

THE  
UNSAVED  
CHRISTIAN

REACHING CULTURAL  
CHRISTIANITY  
WITH THE GOSPEL

DEAN INSERRA



# Help Them Get Lost:

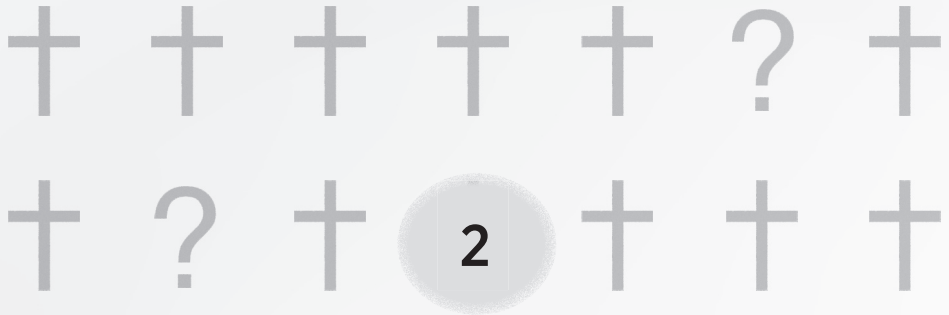
## The Case for Reaching Cultural Christians



Thinking that I deserve heaven is a sure sign  
I have no understanding of the gospel.  
—SINCLAIR FERGUSON


## **Questions for Discussion and Reflection**

- Matthew 7:21–23 informs us that not every religious person will inherit the kingdom of heaven and not every religious person is known by God as an adopted member of His family. What is your gut reaction to that fact?
- If someone asked you why you're a Christian, or more specifically, how you know you're a Christian, what would you say?
- Are you tempted to put your faith in anything but the shed blood of Jesus Christ?
- What is your version of "Lord, didn't I \_\_\_\_\_?"



# Religion without Salvation: ?

## Characteristics of Cultural Christianity

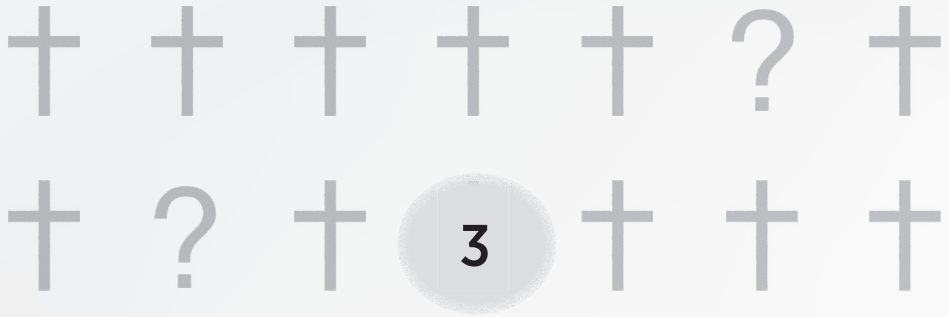


Do not flatter yourselves of being good enough, because you are morally so; because you go to church, say the prayers, and take the sacrament, therefore you think no more required; alas, you are deceiving your own souls.

—GEORGE WHITEFIELD

## **Questions for Discussion and Reflection**

- What is the spiritual temperature of your own heart? Your own household? Your local church? Your community?
- Do you live in a place where Jesus is admired but not worshiped?



# Civic Religion: ? Generic Faith That Demands and Asks Nothing of Its Followers +

You have made us for yourself,  
and our heart is restless until it rests in you.  
—AUGUSTINE

## **Questions for Discussion and Reflection**

- The god of moral deism requires nothing and expects nothing of his followers. He blesses but does not discipline, tips his hat of favor but does not rebuke. Is this similar to your understanding of God?
- Can you think of any friends or loved ones who understand God in this manner? In what ways can you share with them that the true God is better than this caricature?



# Bridging the Gap: Challenging Cultural Christian Beliefs



The antithesis between the Christian life and the life of bourgeois respectability is at an end. The Christian life comes to mean nothing more than living in the world and as the world, in being no different from the world, in fact, in being prohibited from being different from the world for the sake of grace. The upshot of it all is that my only duty as a Christian is to leave the world for an hour or so on a Sunday morning and go to church to be assured that my sins are all forgiven. I need no longer try to follow Christ, for cheap grace, the bitterest foe of discipleship, which true discipleship must loathe and detest, has freed me from that.

—DIETRICH BONHOEFFER



## **Questions for Discussion and Reflection**

- The gospel is news! Not advice. Not self-help. We also know that God alone changes hearts. Does this make evangelism seem less intimidating?
- Have you ever tried to have a spiritual conversation with a nominal Christian friend or loved one? Was it evident to both of you that there was dissonance?
- How can you approach that gap next as an evangelistic opportunity?



# Overcoming Obstacles:

## Barriers to Reaching Cultural Christians



Thou mayest enjoy sermons, sacraments,  
Sabbaths, seasons of grace, the society of  
saints, and yet miss at last of salvation.

—GEORGE SWINNOCK

## **Questions for Discussion and Reflection**

- We considered how generic theistic belief, good values, religious heritage, Christian rites of passage, and lack of knowledge of the true gospel can be barriers to reaching Cultural Christians. Can you think of others?
- Can you remember what barriers in your own life someone had to overcome to share the gospel with you? Or, now, for maturing Christians, what barriers keep you from healthy reliance on God?



## False Assurance:

### Once Saved, Always Saved

He asked his first disciples, and he has asked every disciple since, to give him their thoughtful and total commitment. Nothing less than this will do.

—JOHN STOTT



## **Questions for Discussion and Reflection**

- Ask yourself again the question from chapter 1: If someone asked me how I know I'm a Christian, what would I say? Am I tempted to point to a religious rite of passage or an emotional moment?
- If you have trusted in Christ for the forgiveness of your sins, how does it calm your soul to know that you are purchased by the blood of Jesus and held by God alone?



# The Country Club Church: ?

## How Lax Church Membership Fosters Cultural Christianity



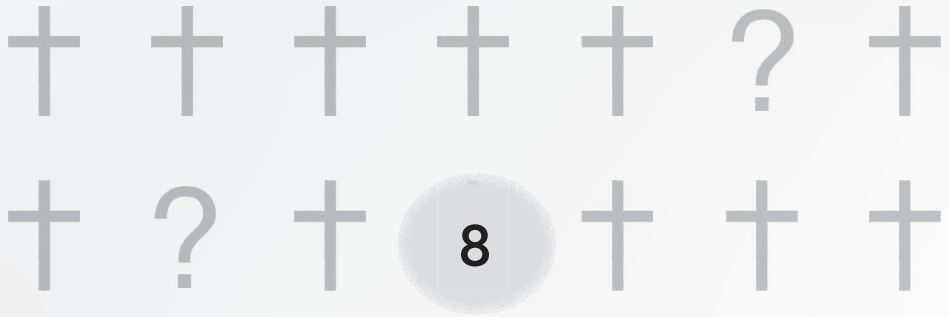
As sinful human beings we have an instinctual, compulsive bias toward forms of religion that we ourselves can create and control.

—OS GUINNESS

## Questions for Discussion and Reflection

- Do you see the church primarily as a place to meet your own needs?
- Do you get defensive over who gets to be part of your church or make decisions in your church?
- Do any of these characteristics of a Country Club Christian describe you?
  - » **Consumeristic.** Feels the church exists primarily for one's own experience.
  - » **Fickle/noncommittal.** Has one foot out the door at current church. Sees church involvement as a one-way commitment: *as long as the church is operating as I believe it should, I will stay.*
  - » **Selective generosity.** Will contribute financially to certain mission causes, but often will not personally engage in the mission effort.
  - » **Lack of spiritual self-awareness.** Views oneself as a mature Christian, though not growing or becoming more like Jesus. May know the Lord, but needs to be disciplined. Immature in the faith but a veteran in church life.
- Are you tempted to cling to comfort at the cost of mission? Do you avoid messy things like people and ministry?

Remember that Jesus gave us the Great Commission (Matt. 28:16–20). Jesus' primary call to us is to repent (Matt. 4:17), put faith in Him, and tell the world who He is and what He's done. There's no bench for true followers of Christ.



# Christmas and Easter: Moving Beyond Cultural Observance to the Life-Changing Implications



A man may pine for peace and have no interest in the Prince of Peace. Many who claim they are questing for God are not thirsting for God as He has revealed Himself in Scripture, but only for God as they want Him to be, or for a god who will give them what they want.

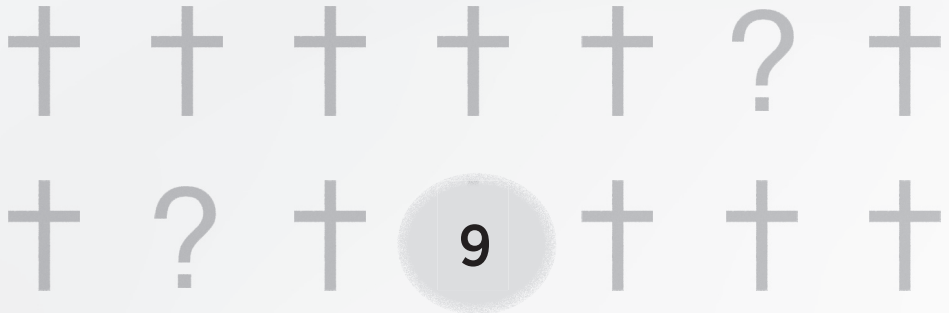
—DONALD WHITNEY



## **Questions for Discussion and Reflection**

- A Christmas-and-Easter Christian mistakes the true gospel for observance, sentimentality, and tradition. Are you tempted to dismiss the life-altering realities of Christmas and Easter and embrace only the warm feelings they bring?
- How should you be changed daily by the fact that Jesus came to earth, lived a perfect life on your behalf, and defeated death to buy your pardon?

Remind yourself: All of Scripture points to Jesus, the only Son of God who became a man (Christmas) and the ever-sufficient sacrifice for our sins who overcame the grave (Easter). He enables us to be reconciled to God now and forever. Christmas and Easter change everything.



# Making Decisions vs. Making Disciples:

## Why Raised Hands and Sinner's Prayers Don't Necessarily Indicate Salvation

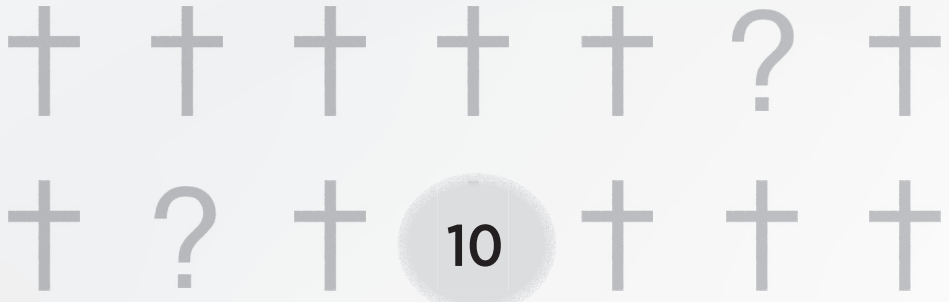


Many a good man in his own esteem has been a very devil in God's eyes; many a pious soul in the esteem of the church has been nothing but rottenness in the esteem of God.

—CHARLES SPURGEON

## **Questions for Discussion and Reflection**

- What ways is your church pointing people to a life of following Christ instead of to a rite of passage? And vice versa?
- How can you, or the ministry with which you're involved, foster a culture that promotes true gospel understanding?



# God Shed His Grace on Thee:

## Partisans, Politics, and Prosperity

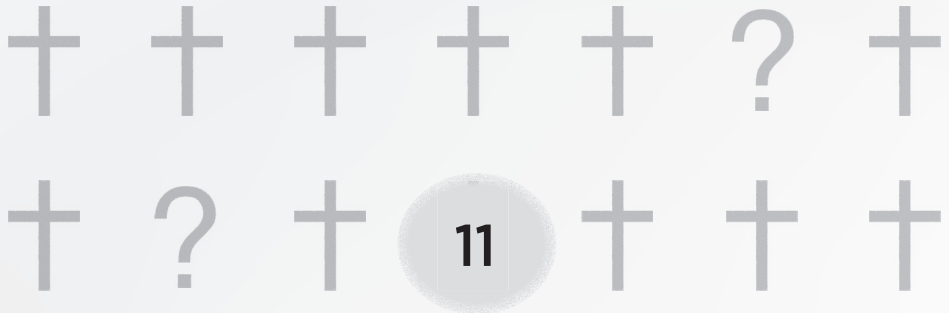


It may be that America is not “post-Christian” at all. It may be that America is instead pre-Christian, a land that though often Christ-haunted has never known the power of the gospel, yet.

—RUSSELL MOORE

## **Questions for Discussion and Reflection**

- In your life, who is “we”?
- What is your primary source of identity? Security? Hope?
- Can you identify with any of the following symptoms of God & Country American Christianity?
  - » **Misplaced Loyalty:** identify more with non-Christian Americans than Christians in other nations
  - » **American Superiority:** faith wouldn’t make sense in another country
  - » **Faith in Politics:** believing that one’s political party really is the Christian party (or that a candidate is a messiah figure)
  - » **Irrational Defensiveness:** theological heresy gets you less worked up than an opposing political stance



# The Moral Theist: Reaching the Good Person Who Believes in God



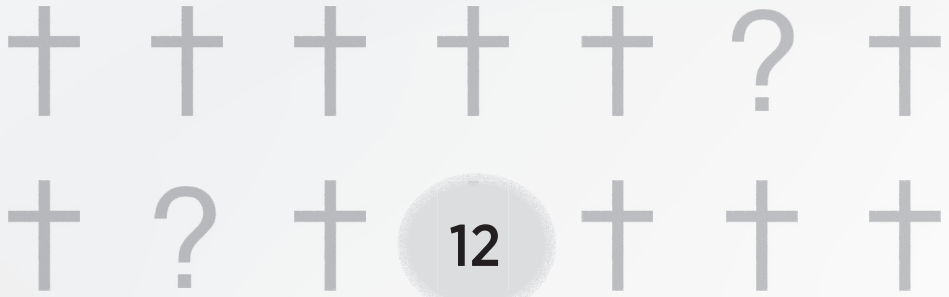
Just as the sinner's despair of any help from himself is the first prerequisite of a sound conversion, so the loss of all confidence in himself is the first essential in the believer's growth in grace.

—ARTHUR PINK

## **Questions for Discussion and Reflection**

- A moralistic therapeutic deist mistakes the true gospel for general civility and removal of guilt through behavior modification. Do you find yourself also behaving like karma is real? Do you secretly believe that your non-Christian friends and family who are genuinely kind and moral people get some kind of heavenly hall pass?

Remind yourself: the Bible teaches that Jesus is the **ONLY** way to heaven (John 14:6), that God is the **ONLY** god (1 Tim. 2:5), that His mission is to make us holy for His glory (2 Tim. 1:9). If we could be good enough, Christ died for nothing (Gal. 2:21).



# Hail Mary, Notre Dame Wins: Reaching Generational Catholics



The Cultural Catholic is like an agnostic—offering lip service to God's existence, while resisting his divine authority.

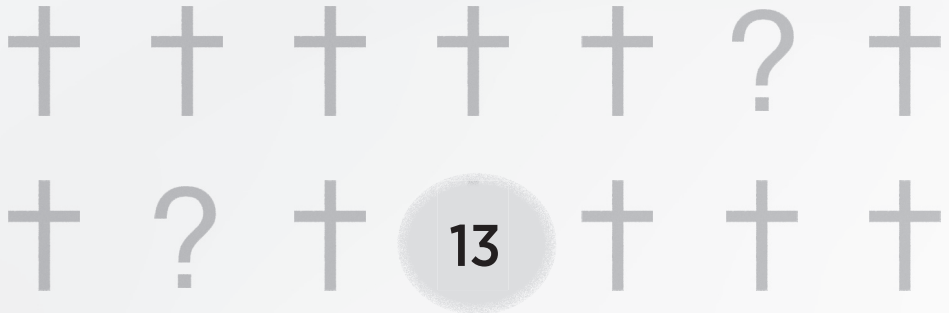
—CHRIS CASTALDO



## **Questions for Discussion and Reflection**

- The nominal Catholic mistakes the true gospel for religion and rites of passage. Are you guilty of placing faith in what you “do” for God? Although you know that Jesus has paid for your sin and satisfied the wrath of God, do you still fall into the belief that God is mad at you? Or that He is punishing you?
- When you feel these things, what do you do?

Remind yourself: Jesus’ sacrifice was all-sufficient—there is nothing left for us to pay (Eph. 1:7, 2:8–9; Col. 1:19–20; Titus 3:5). It is finished (John 19:30) and He holds us!



# The Watered-Down Word:

## Reaching Mainline Protestants

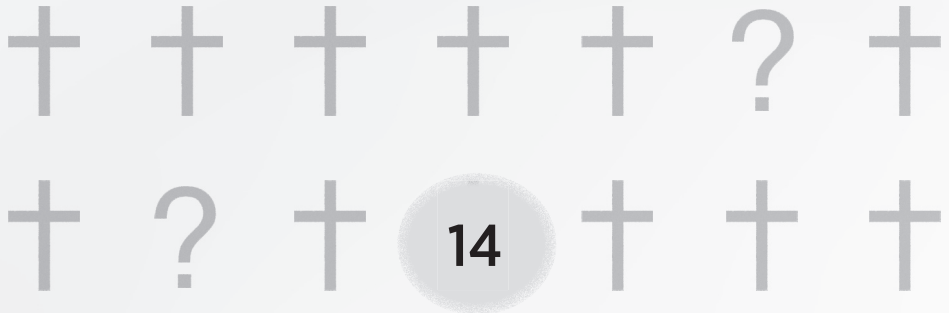
Preaching that points everyone and everything to Christ, insisting upon His lordship and our submission, our repentance and faith, tends to separate wheat from chaff and to make the unconverted uncomfortable.

—THABITI ANYABWILE

## **Questions for Discussion and Reflection**

- The Mainline Protestant Cultural Christian mistakes the true gospel for a Christ-less Christianity and a Bible that isn't inerrant and is at times irrelevant. Do you ever feel the urge to apologize for the Bible? Do you ever feel the urge to soften its message? Do you fully believe in the inerrancy of Scripture and God's power to ensure that His Word will not return void?
- Do you feel that God can be unloving?

Remind yourself: God's love is demonstrated in His giving of His own Son to die for the payment of our sins (Rom. 5:8; 1 John 4:9–10). Scripture is sufficient (2 Tim. 3:16–17). Holiness matters.



# Faith, Family, and Football: ?

## Ministering to the Bible Belt

The most common way to reject King Jesus is not with a defiant curse, but a disinterested shrug.

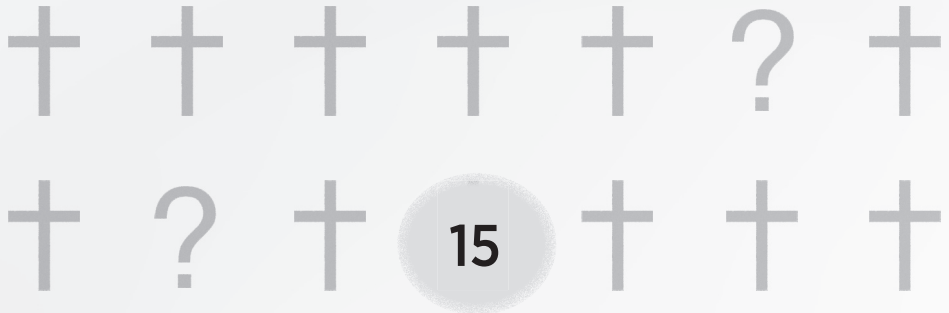
—MATT SMETHURST



## **Questions for Discussion and Reflection**

- The Bible Belt Cultural Christian mistakes the true gospel for familiarity with Scripture and a religious heritage. Is your life consumed by Christ or by a merely Christian-themed lifestyle? The blood of Jesus alone separates a Christian from a nonbeliever. So are you tempted to behave like it is a Christian lifestyle that makes you right with God and sets you apart from the world?
- Is there anything you are unwilling to surrender to Christ?

Remind yourself: obedience is the pathway to joy. Clinging to sin without repentance here means forfeiting unity with God here and in the next life. Holiness is for our good (Acts 3:19; Rom. 2:4–5; 6:22; 2 Cor. 7:1).



# The Harvest Is Plentiful:

## Challenging Cultural Christianity with Courage and Love



You don't have to bring the fire, bring the thunder, bring the whatever. Just bring the gospel. It will do the thundering.

—JARED WILSON

## **Questions for Discussion and Reflection**

- Who are the people in your life who need to hear the gospel?
- What steps can you take in the next week to begin laying a relational foundation to lovingly share the gospel with them?
- What is holding you back from taking those steps and how can you surrender to Christ and obey His mission?

Appendix:

# Types of Cultural Christianity



TYPE	PROFILE	MISTAKES TRUE GOSPEL FOR
<b>Country Club Christian</b> (see chapter 7)	Self-focused, not missional; church just happens to be the social club of their preference.	Comfort; avoiding messy things like visible sin and sinners
<b>Christmas &amp; Easter Christian</b> (see chapter 8)	Holds the Christian holidays close with sentimentality, but the implications of these holidays seem to have little impact on daily life.	Observance, sentimentality, tradition
<b>God &amp; Country Christian</b> (see chapter 10)	Is “proud to be an American, where at least I know I’m free”; digests everything first as an American or member of a certain political party, not as a believer. Can have blinders on to what really matters.	Being American and voting values
<b>Liberal Social Justice Christian</b> (see chapter 10)	Feels strongly about specific social justice issues; compromises biblical teachings in light of cultural whims; believes that politicians and legislation can fix the world.	Advocating social or political causes
<b>Moralistic Therapeutic Deist/Good Guy Next Door</b> (see chapter 11)	Believes God wants people to be good and kind to each other as taught in most world religions; Jesus just so happens to be the mascot, but the specifics of Christianity aren’t really relevant.	Behaviors, civility, removal of guilt through trying to be a good person
<b>Generational Catholic</b> (see chapter 12)	Generally either views Catholicism as a heritage or carries significant guilt to be loyal to its tenants.	Religion/rites of passage
<b>Mainline Protestant</b> (see chapter 13)	Generally believes vague things about the Bible but is prone to discard it in favor of the pressing beliefs of the day. Proclaims God’s love in terms of license to seek comfort.	A Christianity without Christ; a Bible that isn’t inerrant and is at times irrelevant
<b>Bible Belt Christian</b> (see chapter 14)	Displays external forms of religiosity and would be offended to be called an atheist, but in actuality, Jesus has little impact on their lives.	Familiarity with Scripture; religious heritage

<p style="text-align: center;"><b>GOSPEL CONVERSATION STARTING POINT</b></p>	<p style="text-align: center;"><b>GOSPEL REMEDY/CHALLENGE</b></p>
<ul style="list-style-type: none"> <li>• What is the point of the church?</li> <li>• What is the point of church membership?</li> <li>• What mission has Jesus given to everyone who believes in Him?</li> </ul>	<p>Great Commission (Matt. 28:16–20); beauty of the church; unity of the saints. Jesus’ primary call to us is to repent (Matt. 4:17), put faith in Him, and tell the world who He is and what He’s done. There’s no bench for true followers of Christ.</p>
<ul style="list-style-type: none"> <li>• Why does it matter that Jesus was born of a virgin?</li> <li>• Why does it matter that He rose from the grave?</li> <li>• Why do you love Christmas and Easter so much? What makes them special?</li> </ul>	<p>All of Scripture points to Jesus, the only Son of God and the ever-sufficient sacrifice for our sins who overcame the grave and enables us to be reconciled to God now and forever.</p>
<ul style="list-style-type: none"> <li>• Who is “we”?</li> <li>• What is the mission of the church?</li> <li>• How would you justify or explain your faith to someone from a different country? Or even someone from a different socioeconomic tier?</li> </ul>	<p>Corrected sense of identity: There is now no slave or free, no Jew or Gentile (Gal. 3:26–28). Our citizenship is in heaven. First Peter 2:9–10 is not about America. It’s about the chosen people of God.</p>
<ul style="list-style-type: none"> <li>• Who or what can save us from our sins? Do you believe we even need a Savior?</li> <li>• Who or what is the ultimate authority for what is true?</li> </ul>	<p>Point to the Bible as fully authoritative and inerrant; God and His Word should be our source of authority, not cultural whims. Compromising biblical teachings in favor of culture or tolerance is not loving.</p>
<ul style="list-style-type: none"> <li>• Who is God?</li> <li>• Are people generally good or generally bad?</li> <li>• Is heaven real? If so, who goes there?</li> <li>• How good is good enough?</li> </ul>	<p>The Bible teaches that Jesus is the ONLY way to heaven (John 14:6), that God is the ONLY god (1 Tim. 2:5), that His mission is to make us holy, not happy (2 Tim. 1:9). If we could be good enough, Christ died for nothing (Gal. 2:21).</p>
<ul style="list-style-type: none"> <li>• Do you feel like you owe God something? If you have to pay for your sins later, why did Jesus die? What does His death mean for you?</li> </ul>	<p>Jesus’ sacrifice was all-sufficient—there is nothing left for us to pay (Eph. 1:7; 2:8–9; Col. 1:19–20; Titus 3:5). It is finished (John 19:30) and He holds us!</p>
<ul style="list-style-type: none"> <li>• What is the point of claiming parts of a faith but not all of it? If the Bible isn’t sufficient and perfect, why pick parts of it to follow?</li> <li>• What does “God is love” mean?</li> </ul>	<p>God’s love is demonstrated in His giving of His own Son to die for the payment of our sins (1 John 4:9–10; Rom. 5:8). Scripture is sufficient (2 Tim. 3:16–17). Holiness matters.</p>
<ul style="list-style-type: none"> <li>• What are you hesitant to surrender? What are you afraid to lose?</li> <li>• What do you think is the result of choosing lifestyle over God?</li> </ul>	<p>Obedience is the pathway to joy. Clinging to sin without repentance here means forfeiting unity with God here and in the next life. Holiness is for our good (Acts 3:19; Rom. 2:4–5; 6:22; 2 Cor. 7:1).</p>

# Notes

## **Chapter 1: Help Them Get Lost: The Case for Reaching Cultural Christians**

Epigraph: Sinclair B. Ferguson, *By Grace Alone: How the Grace of God Amazes Me* (Lake Mary, FL: Reformation Trust, 2010), 6.

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3. Brett McCracken, “The Dying Away of Cultural Christianity,” Crossway, September 23, 2017, <https://www.crossway.org/articles/the-dying-away-of-cultural-christianity/>.
4. “When Americans Say They Believe in God, What Do They Mean?,” Pew Research Center, April 25, 2018, <http://www.pewforum.org/2018/04/25/when-americans-say-they-believe-in-god-what-do-they-mean/>.

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1. Burk Parsons, “Wolves in Sheep’s Clothing,” *Tabletalk*, April 2018, <https://tabletalkmagazine.com/article/2018/04/wolves-sheeps-clothing/>.
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3. Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 162–63.
4. A. W. Tozer, *The Knowledge of the Holy* (New York: HarperCollins, 1961), 1.

#### **Chapter 4: Bridging the Gap: Challenging Cultural Christian Beliefs**

Epigraph: Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan Publishing Co., 1963), 54–55.

1. A. W. Tozer, *The Knowledge of the Holy* (New York: HarperCollins, 1961), 1.
2. J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: IVP Books, 2012).

#### **Chapter 5: Overcoming Obstacles: Barriers to Reaching Cultural Christians**

Epigraph: George Swinnock, *The Works of George Swinnock, M.A.*, vol. 5 (Edinburgh: James Nichol, 1868), 51–52.

#### **Chapter 6: False Assurance: Once Saved, Always Saved**

Epigraph: John Stott, *Basic Christianity*, 3rd ed. (Grand Rapids: Eerdmans, 2008), 113.

1. Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 788.
2. Quoted in Trevin Wax, “Stop Asking Jesus Into Your Heart? A Conversation with J. D. Greear,” interview with J. D. Greear, The Gospel Coalition, January 31, 2013, <https://www.thegospelcoalition.org/blogs/trevin-wax/stop-asking-jesus-into-your-heart-a-conversation-with-j-d-greear/>.
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#### **Chapter 7: The Country Club Church: How Lax Church Membership Fosters Cultural Christianity**

Epigraph: Os Guinness, *Dining with the Devil: The Megachurch Movement Flirts with Modernity* (Grand Rapids: Baker, 1993), 37.

1. Nathan Finn, “The Community of the Gospel: Regenerate Church Membership,” *Between the Times*, July 16, 2014, <http://betweenthetimes.com/index.php/tag/regenerate-church-membership/>.
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#### **Chapter 8: Christmas and Easter: Moving Beyond Cultural Observance to the Life-Changing Implications**

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1. Russell Moore, “Always Mardi Gras and Never Easter,” Russell Moore (website), February 21, 2012, <https://www.russellmoore.com/2012/02/21/always-mardi-gras-and-never-easter/>.

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Epigraph: Charles Spurgeon, “False Professors Solemnly Warned” (sermon, Exeter Hall, Strand, August 24, 1856), in *The New Park Street Pulpit*, vol. 2 (London: Passmore and Alabaster, 1856), 392.

1. Scot McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Grand Rapids: Zondervan, 2011), 18.
2. Trevin Wax, "Scot McKnight and the 'King Jesus Gospel' 1: Points of Agreement," The Gospel Coalition, September 13, 2011, <https://www.thegospelcoalition.org/blogs/trevin-wax/scot-mcknight-and-the-king-jesus-gospel-1-points-of-agreement/>.
3. McKnight, *The King Jesus Gospel*, 20; quoted in Wax, "Scot McKnight."
4. *Ibid.*, 42.
5. *Ibid.*
6. Quoted in Trevin Wax, "Stop Asking Jesus Into Your Heart? A Conversation with J. D. Greear," interview with J. D. Greear, The Gospel Coalition, January 31, 2013, <https://www.thegospelcoalition.org/blogs/trevin-wax/stop-asking-jesus-into-your-heart-a-conversation-with-j-d-greear/>.
7. Brad J. Wagoner, *The Shape of Faith to Come: Spiritual Formation and the Future of Discipleship* (Nashville: B&H, 2008).
8. Ed Stetzer, "Bible Engagement Impacts Spiritual Maturity," Facts and Trends, June 12, 2013, <https://factsandtrends.net/2013/06/12/bible-engagement-impacts-spiritual-maturity/>.

#### **Chapter 10: God Shed His Grace on Thee: Partisans, Politics, and Prosperity**

Epigraph: *Onward: Engaging the Culture without Losing the Gospel* (Nashville: B&H, 2015), 218.

1. K. L. Bates (lyricist) and W. A. Fisher (composer), "America the Beautiful" (Boston: Oliver Ditson Company, 1917).
2. Lee Greenwood, "God Bless the U.S.A.," lyrics © Universal Music Publishing Group, 1984.
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5. Attributed to John Gerstner, <https://www.goodreads.com/quotes/99280-the-main-thing-between-you-and-god-is-not-so>.

#### **Chapter 11: The Moral Theist: Reaching the Good Person Who Believes in God**

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3. C. S. Lewis, *The Weight of Glory* (1949; repr., New York: HarperOne, 2001), 27.
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### **Chapter 12: Hail Mary, Notre Dame Wins: Reaching Generational Catholics**

Epigraph: Chris Castaldo, "Reaching Catholics in Your Community," The Gospel Coalition, February 24, 2013, <https://www.thegospelcoalition.org/article/reaching-catholics-in-your-community/>.

1. See Erik Raymond, "Guilt is a Chauffeur to Drive You to the Cross," The Gospel Coalition, January 16, 2013, <https://www.thegospelcoalition.org/blogs/erik-raymond/guilt-is-a-chauffeur-to-drive-you-to-the-cross/>.
2. Quoted in Kevin DeYoung, "Protestant and Catholic: What's the Difference?," The Gospel Coalition, September 12, 2017, <https://www.thegospelcoalition.org/blogs/kevin-deyoung/protestant-and-catholic-whats-the-difference/>.
3. See *ibid.*
4. "On Justification," The Council of Trent, <http://www.thecounciloftrent.com/ch6.htm>.

### **Chapter 13: The Watered-Down Word: Reaching Mainline Protestants**

Epigraph: Thabiti Anyabwile, "Distinctive Christianity in a Nominal Christian Culture, Part 2: Preaching," The Gospel Coalition, September 27, 2006, [https://www.thegospelcoalition.org/blogs/thabiti-anyabwile/distinctive-christianity-in-nominal\\_27/](https://www.thegospelcoalition.org/blogs/thabiti-anyabwile/distinctive-christianity-in-nominal_27/).

1. I am happy to report that the current leadership of my childhood church is evangelical.
2. Not all of these churches are theologically liberal.
3. J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923), 117.
4. Laurie Goodstein, "Episcopal Split as Conservatives Form New Group," *New York Times*, December 3, 2008, <https://www.nytimes.com/2008/12/04/us/04episcopal.html>.
5. J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923), 79.
6. *Ibid.*, 53.
7. Dave Shiflett, *Exodus: Why Americans Are Fleeing Liberal Churches for Conservative Christianity* (New York: Sentinel, 2005), xii; quoted in Albert Mohler, "A New Exodus? Americans are Exiting Liberal Churches," Albert Mohler (website), June 6, 2005, <https://albertmohler.com/2005/06/06/a-new-exodus-americans-are-exiting-liberal-churches-3/>.
8. Richard Niebuhr, *The Kingdom of God in America* (1937; repr., Middletown, CT: Wesleyan University Press, 1988), 193.
9. Tony Lane, "The Wrath of God as an Aspect of the Love of God," in *Nothing Greater, Nothing Better: Theological Essays on the Love of God*, ed. Kevin J. Vanhoozer (Grand Rapids: Eerdmans, 2001), 139.
10. Timothy George, "No Squishy Love," *First Things*, July 29, 2013, <https://www.firstthings.com/web-exclusives/2013/07/no-squishy-love>.
11. This is the act of churches growing through building a congregation with Christians who have left other churches in the same community.

#### **Chapter 14: Faith, Family, and Football: Ministering to the Bible Belt**

Epigraph: Matt Smethurst, Twitter post, November 26, 2018, 11:48 a.m., <https://twitter.com/MattSmethurst/status/1067143075531841537>.

1. Quoted in Megan Basham, "It's Not about the Dream," *World Magazine*, September 12, 2011, [https://world.wng.org/2011/09/its\\_not\\_about\\_the\\_dream](https://world.wng.org/2011/09/its_not_about_the_dream).
2. Flannery O'Connor, *Mystery and Manners: Occasional Prose* (New York: Farrar, Straus and Giroux, 1962), 44.
3. D. A. Carson, *A Call to Spiritual Reformation: Priorities from Paul and His Prayers* (Grand Rapids: Baker, 1992), 121.
4. Zac Brown, "No Hurry," lyrics © Warner/Chappell Music, Inc, Reach Music Publishing, 2010.
5. Miranda Lambert, "Heart Like Mine," lyrics © Sony/ATV Music Publishing LLC, ME Gusta Music, 2011.
6. Kenny Chesney, "Everybody Wants to Go to Heaven," lyrics © Spirit Music Group, Kobalt Music Publishing Ltd., Ole Media Management LP, 2008.
7. Name has been changed to protect privacy.
8. Tyler Jones, "The Poison of Quaint Moralism," May 12, 2010, <https://www.facebook.com/notes/resurgence/the-poison-of-quaint-moralism/437270067845/>.

#### **Chapter 15: The Harvest Is Plentiful: Challenging Cultural Christianity with Courage and Love**

Epigraph: <https://www.pinterest.com/pin/182958803589522809>.

1. Graeme Goldsworthy, "Lecture 1: The Necessity and Viability of Biblical Theology," *The Southern Baptist Journal of Theology* 12, no. 4 (Winter 2008), <http://equip.sbts.edu/publications/journals/journal-of-theology/sbjt-124-winter-2008/lecture-1-the-necessity-and-viability-of-biblical-theology>.
2. Tim Keller, "Tim Keller Explains the Gospel," Acts 29, December 12, 2008, <https://www.acts29.com/tim-keller-explains-the-gospel/>.
3. Mark Dever, *The Gospel and Personal Evangelism* (Wheaton, IL: Crossway, 2007), 43.

#### **Conclusion: A Heart Check for Us All: How Do I Know I'm Not a Cultural Christian?**

Epigraph: Fred Sanders, *The Deep Things of God: How the Trinity Changes Everything* (Wheaton, IL: Crossway, 2010), 117.

1. T. D. Alexander, "Be Heavenly Minded So That You're of Earthly Good," The Gospel Coalition, April 18, 2018, <https://www.thegospelcoalition.org/article/heavenly-minded-youre-earthly-good/>.
2. Scott Swain, "What Is Doctrine?," Ligonier Ministries, May 1, 2015, <https://www.ligonier.org/learn/articles/what-doctrine>.