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On the third day of the Battle of Gettysburg, General Robert E. Lee ordered an attack which called for almost 12,500 men to charge over 1,000 yards of open terrain to meet the Union army. Less than 150 survived. Lee, great general that he was, made the fatal mistake of fighting the battle with what used to work. He'd been trained at West Point in Napoleon's war tactics - masses of men, advancing against imprecise, short-range weapon until they could overwhelm the opposing troops in hand-to-hand combat. Times had changed as well as the range and accuracy of rifles. Masses of soldiers were brought down long before they could ever reach the Union lines.

A lot of us are still making that fatal mistake today when it comes to fighting the battle for which Jesus gave His life. The Good News about Jesus always has been and always will be the unchanging "power of God for the salvation of everyone who believes" (Romans 1:16). That message is always relevant, always powerful, never to be tampered with, watered down, or compromised.

But the methods by which we present His message are always subject to change. Unfortunately, many of us haven't changed our methods for a long time. We're still trying to reach people with what used to work. But many of today's lost people don't know the Bible, don't understand the "Christianese" words we use, and they don't ever plan to come to a religious meeting to hear a religious speaker talk on a religious subject in a religious place.

We can't risk losing them because we insist on doing what we've always done or only what we're comfortable with. The eternity of people all around us is at stake, and this is a battle that is too costly to lose.

If we insist on fighting today's battle for the lost with what worked yesterday, we'll keep on reaching those whom we've already been reaching, while most of the spiritually dying people around us live and die without God and without hope.

In terms of method, the Apostle Paul tells us to be willing to do whatever it takes, within Biblical boundaries, to rescue the dying. Today, that might mean going to where they are instead of them coming to where we are; doing outreach in places where they feel comfortable instead of in our religious building; and communicating Christ in non-religious words that a lost person can understand. It might mean delivering the message in music that is their musical language instead of ours; and realizing that it's going to be the everyday believer like you and me that we'll have to depend on to rescue the lost more than those programs we keep creating. The program of God for rescuing the dying is the people of God.