Christians in the World

Don Closson looks at three books on how to live the Christian life in 21st century America: Radical, The Next Christians, *and* To Change the World.

Introduction



Have you ever heard a sermon that tried to convince you that our earthly possessions should be looked at more like a hotel room rather than a permanent home? The point being that earth is a nice place to visit, but it's not a believer's final destination. As aliens and strangers, our real residence is with God which usually implies a heavenly spiritual existence that is completely foreign to our current one. In a bit of a twist, a recent article in *Christianity Today* argued that most evangelicals have things backwards. We are wrong if we think that at Christ's return the wicked will be "left behind" and the righteous will be taken away to a heavenly abode. It's the wicked who will be removed while the righteous remain on earth. The author's conclusion is that we should be more caring about this world because it, not heaven, will be our eternal home.

How we view "final things" or the "end times" impacts how we live today. There is a heated debate going on about the priorities of those who desire to live out a biblical worldview. Should we be focused on restoring this world, redeeming it for God, or on offering the lifeboat of salvation in order to save some from impending destruction along with the rest of the cosmos? Are we to be mostly about creating a restored culture through our Spirit empowered efforts, or are we seeking salvation for a redeemed people leaving restoration of the world to special acts of God?

In this article I will focus on three popular books that offer

different perspectives on how Christians should prioritize their lives: *Radical* by David Platt, a mega-church pastor from Birmingham, Alabama; *The Next Christians* by Gabe Lyons, a conference speaker who has created an organization to encourage dialogue about the purpose of the church; and *To Change the World* by James Hunter, the lone academic, a professor of religion, culture, and social theory at the University of Virginia.

Platt's book is simple and straightforward. He tells his story mostly by giving examples of people in his church who were radicalized by the gospel. Lyons' book is a polemic against what he calls a gospel that only tells half of God's story. Hunter gives us a scholarly tome, calling Christians to humility when it comes to changing the culture in which we dwell. Although these books are different in significant ways, they all present an argument against the so-called American dream of runaway materialism and extreme individualism.

Three different books, espousing a similar message, told with both passion and thoughtfulness. Join me as we consider how Christians are to dwell on earth as aliens and strangers.

Becoming a Radical

The strength of David Platt's book *Radical* is its simplicity. He pleads with us to believe what Jesus says and then to obey it. But like most things in life, his simple admonition hides nuances and assumptions that beg further explanation.

Platt fills his book with example after example of Christians making radical life decisions as they reject both the American dream and the typical American way of doing church. He argues that "[W]e as Christ followers in American churches have embraced values and ideas that are not only unbiblical but that actually contradict the gospel we claim to believe."{1} After introducing himself as one of the youngest pastors to

lead a mega-church, he admits that the "bigger-is-better" tendency in our churches is hard to support in Scripture.

Platt's concerns are worthy of much soul searching and careful interpretation of God's Word. But about halfway through the book I found myself both attracted to, and frustrated by, the many stories of life change among Platt's congregants as well as his own struggles over how to lead his church in a way that is Christ honoring. For example, Platt's discussion of Luke 9 results in this sentence: "We *do* have to give up everything we have to follow Jesus. We *do* have to love him in a way that makes our closest relationships in this world look like hate. And it is entirely possible that he *will* tell us to sell everything we have and give it to the poor."{2} Unfortunately, when I looked for principles to know when and to what extent Jesus is asking me to do these things, I didn't find that Platt offered any.

Platt leaves little room for interpretation when it comes to the words of Jesus. Is it possible that Jesus used rabbinic hyperbole or exaggeration common to the Jewish teachers of his day when making his more drastic comments about holy living? Even though Platt occasionally tempers his remarks with an "I don't have all the answers" or "I have more questions than answers," he writes as if his reading of the text is obvious and conclusive.{3}

Platt's book *Radical* is intended to shock culturally captive Christians out of their American Dream stupor and to become serious Christ followers. His one-year dare at the end includes activities from which all believers would benefit. We should be praying for the entire world, reading through the entire Word, sacrificing our money for Kingdom purposes, reaching out to those in other cultural settings, and committing ourselves to multiplying church communities. I just wish that Platt had given us a little more nuanced guidance as to when and to what extent Christians should live a radical life.

Restoring Eden

Of the three books we are examining in this article, I anticipated the arrival of Gabe Lyons' book *The Next Christians* the most. I had read glowing endorsements and was hoping not to be disappointed.

The first of three sections in the book describes how the world has changed in its perception of Christianity. Although there is much good information here, Lyons resorts to the phrase "perfect storm" once too often in describing our current cultural milieu. He is right to describe attitudes towards believers in post-Christian America as mostly negative, but I am cautious about his complaint that our situation today is somehow unique.{4}

Lyons describes the church's response to social change as either separatist or cultural. The separatists are characterized by judgmental withdrawal from society, aggressively defending a Christian America that no longer exists. They reduce the Christian's task to saving a few souls via evangelism in ways often offensive to our pluralistic society. It's not a pretty picture. According to Lyons, we are far too influenced by the remnants of the Fundamentalist movement that did battle with modernism at the beginning of the last century.

Cultural Christians seek to blend into the culture rather than judge it, and define the Christian life as primarily doing kind things for others. These self-identified Christians place tolerance high on their list of virtues and are working diligently to avoid topics or actions that might alienate their neighbors. Lyons argues that they have conformed to the culture in a way that relinquishes any hope of having significant impact.

Lyons endorses a third category which he calls *restorers*. He describes these people as those who "envision the world as it

was meant to be and they work toward that vision. Restorers seek to mend earth's brokenness."{5} They are optimistic, and see "that God is on the move—doing something unique in our time."{6} Their mission is to see "how things ought to be," and then to commit their lives to making it so.{7}

In a manner similar to Platt's book *Radical*, Lyons chastises Christians who focus too much on the Gospel message of redemption and emphasizing a salvation that offers escape from this fallen world. By putting restoration back into God's story we don't have to wait for God to give us a new heaven and earth, we can experience it now.

Lyons' call to action is an expansive one and it immediately raises questions about what a restored world should look like; what specific form should our political and economic systems take? He seems to assume that we should know the answer to these questions but I am not so sure that it's that obvious.

A Faithful Presence

We will now consider the most academic of the three books we are examining, James Hunter's book *To Change the World*. Not only is Hunter's book one third longer than the other two, it is far more abstract in content. Where the other two books give significant space to stories of lives changed by a biblical calling, Hunter devotes less than three pages to real life examples. What we do get is a thoughtful overview of how most Christians wrongly pursue political power in the name of Christ.

According to Hunter, Christians can be broken down into three distinct groups: the Christian Right, the Christian Left and the Neo-Anabaptists. The Christian Right seeks to win the culture war. In its eyes, Christian America is disappearing and needs to be defended. Secularism has conquered the media, academia, and government, resulting in a culture that rejects

biblical values and corrupts our children.

In many ways the Christian Left and Neo-Anabaptists look a lot alike. They are hostile towards an unrestrained market economy and capitalism itself. They also share a sharp loathing for the Christian Right. But they differ dramatically regarding the believer's relationship to government. The Left see the government as a partner while the Neo-Anabaptists see it only as a coercive force that uses violence to enforce its will.

Hunter argues that all three groups seek political power in order to change the culture, a goal that will inevitably fail. He spends a large portion of the book explaining why changing a culture is far more difficult than most appreciate. Cultures are more complex and resilient than we think and cannot be changed by just putting new ideas in people's minds.

In the end, Hunter calls Christians to what he describes as a faithful presence. Rather than defending against the secularization of culture, trying to be relevant to it, or even seeking purity from its negative effects he calls for another response that lends authenticity without sacrificing coherence and depth to our faith.

Building a faithful presence requires that our leaders care more about discipleship than fighting the culture war or gaining political power. Christ followers today have faith but lack a vision for living that is distinct from the larger post-Christian culture. For Hunter, "A theology of faithful presence means a recognition that the vocation of the church is to bear witness to and to be the embodiment of the coming Kingdom of God."{8} Hunter realizes that the New Heavens and New Earth will be God's restoring work, but by honoring God through our relationships and our tasks we will taste something of His kingdom now.

Summary

In this article we have considered three stimulating and passionate books, *Radical* by David Platt, *The Next Christians* by Gabe Lyons and *To Change the World* by James Hunter and have been left with three overlapping pictures of what it means to be a Christ follower in the current American culture. Is the Christian life about being a radical, being as counter-cultural as possible? Is it restoring the world to a pre-fall condition? Or is it as simple as being a disciple maker?

The apostle Paul certainly lived a radical lifestyle, but he was limited by a couple of parameters. Paul talks about being free from the expectations of men and yet careful not to give offense in any way that might hinder the gospel.{9} He was culturally sensitive enough to know what actions or words might keep people from hearing the good news. He said that he became all things to all men so that some might be saved. He conformed to the culture enough to communicate the transcendent truth about Jesus.

Paul says very little about reforming Roman society, the government, commerce, or education. He seems to be much more concerned about the culture within the church than he does the culture at large. He writes, “What business is it of mine to judge those outside the church? Are you not to judge those inside?”{10} His desire was for Christ followers to live out the “one another” passages that fill the New Testament. To be loving, encouraging, building up, and bearing with one another in a way that will draw outsiders to the gospel.

What about Gabe Lyons’ strong emphasis on restoration? In my mind the issue is one of priorities. Most Christians would like to see their efforts result in some degree of healing and restoration in our society. But is healing and restoration of America our first priority? This might be true if one holds the view that Christians must take over society prior to Christ’s return, as do some postmillenialists. But for those

who believe that Christ will return as a conquering king to a world in rebellion, there is no expectation or responsibility for Christians to restore the planet. These differing positions show, once again, the relevance of theology to everyday life.

International speaker and author Os Guinness describes clearly our first priority as believers. He writes, "All that we do must be first and last for Christ and His kingdom, not for America, or the West, or democracy, or whatever. The 'first things' must be first again, and everything else must be viewed only a bonus or a by-product, and not our prime concern."{11} Since God has chosen to build his kingdom through the church, it is Christ's church that should receive our primary efforts.

Notes

1. David Platt, *Radical* (Colorado Springs: Multnomah Books, 2010) pg. 3.
2. Ibid., pg. 12.
3. Ibid., pg. 3.
4. Gabe Lyons, *The Next Christians* (New York: Doubleday, 2010) pg. 11.
5. Ibid., pg. 47.
6. Ibid.
7. Ibid., pg. 60.
8. James Hunter, *To Change the World*, (New York: Oxford University Press, 2010), pg. 95.
9. 2 Corinthians 6:3.
10. 1 Corinthians 5:12.
11. Os Guinness "Os Guinness Calls for a New Christian Renaissance," *Christian Post*, www.christianpost.com/news/51309/

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