





# Lesson 1

Name \_\_\_\_\_

ID# \_\_\_\_\_

HOUSING \_\_\_\_\_

INSTITUTION \_\_\_\_\_

STREET ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

## REDEEMED TO SERVE

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### FILL-IN-THE-BLANK

1. “When \_\_\_\_\_ makes us new \_\_\_\_\_, we are meant to help create a new \_\_\_\_\_ around us.”
2. “Every \_\_\_\_\_, every \_\_\_\_\_, either expresses a false worldview and thus contributes to a \_\_\_\_\_ and broken world, or expresses God’s truth and helps build a world that reflects His \_\_\_\_\_ order.”
3. “When we are redeemed, we are not only \_\_\_\_\_ from the sinful motivations that drive us but also \_\_\_\_\_ to fulfill our original \_\_\_\_\_, empowered to do what we were \_\_\_\_\_ to do: to build \_\_\_\_\_ and create culture—and in doing so, to \_\_\_\_\_ the created order.”
4. “Redemption is not just for \_\_\_\_\_; it is for all God’s \_\_\_\_\_.”
5. “The world is a spiritual \_\_\_\_\_, with two powers contending for the same \_\_\_\_\_.”
6. Justin Martyr wrote, “\_\_\_\_\_ is the fulfillment of the partial \_\_\_\_\_ embodied in \_\_\_\_\_ philosophy and culture.”
7. “Christian \_\_\_\_\_ is the key to \_\_\_\_\_ and cultural \_\_\_\_\_. Much of the church’s weakness can be traced to its inability or unwillingness to \_\_\_\_\_ the command to strive for \_\_\_\_\_ in \_\_\_\_\_.”
8. “Christianity is not only \_\_\_\_\_ ...it is humanity’s one great \_\_\_\_\_.”





10. A. In John 17, what did Jesus pray?

B. Why did He pray this?

## **IDENTIFY**

In your own words, define the following terms from your reading.

1. Special revelation:

2. General revelation:

3. Cultural commission/mandate:

## **ESSAY**

1. In *Christian Worldview I*, you learned about the dangers of the social gospel, the movement that cast aside the Gospel message in order to minister to people's "felt needs." Why is it important that Christians' "redemption of culture" never marginalize the need for atonement?

2. Chapter 30 tells the testimony of how God drew Danny Croce from darkness into light. Explain the story of Croce's incarceration and how he became a Christian.

3. Share with your mentor how God led you to saving faith in our Lord and Savior Jesus Christ.

4. After God changed Danny’s heart, Danny didn’t take his salvation and hide it “under a bushel.” Out of his conversion flowed his passion to minister to others. What can you do to have an impact in the environment where God has placed you? How can you serve the Kingdom of God by influencing the world around you?

5. In chapter 31, Colson mentioned the Evangelicals and Catholics Together (ECT) group. At the time the first document of this group came out, many concerned Christians feared that the document failed to adequately address essential doctrinal differences. Their concerns were primarily about the potential of doctrinal compromise. Read the following comments by contemporary theologian R.C. Sproul on this controversy:

The publication of ECT sparked a serious controversy precisely as the point of the declaration of a unity of faith and mission. Historic evangelicals were distressed that such a unity of faith could be declared without a unity of the Gospel itself, especially with respect to the doctrine of justification by faith alone. Pleas were made to the Protestant signatories to clarify this declaration. These pleas were responded to by the 1997 joint declaration entitled “The Gift of Salvation” popularly referred to as “ECT II.”<sup>1</sup> In this document points of agreement were articulated that the signatories believe set forth a unified agreement on sola fide itself, while issues such as the language of imputation, merit, indulgences, purgatory, etc., were left on the table for future discussion. Many professing evangelicals have lauded this new initiative as a remarkable achievement that at long last resolves the historical antithesis between Roman Catholics and evangelicals so that the two groups can now see themselves as enjoying a unity of faith in the Gospel.

As I have always considered myself an evangelical, I was distressed that other evangelicals were declaring to the world something about me that I knew is not true. I know that as an historic evangelical I do not share a unity of faith and mission or a unity of faith in the Gospel with Rome. To be sure there are members of the Roman Catholic Church who do believe the biblical Gospel and as such are my brothers and sisters in Christ.

In the ECT affirmations there is declared a three-fold unity between Roman Catholics and evangelicals. This unity includes a unity of faith and mission and a “unity of the Gospel.” Perhaps no aspect of this accord has provided more discussion than the declaration of a unity of the Gospel. The controversy on this point recalls the heart of the Reformation debate, which gave definition to the historic meaning of the term “evangelical.”<sup>1</sup>

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<sup>1</sup> R.C. Sproul, *Modern Reformation Magazine*, “What ECT Ignores,” 7 no. 5 <http://www.modernreformation.org/rc98ect.htm> 1998 (accessed December 22, 2006).



Can you see any risk of compromise in an organization like ECT? How do you suggest encouraging unity among believers without compromising the truth of Scripture and the doctrines of grace?

6. Chapters 30 and 31 remind us not to sever the sacred and the secular. This subject has been addressed before in the course *Christian Worldview I*. Drawing from what you learned in *Christian Worldview I*, is there a difference between earthly things and heavenly things, between things sacred and things secular? If so, is this difference a *dichotomy* (i.e. a separation of two mutually exclusive, contradictory ideas that have no affect upon each other)?



9. Why does Colson call Christianity “humanity’s one great hope”? Do you believe that statement is true?
10. A. Read 2 Corinthians 5:14-21. Based on this passage, what is a Christian’s motivation for ministry?
- B. What does verse 17 tell you about yourself?
- C. From verses 17-21, what is the calling of every Christian?

- D. Verse 17 says those who are in Christ are new creations. Can you see areas in your own life where you have become a new creation?

## REFLECT

1. Francis Schaeffer, a twentieth-century Christian theologian, writes what he believed to be the problem of modern Christianity:

The basic problem of the Christians in this country in the last eighty years or so, in regard to society and in regard to government, is that they have seen things in bits and pieces instead of totals. They have very gradually become disturbed over permissiveness, pornography, the public schools, the breakdown of the family, and finally abortion. But they have not seen this as a totality—each thing being a part, a symptom, of a much larger problem. They have failed to see that all of this has come about due to a shift in worldview—that is, through a fundamental change in the overall way people think and view the world and life as a whole. This shift has been away from a worldview that was at least vaguely Christian in people’s memory (even if they were not individually Christian) toward something completely different—toward a worldview based upon the idea that the final reality is impersonal matter or energy shaped into its present form by impersonal chance. They have not seen that this worldview has taken the place of the one that had previously dominated Northern European culture, including the United States, which was at least Christian in memory, even if the individuals were not individually Christian.<sup>2</sup>

- A. What does Schaeffer call “the basic problem of Christians in this country”?

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<sup>2</sup> Francis A Schaeffer, *The Abolition of Truth and Morality*, *The Highway: a Repository of Historic Christianity and the Reformed Faith*, n.d. <http://www.thehighway.com/articleOct01.html> (accessed July 6, 2006).

B. What has been the result of this problem?

2. Abraham Kuyper, a Christian theologian of the late nineteenth and early twentieth century, spoke about the Christian worldview in a series of lectures at Princeton University in 1898:

The leading thoughts that had their rise in the French Revolution at the close of the last, and in German philosophy in the course of the present century, form together a life-system that is diametrically opposed to that of our fathers. Their struggles were for the sake of the glory of God and a purified Christianity; the present movement wages war for the sake of the glory of man, being inspired not by the humble mind of Golgotha (Jesus sacrifice on the cross) but by the pride of Hero-worship. And why did we, Christians, stand so weak, in the face of this Modernism? Why did we constantly lose ground? Simply because we were devoid of an equal unity of life-conception, such as alone could enable us with irresistible energy to repel the enemy at the frontier.<sup>3</sup>

- A. According to Kuyper, when did worldviews arise in opposition to Christianity? What is the focus of the present movement against Christianity? What is the contrasting focus of Christianity?

B. Why does Kuyper believe that Christianity has failed to stop these opposing worldviews?

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<sup>3</sup> Abraham Kuyper, *Lectures on Calvinism: the Stone Lectures of 1898*, [The Kuyper Foundation](http://www.kuyper.org), 17 July 2003, [http://www.kuyper.org/main/publish/books\\_essays/article\\_17.shtml?page=all](http://www.kuyper.org/main/publish/books_essays/article_17.shtml?page=all) (accessed July 6, 2006).

## DEFINITIONS

1. **Sacred:** of or connected to spirituality, religion or the divine
2. **Secular:** of or related to worldly things, separate from religions and divine things

## KEY CONCEPTS

1. As Christians, we are called to be salt and light in the world. We must have a Christian influence upon others and upon our culture. The goal of our influence is that the Gospel would go forth today and in future generations.
2. Unity among brothers and sisters in the church is important; however, doctrinal purity is equally important. For if there is unity but no truth, then what is the point of unity? In a kind and loving attitude, Christians should strive to work together and care for each other without compromising the truths of the Gospel.
3. The calling of every Christian is to be the voice and the feet and the hands for God's ministry of reconciliation. We must show and tell all people to be reconciled to God through Jesus Christ, praying God will soften their hearts and give them the gift of faith.
4. The Christian faith is first a private spiritual renewal in a person's heart. But Christianity isn't just private; it is also meant to influence the world around. As Christians, we must live by example, work to influence the culture and speak the Gospel to all people.