



FORWARD

IN


COMMUNICATING BIBLICAL WORLDVIEW TO MILLENNIALS AND IGENS (GEN Z)

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FORWARD IN COMMUNICATING BIBLICAL WORLDVIEW

- Biblical Models for Communicating to the Unversed
- Introducing Millennials, and iGens (Gen Z)
- Connecting: Applying the Biblical Models



BIBLICAL MODELS

FOR COMMUNICATING
TO THE UNIVERSE



BIBLICAL MODELS

- Peter
 - In Jerusalem – Acts 3-4
 - To Believers – 1 Peter 3:15-16
- Paul
 - In Athens – Acts 17
 - In Jerusalem – Acts 22-25
 - (23:6, 24:15, 25:1-10, 26:6-8, 22-23)

BIBLICAL MODELS

- Principles
 - 1 Meet people in their context
 - 2 Employ the Bible as content and source material
 - 3 Acknowledge God and begin with Him as first order of truth
 - 4 Recognize the critical content for an unbeliever is the person and work of Christ (identity, death, burial, resurrection)
 - 5 Transformation, sanctification issues for believers only



INTRODUCING MILLENNIALS AND IGENS (GEN-Z)



CONTEXT

- Culmination of four eras
 - Premodern, modern, postmodern, post-postmodernism
- Metanarrative vs. micronarratives



POST POSTMODERNISM

- There are signs of post-postmodern life, in urban design, architecture and elsewhere. They are strongest in those who place their hands on their hearts and are willing to assert, “I believe.” Faith was always the strongest competitor of reason: faith in a God, faith in a tradition, faith in an institution, faith in a person, faith in a nation. The built environment professions are witnessing the gradual dawn of a post-postmodernism that seeks to temper reason with faith.

- Tom Turner, *City as Landscape: A Post-Postmodern View of Design and Planning* (London, UK: E&FN Spon, 1996), 8-9.



POST POSTMODERNISM

- Rationalism with conviction
- “The modernist age of ‘one way, one truth, one city’ is dead and gone. The postmodernist age of ‘anything goes’ is on the way out.’ Reason can take us a long way but it has limits. Let us embrace post-postmodernism and pray for a better name.”

- Tom Turner, *City as Landscape: A Post-Postmodern View of Design and Planning* (London, UK: E&FN Spon, 1996), 10.

MILLENNIAL RESPONSE

- Born between 1981-1997
- Definition is inevitable (Rachel Gall, "Postmodernism is Dead! Postmodernism is Dead?" viewed at <https://socalledmillennial.com/2013/07/17/postmodernism-is-dead-postmodernism-is-dead/>).
- Metanarrative back on the table
- Valuing meaning – defining trait
- Finding meaning in:
 - Sharing their gifts
 - Impacting others
 - Living their desired quality of life (Shankar Ganapathy, "10 Millennial Personality Traits That HR Managers Can't Ignore," *Mindtickler*, viewed at <https://www.mindtickler.com/blog/10-millennial-personality-traits-hr-managers-cant-ignore/>)

IGEN (GEN Z) RESPONSE

- Born after 1997
- Growing up in recession: More practical than philosophical, more transactional than loyal
- Growing up in tech boom: Optimistic, idealistic, creative, innovative
- More modern in practical matters than postmodern, but postmodern in morality
- Social media *is* social, *is* community

IGEN (GEN Z) RESPONSE

- Prefer multiscreen multitasking, can process info quickly, and are easily distracted
- Growing up in knowledge boom: Sophisticated and cultured
- Growing up in global economy: more multi-cultural than millennials
- Driven to change the world, voluntarist (Sparks and Honey, "Meet Generation Z: Forget Everything You Learned About Millennials" viewed at <https://www.slideshare.net/sparksandhoney/generation-z-final-june-17>.)



IGEN (GEN Z) RESPONSE

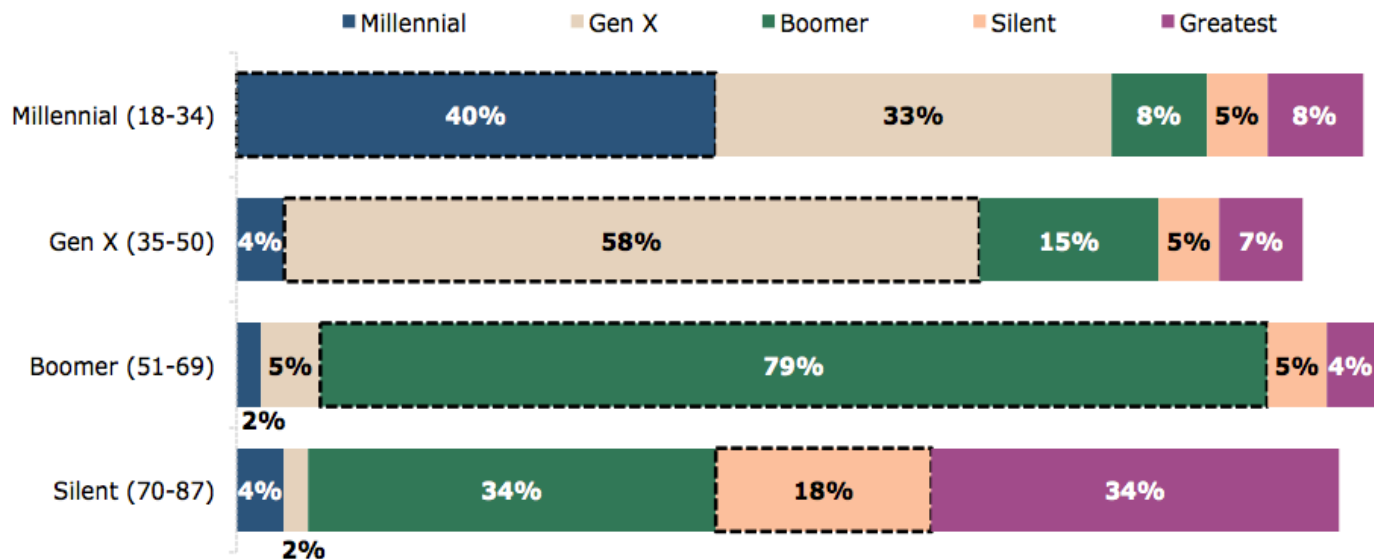
- Exposed to adult themes much earlier
- Asking and answering bigger questions sooner
- Independent learners



Generational Identification

percentage of each generation that identifies as: ("other" responses not shown)
read as: 40% of Millennials consider themselves to be part of the Millennial generation

September 2015



THE PEOPLE & ISSUES (USA)	SENIORS	BUILDERS	BOOMERS	BUSTERS	MILLENNIALS
	Greatest Generation	Silent Generation	Pig in Python Generation	Generation X	Generation Y
1 Era they were born	1900-1928	1929-1945	1946-1964	1965-1983	1984-2002
2 Life paradigm	Manifest destiny	Be grateful you have a job	You owe me	Relate to me	Life is a cafeteria
3 Attitude to authority	Respect them	Endure them	Replace them	Ignore them	Choose them
4 Role of relationships	Long term	Significant	Limited: useful	Central; caring	Global
5 Value Systems	Traditional	Conservative	Self-based	Media	Shop around
6 Role of Career	Loyalty	Means for living	Central focus	Irritant	Place to Serve/Climb
7 Schedules	Responsible	Mellow	Frantic	Aimless	Volatile
8 Technology	What's that?	Hope to outlive it	Master it	Enjoy it	Employ it
9 Market	Commodities	Goods	Services	Experiences	Transformations
10 View of future	Uncertain	Seek to stabilize	Create it!	Hopeless	Optimistic
Elevateleaders.com					



Device Usage, by Generation

based on a survey of 1,018 US adults aged 18-69 who own or have access to a smartphone or tablet

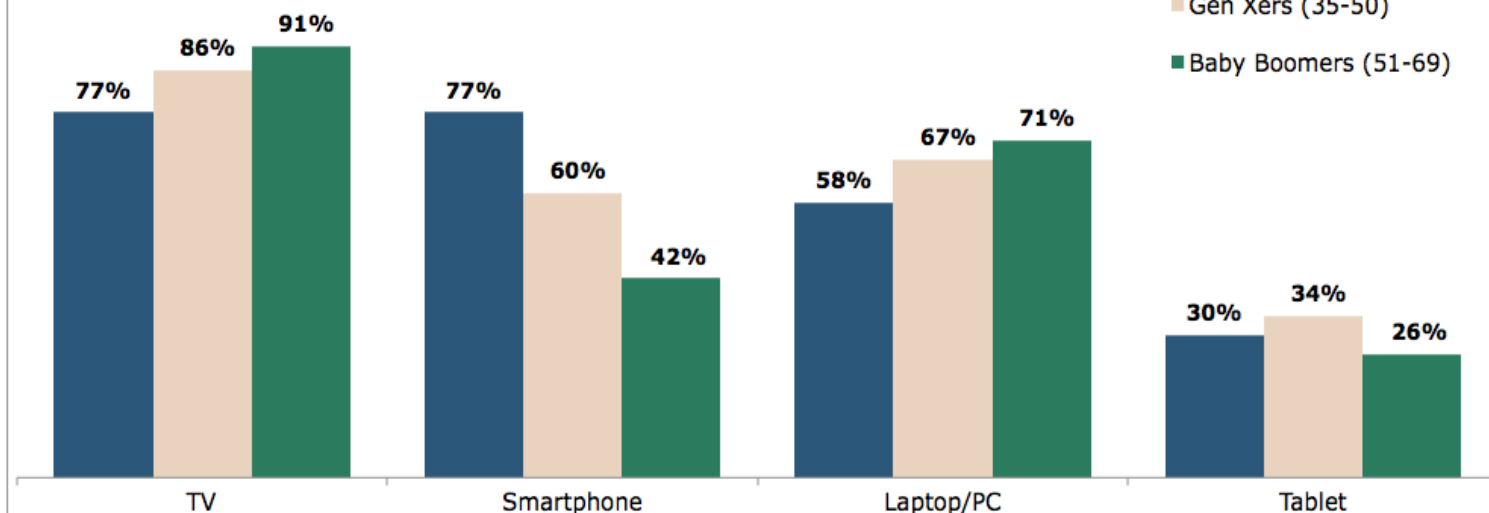
February 2015

"Which of the following
did you use yesterday?"















■ Millennials (18-34)

■ Gen Xers (35-50)

■ Baby Boomers (51-69)



Talking a different language

Formative experiences	Maturists (pre-1945) Wartime rationing Rock'n'roll Nuclear families Defined gender roles - particularly for women 	Baby boomers (1945-1960) Cold War 'Swinging Sixties' Moon landings Youth culture Woodstock Family-orientated 	Generation X (1961-1980) Fall of Berlin Wall Reagan/Gorbachev/ Thatcherism Live Aid Early mobile technology Divorce rate rises 	Generation Y (1981-1995) 9/11 terrorists attacks Social media Invasion of Iraq Reality TV Google Earth 	Generation Z (Born after 1995) Economic downturn Global warming Mobile devices Cloud computing Wiki-leaks 
Attitude toward career	Jobs for life 	Organisational - careers are defined by employees	"Portfolio" careers - loyal to profession, not to employer	Digital entrepreneurs - work "with" organisations	Multitaskers - will move seamlessly between organisations and "pop-up" businesses
Signature product	Automobile 	Television 	Personal computer 	Tablet/smartphone 	Google glass, 3-D printing
Communication media	Formal letter 	Telephone 	E-mail and text message 	Text or social media 	Hand-held communication devices
Preference when making financial decisions	Face-to-face meetings	Face-to-face ideally but increasingly will go online	Online - would prefer face-to-face if time permitting	Face-to-face	Solutions will be digitally crowd-sourced

DISTINCTIONS

- (1) iGens have shorter attention spans,
- (2) iGens are more comfortable with multitasking,
- (3) Millennials are more price conscious,
- (4) iGens often start early,
- (5) iGens are more willing to take chances, more entrepreneurial,
- (6) iGens have higher expectations,
- (7) iGens seek to distinguish themselves, value individuality more, and
- (8) iGens are even more global than Millennials.

George Beall,
"8 Key Differences between Gen Z and Millennials" in Huffington Post, Nov. 5, 2016, viewed at http://www.huffingtonpost.com/george-beall/8-key-differences-between_b_12814200.html.



COMMONALITIES

- (1) transparency is important,
- (2) metanarrative is okay,
- (3) personal vulnerability and sincerity is important,
- (4) both are socially driven and want to be personally involved,
- (5) significance and meaning is paramount to both,
- (6) both process great quantities of information, so exegeting culture is relevant,
- (7) the church is of little relevance, though spirituality is not off the table,
- (8) participation is viewed as value



CONNECTING

APPLYING THE BIBLICAL
MODELS



APPEAL

- “We are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God” – 2 Corinthians 5:20
- “Taste and see that the Lord is good” – Psalm 34:8
 - Initial appeal for believers
 - Secondary application for unbelievers



TASTE AND SEE

- Invites one to become personally engaged in the worldview
- Adds personal connectivity, vulnerability, authenticity
- Is transparent about source of authority (Gen 1, Prov 1:7, 2:6, 9:10, Ecc 3:11, Jn 1:1, Rom 1:20) – works from the existence of the Biblical God
- Asserts significance and meaning, with metanarrative (not arguing to inerrancy, but arguing from it)



TASTE AND SEE

- Exegetes culture, providing context and meaning
- Demonstrates His character as individually relational and personally engaged.
- Shows that He has ultimate participation, investment
- Not accessible through effort, religious systems, or inauthentic faith communities



TASTE AND SEE

- We become personally connected to Him in His death, burial, resurrection
- We become new creatures with significance and meaning
- We become His workmanship designed to personally interact with Him and others
- We are to be active and engaged in benefitting others



TASTE AND SEE

- He lives within us to commune with us
- He places us in community to engage life with others
- We grow in the knowledge of Him and His grand plan
- There is significance in even the most menial of tasks
- Our lifetime is filled with purpose, hope, and anticipation

TASTE AND SEE

- The message never changes, but the language of the audience does.
- Are we ready to connect with the present generation and invite them to taste and see that the Lord is good?
- Adapted from <http://www.drcone.com/2017/04/20/communicating-biblical-worldview-millennials-igens-taste-see-apologetics/>