

# Bringing the Truth of Christ to Your Generation

Are you a believer wondering if you're part of a dwindling population? Do people who follow hard after Christ—and show it by their actions and attitudes—seem to be a vanishing breed? Do you get the feeling that we're living in a post-Christian culture? We're not announcing the end of the Church in America and the West, but there is much cause for concern. We have the evidence straight from the mouths of believers—many of them caught up in captivity to the culture.

Here at Probe, we have been analyzing both existing and new original survey data to obtain a better grip on the realities of born-again faith in America today. Although the evangelical church has remained fairly constant in size as a percentage of our population over the last twenty years, these surveys show its impact on our society has continued to decline as the percentage of non-Christians has grown considerably over the same period. We see two reasons for this change:

*1. The increased acceptance of pluralism removes the felt need to share our faith with others. In our new Barna survey, almost one half of all born-again 18- to 40-year-olds believe that Jesus is one way to eternal life, but Buddhism, Hinduism, Islam, etc. when followed well, will also result in eternal life.*

*2. Captivity to the culture rather than to Christ's truth shapes believers' perspectives on nearly every aspect of life. The recent National Study of Youth & Religion, a survey of 18- to 23-year-olds, shows that only a quarter of those affiliated with an evangelical church have a consistent set of biblical theological beliefs and that less than 2% of them combine those theological beliefs with a consistent set of biblical beliefs on behaviors and attitudes.*

A combination of pluralism and cultural captivity eliminates both the reason for and the evidence of changed lives needed to effectively share the great news of the gospel of Jesus Christ. However, these problems are not unique to our time and country. In fact, these problems were key issues addressed in the letters of Peter, John and Paul back in the first century. In this article, we will use the writings of Peter to introduce Paul's response to this problem as laid out in the book of Colossians with special emphasis on Col. 4:2-6.

As advocates of apologetics and a biblical worldview, we often focus on 1 Peter 3:15, which exhorts us to always be ready to give a defense for the hope of the gospel to anyone who asks. However, Peter points out that our testimony for Christ, goes far beyond our ability to make a reasoned defense. In the first chapter of his letter, Peter provides an excellent description of the hope of the gospel. He makes it clear that only through the resurrection of Christ can we receive eternal life. He then goes on to describe the ways that we are called to "proclaim the excellencies of Him who called us out of darkness into His marvelous light." Specifically, we are told to proclaim Christ through:

- *our excellent behavior (1 Peter 2:11-17),*
- *our right relationships with others (1 Peter 2:18–3:14),*
- *a verbal explanation of why we believe the good news (1 Peter 3:15-16), and*
- *sound judgment for the purpose of prayer (1 Peter 4:7)*

As our behavior and relationships cause observers to ask us to fully explain the hope that is driving these actions, we have the opportunity to speak the truth to them with words empowered by prayer (1 Peter 3:15-16). So Peter makes it clear that pluralism and cultural captivity are counter to the message of the gospel as portrayed in the lives of genuine

believers.

Given this message from Peter, let's take a more in-depth look at how Paul addresses this topic in his letter to the Colossians. In the first two chapters, Paul gives an in-depth description of what the gospel is and what it is not. In the New American Standard version, the reader is told to "set your mind on the things above" where we are living with Christ. Because we are residents of heaven, we need to consider our life on earth from that eternal perspective. From this point on in the letter, Paul lays out the same four instructions as Peter laid out on how we are to share Christ in this world.

In Colossians 3:5–17, we are given the standard for excellent behavior that our *new self* is being renewed to live in accordance with. As Paul makes clear in the first two chapters, this excellent behavior is not a qualification for heaven; after all, according to Colossians 2:9, the audience of believers is already "complete in Christ." Rather, the purpose of our excellent behavior is so the world can get a savory taste of heavenly living.

Then, in Colossians 3:18–4:1, Paul instructs us on the importance of **good relationships** in our families and at work. It is through our good relationships that the world can see the true meaning of "love your neighbor as you love yourself." As Paul points out, in all of these relationships "it is the Lord Christ whom you serve."

Paul then points to the remaining aspects of fully proclaiming Christ: through **our prayers** and **our words**. He addresses our prayer life as follows:

*Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; that I may make it clear in the*

*way I ought to speak (Col. 4:2-4).*

First, we are to devote ourselves to **prayer**, making it a strong player in ordering our lives. I think that “keeping alert in it” gives us the idea that we are to be ready to take something to prayer at any time during our busy daily schedule. Prayer is not to be strictly relegated to a set prayer time, but rather a real-time, always-on communication with God in response to the interactions and challenges of our day. Paul also indicates we should not be praying as a rote habit, but rather with an attitude of thanksgiving, knowing that God hears and responds to our prayers.

Secondly, Paul gives us a consistent topic for our **prayers**: that God would open up a door for the word in the lives of those who need to hear. We may live a life characterized by excellent behavior and good relationships. But, if we are not praying that God will use our lives to open up a door for the gospel, then we are short-circuiting the purpose of God in our lives. Let me say it directly to you: If you are not seeing doors opening for the word through your life, perhaps you should ask, “What am I praying for? Am I praying that God will open up opportunities for me to share Christ with others?”

Note that in the first chapter of Colossians, Paul explains the mystery of Christ we are to “speak forth” saying,

*. . . That I might fully carry out the preaching of the word of God, that is, the **mystery** which has been hidden from the past ages and generations, but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is **Christ in you, the hope of glory**” (Col. 1:25-27).*

We are praying for an open door to speak forth so that everyone can receive the promise of eternal glory through receiving Christ in their lives. In other words, we need to

actively ask God to give us entrée into others' lives to communicate the gospel so they can receive the riches of eternal life along with us. Do we really want this? It's a prayer God is sure to answer. If so, we're living according to a biblical worldview in one more essential way. If not, we risk the loss of succeeding generations.

Finally, Paul addresses the importance of our **words** in fulfilling our purpose as followers of Christ:

*Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person (Col. 4:5-6).*

We need to be wise in our relationships with those who don't know Christ. The verse literally says we are to redeem the time spent with unbelievers. As followers of Christ, we have the privilege of taking the most temporal and earth-bound thing in the world, time, and converting it into something of eternal value through our behavior, our relationships, our prayers and the words we speak.

We are to make the most of each opportunity to season our speech with the grace of Christ. If our speech is regularly salted with references to God's grace in our lives, we can tell from someone's reaction how we should respond to them. If we are not looking for it, how can we know when God answers our prayers to provide an open door for the gospel? And why would we be praying for it unless we value what God is saying to us here?

In summary, we must make clear to upcoming generations of evangelicals that we have a consistent message from Christ and His apostles on these two points:

*1. Jesus Christ is the unique Son of God and the only possible way to eternal life. Religious pluralism just*

*doesn't work.*

*2. We are called to live distinctly different lives—as captives of Christ not our culture—in our behavior, relationships, prayers and speech. Why? In order to be representatives of the good news of Jesus Christ in a world that desperately needs Him.*

If we choose to live our lives as if these statements are untrue, we have allowed ourselves to be deceived by the persuasive arguments of the world. Let's make the choice not to be taken captive and, instead, be bold and caring in proclaiming the truth for our Lord and Savior, Jesus Christ.

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