



*The Podcast Focused on
Revitalizing Conventional Christianity
—One Person at a Time*

Inside Jimbo's Head™

Series 1, Cultural Christianity Versus Kingdom
Christianity

Episode 6, What Is Cultural Christianity? Part 4,
Pragmatism, Independence, and Summary
Thoughts

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Introduction:

Alright now. Let's get down to some very serious business . . . Not that the Story from the Frontlines of Ministry wasn't serious, nor the one-minute laugh with a punch skit about another one of Amazing Alan's botched up commercial shoots.

Speaking of those two segments, I believe the most important lesson we can walk away with, pertinent to our study on cultural Christianity versus kingdom Christianity, is the need for a heart that bleeds or, more specifically a very soft, tender heart toward God, His Word, and what He requires of us as His children. I am so thankful for the grace of God, which has allowed my heart to stay soft and even bleed for the youth and young adults I minister to every week. I know it is only by His undeserved favor that this kind of heart has stayed with me for over thirty years of this kind of ministry. I also know it is only through God's grace that you and I can move beyond cultural Christianity and into authentic kingdom Christianity.

However, I must confess just how difficult it was for me when Father began to reveal how our basic American culture has been received with open arms into our American church culture leading to many, if not all, the problems we talked about in episode one: Houston

We Have a Problem. (By the way, you and I both ought to listen to that episode several times as we proceed with this series in order to keep the context and need for these lessons in the forefront of our hearts and minds.)

Now, when you struggle with these things, I have a good idea of how that feels, for I had to struggle with those same feelings and fears—even bouts of anger. But historical facts are historical facts no matter how people on either side of the fence try to spin them, and the results of conventional American Christianity, even and especially American Evangelicalism, are the results—like them or not. The heart I first had as I began to understand these things was anything but a soft heart. Thank God for the never-ending, undeserved work of the Holy Spirit. The fact that you are still listening to these podcasts is evidence of that same work of the Holy Spirit in your heart.

The things we have looked at in answering the question, “What is cultural Christianity?” are hard . . . No, I must say they are terrifically trying and testing for those of us who have grown up in America and the American church. As I have said throughout these episodes, I’m sure these realities have shaken you to your foundational beliefs as an American and as a Christian aligned with the conventional Christian church in this country. You see, my friends, here is where having and maintaining a soft heart toward the truth is so important for us to be able to glorify Father, His Son, and the Holy Spirit through a victorious life lived conformed to the image of Jesus.

Oh, and how about Amazing Alan’s blow up today? How did you respond when you heard the announcer’s explanation of that Frontline Production skit? Most of us, especially in the Evangelical tradition, often, when we hear someone talking about “needing God,” immediately begin to think of people outside of Christ. “They are the ones that need Christ. I have Him living right here in my heart.” But there is an underlying problem with that kind of thinking. Often, we in the church, though we rarely admit it to ourselves and especially not to others, live our lives by what feels right or whatever works best for us. (By the way, that “whatever works best” is a byproduct of pragmatism, which is a part of the American culture. We will be talking about that today.) Those concepts, whatever works best for us and whatever feels right, run contrary to everything spoken of in the New Covenant and the way the Holy Spirit leads and guides His people.

Yet, the proof of how deep our American cultural thinking and behavior patterns run through our redeemed lives happens every time we read scriptures where Jesus and His first followers speak of things contrary to our American cultural beliefs. What happens? We regularly either ignore those points or try to explain them away. Often, if we can find another scripture that seems to fit better with our American way of life, we emphasize that one over the one that speaks directly against such things. Then we begin to logically explain away the first while basing our theology and doctrines on the second. That is one of the problems inherently found in trying to systemize scripture rather than accepting each scripture, within its immediate context, as truth and internalizing it through meditation and faith produced

obedience no matter what it speaks against or tells us to do. If we have faith, authentic faith that produces obedience, we have no other way to respond even when these things run contrary to our native culture. I spoke about how we should approach scriptural truth in the last episode of Inside Jimbo's Head. We will get deeper into this when we talk about how culturalized Christianity deals with scripture as compared to how those living kingdom Christianity's way of life approach scripture. That episode will not come soon enough!

You see my friends when the announcer told Amazing Alan that we did not design life and that is why we need God and His Word, we, who are in Christ, must internalize the fact that God designed His kingdom and how He rules in that kingdom—we did not nor did the American Founding Fathers. In fact, as we saw in an earlier episode, they basically ignored Father's principles other than those dealing with what they reasoned to be a revelation for moral living. Oh, by the way . . . So did those who were the famous revolutionary preachers of the day. This is why we must not confuse God's design with that of the Founding Fathers no matter how great a country, economic system, and system of governance they designed. We are now in a new kingdom, under a new economic system, and governed by a new system of governance. This is the kingdom culture into which we have all been translated at our moment of regeneration. This is why God's word and the commands made to those of us in the church must be followed without question or concern for the results. After all, Father is not a prideful, pernicious, potentate looking to harm us to further His purposes but a benevolent Father who's love is focused on us as He meets our needs while we live in the reality of being soldiers in His kingdom promoting His purpose and protocols.

All of this comes into play as we begin to speak about the pragmatism and independence inherent in the American culture and how they negate the realities of the kingdom culture. And that, my friends, is exactly what we are about to do.

Inside Jimbo's Head Theme Music

1. Four of the Ideals or Basic Beliefs Absorbed into American Christianity—Pragmatism

Ok, I have two more areas of the American culture I would like us to look at before we move on. These have seeped into American Christianity . . . No, in all honesty, I really must insist they have been welcomed with open arms into American Christianity. These, along with the others we looked at in the last episode, have destroyed our lives, our witness, and our ability to minister to one another and those outside the body of Christ. The first of these last two aspects of the American we will look at in this series is pragmatism.

In dealing with this aspect of the American culture, I would like to share a series of quotes from the book "Uncompromised Faith: Overcoming Our Culturalized Christianity" by S. Michael Craven. I mean, why redo what Craven so clearly and perfectly describes in his book. (By the way, I will parenthetically define a word or two as I read through these quotes.):

- We find ourselves living within a cultural context in which the majesty and radical reality of God's amazing grace has been subdued, culturalized, and rendered largely impotent—in other words, “having the appearance of godliness, but denying its power.” (2 Timothy 3:5, ESV)ⁱ
- . . . It is safe to say that evangelical Christianity today is in a pathetic state of decadence and decline in the West. It is, to a large degree, fragmented, watered-down, and retreating from relevancy.ⁱⁱ
- Many today follow the modernistic impulse that compels them to ultimately trust first in technology, the ingenuity of man, human reason, and the false assumption that progress is perpetual and ever upward.ⁱⁱⁱ
- Modernism posits (assumes as a fact) that man, through his own reason, ability, and ingenuity, can perfect himself and that human progress is perpetual and ever upward.^{iv}
- Our reliance on the tools and resources of modernity (the ideas and outcomes of modernistic thought) can and often does encourage and maintain our dependency upon the things of this world, those things we have trusted in all along. Our perspective remains horizontal, focused on the world, and seldom rises to an appropriate vertical focus on God. We rarely come to experience or seek after radical dependence upon Christ.^v
- How many of us actually live by faith, even in the slightest sense? When was the last time any of us . . . was compelled to utterly trust in the Lord for our daily bread? Do any of us stand on the brink of starvation? Do we risk our lives in the exercise of faith in Jesus Christ? Don't we often claim martyr status when we suffer social persecution, as if that is to be compared with real persecution? Honestly, don't we really trust first in our jobs, the power company, modern medicine, the economic establishment, civilization, the order promised by government, technology, and so forth? In other words, we're trusting in the tools of modernity. And this is what produces such great fear in us when these fail us.^{vi}
- When was the last time we responded to a call upon our hearts to do something that seemed irrational or was contrary to normalcy in obedience to God? Don't we privately believe and ultimately live as if God no longer calls people to the same level of radical and often irrational obedience described in Hebrews 11? And therefore we no longer expect—or perhaps more accurately, no longer want—this kind of call, so we do not listen nor invite God to us in so radical a way.^{vii}

Great quotes, huh? I find it refreshing that another author sees what's going on in American evangelicalism from a similar perspective as mine. For what it is worth, Craven is not the only one. However, the quotes from his book, which I just read to you, do a great job of explaining the pragmatism of the American culture and its results when associated with Christianity.

There are two general results of pragmatism I would like to speak about. The first is the move from seeking “what is true” to seeking “what works.” While the rationalists who made up the American Founding Fathers sought truth, their dependency upon rationalistic thinking over revelation found them falling into this trap. Now, as it happened, in the founding of a country and the establishment of a culture that was not a problem. It was not only not a problem, but it served them well in putting together one of the, if not the, most successful forms of governance the world has seen. Today this same pragmatism and focus on what works has made unbelievable strides in our economy, the medical world, the business world, and many other institutions that keep the engine of Americanism chugging along. Frankly, America is successful, and focusing on “what works” has paid huge dividends to most citizens of this country.

You may find yourself agreeing with that statement and then hear a question forming in the back of your mind. “If it worked so well for this great country, why would it not work for the church? It couldn’t cause that big of a problem. After all, the church is basically an organization run on business principles.” Well, my friend, if that question and statement, or even anything similar to them even began to form in your mind, I rest my case. The success of America and American pragmatism is what makes it so hard to recognize there is a different, antithetical, and even higher way of approaching our lives in Christ. However, pragmatism and seeking what works is one of the main driving forces behind modern conventional American Christianity and why, “Houston, we have a problem!” It is also why many, if not most, refuse to move beyond our present ways of living in Christ and ministering to one another as well as those that are outside of Christ. It seems to be working . . . Unless you get serious about what the results should be and stop making excuses, why we can’t live the way the Holy Spirit through the Scriptures demand us to live.

So what is the answer? First, each of us must realize that the church does not have to be established. Frankly, it does not even have to be built. It was established by Jesus, and He is the one who will build His church (Matthew 16:18). He set the rules and the processes as well as the culture of the kingdom. Not you. Not me. Not rationalistic reasoning. He and He alone is the foundation and the builder of His church, the kingdom of God.

Secondly, we have already seen that when it comes to the unique aspects of the church, the results of looking at what works rather than what is true have been disastrous. When we look at how the American church, yes even and especially the evangelical church, seeks to fulfill its mission, we find this is the underlying principle being used to make the church relevant and thus grow.

Now let me point out that the church was never meant to be relevant. It was meant to be radical. That’s our first big mistake from letting pragmatism, rationalism, and individualism become our basis of thought concerning the church and its mission. We will take a deeper look at this statement when we discuss how Christians and the church should relate to their native culture. One other big mistake is when we think pragmatically about how to

accomplish our mission in the church and forget the principles and processes taught in scripture through teaching, command, and example. Our approach, while somewhat subtle, is no different than the theistic rationalists who believed their reason was to establish what was the true revelation. Today, we simply change that slightly. What we are actually saying is that our rationalism allows us to determine what part of revelation is meant for us today, especially concerning the processes used by Jesus and the early church. We believe the examples through which God teaches us where cultural realities rather than the revealed pattern of God's kingdom ways.

The last point I want to make about seeking what works versus seeking the truth is to simply look at the results of seeking what works.

- We have taken on a 21st-century business model of organizational development, which has replaced and thus destroyed authentic community and communion. Frankly, the destruction of authentic community and communion is true in contemporary American Christianity both horizontally and vertically. Without the vertical, the horizontal will never happen.
- We have taken on a 21st-century educational model leaving Jesus' lifestyle model of discipleship as something only for those from the antiquities. Of course, we often ignore this by saying, "We don't have enough time in our culture to accomplish this." Now, what cultural standards are we to be living by? What is it that fills our time, sapping our energy and resources? I guarantee you it is not kingdom principles or processes!
- Often we have traded spiritual power and processes for political power and processes. We still live as though the "power over" of political power is more effective than the "power under" of servanthood, as exemplified and taught by Jesus. Actually, the only place He exerted "power over" was with religious leaders who refused to recognize their blind obedience to the traditions of men. Hmmm. That should make us think a little.
- As I have stated before, we focus more on debating truth than internalizing it, while our concepts of money come right out of the American economic system's playbook.
- Finally, we approach scripture from a pure rationalistic intellectualism rather than internalizing scripture and then living/walking in the Spirit. When was the last time you heard a major evangelical teacher, or your pastor, for that matter, speak about living/walking in the Spirit?
- We will be going through each of these in a very in-depth manner in the final round of episodes in our present series Cultural Christianity Versus Kingdom Christianity. So stay tuned. This is going to get exciting—uh, and even more controversial.

The second major result flowing out of American pragmatism may be, by this point, obvious. Pragmatism always reduces the importance of spirituality and the mysticism of Biblical Christianity. Now, if you are having a problem with the term "mysticism," I have, once again, proven my point. When pragmatism is joined with rationalism, the loss of spirituality is the result. Listen to these statements from Scripture (By the way, all of these passages are from the English Standard Version of the Bible):

- I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, *just as you, Father, are in me, and I in you, that they also may be in us*, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that *they may be one even as we are one, I in them and you in me, that they may become perfectly one* . . . (John 17:20-22a)
- But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, *made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places* in Christ Jesus . . . (Ephesians 2:4-6)
- . . . that the God of our Lord Jesus Christ, the Father of glory, may give you *the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened that you may know* (or comprehend) what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe . . . (Ephesians 1:17-19a)
- . . . and to *know the love of Christ that surpasses knowledge*, that you may *be filled with all the fullness of God*. (Ephesians 3:19)

All of these passages, and there are many more, point to things that are beyond human reason. Thus they are mystical. Here is how the Oxford Dictionary defines mysticism: “Belief that union with or absorption into the Deity or the absolute, or the spiritual apprehension of knowledge inaccessible to the intellect, may be attained through contemplation and self-surrender.”^{viii} Now, my friends, you will soon learn that contemplation is just as much a part of Biblical teaching as the Trinity (speaking of mysticism). Self-surrender? There is not an Evangelical preacher who is worth his or her salt who has not preached about self-surrender. In fact, just listen to the “good old hymns of the church.” But look at the above passages. If being one with the Father and the Son in the same manner as they are one with each other, if being seated in heavenly places, if being “in Christ,” if being given the Spirit of wisdom and revelation in the knowledge of Him which allows our eyes and hearts to be enlightened so that we may comprehend the things of God, and if knowing the love of Christ that surpasses knowledge and being filled with all the fullness of God, is not mystical . . . Well, the Oxford Dictionary needs to change its definition.

Oh, we can give a good rational definition of all these things, and as such, we think we understand them and sometimes even believe we have them because we can explain them intellectually. Of course, the “logical, rational answers given to these things like a church universal, or positional theology, or even the excuse that these are a mystery only proves that mysticism is alive and well in the church. Why? Each of these answers is just as mystical as the passages interpreted by theologians in a “rational, logical” manner.

Yet, when we get right down to it, and these mystical elements of Biblical teaching seem way too far fetched, the rationalist will simply say, “Well, we all know these kinds of things will not take place here in this age. All these things will take place in heaven or when Jesus returns.” What a copout! The context of all these passages is about things that are to happen

in this age, the church age. And I have not even brought up yet the giftings of the Holy Spirit. Let's take this pragmatic rationalism one step further. Watch out! I might go from teaching to meddling.

Here is a question. When was the last time you saw a business meeting or goal-setting meeting in your church turn into a night of seeking the Lord in prayer and fasting? Oh, we have our required prayer at the beginning and the end of those meetings, but then we turn to pragmatic discussion based on rationalistic intellectualism and "good business sense." Here's a good one. How much time do you think the elders in your church spend in prayer? How about your pastor? The average pastor only prays 30 minutes each day, and 37% are dissatisfied with their prayer life.^{ix} If I only prayed thirty minutes each day, I would be dissatisfied with my prayer life . . . And I was for many of my almost fifty years of walking with the Lord.

And then there is Bible study. When was the last time you and those in your Bible study have prayed over a particular scripture or series of scriptures, seeking the Lord to make His Word real in your lives? When was the last time you sought God's face through praise and thanksgiving before you started and throughout your study of scripture? Once again, we have someone "pray us in" and "pray us out," but come on! Only a pragmatic rationalist could believe our intellectual processes are the only things needed when it comes to an understanding and an internalization of the Word of God. And worship, seeking the conscious recognition of the presence of the persons of the Trinity in a Bible study—you have to be kidding. What does that have to do with Bible study? If you recognize that doesn't happen in your group Bible studies, guess what? It doesn't happen in bible college classrooms or seminary classrooms either. Ever wonder why our leaders only lead us into this kind of rationalistic intellectual time together?

Well, I should more than likely get off this subject before you think I am weirder than you already think I am. Of course, that is what we as Jesus followers are to be—uniquely different than all the people in our native culture. But hey . . . Go ahead and argue that one. It will be fun to listen to you. Sorry, I just know there are many listening to the podcast who would want to argue these points. Normally they are the ones practicing the processes of and undergirding cultural Christianity.

2. Four of the Ideals or Basic Beliefs Absorbed into American Christianity—Independence

Well, here it comes! The most dearly held ideal or basic belief in the American culture—*independence*. Even a quick read of any information on this subject will show that Americans think of freedom as freedom from tyranny, freedom from government interaction in their personal lives, and freedom to seek their dreams and desires. These are the basic American freedoms the American people cling to with all their might. You know what? As a person who grew up and finds his home in America, I am very thankful for these things. But is this what

the kingdom, i.e., the Biblical value of independence is all about? Actually, where is there a Biblical value of independence as Americans think of independence in the New Covenant? If you find it, please let me know!

The first church I pastored was anything but conventional. However, over time and through the influence of people, it took on more and more conventional attributes. Today, it is as conventional as they come. I was young and had much to learn, but I still feel bad that I allowed our uniqueness and what I consider a more Biblical approach to our community and communion to dwindle away.

After that, I became the pastor in a very conventional American evangelical church that belonged to a very conventional evangelical denomination. I gave up on those early ideals and put myself deep into the jaws of conventional church life and practices. One thing really bothered me. Ok, many things bothered me, but this one is most pertinent to our discussion.

The small church I pastored was very involved in the community's celebration of all the American holidays. Often, I was asked to share a few words at these times. Now, anyone who knows me knows how hard it is for me to speak only a few words. However, at these events, it was easy. As hard as I tried, I could find little Biblical basis for the way Americans look at independence. The freedom I saw focused on in the New Covenant established by Jesus was freedom from the guilt of sin, freedom from the power of sin, and a new freedom to live a redeemed purpose, which had been lost in sin. In fact, I found little to nothing in the New Covenant about political freedom or causes and even less on personal freedom for those who have been translated into the kingdom of God. So what did I do? I decided to pick my fights wisely (something I gave up on long ago) and gave them the platitudes they desired while talking about how much love it took for people to lay down their lives or give their time for our benefit.

Was I wrong about independence, i.e., freedom in the New Covenant? No! I left that ministry nearly thirty-five years ago. Over those years, I have studied the New Covenant God has made with us inside and out. I still hold to what I saw in scripture back then, but some things have changed. I no longer pick my fights wisely—neither did Jesus. I am also now more committed to living, teaching, and preaching the radical realities of the kingdom of God and let the chips fall where they may. So did Jesus. If you haven't figured that one out about me . . . Well . . .

I need to quickly finish this American ideal. So, allow me to say this one thing. If you are in Christ, if you are a child of God raise to the position of son in His kingdom, if you have been translated out of the kingdom and kingdoms of this world into the kingdom of God, you have more freedoms than you ever had as a citizen of the United States of America. Here is the great news. These freedoms last for all eternity. You have been set free from the guilt of sin so you can live in a full, complete, intimate, experiential relationship with the creator of this cosmos. You have been set free from the power of sin so that you can live conformed to the image of Jesus, bringing honor and glory to your Father and the one who set you free. You

have a redeemed purpose, which was lost through sin and has now been restored to you and those with whom you live in the fellowship of community and communion.

However, there is one key and only one key to participate in these freedoms. Your attitude and thus, your lifestyle must be the same as that of Jesus. What was His attitude that led to His lifestyle? Philippians chapter two tells us that He did not count His equality with God a thing to be grasped onto, but emptied Himself and took on the form of a servant, specifically a willing slave. He identified with us and became obedient unto death, even a humiliating death on a cross. The key to kingdom freedom, the freedom that transforms your life and that lasts through eternity, is emptying ourselves of our rights and freedoms and becoming a willing slave—ok servant if that makes you feel better—to Father.

Wow! Why would anyone want to stop standing up for their own rights and freedoms and become a slave? First, look at who we yield ourselves to as slaves. Second, look at the results. Freedom—true freedom from all that holds us down from the desire that lives in everyone who has heard Jesus' invitation to enter His life and His world and gladly accepted that invitation. How did you enter? Through faith—faith that produces what? Obedience. Wow! Freedom through self-emptying, self-sacrificial servanthood leading to obedience. Boy, does that ever turn our native cultural ideals on their head!

3. Summary Thoughts on Cultural Christianity

As usual, there is much more to cover in this area, but we will talk about some of it in future episodes, and of course, we will get the deepest at the DLD University when it is launched. But I would like to take a few minutes and summarize in some brief statements our answer to, "What is Cultural Christianity?"

- Cultural Christianity is what happens when Christians and church leaders believe becoming a Christian is all about going to heaven and not being disciples focused on and committed to the kingdom of God.
- Cultural Christianity is what happens when Christians do not recognize that when they accept Christ's invitation to enter into Him and His world, they are totally transferred out of their native culture and into a new culture—the kingdom of God culture.
- Cultural Christianity is what happens when Christians do not recognize that repentance has not only to do with sin but the very ideals and processes from their native culture that stand opposed to the ideals and processes of the kingdom of God.
- Cultural Christianity happens when church leaders substitute their native cultural ideals, basic beliefs, and processes that under-cut or take the place of the ideals, basic beliefs, and processes laid out in the New Covenant, i.e., the constitution of the kingdom of God.
- Cultural Christianity happens when both Christians and their church leaders do not realize that every time throughout history, when the church has taken on the native culture of those around them and/or hold hands with a government, no matter how good or bad that government might seem in the natural world, the church fails.

- Christians and their leaders stay in cultural Christianity because it seems so comfortable and so right because it is what they were used to before they were born into the kingdom of God.
- The reason American cultural ideals and processes destroy both individual Christians and their fellowship of community and communion is that it takes away from the spirituality of being “in Christ” and replaces it with a rational, pragmatic, false and lesser form of Christianity that accentuates the individual and leads to a cheap substitute for the independence that transforms in this age and lasts through eternity.
- All of this is exacerbated by not recognizing that we are “in this world” but not “of this world nor its implications as seen in the life of Jesus and His first followers.” This is one of the most basic simple teachings of Jesus on Christian living.

4. Closeout and Final Sign Off

When I was a rebellious young man, I was told something very profound by one of my instructors. “Any radical can point to what is wrong, but a true agent of change leads toward what is right.” Today, I only change one word of that statement. “Any radical can point to what is wrong, but a true agent of change leads toward what is TRUE.”

Frankly, our trip through the maze I created in trying to answer our question of the day has taken much longer and far more episodes than I ever planned. During that trip, we focused on what is wrong with conventional Christianity. I’m sure that got old. But the purpose of these podcasts is to set in motion the radical redirection of relational realities required for the revitalization of conventional Christianity, its citizens, and communities—one person at a time. So now, sound the trumpets . . . **(Trumpets Sound)** . . . We are going to turn our attention to what is TRUE. Starting in the next episode, I will begin to introduce you to the concept of the kingdom of God as we answer the question, “What is Kingdom Christianity?” The name of that episode will be “Kingdom Christianity Works—Want Proof?” We will be looking at the fastest growing national church movement in the world. You won’t believe where this is happening!

So, as I usually do, let me simply remind you to please subscribe to this podcast by clicking the subscribe button and financially support my ministry to disconnected, higher-risk youth and young adults by clicking the support button. If you want to record a question or message to me, please click the message button or stop by our website at www.jimbospeaking.org (that’s one word, all lower case, www.jimbospeaking.org). Oh, you can also find transcripts of each of the episodes of “Inside Jimbo’s Head” on that website, as well.

So right now, I want each of you, my friends, to go out there and by God’s grace make it a great week that honors and glorifies Him.

ⁱ S. Michael Craven, *Uncompromised Faith: Overcoming Our Culturalized Christianity*, NavPress, 2009, pg. 15

ⁱⁱ Ibid. pg. 21

ⁱⁱⁱ Ibid. pg. 53

^{iv} Ibid. pg. 55

^v Ibid. pg. 57-58

^{vi} Ibid. pg. 56

^{vii} Ibid. pg. 57

^{viii} Lexico, Powered by Oxford, <https://www.lexico.com/en/definition/mysticism>

^{ix} <https://churchleaders.com/pastors/pastor-articles/150915-u-s-statistics-on-prayer.html>