

**Potpourri Sunday School Class Schedule and Study Supplement**  
**07 Jan 2018 - 25 Feb 2018 (as of 02/02/18)**  
**(Room 116, Education Building, St. Andrews Presbyterian Church)**  
**(class teacher/contact: Mike Bearden; michaelrbearden@bellsouth.net)**

**Note 1:** A new study book, *Subversive Jesus Radical Grace, Relating Christ to a New Generation* – Robert Thornton Henderson, begins on Jan. 7, 2018, from 9:00 am - 9:50 am in classroom 116 in the SAPC Education Building. You are welcome to attend the class and listen to/participate in the discussions without reading the study book or the scripture readings below. A PDF copy of this class calendar with a brief study supplement attached is also available on the SAPC Sunday School web page and from Mike Bearden in class. The *Subversive Jesus Radical Grace, Relating Christ to a New Generation* book can be obtained in paperback from Amazon. For those that don't want to obtain a copy of the study book, a brief study supplement is attached to the schedule.

**Note 2:** Questions and suggestions/requests for subjects and/or books may be submitted to Mike Bearden - [michaelrbearden@bellsouth.net](mailto:michaelrbearden@bellsouth.net).

Week	Date and Time	Book	Chapter	Scripture (Bold = Primary)	Teacher	Remarks
1	12/24/17 No Class – See Remarks	N/A	N/A	N/A	N/A	No Class – Christmas Weekend
2	12/31/17 No Class – See Remarks	N/A	N/A	N/A	N/A	No Class – New Year's Day Weekend
3	01/07/18 9:00 am - 9:50 am	<i>Subversive Jesus Radical Grace, Relating Christ to a New Generation</i>	Introduction and Chapter 1 (Jesus in a “Yeah, Right!” Culture)	<b>Matthew 22:34-40, 28:18-20</b>	Mike Bearden	
4	01/14/18 9:00 am - 9:50 am	<i>Subversive Jesus Radical Grace, Relating Christ to a New Generation</i>	Chapter 2 (You Begin with God) – 3 (Which Brings You Straightaway to Sin)	<b>Genesis 1:1, John 1:1-5, Ephesians 6:15</b>	Mike Bearden	

Week	Date and Time	Book	Chapter	Scripture (Bold = Primary)	Teacher	Remarks
5	01/21/18 9:00 am - 9:50 am	<i>Subversive Jesus Radical Grace, Relating Christ to a New Generation</i>	Chapter 4 (Lostness and Compassion : From Hell to Hope) – 5 (Jesus: The Return of Shalom)	<b>Matthew 5 - 7; Luke 6</b>	Mike Bearden	
6	01/28/18 <b>No Class – See Remarks</b>	N/A	N/A	N/A	N/A	<b>No Class – Rise Against Hunger – 10,000 Meals Support</b>
7	02/04/18	<i>Subversive Jesus Radical Grace, Relating Christ to a New Generation</i>	Chapters 6 (The Cross: Violent Love) – 7 (Conversion into New Creation)	<b>1 Corinthians 5:11 – 6:2; Isaiah 53:1 – 11; Acts 26:17 – 18; Colossians 1:6, 13; 1 Peter 2:21 – 25</b>	Mike Bearden	
8	02/11/18 9:00 am -9:50 am	<i>Subversive Jesus Radical Grace, Relating Christ to a New Generation</i>	Chapters 8 (The Church: New Creation in Flesh and Blood) – 9 (The Breath of God)	<b>Romans 6; 1 Corinthians 2:4; 2 Corinthians 2:14 – 16, 3:18, 4:6; Matt. 6:34; John 20:21; Ephesians 2:1 – 10; Colossians 3:12</b>	Mike Bearden	
9	02/18/18 9:00 am -9:50 am	<i>Subversive Jesus Radical Grace, Relating</i>	Epilogue	<b>John 1:12, 15:19 – 20; 1 Peter 2:11 – 12, 3:13 – 16,</b>	Mike Bearden	

Week	Date and Time	Book	Chapter	Scripture (Bold = Primary)	Teacher	Remarks
		<i>Christ to a New Generation</i>		<b>4:12 - 14</b>		
10	02/25/18 9:00 am - 9:50 am	<i>Sabbath as Resistance – Saying NO to the Culture of Now</i>	Chapter 1	Pending	Mike Bearden	<b>New book begins – new scripture list and study supplement pending.</b>

### Study Supplement:

#### *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

#### **Introduction and Chapter 1 - Jesus in a “Yeah, Right!” Culture:**

##### Introduction

“Matthew’s account of Christ’s Great Commission account presents the mandate to make disciples among all the people-groups of the world. But it goes on to define what that involves and, along with baptism, is the telling piece that so often gets left out: ‘teaching them to obey everything I have commanded you.’ I am reminded of Jesus’ illustration in the Sermon on the Mount of the person who builds his house on the rock as being the one who ‘has these words of mine and *does* them’ emphasis added. In Luke’s account of the Great Commission, he emphasizes that ‘repentance and the forgiveness of sins be preached in his name in every people-group.’ The word *repentance* carries with it the idea of total transformation of mind by which we forsake one way of life and enter into another. It is the threshold of Jesus’ invitation to leave the dominion of darkness and enter into the dominion of God’s dear Son, and this totally by God’s grace. In other words, God is willing to do what is necessary to make it happen despite what we may deserve. Radical!” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“God does indeed want all men and women everywhere to find his salvation. But when the gospel is truncated so that the focus on his promises mutes or obfuscates the call to new obedience, then some tragedy happens. The gospel is subverted. And we find in North America (and everywhere) a very large ‘evangelical establishment’ that hardly evidences any difference from the secular community around it and has little enlightening or leavening effect on this world.

And so I offer this book as a door back into a gospel that has transformational dimensions.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“But as we move into a totally new (postmodern) culture that is vigorously secular and pagan, and therefore biblically and theologically illiterate, there is emerging the awareness of a vast and unmet spiritual hungering. For this reason, I have written in a semi-dialogical fashion with a person from Generation X and his successor, a person from Generation Y, looking over my shoulder. We will also witness a conversation with three newly found friends who are followers of Jesus. Gen X’ers (those born between 1964 and 1981) and Gen Y’ers, or Millennials or Net Gen’ers as they’re commonly called (those born between 1982 and 2000), are the next great mission field and they tug at my heart in a compelling way.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

### Chapter 1 - Jesus in a “Yeah, Right!” Culture

“Is there anything out there, any meaning, any hope? What is life all about? - Chip”

“Question: How are outsiders (the unchurched, or just normal secular modern, or more likely, post-modern folk) attracted to the Christian message and the point of inquiry? How do we attract them in the midst of a cynical and word-weary culture bombarded with all kinds of religious hustles? Not to mention all the stuff that parades under the name of Jesus that is, frankly, an embarrassment. Our friends outside are likely to respond: ‘Yeah, right! So...?’

How does a thoughtful Christian, or Christian congregation, cope with this insistent and complicating cultural reality? What do we do with the disturbing fact that while the Christian church in the United States is at a higher profile than ever, the country devolves morally an ethically more and more into a neo-pagan darkness, without absolutes.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“Totally, like totally, confusing. So much stuff that doesn’t make sense. Even contradictory.

Like what, for instance?

Well for starters, I don’t even remotely relate to stuff like straying sheep, and sin, merciful fathers, all of that.

Okay, and what about the contradictory parts?

Well, maybe I missed something, but it sure sounds like somebody talking out of both sides of his mouth. We read all that stuff in the book about being joyful in the Lord and heartily rejoicing in God, and all of that, then the guy up there begins reading about people reviling you, persecuting you, and saying all kinds of bad stuff about you. He

even read from somewhere that Christian people shouldn't think it too weird when the fiery trials come down. Like, gimme a break! What's going on? God loves me, but if I follow him I get fiery trials and persecutions? Yeah, right! Hey! I've got enough problems in my life without any of that. I'm already in over my head without that kind of prospect. I don't mean to be nasty about it, but get real! Hey, you asked!" Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

"This story is based on true composite conversations. In an introductory way, it portrays the task before us. It is the Chips of this world who call forth what follows. What are we to do with this vast spiritual hungering around us, hiding behind facades of indifference and sullenness? And what do we do with a church so preoccupied with lesser things, and so ill-equipped to be God's agent of hope and good news? We Christians need to be persuaded that the message of Jesus Christ is still the Bread of Life so that when men and women 'taste' Him they never hunger anymore. Yet somehow that message has been so enculturated, so reduced and trivialized, that it is hidden from many people floundering in hopelessness." Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

## **Chapter 2 - You Begin with God and Chapter 3 - Which Brings You Straightaway to Sin:**

### Chapter 2 - You Begin with God

"I've got a problem. I don't have a clue what you guys are talking about when you talk about God. I mean, like, how would anybody really know God, understand what God is all about? Come on! Any God that I could figure out wouldn't be worth the effort. And if I designed my own God, I'd be sure to screw that up, too, and leave something out. – Chip

Though we never need be apologetic about the fact that we believe that God *is*, and that he is the 'heart's true home,' we must remember to throttle back and look and listen very carefully at common denominators shared by Chip and his generation of twenty-first-century adults. These young men and women, whether successful professional or floating and hopeless street kids, live by their own wits. Many of them are cut off from social and historical structures that the rest of us who are older may take for granted.

Listening to Chip's three friends in their conversation also makes us realize that the task before us has many dimensions, and that no small definition of the evangelistic mandate will suffice. Awakenings of faith, or aroused spiritual hungerings, come in many forms and by many avenues. But they have one goal in common, though it may be totally unknown or unformed in those being awakened. That one goal is God! The haunting sense of lostness, or the despairing sense of incompleteness (or hopelessness) that Chip articulated, is a lostness from God; it is the creature longing for the Creator. We must, then, begin at the beginning. After all, *evangelism* is about God!" Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“The God who comes in flesh and blood is the God of Abraham, Isaac and Jacob. God who comes in Jesus is not a new invention. Rather, he is *Jesus* which means *Yahweh Who Brings (or Is) Salvation*. The same God with whom we walked in the pages of the Old Testament, now comes in a whole other self-revelation, the ‘seed of Abraham’ who will bring blessing to the world.

But I’m getting ahead of myself. A discussion of the God who, in Christ, reconciles the world to himself will have to wait until chapter four. For now, as we seek to faithfully communicate to Chip and his counterparts outside of the household of faith, the words of Craig Barnes are to the point:

*To live with the sacred God of creation means that we conduct our lives with a God who does not explain Himself to us. It means that we worship a God who is often mysterious – too mysterious to fit our formulas for better living. It means that God is not our best friend, our secret lover; or our good luck charm. He is God.”* Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

### Chapter 3 - Which Brings You Straightaway to Sin

“Yeah, right! God is wonderful, good, all that. So, if God is so great, what went wrong? How come it’s all so screwed up? How come I’m so screwed up? You’ve lost me here. What have I missed? Something doesn’t fit. Help me! - Chip

Chip is not alone in his cynical bluntness, just more direct. But the questions have ramifications which may well take us in far more directions than we would initially anticipate. In a sense, these questions, and our attempts to answer out of our Christian frame of reference, are perhaps the more ironic in a postmodern culture that believes that there are no absolutes and no boundaries, and where sin is only another quaint non-concept. Yet it is the very sense of lostness and isolation within the postmodern culture (Generation X and Generation Y) that makes this an urgent issue for us.

If we don’t understand sin, and if we don’t understand how badly the ‘screwup’ affects all of creation, then we cannot begin to comprehend the dimensions of God’s awesome *salvation*. Let’s say that another way: If we don’t comprehend how all-pervasive and radical *sin* is, then we will never begin to comprehend how all-encompassing and radical God’s *salvation* is, in and through Jesus Christ. If, as we Christians continually proclaim, Jesus saves us from *sin*, then it is imperative from the very outset that we have a good grip on how utterly tragic that condition is. It also introduces a theme we shall pursue later: responding to Jesus (note it carefully) involves unbelievably profound changes in the way we live and think.

So I want to propose that the *knowledge of sin* is good news! The *knowledge of sin* is part of our *gospel*. It is not *sin* that is good news, mind you, but the *knowledge of sin*.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“And that’s the *hell* of it! And no one escapes. But this is part of our message – and part of our uncomfortable gospel. Beyond all of the unanswered questions lingers the assurance from Holy Scriptures: ‘Will not the Judge of all the earth do right?’ Yes! And the Judge of all is Jesus the Lamb, and the Lamb is Jesus the Judge. Our task is to be those faithful ambassadors of God who invite and implore men and women to find Jesus in their heart’s true home. He came to rescue us from all the consequences of subversion, of sin. And he came to inaugurate the New Creation which is *Shalom*. He will not fail nor be discouraged until he has established justice in the earth.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

**Note:** *Shalom* – a Hebrew word meaning peace, harmony, wholeness, completeness, prosperity, welfare, and tranquility; and, can be used idiomatically to mean both hello and goodbye.

## Chapter 4 - Lostness and Compassion: From Hell to Hope and Chapter 5 Jesus: The Return of Shalom:

### Chapter 4 – Lostness and Compassion: From Hell to Hope

“So here’s all of this sin and stuff. Here is what you call a ‘subversion’ of what God intended. Yeah, right! So closer to home, we’ve got an existential ‘hell’ which leaves us without light, without hope, without meaning, without truth, without direction; at the mercy of powers we don’t comprehend and can’t control. So we are at the mercy of our hormones, greed, ill-founded expectations, all kinds of irrational and destructive ‘zeitgeists,’ our addictions, the irreversibility of aging and death, not to mention the stuff in the community and nation that is too discouraging to deal with. We are at the mercy of all the emotions that go along with these: our fears, our cynicism, our guilt, and our uncertainty. So here we are stuck with **I am** and **we are**, and who knows why? Or even cares? So what have you got to say to all of that?” - Chip

*Hell*, for most of our friends, is a much more immediate and closer-at-hand reality. Their daily nightmares are not about some far-off future confrontation with the living God so much as the inescapably hollow existence of each day.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“The problems we face, then, are on one hand, how to so *evangelize* (make urgent and thrilling and compelling) the message of Jesus for those *outside*; and on the other, how to so *evangelize* those of us who are *inside*, the on-the-scene agents of that message, who get complacent and indifferent. How can we engage our ministry of God’s good news so that emerges out of some kind of joyous and passionate *gut-response* for these real people who are still outside, still *lost*? The very reality of human lostness is not some theological abstraction. Rather it is what called forth the compassion of Jesus, and so must with us.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“Jesus told his followers that he was sending them to be about the very mission that the Father had given him. This makes it imperative that we keep a very clear focus on God’s passionate and redemptive love for this world and its inhabitants. God’s sons and daughters are to have their Father’s rescuing passion for humankind, for those who are separated from him, from his infinite goodness and love, from their heart’s true home. It is the Father-God’s compassion for a world which has sought to exclude Him from its equation (except in emergencies!) that sends his Son, Jesus, to find these lost children and bring them back to the waiting Father. This work is the Father’s joy, it is the Son’s joy, and it is to be our joy!

What does it mean, then, when we who call ourselves by the name of Jesus express a tacit indifference to those who are still outside of the Father’s family, still lost? Somehow it indicates *our incomplete conversion* to Jesus. Because if Christ is in us by his Spirit, then we know that he is never indifferent. We need, then, to reexamine the completeness of our own relationship to Jesus because he came to seek and to save just such men and



women. Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

### Chapter 5 - Jesus: The Return of Shalom

“What does Jesus have to do with anything?” - Chip

“*Shalom* is the ‘heart’s true home.’ It is that profound and ecstatic and harmonious intimacy with God himself, for which He made us, and flowing from which is a harmony and purposeful relationship with each other, and with all creation. *Shalom* surpasses our language to comprehend all that it embraces. But because we were made for this, it is for this that we yearn. And it is precisely this that God comes offering us in the person of Jesus Christ. *Shalom*, then, is another way to describe such terms as *salvation*, *redemption*, *Dominion of God*, or *New Creation*. It is God’s ‘peace which surpasses understanding.’” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“We need now to look at the biblical accounts and *re-found* our understanding of Jesus. While the *comfort* of the gospel may seem quite *uncomfortable* by human standards, it inexplicably operates at the deepest and most profound levels of human experience. And, ironically, it does not mean the absence of pain and conflict in our human pilgrimage. Quite the contrary. God’s *Shalom* and *comfort* are wonderfully experienced in the midst of the human tragedy with all of its pain and conflicts and inexplicable mysteries. One has only to look at the life and teachings of Jesus to see this demonstrated.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“Chip’s generation is not all that impressed with talk! He and his friends really want to see any answer to their issues walking and talking in flesh and blood. This abruptly brings the church back to a sometimes forgotten, but major dimension of our message. In the church’s zeal to guard and honor Jesus’ deity, his oneness with God the Father, too often it has muted his true humanity. And this is a travesty. Jesus is, after all, true humanity; he is the firstborn of the New Creation; he is *paradigm man*. Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“Jesus redefines *everything* in all of human existence in terms of God’s *Shalom* – everything! His teachings do not *fit* merely human categories.

It is strange, or perhaps tragic, that there is so much *talk* about the Kingdom of God in the church, and yet so often we seem mindlessly not to ask the obvious question: What in the world does the Kingdom of God (or God’s New Creation) look like? What are its characteristics? What are its dimensions? What makes kingdom people to be *salt* and *light*? The answers to such questions are quite plainly before us in all of Jesus’ teachings, but nowhere more so than in the twice-recorded sermon which we generally designate: the Sermon on the Mount (Matt. 5-7) and the Sermon on the Plain (Luke 6). Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

## Chapters 6 - The Cross: Violent Love and Chapter 7 - Conversion into New Creation:

### Chapters 6 - The Cross: Violent Love

“How can anything so violent have anything to do with anything good about God, or about love for his screwed-up creation?” – Chip

“Why the Cross? Because of the hostility of the Darkness to New Creation. And, please note, if we are to come after him, we must take up the Cross and follow. He warned: ‘If they have hated me, they will also hate you.’ He taught: ‘If I had not come they would have had no sin, but now they have no cloak for their sin.’ As he exposed that which was destructive and dehumanizing and discouraging in human society, and in the systems of society, so the ministry of his followers should be the same. Life marked by the Cross is not some esoteric ‘spiritual’ experience, as many faithful saints have found out the hard way! This is the most *uncomfortable* part of Jesus message (which is usually left out of the trivialized gospel). This is not to make us psychotic and paranoid, but to remind us of the nature of the Dominion of God, which always elicits reaction in this warfare between the Lamb of God and the Beast, between Light and darkness.

That’s the human side of the Cross. Jesus was executed as a political, social, and religious troublemaker, and he was a threat to the systems of his day. He was the quintessential *persona non grata*. But he was also the Prince of *Shalom* and that’s where God’s side of the Cross comes in.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“Hints of God’s sin solution come in the early pages of his dealings with the people of Israel. As God constituted Israel a holy nation, he gave to them a ‘tent of meeting’ to be at the center of their encampments. He did so that he, God, could meet with them. But because of the guilt and separation caused by their sinfulness, God provided a sacrificial system by which an innocent animal took the place of these flawed people. The animal became the substitute sin-bearer, and God accepted the animal’s blood as a satisfaction. A substitute was provided. Sin was forgiven. Reconciliation was effected, and the people could come before God in worship with a clear conscience – until they bombed out again! The system was a foretaste of what God had in mind for the ultimate rescue of his messed-up creatures (and creation). Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“But now, consider that the Cross can never be understood apart from the *Resurrection*. The Resurrection is God’s affirmation that all his Son had said and done was accepted, and that he now becomes the heir of all God’s creation. Jesus is alive and on the move in the world. The Resurrection was the death of death. Jesus is sovereign Lord. His everlasting dominion of *Shalom* is inaugurated with power. The sacrifice for sin was accepted, and heaven and earth are reconciled. The ‘all things new’ begins to take shape. The age to come is now present. The Cross, inexplicable as it is, is God’s word of hope, of meaning, of forgiveness, of peace, as well as the Door into New Creation. The world

is now enchanted again, somehow...Someone is present and mysterious, Someone who sees and hears.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

### Chapter 7 - Conversion into New Creation

“I feel like some kind of humanoid functioning efficiently, but with something major missing that keeps me from being fully human. And I don’t know what it is.” – Chip

“To our friends who are still outside the Door, still in their unbelief, it is all so unreal. How is one, then, to be set free or delivered out of such a familiar, captivating, and empty *dominion of darkness*? How is one to be delivered into that freeing *Dominion of God* with which he or she is being presented? We who have had our eyes opened can only obey Jesus and extend his invitation to these friends. *We do not convert! We are only witnesses, ambassadors, instruments of the good news. We can invite them to ‘Come and see!’ But the rest is up to God.*” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“The reality of these two dominions, of deductions of cultural and traditional idols, of the ongoing clash between the darkness and the Light, presents New Creation folk with a *dilemma* that has no easy solution. On one hand, the community of faith trusts in God as their strong abode and sure defense. But on the other hand, while it is comforting to sing and be reminded of such when gathered with the community in worship, it is the ‘Monday morning world’ that continually presents us with dilemmas that are complex, intractable, and never ending. These moral and ethical *shades of gray* can at times be perplexing, vexing, and eroding. How to discern the darkness? How to charitably and faithfully live as a child of the light?” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“What God ultimately has in mind is a people who are in sync with Himself. This harmony of being and purpose is what is embraced in the term *holiness*. Holiness is a life in which there is a growing experience of true beauty, true simplicity, true love and freedom. These are all dimensions of the creativity and newness of life. The whole of God’s creation, the environment, and its stewardship becomes real. Mercy and justice move to the forefront of our concern for the human community.

Such holiness speaks to Chip and Generation X. Their sense of being *disposable* finds, in Jesus, true identity and roots into the eternal design of God. And where there has been a sense of *disconnectedness* and a lack of true community, Jesus welcomes us into the very family of God. Human sexuality and bodily life find meaning under God’s creative design and order. The purpose of human government is seen in God’s gift of peace and order and justice. Art flourishes in New Creation, as does music and mirth and dancing! The New Creation is freedom beyond imagining, and it is all found in that living relationship with God, through the Door who is Jesus Christ.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

## **Chapters 8 - The Church: New Creation in Flesh and Blood and Chapter 9 - The Breath of God:**

### Chapters 8 - The Church: New Creation in Flesh and Blood

“Somehow we screwups still trying to find where the front door is ought to be able to see and experience a kind of community where all this Shalom happens in a kind of beautiful life together.” – Chip

“Chip sipped his drink and reflected for a minute. ‘Like what would it look like, feel like, if a whole bunch of people put God squarely into the heart of the human equation? What would it look like if not only did the individual person follow Jesus into hope and into *Shalom*, but the whole community lived and worked and related and cared because they were overwhelmed by God? What would it look like if God were real and awesome to them and if nothing was outside the arena of God’s being present in them? And what would it look like if God’s Word was really taken seriously?’

For instance, I’m an environmental engineer, and I live with the way we have really devastated the environment. And you say God is the Creator. All right. How, then, does God intend for you and the rest of his people to use and care for his creation? I mean, just for instance, if all the people who say they follow Jesus had a concern for the environment as God’s creation, then there wouldn’t be so much trashing of it, would there?” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“The irony of a successful church is falling prey to its own success. The culture tends to coop the church to its own ends (‘If you can’t beat ‘em, join ‘em!’). It is our human proclivity to weary of being different, of being aliens and strangers in this world. And when that happens, the church attempts to find ways to become comfortable, to be less confrontational, to smooth off the rough edges, and to settle down into coexistence with the world – and usually on the world’s terms. It is because of this never-ending seduction that Jesus taught his followers to ‘watch and pray!’” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“God came to us when we were enemies, and through his reconciling grace in Jesus Christ took away the offense and restored us to himself as sons and daughters. The church’s mission is to make that same reconciliation known among those who live with a sense of guilt and separation; it encompasses the ministry of breaking down the walls of hostility between individuals, communities, tribes, nations, and traditions, wherever destructive anger and brokenness exist.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

## Chapter 9 - The Breath of God

“Even if I wanted to believe the stuff you say Jesus makes possible, you know, like being a part of the enticing idea of New Creation, I just don’t have it in me. I’m back to my initial ‘yeah, right’ response.” – Chip

“But He also knew that the radical transformation necessary both as New Creation persons and New Creation communities was not at all possible with merely human resources.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“... , Jesus opened the door to the next dimension of his *salvation* by introducing the promise of His own Spirit, the Spirit of Life, the Spirit of Truth, the Spirit of the Father and of the Son. In what could only have been considered an enigmatic comment by his disciples, Jesus told them he would not leave them ‘desolate,’ but that it was actually essential that he leave them (after his resurrection) and go to the Father so that the Spirit could come.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“The church has frequently gotten tangled up in, or lost in, fruitless debates about how men and women enter into God’s great salvation and become new creatures in Christ. How does the change take place? Who is, and who isn’t, part of God’s plan? What such debates frequently overlook is the sovereign power of God in the mission of God. It overlooks his infinite love which *wills* all men everywhere to repent and obtain forgiveness. Such debates also overlook the omnipresent workings of God’s Spirit. It was the Spirit of God who brooded upon the waters in the creation of the world. It is the Spirit of God who works through history to incline humankind’s hearts to God’s purposes, or to harden their hearts for the same purpose. It is the Spirit of God who creates the church!” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

The New Creation community is the community of true *Shalom*. By the Spirit men and women are equipped to live obediently, interdependently, responsibly under the Word of Christ and by the enabling of the Spirit. It is the kind of true intimacy and caring and purposeful community that we are created for. It is the community called the church for which Christ gave his life and for which he sends his Spirit. The aroma of the church by the Spirit is the aroma of Christ.

The point to be made here is that the Spirit accompanies the proclamation of the *radical* message of the Dominion of God and creates an alternative people empowered to live out its *subversive* agenda within the human community.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

## **Epilogue:**

### Epilogue

“Is there a downside to all of this? If I were to take the plunge and join you in following Jesus, are there negatives I ought to know up front?” – Chip

“We need to be reminded that unless we have preached: (1) the *data* of the gospel, (2) the *demands* of the gospel, and (3) the *promises* of the gospel, we have not preached the gospel!” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“Remember too that as Jesus lives in us by the power of his resurrection, by the power of the Holy Spirit, then what was true of Jesus in his earthly life, in a very dynamic way, becomes true of us. As God’s Spirit and Word formed the obedience of Jesus, so too with those of us who are his. The followers of Jesus spend their days in a morally and intellectually amorphous culture, but with a commitment to Truth as revealed by God in Christ. It is by this that the kingdom lifestyle is demonstrated in our lives. And, it is quite subversive.

By his life and behavior, Jesus exhibited God’s infinite compassion for his creation in *chaos*. Jesus reached out in love to the tragically lost men and women whom he met in his daily sojourn in homes and on dusty streets. So must we. He had mercy upon those who were victims of the darkness. So must we. Jesus has bestowed upon his followers the commission to demonstrate the same life and love for each other that he demonstrated toward them. The Christian community is to be a demonstration of the radical love and grace of God in Jesus Christ.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*

“So it is that Jesus and the people of Jesus come into this rebellious and confusing creation as God’s redemptively subversive New Creation. Our confidence is in the unlimited and outrageously radical grace of the God whose world it is, and whose love for it surpasses knowledge. The New Testament gospel of the kingdom of God cannot be marketed as a success formula, nor can we hold out the promises that people want to hear. Rather, our faithfulness is to demonstrate a life that sees the humanly unbridgeable difference between *chaos* and God’s *Shalom*.

What we can offer to Chip and his generation is our demonstration of such New Creation lives, and be available and genuine in our communication and love.” Robert T. Henderson, *Subversive Jesus Radical Grace, Relating Christ to a New Generation*