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ANCIENT- FUTURE EVANGELISM

Making

Your Church

a Faith-Forming

Community

HOW CAN EVANGELISM PRODUCE NOT ONLY CONVERTS BUT ALSO DISCIPLES WHO GROW IN FAITH AND BECOME ACTIVE MEMBERS OF THE CHURCH?

In *Ancient-Future Evangelism*, Robert Webber presents a model of evangelism and discipleship firmly rooted in Scripture, attested to in the history of the church, and authentic to the postmodern world in which we live.

Webber surveys evangelism throughout the centuries, tracing the development of the ancient process of Christian formation. He translates that process for the twenty-first century, presenting four stages—conversion, discipleship, spiritual formation, and Christian vocation—that can easily be adapted to various church traditions. He also suggests three practical rites of passage to accompany this “ancient-future” practice of making disciples.

Webber then underscores how the four-fold process of faith formation is interwoven with three theological themes: Christ as victor over evil, the church as witness to God’s salvation, and worship as a witness to God’s mission accomplished in Jesus.

“A simplistic and reductionistic understanding of salvation has led to an obsession with conversion to the detriment of discipleship. Robert

Webber provides a helpful framework to all who desire a deeper perspective on this significant subject. Every Christian disturbed by the lack of depth in the church should read *Ancient-Future Evangelism*.”

— Appianda Arthur, president, Global Leaders Initiative

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THE WORLD WE EVANGELIZE

My father was born in 1900 and died in 1985. He grew up on a farm where he experienced the agricultural society, studied in Chicago where he experienced the industrial society, and died in a technological world.

In one lifetime my father experienced the three major cultures of history. That was dramatic! Since his death in 1985, however, there has been more change in the world than in all the previous centuries put together, and many people reading these words have gone through this time of swirling change. We have passed through the digital society into the internet society and stand on the edge of new and astounding breakthroughs in the near future. The point of this chapter is to look at our changing world and ask two questions: First, "What are the changes taking place in today's world?" and second, "How should we prepare to meet these changes to make disciples who remain steadfast in the faith?"

Our Post-Christian World

Much has been written about the advent of the new world in which we live. The themes have become familiar to most pastors and church leaders. For example, there is widespread knowledge of Jean-François Lyotard's definition of postmodernity as "incredulity toward meta-narratives."¹ *Meta* means "with" and *narrative* of course refers to story. According to Lyotard, it is very difficult to believe that there is one story, any story about the world and the human condition that can be

true. This failure to have an overarching universal explanation of the world has led many to the hopeless conclusion that there is no meaning in this world other than the futile meaning each person can give to his or her life. All explanations of the world—scientific, religious, social—are of equal value and therefore of no value. Human existence cannot be explained and cannot be understood, and there is no one worldview that provides an ultimate explanation to this world and the life it sustains.

All of us have experienced this breakdown of the meaning of life. Many of us have relationships with people who live by stories different from our own or who live out of no story. Because of this change, it is now politically incorrect to challenge another person's story. Instead, based on the plethora of stories, a kind of eclecticism has occurred in society in which it is perfectly appropriate for each person to create his or her own story and defend it on the basis of feeling good about it. This is relativism.

In a recent *Nightline* town meeting with gay and lesbian teenagers, Ted Koppel asked, "What do you say when someone says to you, 'The Bible teaches that homosexuality is wrong'?" One teenager answered, "I really don't care. Everything is relative; no one has a right to judge me." Koppel responded by saying, "But the Bible does declare homosexuality to be wrong." The teenager responded, "It's right for me, so who are you or anyone else to judge me?" Koppel shot back, "Now you're judging me. Who gives you the right to do that?" The conversation ended right there.² In today's world when everything is relative, the only truth that anyone has is the truth he has for himself. There is no universal truth. Consequently, one may say, "The teenager is right. Koppel is right." What's right does not derive from any universal objective standard. What's right is only what's right for me.

In this way, truth has been reduced to privatism. Privatism teaches: "I have my truth; you have your truth; let's not bother each other with conflicting views. Please don't bother me with your truth even if you think you have reason to believe it."

Systems of truth that people once believed are now regarded as little more than social constructs created by people to control others. The prevailing opinion is that these constructs need to be deconstructed, abolished, and put behind us. The popular view is this: "The only thing that matters in the world is *me*. I am at the center of my own universe, and I determine my own existence, my own future."

While this mood of self-focused attention is dominant within our world, there are other cultural factors that make this a "post-everything" world. These factors include:

- increased technology, especially the internet system;
- the complexity of knowledge brought about by the information age and the accessibility of knowledge through computer retrieval systems;
- the globalization of the world and the communication systems that provide us with instant knowledge of people and events;
- the war on terrorism and the accompanying vulnerability and fear of the future;
- the deterioration of our cities and the hopelessness resulting from the lack of meaningful work;
- the prevalence of drugs and the power it has on the young;
- the breakdown of the family and the moral permissiveness that is everywhere.

These issues and others have affected every geographical area and every people group whether rich or poor, whether Caucasian, African-American, Asian, Hispanic, Indian, or Slavic. In today's world, while some may be more isolated than others, none escape the influences of the new culture and world.

We Minister to This World

So to whom do we minister? We have no choice. We do not create our own world. We must minister to *this* world. But how? Some will choose to minister to this world by looking like the world. Others will seek to minister to this world by becoming a counterculture—a presence in this world that runs counter to the lifestyle of the prevailing worldview. As a countercultural community, Christians will proclaim that Christianity isn't primarily about me, my needs, my happiness, my fulfillment, my meaning. Countercultural Christianity is also not one of many stories or perspectives on life from which one can borrow this or that insight to create his or her own religion. Christianity makes a claim to truth, to universality. It challenges all prevailing wisdoms and calls people into radical faith and discipleship. It holds a particular understanding of the human condition, a specific view of salvation, and a certain hope for the history of the world. To minister to *this* world Christians need to assert the countercultural nature of Christianity and seek points of contact with people who live in this post-Christian culture. The fact that this world is post-Christian and postmodern may have changed our culture and altered the rules for knowledge, but it hasn't changed the human heart. Saint Augustine's statement remains true: "Thou hast

made us for thyself, O God, and our souls are restless until they find their rest in thee.”³

Consequently the church must find new ways to tap into this restlessness. It needs to break through the veneer of our post-Christian and postmodern culture to connect with the restless heart that longs for truth, for mystery, for community, and for a relationship with God that provides wisdom and direction for life. But where do we go to find out how to make these connections? Where do we go for a model of Christian faith and discipleship pertinent for this world? I have proposed to find an answer to that question in the biblical and ancient era of the Christian faith.

Similarities with the World of the First Three Centuries

Have we forgotten that Christianity was birthed in a pagan world that was hostile to the faith? It was first of all a world of religious pluralism. Larry Hurtado puts the rise of Christianity in a setting where religion was “varied, prominent, pervasive and popular.” We misunderstand the Roman world of early Christianity if we do not recognize how thoroughly religious it was. “It is difficult,” writes Hurtado, “to point to any aspect of life in that period that was not explicitly connected with religion.”⁴ He goes on to show how the cycle of life from birth to death was marked by religious ceremony. Furthermore, every aspect of private and public life was saturated with religious ceremony. A unique feature of this religious culture was that everybody’s deity was acknowledged. No deity was challenged. *Religious relativism was sacred.*

Christianity came into this setting with an exclusive message. It viewed all the religions of the Roman Empire as suspect, especially the assumption that Caesar is Lord. Christians proclaimed “Jesus is Lord” and no other is to be worshiped or served. Tertullian admonished, “It is not asked who is ready to follow the broad way, but who the narrow.”⁵ To proclaim that Jesus alone was to be worshiped was a countercultural act that resulted in persecution.

Christians were seen as political anarchists, a social menace, a scourge on society. Yet, pagans came to Christ in droves, and many knew that their conversion to Christ and his church meant persecution and possible death. Yet they came. Why? What was it about the Christianity of the early church that engendered such discipleship and Christian commitment?

We live in a similar world—a world that is secular and pagan yet thoroughly religious, even superstitious. *Christianity Today* recently did a feature article on the popularity of Oprah and her religious eclecticism.

According to author LaTonya Taylor, “Oprah’s show has normalized a generic spirituality that perceives all religions as equally valid paths to God.”⁶

The widespread presence of numerous religions in our society has only begun. A recent *Atlantic Monthly* issue featured an article entitled, *Oh, Gods!* in which author Toby Lester presented the thesis that “an explosion of new religions will shake the 21st century.” Today’s world, he claims, “is awash in religious novelty, flux, and dynamism as it has ever been—and religious change is, if anything, likely to intensify in the coming decades.”⁷

What of Christianity? How will it fare in a world of pluralism, a world of many paths to God? Will its exclusivity engender a new wave of persecution? According to a recent *World* magazine report, persecution of Christians around the world is on the increase. Author Marvin Olasky reports, “Many journalists have displayed anti-Christian bigotry, the one type of bigotry still allowed and even esteemed among many academic and media leaders.” He shows that a newspaper as highly respected as the *New York Times* “would have us believe that conservative Christians are major threats to domestic tranquility.”⁸

We now live in a culture in which all beliefs are equally regarded except that one belief, Christianity. Christians today, as in the early church, will be persecuted and disregarded because they will not subscribe to the cult of religious relativity nor affirm religions that subscribe to the notion that all paths lead to God.

How does one evangelize and disciple new Christians in a culture in which Christianity is mocked for its exclusivity? The early Christians were not only able to survive, they brought paganism to its knees and conquered the empire for Christ. How did they do that? Can we adapt and translate their evangelism and discipleship for our postmodern world? If so, what kind of church will it take to do it?

The Church in the Post-Christian World

Broadly speaking, there are three views of the church in culture: (1) the church is identified with culture; (2) the church is against culture; (3) the church transforms culture. These three statements are a reflection of the tension the church has had with culture from its very beginning in the New Testament era.⁹

The church is identified with culture in the sense that its people live normal lives—they marry, have children, buy food and goods in the marketplace, live in houses, pay their taxes, and live through the cycles and patterns of life just like everybody else. We may refer to this as an

identification with the structures of existence that order and organize our lives in the world.

Yet Christians are also against culture because they are called upon to live lives that are different. They are not to be shaped by lives of unrighteousness (Rom. 6:12) or by the ways of the old man (Col. 3:5–9), nor are they to walk according to the flesh (Gal. 5:19–21). Instead the Christian life is shaped by being servants of righteousness (Rom. 6), by living according to the new man (Col. 3:12–17), and walking after the Spirit (Gal. 5:22–26). In these passages, Christians are urged not to succumb to the powers but to wrestle with the powers of darkness (Eph. 6:12) and proclaim the victory of Christ over them. Consequently, Christians are aliens, strangers, and sojourners in this world. They live in opposition to the values of this world.

Third, because Christians live in the structures of the world, in a countercultural way they are a transforming presence. The church becomes a transforming presence in culture when Christians live by Christian values in the various structures that rule our lives—political, economic, institutional, educational, medical, etc. Christians make these structures function better by their presence within them and by the “salt and light” effect that they have upon them. Christians have a profound effect upon culture as they live in this paradoxical relationship—identified with it, yet living in antithesis to its ideologies.

The Present Cultural Shift

How then should we live in this post-Christian culture? The current cultural shift is in reality an extension of the sixties revolution in that it has taken the nihilism of that period to its logical conclusion and proclaimed there is no universal explanation of the world and of life. In today's world, all ideas, all concepts, all systems of power, all ideologies, all answers are suspect. The only thing you can count on is yourself—your ideas, your morality, your goals.

This kind of autonomy and relativism is very dangerous. A world torn by violence, chaos, and the loss of meaning is a perfect setting for the rise of a dictator who promises peace and stability in exchange for blind obedience and uniformity. Interestingly, it is also a social setting not too different from that of the first centuries into which Christianity emerged. In the ancient world, paganism produced no moral values and no meaning. The Roman government ruled with an iron hand as it was threatened by violence in the streets, by war, and by general instability.

In the early church, Christians took a strong anticultural stance. They were good citizens; they were peaceful, paid their taxes, and cared for widows and orphans. Yet they called people to enter into a community of people who *differed* in life and thought from the pagan ways. They offered them a new life in a new community, the church.

A similar kind of phenomenon is occurring today. Christians are beginning to respond to this culture with a countercultural Christianity, and a missional view of the church is emerging. The people who hold this view believe the society around them is their mission field. They want to work in their particular neighborhood, in their city, village, and county. Consequently, their approach to ministry is servanthood. They want to know, “How can I serve the spiritual, physical, educational, and psychological needs of this neighborhood?” For them worship tells and acts out the great story of God's involvement in the world to rescue the world from its fallen condition. People gather to interact with this story, to learn, to be formed spiritually by it, and to live in obedience to Jesus Christ as Lord. Evangelism is seen as a process, a journey that takes a person through stages of spiritual development into a deeper walk with God. Education is more than learning details of knowledge. It is character formation—learning to live in obedience to the way of Jesus. Youth work is not party after party, but prayer, Bible study, and worship. In this way the missional church is more countercultural than the traditional church of the fifties and the contemporary postsixties church.¹⁰

The emerging generation of missional leaders grew up inside the culture of the late twentieth century. They were caught between the rise of the postmodern “everything goes” culture and a Christianity that looked more and more like the culture of this matrix, but a new beginning for the evangelical church is emerging. The missional church rejects the association of Christianity with American values and the association of the church with entertainment, marketing, and corporate business models. The missional church is reading both Scripture and culture with new eyes. It sees that what is demanded by the Christian faith is more than being a good, upright citizen. It sees the church as something different from the smooth corporate model of business. This emerging church calls for an honest, authentic faith that seeks to be church in the way of a more radical discipleship.¹¹

The missional leadership calls for a countercultural Christianity that challenges cultural norms and standards. It is calling for a Christianity that stands for a different way of life as it responds to the cultural changes of the twenty-first century.

Responding to the Post-Christian Culture

Emerging leaders think the current cultural changes may be as far-reaching as other shifts in Western society such as the fall of Rome and the rise of the medieval era or the birth of modernity out of the Renaissance and the Reformation. No one knows for sure, but there is agreement that this new era demands two simultaneous approaches. The first is to *stand over against* the world where the Christian faith is in conflict with cultural values. The second is to *make connections* with the culture where Christian faith and values are not challenged.

The Call to Stand Over Against Culture

The first issue to deal with is how and where the Christian faith radically differs from the present assumptions of culture. Three matters in particular stand out: philosophical, ethical, and spiritual relativism.¹²

Philosophical relativism is the teaching that there is no one story that explains the world. I have already mentioned how Jean-François Lyotard captured this teaching in his description of postmodernity as the "incredulity toward meta-narratives."¹³ By this he means to say that in this complex and pluralistic world it is impossible to believe that any one story is true for everybody. This relativistic view of life has filtered down into every aspect of life. In religious conversations, it is not politically correct to say that there is one way, the way of Jesus. There is nothing that will raise the ire of someone more than this teaching. I remember, for example, years ago when the hundredth archbishop of Canterbury, Archbishop Ramsey, was in the United States and was interviewed on the *Johnny Carson Show*. The next person to be interviewed ignored Johnny Carson and instead turned to the archbishop and said, "Archbishop, there is one thing about your viewpoint I don't like. You say there is only one way to God. I don't believe that! I think there are many ways to God and to assert exclusivity is arrogant."

I wondered what the archbishop would say. "My dear," he said (this was in the days before feminism), "I have never said there is only one way. It was Jesus who said it. As a follower of Jesus, I have no right to contradict him. I am called to be faithful to him and to his teaching."

The archbishop gave a good answer and really the only appropriate biblical one. In the end, Christianity has an exclusive message. "I am the way, the truth and the life," said Jesus. As Christians we have no freedom to change his message into, "I am one of the ways." In post-modern philosophical thought, the assertion that Jesus is the way puts the faith into a countercultural position.

This is equally true of the Christian rejection of **ethical relativism**.¹⁴ "Do your own thing so long as you feel good about it," or the postmodern shrug followed by, "Whatever," is not a Christian view of things. Sure, there are matters that do fall into these categories, but the Christian faith is clear about what needs to be "put off" and "put on." As Ted Koppel once said of the Ten Commandments, "They are not ten suggestions, you know."

There are many lifestyle matters that are central to Christianity. What Moses, Jesus, or Paul taught about the way of righteousness are not matters to be disputed and relativized but obeyed and lived.

The third type of relativism that Christians reject is the **spiritual relativism** of the day.¹⁵ I have already referred to the "religion of Oprah" and to the pervasive influence of the New Age Movement. This religion is not the faith of the Bible, and there is no way that Christianity can affirm its theoretical assumptions. Christianity holds to a very different view of creation, redemption, and spirituality than that of the New Age. David Pendleton, a young evangelical minister in Kansas City who ministers to many younger people, told me he will not use the words *spiritual formation* because of its distortion by New Age proponents. To differentiate Christian spirituality from New Age spirituality, he uses the term *Christian formation*.

Christians cannot embrace philosophical, ethical, and spiritual relativism. Christians have a story about the world that goes from creation, to the fall, to the incarnation, and to the new heavens and the new earth. If this story is relativized, we tear at the heart of the Christian message. The same can be said about Christian ethics. Christians affirm an objective standard of right and wrong articulated in the Bible and upheld by the experience of God's people throughout history. In the face of ethical relativism Christianity is dramatically countercultural. The same is to be said about the prevailing New Age spirituality. It is not Christian in its foundational beliefs. Christian spirituality stands over against the popular spiritualities of the New Age Movement.

Making disciples in a post-Christian world is a countercultural activity: Christians are to hold to the conviction that Christianity is the one true faith, affirm ethical absolutes, and embrace a unique spirituality that is not to be confused with New Age God talk.

The Call to Make Connections with Culture

Second, there is another side to a Christian relationship with culture that has to do with current cultural revolutions. The missional church makes a distinction between those areas of cultural change that demand a countercultural response and those areas of change that primarily

alter the social context in which the church does ministry. Christians do not reject changes that do not affect the nature of the faith. Instead, the church *engages* with these shifts in culture.

To put it another way: How do the current revolutions that are bringing us into a new cultural situation provide connecting points for Christian communication? What cultural revolutions can Christians affirm and take into account in the communication of an unchanging message? There are at least seven changes in culture that Christians may affirm and with which they may engage.

The first is the death of the Christian era and the *rise of the post-Christian era*.¹⁶ When Constantine became a Christian in 311 A.D., he put the church in a privileged place. The church gradually made alliances with the state, and the concept of a Christianized state was born. In the United States the state has generally supported the church, and the church in turn has served the state as its chaplain, enjoying a privileged place in society. However, that place of privilege is now decreasing due to the impact of secularization and the subsequent rise of numerous religions. The connecting point for the church is that it is now in a position in which it can be more clearly defined as countercultural. In order for the church to make a connection with post-Christendom, it must recognize the death of the so-called Christian era, affirm that the church now exists in a post-Christian world, and make a commitment to minister to this world.

The second revolution is the current *epistemological shift*.¹⁷ The modern reliance on reason and science has been called into question by the changes taking place in science and philosophy. In the modern world, Christians followed the rational and scientific method of knowing truth and built systems of knowledge based on methodologies drawn from science and reason. Some evangelical Christians today regard the rational and scientific support of the faith sacrosanct, but the next generation leadership does not affirm this position. For the most part, the new generation of leaders prefer to present Christianity through narrative forms of theology and an embodied apologetic. These new (actually very old) ways of presenting the faith obviously affect the way evangelism and discipleship is done in this post-rational and post-scientific dependent culture.

The third significant revolution that has changed the way Christianity is presented is the *communication revolution*.¹⁸ Communications have always impacted the way the church delivers its message. For the first thousand years the church's faith was expressed orally, especially through the liturgy. The advent of print shifted Christian communication to the verbal, more cognitive side. Protestant worship has been particularly cognitive. The birth of television has restored imagery, and

the arts and the arrival of the internet have moved society to a more interactive approach to communication. The rise of the visual, symbolic, and interactive nature of communications affects the new approach to evangelism and discipleship.

Next is the *globalization* of our world, which has resulted in the diversity of people in our churches—the diversity of color and of age.¹⁹ The church now has the opportunity to express its global nature. The body of Christ is from “every tribe and nation,” and it represents every age group. A concerted effort on the part of the church to break with the old notion of a *targeted audience* and *generational ministries* will allow the church to be a community of people who represent the global nature of the body of Christ. Here again is another way to connect with this culture.

The *environmental revolution* also provides a point of contact for today's Christians.²⁰ The first article of the Apostles' Creed is, “I believe in God the Father Almighty, Creator of heaven and earth.” In a recent discussion with Steve Hulsey, a postgraduate student at Fuller Seminary, he pointed out that we evangelicals typically begin our discussions with non-Christians by pointing out our fallen human condition. Steve rightly argued that Christianity begins with God, creation, and the fall. In the postmodern world there is a need to start with God's act of creation, with God's love of creation, and with God's intent to rescue the created order. In this way, Christians are able to connect with the new concern for the care of creation. (This point of contact in no way denies our fallen condition, as I will show later.)

The *war on terrorism* represents an opportunity for the church and its witness. In *The New Terrorism*, Walter Laqueur speaks of terrorism as “one of the gravest dangers facing mankind” and laments that while “science and technology have made enormous progress . . . human nature, alas, has not changed.”²¹ It is no longer uncommon to speak of evil and to point to the evil and hate that lurks in people's hearts. Terrorism has had the effect of pointing to the fallen human condition. While this message seems to focus on the terrorist in particular, its obvious application to the human condition of us all is apparent. Here, then, is another point of connection between the Christian faith and our current postmodern cultural condition.

The *technological revolution* has also affected the shape of culture and our everyday lives.²² New technologies have reshaped global culture and the economy of the world. It has affected how local business is conducted, how relationships are established and maintained, and how the church engages with culture. The church must connect with this culture, showing both how technology may be used in a redeeming way and how technology may demonize and control our lives.²³

The paradoxical situation of Christianity is clear: Christians reject the ideologies of culture (because Christianity is an antithesis to them), yet Christians must find ways to make connections with this culture (because we live in this culture, not another). In this way the tension between the rejection of the ideologies of culture and the embrace of living in this culture allows the Christian to be a transforming presence in this post-Christian culture.

Conclusion

I have suggested that the issue of evangelism and discipleship must be understood in the context of a post-Christian culture. I have argued that we live in a new world and that the church must minister in this world, not another. Because this world is like the era in which Christianity initially took root, a clue for how to minister in this world may be taken from the ancient world. Like the ancient world, this new world is characterized by philosophical, ethical, and spiritual relativism. Consequently, today's church must be countercultural by virtue of its universal story, absolute ethical standard, and Christ-centered spirituality.

However, there are points of contact that can be made with our post-Christian world. The new generation of leaders and many from other generations as well readily affirm that we live in a post-Christian era, that changes in epistemology and communications theory need to be taken into account in the way Christianity is presented. Revolutions like globalization, the environmental crisis, terrorism, and new technologies are to be acknowledged, understood, and engaged with as the gospel is communicated in a new context, very different from the culture of the twentieth century.

We evangelize in a new world. We bring an unchanging message to a changing culture. How we communicate this message in our post-Christian world is the question this book has addressed. I have suggested that we return to the ancient sevenfold process adapted for use in our evangelical churches. I am persuaded that our culture is ripe for this very old yet very new form of evangelism and Christian formation.

However, I also believe we must ask once again, "What is the gospel we preach to this world?" The answer to this question lies in the ancient and classical interpretation of the Christian faith. This interpretation is thoroughly biblical, was very effective in the pre-Christian world, and needs to be rediscovered for the post-Christian world of today.

Table 16: Our Post-Christian World

Theme	Comments
We live in a new world.	The dominant theme of the new world is <i>relativism</i> .
We minister to <i>this</i> world.	The church will most effectively minister to this world by being a counterculture, not by adapting the ways of culture.
The post-Christian world is very much like the world of the first three centuries.	This world is characterized by religious pluralism. Christianity, as in the Roman world, must maintain the exclusivity of its message.
Models of the church in culture	The church is <i>against</i> culture (its ideologies). The church <i>identifies</i> with culture. The church <i>transforms</i> culture.
The present cultural shift	Every church exists in a missional setting and is called to serve <i>its</i> cultural context.
How the emerging church is responding to the present post-Christian culture	The missional church stands <i>against</i> philosophical, ethical, and spiritual relativism. This is the countercultural expression of the church. The church is <i>engaged</i> with cultural changes such as the shift into the post-Christian era, the epistemological shift to experience, the communication shift to the internet, the impact of globalization, the environmental revolution, the war on terrorism, and the rise of technology.

Questions for Discussion

1. How has your congregation been affected by relativism?
2. How does your congregation reflect the countercultural nature of the church?
3. Discuss the three models of church and culture: against; identified with; transforms. Which model best describes the emphasis of your community?
4. Does your congregation have a *missional* self-understanding?
5. How does your congregation deal with:
 - philosophical relativism (pluralism of faith)
 - ethical relativism (no objective standards of right and wrong)
 - spiritual relativism (New Age view of spirituality)
6. How does your congregation engage with the changing culture in these areas:
 - post-Christian culture
 - shift to subjectivity
 - participatory communication

Cultural and Theological Reflection

- globalization
 - terrorism
 - technology
7. In order to make disciples in a post-Christian era, what are the issues your church will need to face?