

What are Ways We Can Reach People? June 21, 2009

Handout Sheet and Other Material Available at: <http://20s30s.WWJDtoday.com>

1. NB – Romans 12: offer your bodies as living sacrifices, be transformed by the renewing of your mind, do not think of yourself more highly than you ought, love must be sincere, do not be proud, but be willing to associate with people of low position, do not be conceited, overcome evil with good
2. What is “culture?” Has it passed you by?
3. Determining Biblical Mandates
4. Matthew 28:19

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NT:3100 **maqhteu/w matheteuo** (math-ayt-yoo'-o); from **NT:3101**; intransitively, to become a pupil; transitively, to disciple, i.e. enrol as scholar: **KJV** - be disciple, instruct, teach.

5. No More Samaritans (Video may be viewed at <http://20s30s.WWJDtoday.com>)
6. unChristian: What a New Generation Really Thinks about Christianity... and Why It Matters, 2007, by David Kinnaman and Gabe Lyons (The Barna Group)
 - a. “...the title of this book, unChristian, reflects outsiders' most common reaction to the faith: they think Christians no longer represent what Jesus had in mind, that Christianity in our society is not what it was meant to be.”

	Christianity	Evangelical Christians	Born-Again Christians
Know of/aware of	NA	57 %	86 %
Have bad impression**	38 %	49 %	35 %
Have neutral impression**	45 %	48 %	55 %
Have good impression**	16 %	3 %	10 %

*sample size **percent of those aware of each group

- b.
- c. “The primary reason outsiders feel hostile toward Christians, and especially conservative Christians, is not because of any specific theological perspective. What they react negatively to is our "swagger," how we go about things and the sense of self-importance we project. Outsiders say that Christians possess bark—and bite. Christians may not normally operate in

attack mode, but it happens frequently enough that others have learned to watch their step around us. Outsiders feel they can't let Christians walk over them.”

- d. “One of the surprising insights from our research is that the growing hostility toward Christians is very much a reflection of what outsiders feel they receive from believers. They say their aggression simply matches the oversized opinions and egos of Christians. One outsider put it this way: “Most people I meet assume that Christian means very conservative, entrenched in their thinking, anti-gay, anti-choice, angry, violent, illogical, empire builders; they want to convert everyone, and they generally cannot live peacefully with anyone who doesn't believe what they believe.”
- e. **“One crucial insight kept popping up in our exploration. In studying thousands of outsiders' impressions, it is clear that Christians are primarily perceived for what they stand against. *We have become famous for what we oppose, rather than Who we are for.*”**
- f. “One thirty-five-year-old believer from California put it this way: ‘Christians have become political, judgmental, intolerant, weak, religious, angry, and without balance. Christianity has become a nice Sunday drive. Where is the living God, the Holy Spirit, an amazing Jesus, the love, the compassion, the holiness? This type of life, how I yearn for that!’ ”

7. No Perfect People Allowed: creating a COME AS YOU ARE culture in the CHURCH, 2005, by John Burke

a. Quote One

- i. After listening to Chris discuss some of his views on reality and the relativity of perception, I gave him a well-rehearsed four-point outline of message of Christian faith. He asked some questions, and I used my best arguments in response. He agreed with all of my philosophical, logical reasoning.
- ii. Misreading his affirmative head-nods as evidence he might be close to a decision of faith, I asked Chris if there was anything that would keep him from accepting this gift offered in Christ. His reply confounded me.
- iii. He said, "I can totally see why that makes sense for you, but it's just not for me."
- iv. That response didn't compute with me. "But it is for you," I insisted. "If it makes sense and is true, then why not believe?"
- v. "I can see why it's true for you, but it's not true for me," Chris rebutted.
- vi. "But Chris, you just said it all makes sense, and you can see why I believe in Christ—so why wouldn't you want to believe too?" I pushed for clarity.
- vii. His reply haunted me for years: "You know, I guess I just don't want to be like you."

b. Quote Two

- i. Do you understand the unique factors of the broader culture you live within? Are you willing to adjust your customs to be true to the message of God's grace for emerging cultures? To do this, we must not only understand how to draw out the timeless truths of Scripture, we must understand the times.

c. Quote Three

- i. Culture creation that allows dialogue requires immense trust in God. It requires letting go of the need to fix, change, or control others' beliefs or actions. It requires trusting that God's Spirit can work behind the scenes in people's hearts as we create a culture where they are free to question, doubt, and explore faith at their own pace. This shifts the burden to change people back where it belongs—with God alone.
- ii. *This does not mean we hold back telling the story of God's work in our lives and throughout history.* Nor does it mean there is not a time for proclamation—for speaking God's truth revealed in the Scriptures. But timing is everything! Creating a culture of dialogue requires us to walk in the shoes of the other person. To consider how it feels to be an "outsider" to faith; desiring to understand, but not having a clue; wanting to ask questions, but afraid to offend; needing to fit in to explore, but not sure of the rules.