

# Building A New Movement Not A Monument

By Tim Timmons

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I want to speak this week in this four days that we have Monday, Tuesday, Thursday, and Friday on building a movement, not a monument. And basically I want to go through philosophy of Ministry, and you won't mind since we're just family if I undue my tie and that sort of thing, would you? No, of course not. I want to go through how you build a Ministry and not have monuments throughout the country or wherever you might be going. If we stay this small, we might be able to get into some good interaction before the week is out.

But I guess this one is every morning at 10:00, right? Monday, Tuesday, Thursday, Friday. And I just want to go after philosophy, Ministry, and I think I have some things to say that will be a little bit different. I want to go after four ingredients through the week.

Today I want to deal with culture. One of the days I want to deal with doctrine, although I'm going to change the doctrine just a tad, if you won't tell the profs, just change a little bit. And then Thirdly, I want to deal with leadership. And then the fourth area is a strategy, okay. A strategy for how to build a movement, basically at a philosophy of Ministry and how to build a movement rather than build a monument, because I'm convinced that a lot of what we're doing today is absolutely irrelevant in the name of Christianity.

Absolutely irrelevant. Where people don't give a rip about what you have to say or what you're doing in your community. And basically, we end up talking to ourselves. Tomorrow in the main lecture in the gym, I'm going to talk about the way we talk to ourselves, especially in evangelism and throughout Christianity. But in this we'll go after how we talk to ourselves too much. As far as building churches and that sort of thing.

How many of you see yourself as you go out of you get out of here, you escape from here. What are you going to do? Are you going to move into anybody want to go into the pastor? Okay. What about in the mission field? Okay. Mission is leading right now. What are the rest you're going to do? Work for a living, is that it? Okay. Work for a living. Yeah. They're missionaries and they're pastors and those who work, the way I look at it. Okay.

There was a Sunday school class where a man had used all of the Christian cliches for quite some time in his 6th grade boys class. You've ever taught a 6th grade boys class, you know, that's where you will get totally educated.

But in the 6th grade boys class, he was always looking for biblical answers to everything. He really didn't take the approach that I'm going to take this morning. He believed that you had to have a verse for everything, and everything had a verse. And so he'd gone to a seminar where they taught them how to teach more relevantly and that you didn't have to have a proof text for everything.

You said that there probably was some truth out there that was God's truth, that didn't have a verse that went with it. And so he was so excited about this. So he got into his classroom and he said, I want to ask you a very important question this morning. What is Gray and Bushy has a tail, climbs trees and eats nuts. You guys couldn't think of a biblical answer for that at all.

They sat there for a long time. Everybody was kind of scared because this stumped them. He said, Come on, I'm doing something a little different this time. What's Gray and Bushy and has a tail, climbs trees, needs nuts. They just sat there.

They were scared to death. Finally he said, now, look, I'm going to try one more time, and we've got to come up with the answers. I'm doing it differently. I'm asking for something different now. This is really different.

What's Gray and Bushy has a tail, climbs trees and eats nuts. Finally, a little boy in the back who was the brave one in the class raised his hand. He says, yes, Bobby. Bobby said, Well, I'm going to say Jesus, but I really think it's a squirrel, okay? And that's what I think we've done in our ministries.

We've basically intimidated our people into giving answers that they think we want them to say rather than telling us what they really think it is. And people are afraid to say it's a squirrel in Church. They'd rather put it must be Obediah or something like that, but they cannot come through with it's a squirrel. It's okay to say it's a squirrel in Church. You see.

What I'm finding is, in order to be relevant, one of the major things we've got to do is we've got to find a way to understand our culture, to understand where our culture is coming from, who they are, and basically who our audience is. My background is in communications as well as theology, and in communications, we try to understand who the audience is. I have a lot of interns, and one intern I had this last summer came to me from a seminary where I was to give him all the goodies on how he could speak more clearly and more effectively. And then they gave me this eight page evaluation of how I'm supposed to evaluate it well.

And all the evaluation. The only thing they evaluated was how the guy did word studies, how he studied the Bible, how he prepared his outline, and how he used illustrations to relate to the people. It was all of that kind of stuff. Did

he use the commentary as well? Does he understand what he was saying, that sort of thing. And yet not one thing in eight pages had anything to do with the audience.

Well, if you don't know your audience, you really don't have a whole lot to say. And most messages in churches today, whether it be Sunday school, in the pulpit, seminars or whatever it may be, most messages could be delivered without an audience. Now think about that for a moment. Most messages could be delivered without an audience. They have spent so much time packaging their stuff and putting it together, and it's a beautiful outline, may even have some notes they've handed out.

They could deliver that and would never, ever break this barrier between this invisible barrier right here between me and you. Now if I don't break this barrier between me and you, then we're in a lot of trouble because I'm not then relating something directly to you. It is not relevant or there may be some relevant points that are mentioned and you may pick up on it because you might be an active listener. But most people aren't listening. Most people aren't listening.

Most people are waiting for you to penetrate this barrier and get through to them so that they can do something with what you just gave them. When I was a budding speaker moving throughout the world, trying to speak to people, I was asked, while I was still in seminary, I was asked to speak on sex to a youth group, okay? Now this youth group was going to be meeting on Sunday morning in their youth area. This Church got word that the kid was in town. Right? And I'm going to speak on sex. So what they did is the singles Department that ranged up into the 40s brought their people in. The College Department said, well, if the singles are going to go, we're going to go. The junior high decided that, hey, if the high school is going, let's get in there. And then they brought it right on down to the fourth grade.

Fourth through 6th grade came in wonderful experience. Now, I had fourth graders all the way through, 40 years old, and I'm going to talk about sex. You got to be crazy to talk about sex. So I dazzled them with my footwork and moved into something else quickly. And they thought they heard something on sex, but we got out of there and I never went back to that Church. I'm sure they'll never want to have me back because I didn't have my audience pegged. I thought I was speaking to a high school group, and then it kept expanding, expanding, expanding. Now I don't have anything to say. Do you see how the audience affects what you're saying?

The problem is most of the time the audience doesn't affect what we're saying, or sometimes it even affects in a weird way. When I was growing up in a certain Church, a baptarian Church right across the streets in the Presbyter,

which was down the road from the Episcopal. And as I was in the baptarian Church, I found that there was a way of communication. It was basically, are we going to speak to believers or are we going to speak to non believers?

Okay. Those were the basic forms of messages. We will have believer message for the inside, and we will have the non believer message for those who stumble in because they normally come there on purpose. So we'd find that people get the wrong building and stumble in. And you'd look around. In our small town, we knew who was there and we knew who was in and who was out and who were the pagans and who were the insides.

Right. And so whispering would move through the audience when you'd see two bums walking in the back who were part of the pagan group. And as they'd sneak in, the word would get around and the password would look around, oh, my gosh, they're here. And he'd change his message. And then he would work and speak to those two. And the other 240 people died in a pile. They starved to death because two non believers walked in. You see how communication ends up being? It goes toward our audience sometimes, but wrongly or we don't even give a rip about our audience. So to be relevant, to really tune into what we're talking about here with people, we've got to know who the audience is. And so today I want to deal with that cultural audience and try to nail it a little bit and give a little bit of an answer, but not too much. I want to wait till the answer until Friday, but I want to try to frustrate you just a tad on the fact that we've got to know our audience. If I don't know who I'm talking to, it doesn't make any difference. I've counseled for years. And after you counsel a few people in a given day for me anyway, they all start running together now after a while. And you forget whether this one had an affair or this one's mother in law was mad at him or what was happening here. And I've been in situations where I'll ask a question, well, how is your mother now? And their mother died, but they just run together. You got to know your audience. You got to know who you're talking to or you can't speak to them.

I went down into South Africa three times in 1977. It was a mistake, but I did. I went three times. It's a long way down there and a longer way back. And as you go down to speak down there, you want to prepare for these people. You want to really understand their culture, because if you don't, you'll miss it. So I read everything I could read, and I got up to speak, and I use a thing called where I talk about speaking to hostile audiences. And I used to do this as a hobby. And I spoke to the Jewish Defense League and all that national officers, and they tried to kill me. And I'll tell that tomorrow in the gym.

And as I tell the story, no one was laughing, nobody moved. Now, I didn't even tell you the story. And I said, It's hostile. And you said, he speaks to hostile, and you understood. But down there and this is my first five minutes now

in South Africa, I knew I was bombing badly. I was just moving through with the funniest thing I know. And they just go, speaks to host alliances. That's really cool. They didn't move down there. If you want to say hostile, you say hostile, hostile. Hostel is the dormitory. So to them, I was speaking to dormitory audiences. It's a big deal.

Everybody speaks to dormitory audiences.

When next seminar I got up in South Africa, I said, I speak to hostile audiences. They just go ahah. Now I'm speaking to them. See, I'm really connecting. That's what relevance is all about. It's connecting up with people. Let's talk about culture and try to figure out what that's all about. If I can find out how to turn this on. Here we go. All right.

Our culture is filled with one great big word, okay? It's pressure. Pressure. That is our problem. You seen the bumper sticker Humpty Dumpty was pushed? We know he had a great fall, but how did he get down there? I think he was pushed. Have you ever felt like that? Maybe during exam week you get up on the wall and they keep knocking you off. You think you got it figured out and they knock you off again. People are filled with pressure. Let me just give you a couple of illustrations how that works. Pressure is that which comes in against you. It's outside forces coming against you.

Stress is what your body does after the pressure comes against you. Okay? This is just inside. This is free. This is not even part of the series. But stress is what your body does. Your body charges when you're pressured. Okay? So when the pressure comes in of an exam, a pressure comes in of a dating relationship that went foul or he didn't show. All those are pressures and then my body charges, and it charges through all of its systems. My muscular system gets ready for action. My respiratory system and my cardiovascular system all gets ready. They're all ready for some kind of action. And the problem is that most of the time when I'm pressured and my body is charging and it moves through all of the muscular systems of my body is basically it works like this.

You see a bear, and if you see a bear and if you've had a bad experience with a bear, which most of us have not, but we've thought about it, right? A bear is a frightening object. If you see a bear and has no bars in between you and the bear, your eyes will send to your brain that there is a bear. Okay? Now, your brain in the hypothalamus area has basically four options. It can stir up hunger, fear, anger, or sexual arousal. Okay? Now, that's your four options.

When you see a bear, you better hope it says fear. All right? Because this is the time to run. This is not a time to eat. Okay? And so when your hypothalamus then says that, then your body charge your body and you're ready for action to exit.

When you see a bear, your body charges. When you think you see a bear and it's only a black dog that came out of the bush, your body charges. When you're rooming with a black bear, your body charges. When you act like a bear, your body charges. Okay? It takes one 8th of a second for your body to charge, to be ready for action. The problem is we don't do anything with it. In a classroom where you just got embarrassed because the props said, hey, John, what did you get for this assignment? And you're sitting there unloaded. You have nothing in the shoot to give him. And you say you didn't what? You didn't get the assignment then. Now your body is charging, ready for action. Now you don't say to your prop, you just charged my body and I need to go run around the block here because you see I've got all these juices flowing on my body and they're ready to go and I've just got to get the stress out. You don't mind you? We don't do that because we can't. If you're working in some place and your boss yells at you, your body charges, and there you are. Nothing you can do. We're where we were made to fight or flight, to run away or to fight it, we end up freezing and all these juices are in our body. All these juices are in our body. These adrenaline juices, and they now fight our body. They start turning against our body because we don't run them out. We don't do something with them. So it gets to be a very frightening thing. Arthritis takes place through that. Cancer takes place through that heart disease.

All the degenerative diseases take place because we're freezing. And transactional analysis. They've talked about thinking, acting, and feeling, thinking, acting, and feeling. The triangle, I forget. I guess I'm drawing. Let's say you've got think, feel, and act. Okay. In that triangle, what you do is you might start out with your pressure and you might say, I think things are pretty bad. I think I'll feel about it for a while. You go down here and you feel about it and you say, I feel pretty bad.

I feel so bad. I'll think some more about this. I think things are worse than I thought they were in the first place. That makes me feel worse. I think that's horrible. I feel worse than I've ever felt in my life. I don't think anybody has felt like this. Oh, wow do I feel bad. Back and forth. Think, feel, think, feel, think, feel, think, feel, think, feel. That's called depression, depression. The only way out is through some kind of positive action, some kind of action. It doesn't make any difference what it is. Just do something.

Do anything, and you'll get out of your depression. That's where most people build up this pressure. Now, your mind has an incredible power here because really your mind and your body and your whole psycho system here has a lot of power to either allow you to harbor cancer and harbor all the degenerative diseases or you can get rid of them one or the other and see, our world is faced with all these diseases coming on in epidemic form, and it's all under the

pressure they're under and the body's stressing itself, and they don't know what to do about it. Now, in the midst of all this pressure, people feel like their feet are firmly planted in mid air.

They feel like their feet are firmly planted midair. They're trying to get someplace and they can't get from here to there. They're basically living aimless lives. I'm talking about Christians and non Christians. Okay. And this morning I want to go after three basic areas where I think the pressure lies and three basic needs then that come out of that that will help us understand our culture a little bit. And then I want to make a shocking statement. I would do it like this. I'd take three levels here of time bombs that are going off in our society. And these three levels really are causing most of our trouble.

The first level up here in level number one, we've got eight time bombs. This one we have two or one, and this one we have one. So we've got 8 9 10 time bombs. I just want to move through them quickly so you can get an understanding because I'm convinced until you understand where I'm going this morning, it doesn't make any difference what we know about the Bible because we really can't relate to them until we understand where they're hurting and what they're all about. Okay.

The first time bomb is the ecological time bomb. The ecological time bomb is the crowd and the crud. It means that in the next 35 years, we're going to double in our population. That's pretty frightening. Pretty frightening to people. Pretty frightening to me. I can't imagine such a thing, really. We're about zero population just a little above zero right now. I read the other day, and we're about even with death rate and birth rate, and we're so excited about that. But the rest of the world hasn't figured out what causes babies, and they're having them in record numbers.

Okay. And it's amazing what's going to happen as far as the pressure on our world because of this ecological time bomb. And we know that somewhere around 500 to 700 million people are on the edge of starvation at any given time. 500 million to 700 million at any given time. It's an incredible thing. Okay? We're in a lot of trouble out there as far as that's concerned. And it's getting worse. And we know that somewhere between ten and 50,000 people die every day because they don't have enough food. Now, we don't like that.

And we see that and we read in the paper and we stuff it down in our pressure cooker, don't we? What can I do about it? Skip a salad today? Is that going to help? I'm going to do it. What can I do? So the ecological time bomb causes me a lot of fear. And then you get to people like, oh, MIT the scientist, that's not a Christian school, as you know. That's not Biola East. MIT comes along and they put their scientists together and they say that the world is going to end somewhere around 2020, 2021. Well, that's not too exciting either. That doesn't turn people on. So this kind of

gets them excited about life in a bad sort of way. And you can begin to see why they want to get everything now, because there's not too much in the future, because these people are talking terminal. Terminal. That means el zippo over it's done. Curtains.

Okay, the next one is the chemical time bomb. The chemical time bomb causes a lot of difficulty. This might be a good paper for some of you are writing something in sociology, and you can do that if you'd like. You got my permission. The chemical time bomb is you are what you eat. And we got a real mess out there about that right now, because some people say you need honey. If you don't need honey, you're going to die in a pile anyway. And it came out two years ago that 40% of the honey on the market will kill your child under one. Well, that's not so Swift. You wonder, what if it's going to kill a child? What's going to do to me?

They say you need vitamin C. Everybody needs vitamin C. Yet there's a certain kind of vitamin C. If you put in your mouth very long and leave it there, it will cause mouth cancer. So your body will be healthy, but your mouth will die right there in the process. And what good the body without a mouth, right? They said that the sacrome was not too Swift. Canada said the sacrome will cause cancer in rats, so we must ban it. So our country banned it, and those of us more intelligent people held onto sacrome, knowing that it would come back. And the problem is, we didn't read the study. It said that sacrome caused cancer in rats. Okay? That means if you have a rat at home that you like, don't give it the sacrome. All right? Poor guy will die. But if you've got a rat at home that you don't like, give them all the sacrome you want because that will get rid of them in time. You know how many rats died in that study? One. One rat died in that study, and it caused a panic throughout this hemisphere. Isn't that interesting?

Then another study came out in the United States and says that you can have 812 ounce cans of Tab a day the rest of your life, and you have to have that much to get the same amount of saccharine that poor rat that died I've had. I was into bean sprouts there for a while still like them. And bean sprouts are good for you. I thought, everybody thinks bean sprouts are good for you. And I got an extra bunch one day to put on a sandwich. And this health not across from me said, are you into bean sprouts? And I said, yeah, I am. I really am. He said, did you know that you got to pull the ends off of those?

It seems like no matter what you say, it puts you right from midair. People tell you that I'm getting you and you curl up and die and cause of cancer right there in your body, right. All kinds of problems in this chemical time bomb.

People don't know what to eat. Even apples now have been determined to cause cancer.



Dow Jones came out with a study on apples and that they will cause cancer in a certain amount that you eat. You have to eat about 25 a day, I think, and it's got to be done for six months. But there's still very few people are going to do that. But still they say that it's going to get you, you're in trouble. And so it puts us right up in mid air. We don't know what to do. We don't know which way to go. That's a fearful thing.

Then the biological time bomb. I saw a lot of things in your bookstore on this. The biological time bomb with the genetic engineering and all the books that are coming out talking about this, that we can do some incredible things with babies on the inside of the womb and we can also create the kind of baby we want. But who says what it's going to look like? It's going to look like you. It gon look like me. I think that'd be better. The biological time bomb is a scary thing. Who's in charge out there? But it's happening and it's happening in a very scary way in our world. Then you got the psychological time bomb. The psychological time bomb is basically saying that we can now understand the person and help the person with self help approach. We can help the person live life on purpose. And it's been a great thing in some ways. And yet there's so much confusion. One group of psychologists say, don't spank your child in the tookus area. If you spank the child in the took his area there in the baton, you will damage his psyche. Another group of psychologists say that you must spank your child in the tookus area. If you don't spank your child in the tookus, you won't be able to mold his psyche. You see, both of them agree where the psyche is. It's in the tookus area, but they disagree on what to do with it. You see.

And so people thrown up in the air and they don't know what's right and don't know what's wrong. All kinds of psychologists disagree with one another and make us very confused. The next is the religious time bomb. The religious time bomb is one of the worst because the religious time bomb is offering all kinds of great things for you. And yet you get into it and it goes poof so much man made religion today.

Jonestown was just a gross example of it, of what happens on a very minor scale everywhere else compared to Jonestown. But it happens everywhere. Even churches become cultish. You can almost tell certain areas of the country what denomination a person comes from. You can tell whether a person is from Church of God or Baptist or what he may be.

You can tell that you can see it by the way they put their hair back or how they do it all. I'm having trouble figuring you guys out here because you're kind of normal. But still, when you're in California, too, they all kind of mold and melt together out here. And we sneak up on them out here, don't we? We don't let anybody know who we are, but we can see that kind of cultishness take place.

When I was growing up, I was offered Christianity, and I was offered Christianity in a very similar way that many of you probably were offered it. And that is that I was offered a system of do's and don'ts. Mostly don'ts. The do's made up of you could go to Wednesday night, Sunday morning and Sunday night. You could do that and make sure you do that okay. And carry your Bible to school. It was a Biggie for us, too. We were told to do that and never could get the guts to do that. But we're told to do that and you could take tracks with you. That's another do. That's outstanding.

But we couldn't live. There was no living in life. And I was brought up where the don'ts were: no skating, no movies, no dancing, no nothing out there. And, boy, that was exciting to live that kind of lifestyle. And so I went to get my ticket to get into heaven one day. And a guy gave me a list of things that I couldn't do in order to get in about twelve things I couldn't do. And if I didn't do these things, I'd give them a ticket. And I found out that as I looked over this list, I realized these were my goals in life, and this was nothing that I wanted to be a part of. And so that scared me and really shook me up. It's almost like good news, bad news, good news. There's a light at the end of the tunnel. Bad news it's a train coming directly toward me, right?

That's what these time bombs are all about. And religion offers some strange things, and people, on the basis of the word of God are offering dumb things. When we get to the doctrine issue one of these days, I think I'll do that tomorrow. I'm going to show you that a lot of what we're talking about today is a bunch of baloney.

As far as what we're standing for. We think we have to stand for that. We don't have to stand for a whole lot of anything. There are very few things we need to stand for and fight for. Some of the things we're fighting over today are crazy. It's nuts. We're fighting over if Jesus is going to come before the tribulation, or is he going to come in the middle of the tribulation, or is he going to come at the end of the tribulation. We're fighting over that. I mean, there are books that are absolutely tearing one another apart out there. We're fighting over whether you speak in tongues or you don't speak in tongues.

One group says, if you don't speak in tongues, you're in an abitium. Another group says, we'll cut out everybody's tongue but mine. And I will be the one who speaks in tongues. That's it. We're fighting over things like that.

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It's crazy. We're fighting over whether people should ever take a drink or should they should never take a drink. It's dumb. We're fighting over things that we shouldn't be fighting over. The Bible does not tell us to fight over things

like that. There are some things we should fight over. I'll show you that later. And we'll go out fighters in those areas. Religious time bomb.

The next one is the parapsychological time bomb. And the parapsychological time bomb basically is saying that we have a real spirit filled world today, but it's not the spirit filled world of the Holy Spirit. It's a spirit filled world of demons and evil spirits and deceptive spirits that are taking place out there. And they're trying to lure us in.

Psychology Today about a year ago had the biggest spread it's ever had on the course in Miracles. And course in miracles is a course that this atheist lady, very intelligent lady here in Southern California, I believe, doesn't surprise me a bit.

She was walking along and God grabbed her, zapped her right there and started speaking to her. And she wrote down this course in miracles. Now, of course, she's a believer in God. And the course in miracles is a bunch of humanistic garbage. There's nothing good about it, and it's being taught around the country, especially on College campuses and in some communities.

Well, the course of miracles is according to Psychology Today, this is a very credible communication from the spirit world, and it's straight from the pit. Straight from the pit. And yet for Psychology Today, that would poopoo that kind of thing before. Now it says, this is okay. It's credible. Parapsychology is a very strange thing because people are doing weird things out there with our minds and weird things as far as communication to the other world. Then there's the educational time bomb and the political time bomb.

Educational time bomb is a scary thing because basically we don't have any discipline anymore in education. We don't have a lot of the basics anymore in education. Some jokers in the 50s said that we don't need to teach ethics or morals or that sort of thing anymore. And so some other jokers in the 60s believed them, and then they started teaching it that way. And two years ago, 75,000 kids or 75,000 teachers in their classrooms were wounded and hurt and damaged by their kids physically. So they had to go to the hospital 75,000. And I've got to assume that that number went up last year. So all of these cause fear.

Please turn the tape to side two for the continuation of this session.

There are 750 teachers in their classrooms were wounded and hurt and damaged by their kids physically. So they had to go to the hospital 75,000. And I've got to assume that that number went up last year. So all of these cause fear. I think this is an important word here for us. Fear. It's a fear because my future is out of control. It's a fear because my future is out of control.

Now, if your future is out of control, where do you live? Talk to me. Where do you live if your future is out of control? In the past, that's one place. That's what the hippie movement did, isn't it? They went back to the Earth, back to the Earth, back to the ground, back to the natural, natural nature type things. Where else do you live? In the present right now, in the present. In the now. That's why the TV commercials are appealing to us now. They say, grab all the gusto you can in life. You only go around once and you sit there and say, Gee whiz, I thought we went around three or four times. That's a new insight. Go around once. Never thought about that. That's cool, man. Go around once. I do need to get with it.

That doesn't cut it because it's talking about the now. We don't think about the future. And what it does is this fear of the future, fear of being out of control in the future. It does something else to us. It gives us a sense of inadequacy. It gives us a sense of inadequacy. And that's one of the basic needs of people that you're ministering to out there today, they feel inadequate. A basic sense of inadequacy, a basic sense of being out of control, a basic sense of helplessness, a basic sense of unworthiness. They had no worthwhileness about them. Okay.

That's a really important issue that we've got to face in our Ministry. The next one is the sociological time bomb. The sociological time bomb basically says that relationships aren't working today. They are not working. Are we going up? What's the time limit? We go to 1050? We go to eleven? Okay.

The sociological time relationships aren't working. Now, you probably have noticed this here and there in your dating and in other relationships that you might have. Relationships don't work too swiftly. You may have the best relationships right now that some of you will ever have unless you work on it because you're thrown together in a roomy situation. You're thrown together in classes, you're thrown together in sports and that sort of thing. But later on, you've got to make sure that happens. We become the Masters of the surface relationship in our world.

People don't relate on an intimate level. And as Christians, we've even thrown some more cold water in there. We say, don't get intimate at night. Don't get intimate. That word is almost a bad word. Intimacy. When I say that, people blush. Intimacy. Let me say that again. Intimacy. Intimacy. We've taken that word and we've called that illicit sex. That's what intimacy is, it's not it. It's wider than that. It's getting to know one another. It's expressing feelings. It's interconnecting with one another psychologically and emotionally so that we know one another and get to know one another and support one another. But you see, we have so many people in our world today. I get 30 some calls a day just for counseling, let alone my buddies and other people to call. I get all these calls and I basically find myself running away from people rather than trying to find people.

It's hard to go to a restaurant without having to counsel somebody over the back booth here. And you just start running from people. And it's very difficult then to have good in depth relationships with people. Our relationships come down to this. Hey, how are you doing? Fine. How about you? Hey, great. How's your roommate working out? Well, just another roommate, kind of working out pretty well. How's the social class? Hey, social class doing well. How about yours? Hey, I like the guy, but he's a little boring at times. Fell asleep four times last week, but still, it's pretty good. How's your car working? Car is working fine. How about yours? I got a new one. You got a new car? Fantastic. Hey, good talking with you.

And we call that a relationship. We call that a friendship. That's my best friend. We're tight. Boy I mean we get in there, we discuss heavy things. We don't have time because we're moving so fast, bouncing off of one another. And this causes a problem because people are out of control. It causes anger inside people. Anger inside people. And this comes a lot out of family relationships. By the way, if you had a bad relationship with the same sex parent, you got a lot of anger on the inside. If you had a bad relationship with the same sex parent, you got a lot of anger on the inside that comes out from time to time.

And I'm sure your friends could share that with us. How that comes out, because it builds in the pressure cooker and finally shoots, and you got to get some of that out. All that gunk out, because what we're moving toward is this anger caused a lot of problems in this area of intimacy. Intimacy. So inadequacy, a sense of inadequacy is a problem in our society. Sense of intimacy is a problem in our society. And the final one, this is the philosophical time bomb. The philosophical time bomb says we don't know what's right and we don't know what's wrong. We don't have a sense of what's right and wrong anymore. What used to be right and Holy and sacred is different. There's something wrong with it, it's gray now. Almost goes through the cycle like this. The first stage of disintegration is it all depends how you look at it. Hey, that's right. It's good, man.

It all depends on how you look at. I never thought about it that way. Second stage of disintegration, you know, I've been thinking about it. It doesn't make any difference how you look at it. It doesn't make any difference how you look at it. Hey, that's cool, man. I never thought about that. That's good. The third stage of this integration is, you know, I don't think anybody knows how to look at it. And if nobody knows how to look at us and there's no right and there's no wrong, so you do what you want to do, I do what I want to do, and we'll all play together.

Philosophical time bomb says that we don't have a basis for right and wrong. And basically what this does, it puts us over into the third area of guilt. Here. We fear because our future is out of control. Here we're angry because people are out of control.

Here we're guilty because we're out of control. We don't know what we ought to be doing. And this gives us the problem, the third major problem in our society today, of identity. Identity. People don't know who they are or who they ought to be, and when they get a glimpse of what they think they might be, then they get scared and rejected. Now, this is what our culture is facing, and this is what our culture is in the midst of. As a matter of fact, this is what you're in the midst of because you're part of the culture, hopefully. And now we've got to learn how to relate to that. We've got to come out inadequacy and have some kind of word that we come back with to do something to help these people feel worthwhile. That's part of the gospel.

They need to know God in a personal way. But I'll tell you what, the questions they're asking are not as they come up to you. Let me know. I want to know something. Could you tell me how to know God in a personal way? How many people have come up to you that way? Very few. Very few. I don't know many. I maybe had one, one time, and I may have tricked him into saying that.

People just don't come up to you and say, oh, please help me know God. That's not what they do. But they come with you. They come at you with these problems of inadequacy, and they're saying, you know, I don't feel worthwhile. I feel useless in what I'm doing. I'm trying to search about what I want to do in my life and what I want to do in my world, and they feel very useless there. We've got to come back with a word. I think a key word that we can come back with here is responsibility. A key word is responsibility. And you see, where do we get responsibility?

Where do we find responsibility? Tell me. Give me a biblical answer. Where do we find responsibility? I know you're here. I hear you breathing. Where do we find responsibility? Where's the truth responsibility? Where do we get it? Does somebody make this up? Where do we get it? Where do we get any truth? We get it from God who did what to communicate to us? I got you so scared about the squirrel, now you won't give me the real answer. In his Word and through his word, we know that the way to live life is to live it responsibly. Now I got a theory about the Bible.

Let me just throw it out. The Bible is filled with principles of life that are true for people as they are and life as it is. Okay. And these principles work. These principles work. I've been in secular speaking and professional speaking for

years, and I speak to all kinds of organizations out there still do a little bit of that. I speak to all kinds of organizations out there, and they love me to come in and speak to them on these principles of life. No matter that they came from the Bible, they don't care where you get them. Why? Because it's helping them be more responsible. It's helping them be more adequate. It's helping them live life in a more effective way. They don't care where they get it. The key is that when I walk out there and I connect up with an insurance company, I say, I can help you be more responsible. As a matter of fact, I can help you make more money by being responsible.

You think that perks him up? You bet you. They say, now we need to talk. I used to say, I can help your marriages and your family and all this kind of stuff. And they'd yawn when I talk to them over lunch. And then I said, I can show you how you can make more money. I can show you that. Really? Come over. Come now. And I go in and show them how to make money.

Okay? Then I come back and I show them how that in order to make more money and to be responsible, they've got to have good, healthy relationships. That's what counteracts this problem of intimacy, because you see, what makes people work best is that they feel worthwhile and that they have a good, healthy relationship with somebody or somebody's. And so I show them how they can have good, healthy relationships. Where did I get that stuff?

Where? We're rolling now. We're really humming now. The Bible, right? The Bible. I find it right back in God's Word. And it's there. It's absolutely there. And I don't have to take him through a book study of first Peter to finally get around to first Peter two, where it's got relationships with the government and that's sort of thing, and then first Peter three, where it's got the relationships with the husband wife relationship works the wife over really hard there in the first six verses and then gets the husband with one verse, which I like very much because men don't need it as much. Isn't that it?

No, that's probably not it. But I don't have to give him a whole book study at first Peter, nor do I have to tell them. I got that in first Peter 3:7. They're not impressed. They're not impressed. They don't care. They don't care. I've had seven years of Greek and three and a half years of Hebrew, seven years of Greek and three and a half years of Hebrew. And you know that I tell everybody everywhere I go that I've had seven years of Greek and three and a half years of Hebrew? And you know what I found as I've spoken all over the world? Nobody cares. Nobody cares. Nobody gives a rip whether I've had seven years of Greek and three and a half years of Hebrew or not. They're just glad I learned English. That's all they care about. They don't care. If I had known that before I went into that course, I'm sure I would change my mind.

We don't need to give chapter in verse. We need to give the principles. We need to give the truth. Then in order to help them in their identity struggle, I want to give them reality. People come in and they say, I've got an inferiority complex. And you say, well, you are inferior. That's reality. Okay? And you start from there. I've got this horrible problem that I can't seem to do this and can't seem to do that. So give up. Admit it. That's part of our problem.

I found that I was killing myself with lack of exercise and lack of nutrition. And I finally realized this after reading a bunch of stuff. And then I realized I am killing myself. And I realized that I was sick. I was a sick man now. Always before I would say, well, I'll cut the sugar out or I'll cut this or I'll cut that. But I didn't ever admit it. I didn't finally say, hey, I'm sick. Once I admit it, I was sick. Then I started in the running program and did it seriously. And then I started the nutrition and got it seriously going. And so what happens is I have to admit the fact that, hey, I'm in a lot of trouble right here.

That's reality. Nobody likes reality. I'm going to speak on this tomorrow a little bit in the main session. Nobody likes reality. We'd rather have it decorated with something. Tell me what I want to hear, but don't tell me what I need to hear. Okay. But I give them reality. And really, I would put these together like this.

Responsibility is like a sense of destiny. You're giving people direction in life. Relationship is giving them a healthy context of relationships. And reality is giving them a basis for right and wrong. It's giving them a floor. So if they're firmly planted in midair and they're up there trying to fight away in midair, they don't have to stay in midair.

You could say, I've got a floor for you to stand on. I've got a basis for you to stand on. I found something that works. And when I speak on this, I usually say, you know where I get all this stuff? I get it in a book, get your pen out. And they pull their pens out and they say, I got this in Bible. They look at one another like, oh, my gosh, Bible. It's not the Holy Bible. No one ever writes it down.

They think they can remember that. And [inaudible 00:44:17] I said it's not the Holy Bible. It's just Bible. Just Bible. First time I ever used that. Three men trust the Lord that night, not with me, we didn't hum. Just as I am or like that after the meeting, but not with me. They sought out some people right there in the room that they knew were Christians and talked to them about it. And that night, they trust the Lord Bible. That's all I said.

I didn't say, no. You need to accept Jesus as your personal savior. Let's bow your heads. Put your hands up. Put your hands down. Yeah, I didn't do that. I just planted something out there. You see, here's what I'm realizing. I'm realizing that I'm not speaking to Christians or nonchristians. I haven't even thought about that this morning.

Whether you're Christians or non Christians. Okay. I mean, as I just thought about it. When I said it, I figured most



of you are probably Christians. Okay, that's just a rough guess, but I don't speak to Christians or non Christians anymore. I used to do that all the time. I speak to who? Who would you say? People.

You bet. People. People with real problems, people with real needs, people who are really feeling the poles in their own body, people who are coming that are shattered. People. And what am I taking to these people? Truth. God's truth. Because everybody's in a different stage of their life and their own growth and their own search. And that truth is true to life as it is in people as they are. And when I unleash the word of God, I find some incredible things happening. That's why Hebrews 4:12. And this is my text for this morning. Hebrews 4:12. It says, for the word of God is what? Alive and powerful and sharper than a two edged sword and pierces right down to where people live. Right where people live. You see, I see this as this philosophy of Ministry unfolds this week.

If you don't relate to your culture, then your culture won't relate to your God. If you don't relate to your culture, people, then your culture won't relate to your God. They won't do it. They just won't do it .Unless we're salt and light, as Jesus put it, relating to people where they are, then people will not relate to your God. They won't do it. And so what I do is I come right back at this and I say, you got to have a sense of destiny. You got to have a healthy context of relationships, and you've got to have a realistic basis for right and wrong. You got to stand on something. There's a correlate that says you can't fall off the floor, you can fall out of two story buildings, you can fall out of airplanes, but you can't fall off the floor. And most people in our world do not have a floor.

And so I run around speaking to these people continually saying, hey, you need a floor, or if you've got one watch, you know what time it is. If you've got two, you're never sure. Most people have got five or six watches out there. Tell them what time it is in religious matters, in social matters, in business matters, and therefore they don't know what's going on in life. And so I come along with Bible.

Hey, you got the same Bible. And one of the major things you've got to understand is who is this culture out here that I'm speaking to? And then find the passages, find the scripture, find the principles, find the way to introduce that truth into these needs of this culture that's dying and hurting. We cannot go into an audience and say, you're all dying and going to hell. They don't believe that. You see, they don't buy that. Is it true? MHM. So let's tell them! They don't get it that way.

In order to be relevant, you say, hey, you know what? Because you have a destination sickness and you don't know where you're going because you got this irresponsibility problem, because you have the sense of inadequacy. Let me

show you how you can be more adequate. You have a problem with intimacy. Let me show you how you can be more intimate. You got a problem with your identity.

Let me show you how to put some things together. Guess where I got it. Bible. Guess who wrote it. When you sneak in the back door, I'm convinced it may have been the front door in the beginning. The back door may be slapping them around and saying, you need to get saved. The front door is coming through their needs because unless you relate to the culture, they won't relate to your God. They won't do it. They can't. As we unfold, then tomorrow with doctrine, the next day, Thursday with leadership, and the last day with strategy.

I hope by the time we get to the end of the week, we have a full or philosophy of Ministry, of how it works. We started Church two and a half years ago with about 400 people. And last Sunday we had about 3700 people. And we're seeing a growth because we're relating to people where they are. We're relating to people under knee level. We're relating to people who are coming and saying, hey, I'm hurting here. I was in a pastor's conference not long ago where a guy sat down next to me at lunch and he said, we got a real problem in our Church. And I said, what's the problem? He said, well, as soon as I counsel somebody and their problems and all the messes they're in, they leave the Church and they go to another Church because they're embarrassed to be there. He said, People don't want to come who don't have it together.

They don't want to come to our Church if they don't have it together. He said, do you have that problem? I said, no, we've got the exact opposite problem. He said, what do you mean? I said, the people that come to our Church don't have it together. He said, what do you mean by that? I said, the people that come to our Church don't have it together. We preach that you should not have it together. If you're going to be here, if you already got it together, you need to go someplace else, because that's what Jesus was doing when he was teaching in the Pharisees, teaching with the people. What did he say?

Hey, I'm a physician, and only sick people need the physician. And if you're already well, hey, go start your own. That's an attitude that we must take toward our culture, toward the divorcees, the single parents, the alcoholics, not excusing any problem that they've got, but tell them to come in and say, hey, let's get it together in this group here. Let's pour Grace all over you and let's love one another and let's together try to find out how to live this life. That's getting involved in the culture. We're starting hotlines and crisis counseling centers and drug rehabilitation centers and all kinds of things that are relating out there to where people live.

And you know what's going to happen? I can just see it happening. People just keep coming in and coming in. Why? Because I'm standing up saying you're going to hell? No. Here's the way to heaven? No. Because I've taken the time to relate to their culture and as I relate to their culture, they relate to my God. You see.

Let's pray. Father, thank you for this time together help us as we build these stepping stones this week that we might come through with some significant principles of how to build a Ministry as we talk about what ought to be taught and what is being taught in the wrong way where we're majoring in the minors so much and minoring in the majors help us to understand that as we deal with leadership and how to develop leadership, as we deal with the whole issue of strategy and how we pull this all together, God give us a philosophy a strategy that will help each one here in their future Ministry and even in their present Ministry and pray in Jesus name, Amen see you tomorrow. Bye.