁 *The conversations that build community are those where people speak with authenticity and vulnerability about themselves, about one another, and about the problems they are faced with."*

(Hargrove, 1995, p. 213)

- Building community becomes the cornerstone for productive conversations on issues and problems and makes possible

decision, plans, and strategies that everyone can stand behind.

(Hargrove, 1995, p. 213)

III. Conversations in which the group learns to think and interact better together.

- People normally operate from a “cook alone” or “potluck” model of conversation: “You bring your ideas and opinions to the table and I'll bring mine.” ... People do not disclose the reasoning processes or data that led to their views....
- In the “cook together” model of conversation, people bring their different views and backgrounds along with all the ingredients of their thinking and enter into a shared creative process. Instead of serving up finished products, people take their raw ideas, cook them together with other’s thoughts, question the reasoning process, and perhaps come to a new idea or insight. (Hargrove, 1995, p. 213-214)

IV. Conversations in which powerful commitments are made.

It's important [for us] to help [each other] make a distinction between a promise and an “I'll try,” between a request and a complaint, and

between an offer to do something and an opinion on how things should be done. (Hargrove, 1995, 214)

✍ Therefore, then, “the total effect is to provide a solid background to answer questions such as ‘what is dialogue?’ and ‘what good is it?’ along with pragmatic questions such as “how do I help it happen?””

It is in this “spirit of dialogue” everyone is invited to engage accordingly, as we extend the “conversation: Disciple all the nations” through dialogue...a divinely commissioned conversation!

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