

It is *completely false* that churches must sacrifice quality to get quantity, must artificially choose between evangelism and discipleship, or cannot have depth and growth at the same time. *That's nonsense!* In fact, quality attracts quantity, and genuinely transformed people always cause many more to come to Christ! Few prove this fact better than the ministry of my dear friend Andy Stanley, who has grown North Point Community Church *on purpose* and *with passion*. No Christian leader can afford to miss this book.

—Rick Warren, pastor, Saddleback Church;
author, *The Purpose Driven Life*

All of us admire what Andy has achieved at North Point, but few of us appreciate the price he had to pay along the way. *Deep and Wide* pulls back the curtain for all of us to see what is required behind the scenes to build a prevailing church. I was both challenged and inspired by the book.

—Bill Hybels, founding and senior pastor
of Willow Creek Community Church

Couldn't be prouder of my son, Andy. And I couldn't be more excited about the content of this book. I wish a resource like this existed when I was starting out in the ministry.

—Dr. Charles Stanley, founder of In Touch Ministries

The most common question I get from pastors is, "How do I get the people in my church to be open to change?" From now on, my answer will be, "Read *Deep and Wide* by Andy Stanley. Thanks, Andy. Great book!

—Craig Groeschel, pastor of LifeChurch.tv and author of
It: How Churches and Leaders Get It and Keep It

Andy Stanley is on the front lines of a major shift in how both Christians and non-Christians experience "church" in America. In *Deep and Wide*, Andy opens up his playbook for how North Point Community Church grew into one of the nation's most effective churches, openly shares their victories and failures, and shows you how to take your own church deeper in the Word and wider in appeal. This is a peek behind the curtain that you do not want to miss!

—Dave Ramsey, *New York Times* bestselling author
and nationally syndicated radio show host

No one has given me more practical handles for establishing a focused vision than Andy Stanley. *Deep and Wide* is a rich resource to help all of us stay intentional about the main thing—building a church that reaches people who are far from God.

—Steven Furtick, lead pastor, Elevation Church

Deep and Wide should come with a warning label. You will never view your local church the same way again!

—Perry Noble, senior pastor of NewSpring Church

Deep and Wide, out of its sheer honesty and candor, may well drive you to experience what I experienced: behind the scenes of churches we find the reality of sin, the difficulty of human relationships, and the sheer magnitude of God's marvelous grace in using sinners like you and me to display the marvels of Jesus Christ to our world.

—Scot McKnight, author of *The King Jesus Gospel* and *The Jesus Creed*

Throughout these pages you get a sense that Andy has been writing this book most of his life. That's because he has. This book invites you behind the scenes into Andy's personal journey to build a team and church that take the Great Commission seriously.

—Reggie Joiner, founder and CEO, Orange

Liz and I center our week around attending Buckhead Church. The experience is energizing, carries beyond Sunday, and connects the profound with the practical, the inspiration with the action. Andy and his team have created something powerful that is worth studying and understanding.

—Frank Blake, chairman and CEO, The Home Depot

In *Deep and Wide*, Andy shows a transparency that is refreshing and a generosity of spirit that compels him to want to share everything he's learned with everyone who wants to know. What you'll find is not a clever or crafty plan, rather a falling into greatness born out of clarity of purpose and willingness to change. Trust me, there's something to be learned by every leader, pastor, and church planter from the extraordinary and history-shaping journey Andy is on!

—Louie Giglio, friend of Andy's for a long, long time

My family and I love North Point Community Church. Once you've read *Deep and Wide*, you'll understand why.

—Jeff Foxworthy, comedian and actor

*Creating Churches Unchurched People
Love to Attend*

DEEP & WIDE

ANDY STANLEY



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Deep and Wide
is dedicated to the 708 charter members
of North Point Community Church
(see Appendix E for names).

Who would have thought?
Thank you!

Andy



chapter eleven

DOUBLE-BARREL PREACHING

Preaching. It's by far the most stressful part of my job. Compared to the pressure of message preparation and delivery, everything else is easy. People ask me all the time how I handle the pressure of running a large, multi-faceted organization. I always chuckle. I would love to take a year and *only* run a large, multi-faceted organization. Compared to the pressure and stress of standing up thirty-plus weekends a year and facing a highly educated, successful group of congregants, some of whom have been listening to me for seventeen years, the organizational part of what I do is stress-free. For that reason, if you are reading this and you carry the communication mantle for your church, we may have more in common than you originally thought. Like you, I live with the constant pressure that only those of us who do what we do fully understand.

Group hug.

But at the same time, it's an honor, isn't it? How incredible that we get to stand up and proclaim God's Word to the church. No one is more aware of our unworthiness

than we are. And yet God chooses to use us. It's really an amazing thing. I hope you never get over it. I hope I don't either. I hope we never lose the wonder of knowing that words come out of our mouths, people make decisions, and the directions of their lives change. But on Saturday night, when I'm staring at my cold, flat outline wondering where in the world my *point* went ... well, you know. Sometimes it's just work. Hard work. It can feel like a weekly oral exam. When people start with the, "Don't preachers only work one day a week?" I have a good comeback. Feel free to use it. I say, "Think for a minute about the most stressful part of your job, the part that is the make-or-break for you financially. Imagine having to do that every week on a stage in front of your family, friends, strangers, and people who don't particularly like you. Imagine not having the option to call in sick or reschedule because you weren't quite ready for the presentation." End of conversation.

Now granted, there are a lot of lazy preachers out there. I've talked to guys who start preparing on Saturday. Some on Saturday night! And then there are the mainline denominational men and women who have the entire message emailed to them. They just stand up and read it. I have a friend who is a female pastor in the Episcopal Church. During her interview, they informed her that she was never to preach longer than twelve minutes. She said a gentleman, if you can call him that, came up to her before a service and asked if she could cut the message to eight minutes. It was his birthday and he needed to get to a luncheon being held in his honor. She said she smiled and said she would see what she could do, intending to ignore him entirely. She said that about halfway through her message, she looked up and saw him standing up about halfway back circling his

finger in the air as a signal for her to wrap it up. Can you imagine? Hopefully, you can't. Don't tell anyone I said this, but some churches don't deserve a pastor.

DUAL AUDIENCE, SINGLE AGENDA

As you might imagine, I get a lot of questions about preaching. One I'm asked as often as any is, "How do you engage church and unchurched people in the same message?" In other words, how do I preach to Christians and non-Christians and somehow keep both groups engaged and coming back? I love that question. I love it because it points to a false assumption that needs to be corrected—an assumption that influences the way communicators prepare and deliver their messages.

If you are going to create a church unchurched people love to attend, then unchurched people need to *love* the weekend message. Even if they don't love it, they need to engage with it to the point that they want to return the next weekend. You, or someone on your preaching staff, must learn to engage people who disagree with the premise and possibly the application of what's being taught. And that's tricky. For most preachers, it requires some unlearning. Some retooling. But it can be done. And it's not as hard as it sounds. So in this chapter I'm going to download everything I've learned over the last twenty-five years about communicating to a dual audience.

To begin with, we need to set the record straight about one thing in particular. Engaging unchurched people with the weekend message does not necessitate watering down, skipping over, or treading lightly with the text. You can. Some preachers do. But it's not necessary. In

the long run, doing so is detrimental to both believers and nonbelievers. Mature Christians don't engage with or benefit from Scripture-lite sermons. Thinking nonbelievers aren't impressed with or inspired to return for Scripture-lite sermons. There's really no win for anyone. So put that notion out of your mind.

The key to successfully engaging unchurched people in a weekend message has more to do with your *approach* and your *presentation* than your *content*. Earlier I made the point that a church's approach to the weekend determines whether unchurched people will return. The same is true for the message. In our discussion on irresistible environments, we unpacked the relationship between presentation and interest. Presentation is what determines interest. Content is often secondary. As we pointed out, it's not the content of a stand-up comedian's routine that engages us. It's the presentation. So, with all of that as a backdrop, let's talk specifically about your approach to and presentation of the weekend message.

DISCOVERY ZONE

All the senior pastors I've talked to are adamant about wanting unchurched people to attend and connect with their churches. There may be exceptions out there, but I've yet to meet one. But many of these same pastors approach the communication piece of the weekend as if there aren't any unbelievers in the house. They preach as if everybody present is a believer and attends every week. Similarly, every pastor I know is concerned about the alarming number of eighteen-to twenty-five-years-olds who drop out of church, never to return. But there's no mystery as to why they drop out. I'm convinced they dropped out because nothing compelled

them to stay! The church leaders who are seemingly most concerned about the dropout rate of that demographic are the very ones who create the weekend experiences that this demographic finds entirely un compelling. To say it another way, the group responsible for connecting eighteen- to twenty-five-year-olds to local congregations are the catalysts for driving them away. That's just tragic. They didn't intend to drive them away. That was not their *purpose*. But every weekend in this country, something trumps the good intentions and lofty purposes of the average local church. And that something is not theology, intent, or budget. It's the approach and the presentation. Week after week, preachers opt for an approach that undermines their desire to connect with the dechurched and the unchurched. The approach a church chooses trumps its purpose every time. The approach a communicator chooses trumps his or her purpose every time as well. Worse, the wrong approach can neutralize a communicator's content. Like you, I've heard gospel presentations that were so confusing even I wasn't sure how an unbeliever was supposed to respond. While there was nothing wrong with the content, i.e., the gospel, the presentation was so bad it made the gospel confusing and unappealing. Regardless of what we *intend* to accomplish, how we go about it determines the outcome.

INHERITANCE

The challenge for many of us is that we've inherited approaches to preaching that in many cases conflict with the reason we got into this to begin with.

If you are like most preachers, your call to preach was driven by a desire to reach people with the gospel. You came into this

with a burden for those outside the faith. You felt at the time that the best vehicle for you to reach outsiders was preaching.

But preaching was whatever you saw week after week in the church you grew up in.

If you didn't grow up in church, then preaching was whatever approach the preacher who finally got through to you modeled. Either way, we've all been heavily influenced by what was modeled for us. And that becomes problematic if the approach that's been modeled for us, the approach we gravitate toward, conflicts with our purpose. Our calling. Our reason for getting into this in the first place.

Here's what I know about you. You did not surrender to God's call on your life to perpetuate a specific model, style, or approach to preaching. You didn't say yes to God in order to perpetuate an approach to anything. You said yes in the hopes that God would use you to impact your generation. And if that makes your heart beat a little bit harder, then allow me to push you a bit. If you've been called to reach this generation of unchurched people, then you must adopt an approach to ministry, and communication in particular, that advances that calling.

You don't have the luxury of babysitting the previous generation's approach to doing church. There's no time for that. Besides, you've only got one life to give to invest in this glorious cause. So invest it well. Make the necessary adjustments to your approach.

MAKING THE ASK

Maybe pulling this out of a preaching context may help. You have experienced this same dynamic in your family. Remember as a kid when you wanted something from one of

your parents? Over time you learned *when* to ask, *how* to ask, and *how much* to ask for. You learned to judge when “no” meant *no* and when “no” meant *if you keep arguing, you might get your way*. If you are married, you’ve experienced this same dynamic at a different level. Every husband has rehearsed conversations with his wife over and over in his mind when he’s got a big ask to make. Why? Because smart husbands know *when* to ask and *how* to ask. And smart husbands know what to offer in return. I have two teenagers and a twenty-year-old. On countless occasions, Sandra and I have talked through how to approach one of our kids about a delicate subject. We know, like every parent with teenagers knows, being right isn’t enough. Content isn’t everything. It’s the approach that makes all the difference. Choose the wrong approach and you create unnecessary resistance. Choose the right approach and everything goes down easier. So the good news is you already have years of experience in adapting your approach to match your goal. Now you need to apply all that learning to your public communication skills.

So the first two questions you need to wrestle to the ground are:

1. Does my approach to preaching facilitate my desire to see unchurched people attend, come back, and then come back with a friend?
2. If not, am I willing to change my approach?

If you aren’t sure about the answer to the first question, just ask some folks. Specifically, ask around to see how comfortable your core leaders are inviting their unchurched friends to a weekend service. They either are or they aren’t. You owe it to yourself to know. And if they aren’t, you

should know why. If you really want to know how first-timers and long-timers experience your preaching, you are smart enough to figure out how to collect that data. Yes, it can be painful. But it might be that jolt of reality that pushes you to adjust your approach.

MY GOAL

Now, before I get into the specifics of engaging unchurched people through your sermons, I want to disclose my goal and approach to the weekend. Of course, I think this is the way everybody should do it. I would, and will, argue that you should adopt this approach as well. If I didn't believe in it, I wouldn't be doing it this way. But if you don't like my weekend communication strategy, don't be content with simply dissing mine. That's easy. It doesn't take much effort to kick over a sandcastle. Just make sure you clarify *your* goal and *your* approach.

First: *my goal*. My goal on the weekend is to present the Scriptures in a way that is so helpful and compelling that *everybody* in the audience is glad to have attended and drives away with every intention to return the following weekend.

Pretty deep, huh?

I want the audience to be so happy about being there that they come back the following week. I want them to walk away intrigued by the fact that they just heard someone teach from the Bible and it was ... *helpful*. I want skeptics to doubt their disbelief. I want believers to believe deeper. I want people who don't own a Bible to leave committed to finding one. I want cultural Christians to dust theirs off and start reading them again. That's my goal. That's my *win* as a communicator.

If you've ever heard me, you know that in just about every message I push the audience to read the Bible for themselves. I'm constantly saying things like, "Can you believe that's in here? You should read your Bible." I try to remove excuses. I remind them, "You don't have to believe it's inspired to read it." I'll even taunt when necessary: "Some of you haven't opened the Bible since a college professor told you it was myth. What other advice did you take from that professor? Probably none. What if he was wrong? Hey, what if the college professor who told you that is sitting in church somewhere today feeling bad about all the young, impressionable freshmen he misled?" I say, "Don't avoid the Bible because you don't believe it all. You don't read anything because you believe it all. Infallibility is not your litmus test for reading material, is it?" I'm not above saying things like, "You should read the Bible so you will have more moral authority when you tell people you don't believe it. Don't be like the kid who says he doesn't like string beans but never tasted them. Come on! What are you afraid of?"

Now, if all that makes you wonder why any unbeliever in his right mind would ever darken the door of one of our churches, much less come back a second time, it's because there's something important you've missed along the way. Got your highlighter? *When people are convinced you want something FOR them rather than something FROM them, they are less likely to be offended when you challenge them.* Remember your favorite coach? The one who was hard on you, but got the best out of you? We will come back to that in a page or two.

Ultimately, I want people to fall in love with the Author of the Scriptures and his Son. But I don't have any control

over that. So my best option is to arrange the date. I figure if I do a good job, even if they don't fall in love on the first date, there is always the possibility that something will happen on the second or third date. Heck, I meet people who've been attending our churches for several years that say they aren't *there* yet. Nothing I can do about that except to continue arranging dates. As long as they are sitting under the proclamation of the gospel, there's hope!

Now, you may have all kinds of theological problems with my goal. That's okay. Everybody's entitled to be wrong. Including me. My hope is that you will take some time to decide what you are trying to accomplish on the weekends. Why? Because if you don't clarify your goal, you'll never identify the best approach. I don't want you to spend this next season of ministry frustrated by a lack of results that stems from a self-defeating approach to ministry. I know every weekend is a bit different from the one before. But at the macro level, what are you hoping for? What are you trying to accomplish? What's your *win* as a communicator?

MY APPROACH

Since my purpose for preaching is Bible-centric, *my approach* is as well.

Here's my weekend communication strategy. Don't tell anyone. My approach is to entice the audience to follow me into one passage of Scripture with the promise that the text is either going to answer a question they've been asking, solve a mystery they've been puzzled over, or resolve a tension they've been carrying. Once we are in the text, I do my best to let it speak for itself. I go slowly. I highlight words. I leverage the drama. I roll 'em around in the text

till it gets all over them. I bring my energy *to* a text and I do my best to uncover the energy *in* the text. Once they are thoroughly embroiled with the passage, I take one carefully crafted statement that emerges from the point of the text and do everything in my power to make it stick.

Then I let 'em out on time.

That's my approach.

What's yours?

SEVEN REASONS NOT TO MAKE LISTS

In *Communicating for a Change*,⁵⁴ I describe my overall approach to sermon preparation and communication. For our purposes here, I want to focus on seven guidelines directly related to preaching to unchurched people. Six are helpful. One is just something I needed to get off my chest.

GUIDELINE #1: LET 'EM KNOW YOU KNOW THEY'RE OUT THERE ...

... and you're happy about it.

The key to engaging unchurched people through your weekend communication is to include them. But for them to *feel* included, they've got to know you know they are out there and that you are happy about it. Did you know that people who have not been to church in a long time feel strange when they come back for the first time? They assume they are the "odd man out." Even the women. They assume everybody in your church knows each other and knows they are outsiders. In their minds, the distance between them and the person on the platform is miles, not feet. In many churches, they feel like guests who snuck into

someone's home. They are not sure you are happy they are there. In fact, in some cases the reason they haven't been to church in a while is that their last churches, in some cases the churches they grew up in, were happy to see them go! So if you never reference them in your message, you may confirm all their unfounded suspicions. So reference them. And reference them as soon as possible.

Don't just address "those who are here for the first time" or say, "If you are visiting today..." That's not what I'm talking about. You've got to develop your own style. And you should never say something you don't mean or aren't comfortable saying. But here's a sample of the kinds of things we say all the time:

"If you are here for the first time and you don't consider yourself a religious person, we are so glad you are here. Hang around here long enough and you will discover we aren't all that religious either."

"If you don't consider yourself a Christian, or maybe you aren't sure, you could not have picked a better weekend to join us."

"If you've got questions about faith, the Bible, Jesus, maybe even the existence of God, you need to know we built this place for you. Our goal from the beginning was to create a church unchurched people would love to attend."

"If the only reason you are here today is because you are visiting relatives and they said they wouldn't feed you if you wouldn't attend church with 'em, my apologies. We all still have a long way to go."

"You may be here because somebody bribed you with lunch or told you that you would meet somebody cute. Whatever the reason, we are so glad you are here."

"If this is your first time in church or your first time in a long time, and you feel a little uncomfortable, relax. We don't

want anything *from* you. But we do want something *for* you. We want you to know the peace that comes from making peace with your heavenly Father.”

“If this is your first time in church, or your first time in a long time, and you feel out of place because you think we are all good people and you are not so good, you need to know you are surrounded by people who have out-sinned you ten to one. Don’t let all these pretty faces fool you.”

“We may not all believe the same, but we all struggle with the same temptations, fears, insecurities, and doubts. You have more in common with us than you might imagine. And we are so glad you took a risk and came to church today.”

That’s enough to get you started. But remember, the earlier the better.

GUIDELINE #2: BEGIN WITH THE AUDIENCE IN MIND ...

... not your message.

As we discussed earlier, great communicators take people on journeys. Where a communicator *begins* the journey determines who will follow. If your desire is for unchurched attendees to follow, you may need to take several steps back from where you normally begin. We saw how Jesus accomplished this in his trilogy of parables addressing God’s response to sinners. He didn’t begin with *sinners*. He didn’t even begin with God. He began with sheep. He could have begun with God or sinners. And everything he said would have been spot on! But Jesus didn’t come into the world to say true things. He didn’t come to be *right*. He came to explain the Father and pay for sin. So on those occasions when clarity was utmost, he backed up far enough to get his entire audience onboard. Again, where you begin determines who will follow.

This is my intent when I say my approach is to entice the audience to follow me into a passage. Before I take people to the text, I want them to be thinking, *Oh my gosh. I'm glad I came today.* I do that by creating tension. The tension in a text is usually found in the answer to one or more of the following questions:

- What question does this text answer?
- What tension does this text resolve?
- What mystery does this text solve?
- What issue does this text address?

Before I draw people's attention to a solution, I want to make sure they are emotionally engaged with the problem. If the text answers a question, I dare not go there until everyone in the audience really wants to know the answer. The mysteries, questions, and tensions we all wrestle with serve as the common ground for believers and unbelievers. If you want non-Christians to engage with you on your journey, begin at the place where all of us shrug our shoulders and say, "I don't know, but I wish someone would tell me."

This isn't hard. Actually, it's quite easy. Contrary to what you might have been told, or otherwise believe, we have far more in common with unchurched people than we have differences. We all worry about the same things. None of us feels like we have enough money. Every married couple faces similar challenges. We all wonder what happens when we die. Parents are concerned about their children's friends. We all need friends. We all face overwhelming temptations. We all have regrets we don't know what to do with. We've all been hurt. We struggle to forgive. We are plagued by guilt. Honestly, I can't think of a single uniquely "Chris-

tian” problem. There are just problems. Which means there is fertile common ground everywhere we look. That’s where we must begin.

Where do you begin?

GUIDELINE #3: PICK ONE PASSAGE AND STICK WITH IT ...

... everybody will be glad you did.

Since my goal in preaching is to present the Scriptures in ways that are helpful and compelling, I’ve got to make the Scriptures approachable. People unfamiliar with the Bible are intimidated by it. It is unlike any other “book” they’ve ever handled. They are told not to try to read it from beginning to end. Imagine how that sounds. They are often told to begin with John. Who? *And would you look at that? There are four sections called John. Three of ’em have numbers in front of them. Must have been a race.*

Anything we can say to make the Bible more approachable and less intimidating is a win. This is why I am such a proponent of focusing the message around one text. I realize there are topics that demand we draw people’s attention to more than one passage. My advice is to make that the exception, not the rule. Jumping all over the Bible illustrates how smart you are. It rarely enhances an audience’s understanding of or love for the Scriptures. And it totally confuses non-Christians. Worse, it sets a terrible precedent for how they should read the Bible. We don’t want new and non-Christians looking around the Bible for the verse that says what they are hoping it says. We want them to let the Scriptures speak for themselves. Messages built around proof-texting accomplishes the opposite. And

while I'm picking on you—careful with the Greek. Don't accidentally erode your audience's confidence in their English texts. Besides, you probably know just enough to be dangerous. You think it makes you look smart. And it may. But over time, it makes our English translations look unreliable. But they aren't. So, go easy on the Greek.

Pick a passage and stick with it. Five passages aren't better than one. Five passages make a series. Choose one passage and stay with it until everybody gets it. Make it so interesting that your audience wants to go home and read it again on their own. Make it so clear that when they do, they understand it, and they keep reading!

GUIDELINE #4: GIVE 'EM PERMISSION NOT TO BELIEVE ...

... or obey.

The imperatives of the New Testament are addressed to Christians.

Consequently, Christians are accountable to each other for how they live. But for reasons unbeknownst to me, Christians love to judge the behavior of non-Christians.

What makes this doubly perplexing is that the apostle Paul addresses this issue directly. Here's what he says:

What business is it of mine to judge those outside the church?
Are you not to judge those inside? God will judge those
outside. (1 Corinthians 5:12–13)

There you have it. But historically, the church has been way better at policing the behavior of outsiders than it has been at policing its own. That's unfortunate. And unnecessary. Few things discredit the church more in the minds of unbelievers than when it holds them accountable

to a standard they never acknowledged to begin with. Nothing says *hypocrite* faster than Christians expecting non-Christians to behave like Christians when half the Christians don't act like it half the time. First-century Christians certainly didn't judge non-Christians for behaving like non-Christians. They expected Christians to behave like Christians. Again, the apostle Paul writes:

Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of *grace*, seasoned with *salt*, so that you may know how to answer everyone. (Colossians 4:5–6, emphasis added)

Like you, I've heard way too many messages addressed *at* nonbelievers that were full of salt seasoned with grace. That's part of the reason so many unchurched people are just that: unchurched. I think we would be wise to extend Paul's advice to our preaching. When addressing unbelievers, it should be all grace with just a pinch of salt. To do that, we must distinguish between what the biblical authors expected of believers and what is expected of nonbelievers. In short, give non-Christians an out.

I'm very intentional about this when I preach. I make statements like, "If you aren't a Christian, you are off the hook today." Or, "If you aren't a follower of Jesus, then you are not accountable for what we are about to read. You get a pass."

I'll even go so far as to say, "Today's text may make you glad you aren't a Christian! You may put it off indefinitely after today." On most weekends, non-Christians are not your target audience. They are welcome guests. Just as we don't expect guests in our homes to clear the table after dinner and serve the coffee, so there are things we shouldn't expect nonbelievers to do while visiting our churches. And

we need to tell 'em. And if you do, if you let them off the hook, you might be surprised at the response.

My experience is that *when you give non-Christians an out, they respond by leaning in*. Especially if you *invite* them rather than *expect* them. There's a big difference between being expected to *do* something and being invited to *try* something. We naturally push back when pushed. But we don't generally push back on an invitation. So I always invite our nonbelieving friends to try living like Christians, to apply the principles we've discussed, to adopt the new way of thinking that the Scriptures present. And I usually give them a time frame. A week or a day.

Maybe an example would help.

In the opening installment of our series *The New Rules for Love, Sex, and Dating*, I asked the singles in our audience: "Are you the person the person you are looking for is looking for?" I taught through 1 Corinthians 13, discussing the various terms Paul uses to define love. Then I closed by reading verse 11:

When I was a child, I talked like a child, I thought like a child,
I reasoned like a child. When I became a man, I put the ways
of childhood behind me.

I reminded them that childhood stories always END with *and they lived happily ever after*, that children's stories END when the prince and princess finally get together. The assumption being that once the prince and princess meet, the rest is easy! "That's how children think," I said. "Some of you still think that way." From there, I proceeded to challenge the Christian singles in our churches to put away their childish views of love, sex, and dating and to grow up. I told them that the time had come for them to begin focusing on what they were

becoming rather than whom they were *hunting*. Catchy, huh? I went on to say that meeting the right person without first becoming the right person is a recipe for an unhappily-ever-after ending.

Ahhh, but that's true for everybody, isn't it? So I addressed the non-Christians in the audience: "You may not be a particularly religious person. Certainly not a Christ follower. But you know in your heart that what you've heard tonight is true. You've had enough relationships go bad to see *the right person myth* for what it really is. A myth. You've met the right person. Several times! So during this series, I want to invite you to wrestle with this question as well: *Are you the person the person you are looking for is looking for?* If not, we want to help you become that person. And, more importantly, we believe you have a heavenly Father who wants to help as well."

This brings me back to the statement I made earlier that I promised we would return to: *When people are convinced you want something FOR them rather than something FROM them, they are less likely to be offended when you challenge them.* And you know what? I really do want something FOR the singles in my city—the Christians *and* the non-Christians. And we've positioned our church to help both.

If you tell me I have to, I assume you want something from me. If you offer me an opportunity to, I'll be more inclined to believe you have my best interests at heart. Inviting unchurched people to take small steps is the same as inviting them to take first steps. We've all seen God honor first steps. We've seen God honor childlike faith. Learn to create space in your preaching for those who are unsure, skeptical, disbelieving. Give them an out. But then offer them an invitation.

GUIDELINE #5: AVOID “THE BIBLE SAYS”...

... because it doesn't.

Okay, this next point is a minefield. So I'll try to tiptoe carefully.

Technically it is incorrect to say, “The Bible says ...” or “The Bible teaches...” The *Bible* doesn't really say or teach anything. I'll explain what I mean in a moment. But not only is it technically incorrect, that phrase creates an unnecessary obstacle to faith, i.e., belief in the infallibility or inerrancy, whatever term you prefer, of the Scriptures. I believe the Scriptures are God-breathed.⁵⁵ You believe it. But most people don't. Most people assume the Bible was written by men and is, therefore, full of errors. You can't really blame them for thinking that. Just read your local newspaper. If you expect the unbelievers in your congregation to overcome that obstacle BEFORE they place their faith in Christ ... well, good luck. It's not going to happen. Not for sincerely secular people anyway. And it doesn't need to happen. People don't have to believe the Scriptures are God-breathed to become followers of Christ.

Wait ... don't light that torch just yet. Think about it.

There was no Bible as we know it for the first three hundred years of Christianity. People were becoming followers of Christ before the Gospels were even written. Remember our journey through Acts 15 a few chapters back? Do you remember anything about Gentiles having to accept the Jewish scriptures? Me neither. Not only were the first-century Gentiles not required to accept the Old Testament as infallible, they weren't even required to read it. They got a pass on following its teachings. Remember, as well, that the apostle Paul became a Christ-follower before *any* of the

New Testament was written. So, let's be honest. There's some wiggle room. And if you are serious about creating an environment free of unnecessary obstacles to faith, you may need to make some adjustments in the way you refer to the Scriptures. I'm not suggesting you change your view, just your . . . approach. So here are a few suggestions about how to talk about the text in ways that don't place unnecessary obstacles in the way of someone who is coming to church for the first time or someone who is honestly wrestling with who Jesus is.

It's Not a Book

Most people, including most Christians, don't understand what the Bible actually is. Making a few adjustments in the way you reference the Bible, as well as specific texts, will help everybody in your congregation gain greater understanding of and appreciation for our Scriptures. If you are consistent with your terminology, over time you will help skeptics deconstruct their resistance. Their resistance is usually based on false assumptions that are often reinforced by the way Christians talk about the Scriptures. By making a few minor adjustments, you will help everybody in your church gain a better understanding of just how amazing the Bible really is. After all, if people are going to reject the message of Christianity, let's make sure they are rejecting the actual message and not some poor caricature.

To begin with, don't refer to the Bible as a *book*. That's an injustice. It's not a book. It's way better than a book. As you know, but they don't, the Bible is a collection of ancient manuscripts written over a period of about fifteen hundred years by over forty authors that tells one story. This is why it's technically incorrect to say, "The Bible

says. . . .” Specific authors in the Bible say things. When we say, “The Bible says,” we treat it like a mere book. But books have authors. Ask average Christians who the author of the Bible is and they will say “God.” Tell average skeptics that and they will laugh. As they should. Let’s be honest. God did not *write the Bible* in the way people write books. So while that kind of terminology works for the already convinced, it’s an obstacle for those who aren’t. The good news is we know who wrote most of the texts collected in our Bibles. We should take every opportunity to point that out. The stunning thing about the Bible is not that God wrote it. What’s stunning is what we mentioned earlier: The texts that make up the Bible were written by over forty men over a period of about fifteen hundred years, and yet they tell one story. That’s amazing! And unlike the claim of divine authorship, it’s indisputable. Don’t believe me? Read it.

In some ways the Bible *is* a miracle. We should develop terminology that refers to it as such. I’m sure you get as miffed as I do when you hear people dismiss the Bible as full of contradictions, unreliable, myth, etc., etc. Honestly, a large part of culture’s confusion is the church’s fault. We’ve not taught people what the Bible actually is. For the most part, what we’ve communicated is, “Hey! It’s God’s Word! Stop arguing and obey it!” As a result, we’ve created a straw man that is difficult, if not impossible, to defend. I would like to be part of the generation that changes that. I would like for you to join me. We can change the conversation about the Bible if we change our terminology. So, don’t talk about it like it is a divinely inspired book. It’s not. It is a collection of divinely inspired manuscripts.

Cite Authors, Not “The Bible”

When we say, “The Bible says,” we actually mean a specific author or two. Cite the authors. It carries more weight and reinforces the fact that the Bible is a collection of writings from many authors. For example: which would you consider a more substantial argument for the resurrection of our Savior from a skeptic’s perspective?

Exhibit A: The Bible says that Jesus rose from the dead after being in the tomb for three days.

Exhibit B: Matthew, an ex-tax collector who became one of Jesus’ followers, writes that Jesus rose from the dead and he claimed to have seen him. Not only that, Luke, a doctor who interviewed eyewitnesses, came to the conclusion that Jesus rose from the dead. He was so convinced he gave up his practice and became a church planter. Mark, a friend of the apostle Peter, believed Jesus rose from the dead based on Peter’s account. Peter, the man who denied even knowing Jesus, claimed to have seen the resurrected Christ. Later he was crucified, not for what he believed, but for what he said he saw: a resurrected Jesus. James, the brother of Jesus, believed his own brother rose from the dead. The apostle Paul, based in part on his time with eyewitnesses, concluded that Jesus, in fact, rose from the dead.

And on and on I could go. You see my point. One argument rests on an assumption about a “book” that’s not a book. The other argument rests on a multitude of eyewitness accounts. All of which are contained in the Scriptures. We shouldn’t expect rational people to believe Jesus rose from the dead because “the Bible says so.” That’s not much of an argument. But I love to challenge people to consider the historical authenticity of the resurrection based on the testimony of Matthew, Peter, John, James, Luke, the apostle Paul, and a dozen other lesser-known people referenced throughout the New Testament.

Our culture needs to understand that the foundation of the Christian faith is not an infallible Bible. The foundation of our faith is a single event in history attested to by individuals who lived and wrote during the days when this event transpired. For the sake of convenience, their writings were gathered up and published in what we refer to as the New Testament, a phrase that was first used at the end of the second century. The best thing we can do for unbelievers in our congregations is to continually drive them back to *the* prevalent issue for anyone at their stage in the journey: *Who was Jesus?* And close behind is this question: *What are you going to do with the overwhelming evidence that he rose from the dead?* The way you reference the Scriptures is a constant apologetic for their reliability and trustworthiness.

Don't Assume They Know

Our culture is biblically illiterate. I bet you knew that. The Christians in your church may not be. But society in general is. Which means you have a decision to make. If you want to engage secular people with your preaching, you've got to quit assuming your audience knows anything about the Bible. We invited a couple into our small group several years ago who had never been to our church. We knew them through our son's baseball team. They knew I was a preacher and that was it. They both went to the Catholic Church when they were children, but both of their families dropped out before either of them entered middle school. The first night our group gathered, the leader thought it would be fun to divide us into groups of three and have us compete in a Bible knowledge quiz. Big mistake. Seriously, they knew nothing. They were both successful in the healthcare field. Jay eventually went on to

run one of the largest hospital conglomerates in our state. The first question had something to do with David and Goliath. Jay turned to me and said, “Andy, I’m embarrassed to tell you this. But I didn’t know that was in the Bible. I thought it was a figure of speech. You know, like when a small company goes toe-to-toe with a large company in the same retail or technology space.” So what do you think a guy like my friend Jay thinks when he sits through one of your sermons? Stupid? Like an outsider? Somebody who doesn’t know the secret handshake?

Bob, one of my best friends, was not a believer when we first met. Like Jay, he knew virtually nothing about the Bible. But whereas Jay had respect for this strange book he had never read, Bob didn’t even have that going for him. For him, the Bible was just one of several religious books written by men in order to control people. After we had known each other for a couple of years, he started coming to church off and on. One night during these formative years, he called me: “Hey Andy, I just finished watching a program on the History Channel about Joseph.” That was encouraging. Then he said, “But it was so confusing. They got through the entire thing and never mentioned Mary or Jesus or any of that. The whole thing was about his brothers.” Hmmm.

So, the last time you preached a message on the story of Joseph and his coat of many colors, did you think to tell your congregation that there were two famous Josephs in the Bible? If not, people like my friend Bob would have left wondering why Jesus was born in a stable when his father was the prime minister of Egypt!

Don’t assume. Always start on the bottom rung of the ladder. Bring people along with you. Define *epistle*. When

you reference the book of Mark, make sure you tell your audience that Mark wrote one of the four accounts of Jesus' life. Keep the cookies on the bottom shelf. That's not shallow. That's how you ensure that everybody in your audience can follow you on the journey.

GUIDELINE #6: ACKNOWLEDGE THE ODD ...

... it would be odd not to.

The Bible says some really strange things, doesn't it? Actually, *it* doesn't. Some of the *biblical writers* make some really strange statements and tell some really strange stories, don't they? Those of us raised in church just go with it: a floating axhead; wild animals showing up in pairs to board a ship; a man's shadow passes over a stranger and he is healed of a disease; a sea parts in the middle and a nation walks across on dry ground. Dry ground? Seriously? For you and me, it's just another day in church. We've heard those stories so many times, we immediately go in search of applications and transferable principles. Meanwhile, there are people in our churches thinking, *Hub? Do I have to believe that stuff actually happened to be a Christian?* We do ourselves and the unbelievers in our congregations a disservice when we forget to pause and consider how weird some of what's in the Bible must sound to someone who wasn't raised in church.

When you get to those unusual verses and narratives, acknowledge them as just that: unusual. Hard to believe. As a general rule, *say what you suspect unbelievers are thinking*. When you do, it gives you credibility. And it gives them space. It says you are a rational being like they are, that you didn't check your brain at the door and you don't expect

them to either. The other thing it communicates is that it's permissible to read the Bible critically. It's okay to *read* it before they *believe* it.

Natural vs. Supernatural

Most unbelievers assume there's a conflict between science and religion. Anything you can do to affirm their skeptical, inquisitive nature is a plus. The last thing you want to do is appear critical of people who don't "just take it by faith and believe!" After all, we want the smart people in our world to be on a constant search for natural causes. You wouldn't go back to a doctor who looked at an MRI of your kidney and said, "Well, it looks like God has allowed a spot to develop. Why don't you go home and pray; then come back in a couple of weeks and we'll do another MRI to see if anything has changed." Nope. You want a doctor who understands the natural world of cause and effect. You want a doctor whose knowledge of the natural functions of the human body allows her to make an educated guess as to what caused the spot. You want a doctor who knows how to find out exactly what it is. Most importantly, you want a doctor who knows how to get rid of it. You want a doctor who understands natural causes and solutions. If he is a Christian doctor, all the better. But you don't really want a Christian answer. You want an answer answer. So, if that's what you and I expect at the doctor's office, why should we expect people to abandon that same way of thinking when they walk into our churches?

There is no actual conflict or contradiction between Christian faith and science. Science continues to discover how God put everything together and how he holds it together. If I disassemble the laptop I'm working on and

have one of my smart IT friends come over and explain exactly how it works, I wouldn't conclude that there's no laptop maker. On the contrary. I would probably be more impressed than ever. We need not discourage those who seek natural causes and solutions. For some, that's the path that will eventually lead them to their Creator.

My doctor is also one of my best friends. He's not a Christian. But it's not from a lack of conversation. In some respects he's a better "Christian" than a lot of the Christians I know. He closes his practice every Thursday to volunteer at a local hospice. He holds dying people's hands, does what he can to make them comfortable, and speaks to the concerns and expectations of family members. Basically, he's a pastor on Thursdays. But don't tell him.

When I meet with him to go over the results of my annual physical, the teacher in him comes out. On one occasion, he was drawing an elaborate picture of how different drugs interact with specific enzymes and how a particular blood test can predict the impact of certain interactions. He was lost in his explanation. I was following about half of what he was saying when he stopped suddenly. Then with a big grin on his face, he said, "I don't know how anyone doesn't believe in God. Do you?" I laughed out loud. Here's a guy who has a hard time believing the miracles recorded in the New Testament, but who finds the fingerprint of God all over the human anatomy. His observation of how God put us together fuels his faith. His search for natural causes has led him to the Creator. All that to say, we need not fear those who go in search of natural causes. Ultimately, that path leads directly to the Creator. So have no fear. More importantly, carve out room in your preaching for those who just can't accept the things that are . . . difficult to accept.

When dealing with miracles, Satan, hell, and even certain aspects of heaven, acknowledge that these are difficult things for the modern mind to accept. Here's one of my scripts. Feel free to plagiarize or adapt:

For those of us raised in church, it's easy to believe these things took place. But if you are new to Bible study, I can understand why you may have questions or even doubts. You may be interested to know that some of Jesus' own followers had a difficult time believing some of this stuff. You've probably heard the phrase 'Doubting Thomas.' Thomas was one of Jesus' followers who didn't believe Jesus rose from the dead. Thus the nickname. Apparently Jesus' own brother, James, didn't believe for a long time either. So you are in good company. No pressure.

As stated earlier, the primary claim an unbeliever must come to terms with has nothing to do with the long list of miracles scattered throughout the Old and New Testaments. The primary issue is what a person believes about Jesus. So I'm always looking for opportunities to shift the discussion in that direction. Anytime I'm teaching a passage that unbelievers may object to as unbelievable, I take a minute to affirm their doubts and then offer a simple rationale as to why they may want to reconsider. My simple rationale is this: Jesus believed this incident actually took place. Every time I mention Adam and Eve, I say something along the lines of:

I'll tell you why I believe Adam and Eve were actual people. Jesus did. I'm a simple man. If somebody predicts his own death and resurrection and then pulls it off, I'm with him. I don't really care what he says, I'm with the guy who rose from the dead. I would like to do that someday myself. And he said those who believe, even though they die, they will live. So I go with what Jesus said.

I apply that same logic every opportunity I get. By doing so, I accomplish three things. I'm pointing unbelievers back to *the* issue. Secondly, I'm providing believers with an insight that strengthens their faith. Lastly, I'm giving attendees an argument/apologetic they can use in conversations with their skeptical friends. Salting our preaching with similar statements allows us to admit the difficulties we all have with certain passages, while at the same time providing a way forward for those who are genuinely wrestling with matters of faith.

GUIDELINE #7: DON'T GO MYSTICAL ...

... unless you want a new car.

If you are serious about your weekend service serving as a bridge for those who are returning to faith or exploring faith for the first time, stay away from the mystical. Even if you are in a highly charismatic church, stay away from the mystical. You don't live that way. Nonbelievers don't live that way. So don't preach that way. Mystical just puts distance between you and your audience.

Now, on the other hand, if you are into positioning yourself as "God's man" or "God's anointed mouthpiece" or other such nonsense, then mystical is the way to go. Mystical communicates that you have an inside track; you are closer to God than the people in the audience could ever hope to be. Mystical creates ... mystery! And with mystery comes fear! And that puts *you* in the driver's seat. Once you get your people thinking you are something special, they will treat you special. Throw in a little prosperity theology and in no time you will be driving in style, dressing in style, and the people close to you will never question your decisions. How could they? You are God's man. It'll be awesome.

Now, your spouse and kids will know you are a poser and a phony. But eventually your spouse will get so accustomed to the fortune and fame, he or she won't say anything. Your kids, on the other hand, well, they'll be a mess. But you'll have the resources necessary to ensure they get the best treatment options available. Wear contacts. Avoid reading glasses. Get yourself an entourage, an Escalade, and some armor-bearers, and you will be good to go. Oh, one other thing. Stay away from the Gospels. Things didn't go well for those guys. Stick with the Old Testament. The Gospels could be hazardous to your charade!

SOON, AT A THEATER NEAR YOU

If you found this chapter to be particularly disruptive and disturbing, I can understand that. I just hope that once you've finished your imaginary conversation with me, you will stop and ponder exactly what about it bothered you so much. I don't know what you are hoping to accomplish through your preaching, but I hope *you* do. I don't know what your approach to preaching looks like, but I hope you will stop and define it. Most importantly, I hope the approach you take weekend after weekend is perfectly designed to help you get done whatever it is you are trying to do. And if not, I hope you have the necessary courage and humility to make some changes.

Obviously, I think we should all preach with unchurched people in mind. I'm convinced that we should let their presence shape our approach. I think Jesus' brother would agree. I think he would suggest that we not do anything in our preaching that would make it difficult for those who are turning to God. But, that's just me. You may have no

desire to tweak your communication style so as to be more appealing to the unchurched and biblically illiterate in your community. That's okay. There are a whole bunch of us out here committed to doing exactly that. And eventually we will get around to planting a church in your community. And if you are like most church leaders, you'll have a bad attitude. And we won't care. We think that trilogy of parables regarding lost things reflects the heart of God. And we believe Jesus came to seek and to save that which was lost. We believe the church is the body of Christ and that the body of Christ should be about the activity of Christ. Funny thing, I bet you believe all that as well. So what are you going to do about it? What you've been doing? Seriously?

Mad yet?

Okay, maybe we should end with something we can agree on. Currently, I've got two kids in college and one who is about to finish high school. All three of them love the local church. If by some freak of chance they should end up living in your town and attending your church, please don't ruin it for 'em. Please don't hide behind your tradition and your "this is how we do it here" habits and preach brown-and-serve messages to my kids. Please don't steal their passion for the church because you are too lazy to learn. Too complacent to try something new. Too scared of the people who sign your paycheck.

Okay, so my kids probably won't attend your church. But somebody's kids are attending your church. If you have kids, *they* are attending your church. Every Sunday you are either instilling a deeper love and appreciation for the church or you are doing what most pastors do and providing them with one more reason not to attend when they no longer have to. That's a big deal. I don't want you to preach like

me, but I do want you to be part of the solution. I want the fact that twentysomethings are leaving the church and never looking back to bother you. A lot. It bothers me. I think it bothers our heavenly Father. Do you?

So if we can't agree about the importance of preaching to unchurched people, surely we can find some common ground around our passion to recapture the attention and imagination of a generation of kids that is growing up in church but that can't wait to leave. *What's stopping you from making the necessary adjustments in your preaching to capture that segment of our population?* There's really only one answer to that question.

It's the third word in the question:

You.

NOTES

Introduction

1. The Malcolm Baldrige National Quality Award recognizes U.S. organizations in the business, health care, education, and nonprofit sectors for performance excellence.

Chapter 1: Not All That Deep

2. Andy Stanley, *Louder Than Words* (Portland, Ore.: Multnomah, 2004).

Chapter 2: Family Matters

3. Gene Edwards, *The Tale of Three Kings* (Carol Stream, Ill.: Tyndale, 1992).

Section 2: Introduction

4. You probably wouldn't return to or refer a doctor who, after examining you, informed you that God made you sick. You want a doctor who can diagnose the *natural* cause of your illness and prescribe a remedy. We expect that even of Christian doctors.

Chapter 3: Words Matter

5. Matthew 16:13; Mark 8:27; Luke 9:18.
6. Matthew 16:16.
7. Matthew 16:17–18 NIV 1984, emphasis added.
8. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed. (Chicago: University of Chicago Press, 1957, 1979), 240–241.
9. www.aotfb.com/ekklisia/church.html

10. Bruce L. Shelley, *Church History in Plain Language*, updated 2nd ed. (Dallas: Word Publishing, 1995), 268.
11. Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia, Revised*, vol. 2 (Grand Rapids: Wm. B. Eerdmans, 1988, 2002), 85.

Chapter 4: Just As I Ain't

12. 1 Corinthians 6:9–11.
13. Charlotte Elliott, “Just As I Am,” 1835.
14. See John 8:10–11.
15. John 5:3.
16. Matthew 21:23–27.

Chapter 5: Defying Gravity

17. Acts 11:26.
18. Acts 15:5.
19. Acts 15:9–10.
20. Acts 15:11, emphasis added.
21. Go to www.vimeo.com/northpointmedia to see a sample of our baptism videos along with other Sunday morning video samples.
22. See Appendix B for a description of our Starting Point ministry.
23. Gungor, “Beautiful Things.” Copyright © 2009 worshiptogether.com Songs (ASCAP) (adm. at EMICMGPublishing.com). All rights reserved. Used by permission.

Chapter 6: My Big Discovery

24. In Matthew 8, Jesus is *amazed* at the faith of the Roman centurion. Matthew writes, “When Jesus heard this, he was *amazed* and said to those following him, ‘I tell you the truth, I have not found anyone in Israel with such great faith’” (v. 11, emphasis added). In Mark 6, Jesus is *amazed* at his hometown’s lack of faith (v. 6).
25. I created a message series by this title and I preached through all five catalysts. To view the messages free online, go to <http://www.fivethingsgoduses.com>.

Chapter 7: Playing My Part

26. *Μακάριος* can be translated “favored,” “blessed,” “fortunate,” “happy.” Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed. (Chicago: University of Chicago Press, 1957, 1979), 486.
27. Matthew 6:5–13.
28. Matthew 6:1–18.
28. John 6:6.

Chapter 8: From Out of Nowhere

30. Andy Stanley and Bill Willits, *Creating Community: Five Keys to Building a Small Group Culture* (Portland, Ore.: Multnomah, 2004).
31. Walter Isaacson, *Steve Jobs* (New York: Simon and Schuster, 2011), 15.
32. James 1:17.
33. 1 Corinthians 10:26.
34. Romans 8:28.
35. Ecclesiastes 4:10.
36. Matthew 11:3.
37. Matthew 11:4–5.
38. Matthew 11:6.
39. Hallie weighed four pounds, fifteen ounces at birth and was able to leave the hospital, but sadly died five days later in her mother's arms.

Chapter 9: Creating Irresistible Environments

40. The exception would be if you are new to your current post and are waiting to earn the right to make changes.
41. The last sentence is quoted from the chorus of “The River” by Garth Brooks.
42. Matthew 7:28–29.
43. John 8:32.
44. Romans 12:2.
45. James 2:26.
46. James 2:20.
47. Matthew 7:24, emphasis added.
48. Andy Stanley, Stuart Hall, and Louie Giglio, *The Seven Checkpoints for Student Leaders* (Brentwood, Tenn.: Howard Books, rev. ed., 2011).
49. www.northpoint.org/theopraxis
50. www.bibletraining.com

Chapter 10: Rules of Engagement

51. Andy Stanley, Lane Jones, and Reggie Joiner, *The Seven Practices of Effective Ministry* (Portland, Ore.: Multnomah, 2004).
52. Chip and Dan Heath, *Made to Stick* (New York: Random House, 2007).
53. 1 Corinthians 1:23–24.

Chapter 11: Double-Barrel Preaching

54. Andy Stanley, *Communicating for a Change: Seven Keys to Irresistible Communication* (Portland, Ore.: Multnomah Books, 1st ed., 2006).
55. 2 Timothy 3:16.

Chapter 12: Coming to Blows with the Status Quo

56. James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 4th ed., 2008), 48.
57. In my book *Making Vision Stick* (Grand Rapids: Zondervan, 2007), I give a detailed description of the critical components of effective vision casting.

Chapter 13: Mission and Model

58. Seth Godin, *The Dip* (New York: Portfolio, 2007), 51.
59. Author paraphrase of Mark 2:27.
60. Leviticus 19:18.
61. Jim Collins, *How the Mighty Fall* (Boulder, Colo.: Jim Collins, 2009), 36.
62. Richard J. Harrington and Anthony K. Tjan, “Transforming Strategy One Customer at a Time,” *Harvard Business Review*, March 2008.

Chapter 14: Led to Lead

63. Προϊστάμεος, from προϊστημι, means “rule, direct, be at the head (of),” in other words, to exercise a position of leadership. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed. (Chicago: University of Chicago Press, 1957, 1979), 707.
64. Luke 9:59.
65. Luke 9:60.
66. Luke 9:61.
67. Luke 9:62.
68. I borrowed and contextualized this question from Andy Grove. His version is, “If we got kicked out and the board brought in a new CEO, what do you think he would he do?” Then he asked, “Why shouldn’t you and I walk out the door, come back, and do it ourselves?” See Andrew S. Grove, *Only the Paranoid Survive* (New York: Crown Business, paperback ed., 1999), 89.
69. Acts 2.
70. Acts 15:19.

Other Books by Andy Stanley

Creating Community

Communicating for a Change

Making Vision Stick

Seven Checkpoints

Seven Practices of Effective Ministry

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