

*WitnessKit 3*

*God and Worldviews*

*Class 11*

Using Ideas and Reason in  
Witnessing about Faith, Finding  
the Point of Tension, From the  
Point of Tension to the Gospel.

From *The God Who  
Is There*

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# A Verse to Read Together:

Romans 12:2 “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.”

(We renew our minds through reading God’s word regularly.)

# I Corinthians 13:12

- For now we see in a mirror dimly, but then face to face. Now I know in part, but then I shall know fully, just as I also have been fully known.

# We have talked about knowing the Bible is a book from God.

- We have good reason to search its pages for wisdom from God. We have data in support of its consistency with history. We have data in support of its consistency with logic.
- But how do we know it is true?
- Is it the truth, or does it merely contain truth from God? How should we think about this issue?

# How do we know the Bible is true?



Schaeffer's allegory: Portions of torn pages of a book are found in an old house. The words are interesting, but not enough of the story is there to understand the meaning of the book.

Then the remainder of the book is found in the attic. The torn portions are placed in proper relationship to the rest of the story, and it all can be read and understood.

# Modernism and Postmodernism

## Start and finish only

with what they can perceive of reality, using sensory perception and the mind.

This represents the torn pages. They only have “torn pages” because they deny the possibility of outside communication from God. They assume no communicating “ladder” exists to the attic. No means of communication is thought available between God and humans.

# Modernism and Postmodernism



For that reason, they cannot find meaning in the rational realm, even though their souls cry out for meaning.

People are influenced by these worldviews much of the time, without realizing it.

People often make assumptions about the Bible based on these worldviews.

# People have ways of dealing with the question of meaning in life.

- One option is to ignore the problem. Often people are able to stay busy enough or entertained enough to do that. But then a funeral requires their attendance, or a relative asks a serious question or makes a serious decision, and the question of purpose in life intrudes again.



# The Bible claims to be from God, like the book ...

from the “attic” in the allegory. The question is, How do we know the Bible is true? Schaeffer points out in the allegory that it is possible to fit the torn portions into their proper places in the book in the attic. He compares this to fitting the things we know about life into the framework of Biblical thought. The pieces fit. We can understand the story. Because the pieces are reality, and they fit the book, we can know that the book is true.

# We can know that the Bible is true, in contrast to the other world views

## Criteria for recognizing truth

Because the Bible fits the following criteria, and the other world views do not:

1. The Bible is self-consistent and non-contradictory in its claims about humanity.
2. We can live with it consistently.
3. Christ's resurrection validates the Good Book.

The Bible is self-consistent and non-contradictory in its claims about humanity.

The Biblical description of humanity is that we are personal beings, and our personalities come from a Personal Source. In the beginning humans were created good, but are now abnormal due to turning away from God.

The suffering of this world is not “ultimately the way things are,” but is an expression of the fallen nature of society due to turning away from God, who is good.

# The Description in Our Good Book



That description of people is a match with what we know about ourselves and other human beings. We matter. Our souls are real. Our choices are real.

The God presented to us in the pages of the Bible is totally good. We need a GOOD God. His goodness sets the standards of right and wrong. His goodness makes all of us equal before Him.

Still, there are some difficulties.

# We can live with the Biblical Description of Humanity consistently. But...

We have difficulties of alienation from God due to wrong decisions of our own, and also with alienation from other human beings for the reason of wrong decisions by us or them or others.

The Biblical view is optimistic, because we can call on God's help to overcome the alienation both toward Him and toward others. It works in reality. It matches us.

# Comparison to other world views:

The other world views do not give the same description of humanity. They describe people as machines or animals or puppets on strings in a deterministic universe. They describe our sense of alienation as being from our finiteness and pre-programming, which we cannot help or change. They make us zeros, and our personality illusion. **This may be non-contradictory, but we cannot live with it.** It does not match reality as we know it.

## Schaeffer lists some other possibilities...

1. The possibility that some other answer may be found. But a person cannot live with this answer, of just interminably waiting.
2. The possibility that science may come up with an answer from the raw facts of physics—but such an answer would not be helpful for morals, which an area of great human concern, because science cannot provide the universals that are needed to know right from wrong.

## Schaeffer lists some other possibilities...

Morals are important because they hold a framework for understanding suffering and knowing what to do about it. If determinism were the reality, then why would it be right to try to overcome suffering?

Morals are important because they hold a framework for law and human rights and treating individuals fairly. They help us define what is fair and what is not fair.

They are intrinsic to meaning in life.



# We really do need communication from God.

- The Bible is a match with what we know of ourselves from experience, and with the kind of God we need. But how do we know the book actually IS communication from God?
- It is one thing to say communication is a theoretical possibility. It is another thing to say, “He communicated to us in this book.”

First, we can add information from other sources to validate the book.

We can see that the book is non-contradictory in its description of humanity and our problems.

We can see, if we study for a long time very carefully, that the words of the book are internally consistent, and that the errors in transmission through the centuries are quite trivial.

We can look at archaeology and notice startling points of agreement of artifacts with the words.

First, we can add information from other sources to validate the book.

We can look at history and recognize prophecies that came true.

We have MANY different ways to validate the words of the book.

Even though scholars claim errors, we can search out the validity of their claims, and find them specious or trivial.

We can even ask the Author to help us understand apparent difficulties, and if we continue to study, find answers.

# **It is the only book that explains**

**How God can be perfectly just and perfectly merciful at the same time.**

**A Good God has to be both, and yet the two concepts appear to run counter to each other.**

**God accomplished that merger of justice and mercy at enormous, painful cost to Himself.**

**We would not have imagined such a shocking way for Him to accomplish that purpose.  
And He defeated death in the process!**

# One reason I believe the Bible is true...

**God has to be GOOD to be worthy of worship. The Bible shows how He can be perfectly, absolutely, consistently good all the time. No other book has the answer.**

**God built into us a desire to worship Him. That wish is a match with who He really is. Only the Bible makes that clear.**

**And Mercy triumphs over Judgment.**

# The resurrection itself validates the book.

- He became one of us, died for us, and then rose from the dead! Someone who came back from the dead has to be beyond merely human. That is the one certain way we can know God is communicating in the Bible. Jesus Christ was fully human and fully God, but not MERELY human.
- He gave us very clear ways of knowing that He really DID come BACK!

# How can we know the resurrection really happened?

- Professor Gary Habermas and Apologist Michael Licona have developed a short form of evidence for the resurrection. It is found in *THE CASE FOR THE RESURRECTION OF JESUS*.
- They start with evidence that even the most difficult skeptics accept, and build a case for the resurrection from that data.
- They call it the 4 + 1 Method.

# Another Fact Accepted by Critics: 9 sources are accepted by critics for this fact

**Fact 2. Jesus' followers claimed and believed they saw Him alive again after he died. Their lives changed because of that belief. Some of the very earliest sources report that fact, sources earlier than the complete New Testament. A very early creed is found in I Corinthians 15 that attests to the fact and to the central focus on the Resurrection of Jesus in early Christian thought. That chapter says more than 500 witnesses saw Him alive again.**





## The Romans Ruled by Fear of Crucifixion

Physical evidence for crucifixion: the ankle bones of a crucified man found in an ossuary in Israel. Photo of a plaster cast from a museum in the Netherlands, original in Israel. — used by permission from the photographer

# Five Sources outside the Bible

Report Jesus Christ's death by crucifixion. These are sources accepted by critics, and they cover diverse locations around the Roman Empire, and include the popular culture of the day.

1. Josephus
2. Tacitus
3. Lucien of Samosata
4. Mara Bar-Sepion
5. The Babylonian Talmud

# 9 Sources for Fact #2

1. Saul of Tarsus
2. Oral Tradition Creed—500 witnesses
3. Oral Tradition Sermon Summary
4. The Gospel according to Matthew
5. The Gospel according to Mark
6. The Gospel according to Luke
7. The Gospel according to John
8. Clement of Rome
9. Polycarp of Smyrna

# Fact #3 Accepted by Critics:

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- A persecutor of the church named Paul also claimed and believed He saw the risen Jesus, and his life changed.

# Fact #4 Accepted by Critics

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- Jesus' skeptical half-brother James claimed and believed he saw the risen Jesus, and his life changed. This fact establishes Christ's identity. His half-brother would not have made a mistake about that.

# Fact #5 The Tomb Was Empty

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If the tomb had NOT been empty, the authorities had motive and opportunity to reveal that. Instead, they accepted an obvious cover-up. The best explanation of their actions is that the empty tomb was empty due to the resurrection of Jesus Christ.

# We have many reasons to believe

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The Bible is true communication from God. It is worth our study. It has the words of eternal life.

Many people do not know there are actual reasons to believe the Bible. IF we care about them, we will want to pursue opportunities to talk about that.

# Francis Schaeffer and the Point of Tension

- Francis Schaeffer used a radical method to witness for his faith. He called the method “finding the point of tension.” He was able to use that method because he truly and obviously cared about the people he engaged in conversation.
- He and his wife held open house for vigorous discussion groups. They worked in a ski resort area, and they reached individuals from all over the world. They discussed the kinds of topics in our classes. They often discussed controversial questions.



# Francis Schaeffer and the Point of Tension

- Schaeffer did not use this difficult method just to win arguments or to seem intelligent. He used this method because he knew it was necessary to get past the barriers of worldviews before another person can understand faith.
- People with different worldviews always have points where their worldview is not consistent with the way they live. Each inconsistency is a point of tension, and also an entry point for thinking about a Biblical worldview.

# Finding the point of Tension,

Everyone living with a worldview that does not match who he is ...

Everyone living with a world view that says he is a zero, or a puppet on a string, or a machine or an animal just responding to brain software...

Everyone has a point of tension.

Everyone who realizes he has a soul, but who does not want to trust God with his soul, has a point of tension, too—but not exactly the same point of tension.

# We have to do several things

## Preparation for Presenting the Gospel

Before we can communicate the gospel to another person.

1. We have to understand each other's language.
2. We have to see each other as individuals who are worthy of consideration and understanding.
3. We have to listen for the point of tension that will allow us to present more of spiritual truth than the person has understood before.

# We have to understand each other's language.

Fifty years ago, most everybody understood the same religious language in America. They might disagree about it, but they could understand what we were saying. Since the 1970s that is no longer the case. People have various filters that change their understanding of basic words. Words have changed over time. Words that were appropriate in the 1970s are no longer useful in getting ideas across.

Also, different backgrounds change the way people understand words.

# We have to understand each other's language.

It takes time to learn how someone else thinks. It takes time to learn what they have already understood about God. It takes time to understand what they believe about background issues. Are “faith in faith” and sincerity the important things to them? Do they think all religious experience is the same? Do they think people have moral alienation from God or not? Who do they think God is? Who do they think Jesus is?

We have to understand each other's language.

Do they think moral standards actually exist, so that real guilt is possible, or do they think the word guilt is only talking about feelings?

**So the first part of “finding the point of tension” is to LISTEN to them. Find out how and what they think.**

If, in their background, it is considered impolite to talk about religion, you may need to listen even longer, to let them become comfortable.

# We have to understand each other's language.

What do you think about \_\_\_\_\_?

Why do you think that?

Tell me more about that...

Mary Jo Sharp has a communications workshop on DVD with suggestions for asking probing questions. It is called "Why Do You Believe That?"

It is a valuable study for creating good discussions.

# What Is the Goal?

- Often our goal for another person is to lead them toward a true heart commitment to God through Christ.
- Witnessing studies from the past often led very quickly toward a prayer of commitment.
- When a person is ready for that step, those studies can be helpful.
- But we cannot assume someone is ready for that step just because we wish them to be.



# We have to understand each other's language.

Don't start with commitment until you know something about their vocabulary and the concepts they already believe. Don't use metaphors they may not understand.

Do they understand "Baptist" words like "walking down the aisle?" Different generations of the same family can have different understandings of the same words.

# We have to understand each other's language.

- The pre-1950s generation may think “walking down the aisle” is perfectly clear as making a public commitment of one's life to Christ. A later generation may have the idea that it just means walking to the front of the church to find out what is going on down there. Seriously.

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# We have to see each other as individuals ...

...who are worthy of consideration and understanding. We have to realize the person we are talking with is our equal before God, and that his concerns are tremendously important because they are his concerns, and he matters. We cannot expect a “cookie cutter” approach to meet the needs of people who may not understand our vocabulary.

# Newcomers

to church will often attend for quite a while before they begin to have a framework for understanding theology, because their ordinary frame of reference is different.

We need to be sensitive to that difficulty. One reason I like apologetics books and videos as gifts—they help build **a frame of reference** for religious ideas.

I like holidays that are good for  
“gifting.”

Sometimes a small book—Bible promises, or Bible prayers, or THE CASE FOR EASTER, or THE CASE FOR CHRISTMAS—sometimes a little short book can be an icebreaker and give someone a new way of looking at religion.

Some of us are extroverts and some are introverts. That makes a difference in the ways we reach out to others.

Even the gift of a bookmark with a Bible verse on it can make a difference in the way someone thinks.

# A Pitfall I Have Noticed

Sometimes we want to rush things, and the person we are talking with wants to be agreeable. We think one thing has happened and they think a different thing has happened. We should start farther back, and try to understand the spiritual landscape before we jump into asking for a response.

We are asking people with other worldviews to revise their basic way of looking at the world. That is a step that usually takes time and thought, before we even reach the core issues for discussion.

# What is the Point of Tension?

“The point of tension” is Schaeffer’s name for the NEXT issue that needs persuasion that will allow them to proceed to the next truth they need—a point where their worldview is inconsistent with who they are.

Each individual may have several points of tension—critical issues that shift their worldview one direction or another—depending on what they decide is true about each issue.



# We have to do several things

## Preparation for Presenting the Gospel

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# We have to listen for the point of tension...

...that will allow us to present more of spiritual truth than the person has understood before.

Many people have a “jumble” of religious ideas that they do not know how to fit together. They may have never thought about the point of view of modernism or postmodernism, yet they may have absorbed many ideas from each.

# We have to listen for the point of tension...

Those ideas may act as a barrier against really seeking God. They may think that “educated people all know the Bible is not true, so why bother,” for instance.

So that would be a point of tension to challenge with evidence. “Why do you believe that?” is a good question to ask, which might give an opportunity, after listening well to them, for you tell them why you don’t believe that.

# We have to listen for the point of tension...

If we can learn to ask probing questions that will reveal what they really are sure about already, that may help us present the next thing they need to make spiritual sense of the world.

We have one HUGE advantage. The Holy Spirit already knows what they believe, and what the next thing is that they need. He loves them. He can guide us to the next thing if we are praying and listening properly.

We have to love them, too.

# Schaeffer was very bold

And often was able to cut right to the point of tension. I think the world has become less open to philosophical discussion and confrontation since that time. This means that **more gentleness** is required, **yet with equal boldness.**

It is ok to be shy, so long as you depend on God for the courage to say the next thing. Really listening well can allow the next idea to flow naturally.

# Another thing I have noticed...

People do not socialize the way they did in the past. We tend to have more structured times and fewer coffee breaks. We tend to watch television under the air conditioning, where in the past, we might sit on the porch or walk to visit neighbors. Quite a bit of socializing takes place on the internet, but it is so open to the whole world that it is not conducive to deep thought.

To really find out where people are

spiritually, we need opportunities to converse, and polite ways to ask questions.

# We may need to plan structures

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- Which allow us to reach people who are not usually in church. Here are some ideas that might be helpful.



# One church

Held a “skeptics” class, where people invited their friends to bring written questions the first night, and they attended **with** their skeptical friends.

They held a dinner with a guest speaker, and took up the questions.

The next few weeks, they invited everyone back for sessions to cover and answer the questions from the first night.

# The Skeptics' Class

... was very productive. Their friends were there with them, and their friends could follow up with conversations. They met church staff members as well, and could make appointments for more individual questions.

# Another Format That Sometimes Works Is Home Bible Studies

Either for couples or for women or for men.

One woman or couple or man hosts a Bible study, perhaps with a snack, once per week, and another couple or woman or man or prepares the lesson. It should be informal and welcoming.

A core group of couples or individuals attend, and they invite their friends who are not often in church.

# Practical matters

The newcomers have a friend to always be there, so it is less intimidating than attending church services for the first time.

A group setting with **SOME** structure is better than one with no structure. It is important to have a plan, and things to talk about that help us think carefully.

It is important to have ground rules that prevent harsh criticism or rude teasing.

# Other locations

The Apostle Paul went into the marketplace and discussed the resurrection of Jesus Christ. Is there a way to apply that technique in the present?

The Schaeffers held Sunday afternoon high tea—a light sandwich supper—for students, followed by a discussion.

# We have to listen for the point of tension...

When we have an opportunity to really carry on meaningful conversations, a person's point of tension regarding religious ideas may become apparent. The Holy Spirit may impress upon us the next thing they need to hear.

Progress toward true theology IS success.

# To reach someone with the Gospel, we must

## The Path of Witnessing

1. Find their point of tension.
2. Go from their point of tension to the Gospel.

# From the point of tension to the gospel:

Someone's point of tension, is a point where their beliefs are inconsistent. We can very gently point out where their thinking actually leads, in contrast to the Biblical way of thinking about that matter. This must be done carefully, especially in a group setting, so as not to embarrass anyone in front of a group.



# From the point of tension to the gospel:

Then we may need to give them some time to think about it, while letting them know we are available for further discussion.

We are asking them to change some very basic ideas about how they view the world, and ways they are comfortable thinking. The new ideas may take some getting used to.

# From the point of tension to the gospel:

- We can follow up with more questions later. All along the way, we should be glad if they ask questions.
- When we are sure of their understanding of the basic truths, then we can ask questions that lead toward commitment. We can pray with them if they wish us to. We can explain the things they should pray about as well.

# From Psalm 21

- And from Romans chapter 10, we know that a heart commitment to God takes place during prayer. It is not a ritual of prayer, but an actual communication process. The individual needs to talk to God about repentance, faith, and opening their life to His Spirit. “The faith of a child” is honored in the Bible—and this means they don’t need fancy words. Simple words are great. They should just speak directly to God in a respectful way, and ask Him to take away their sins and come into their life and be their King forever. They should ask for the gift of eternal life.

# Different Traditions

- Different churches have different traditions about how a person should make a public commitment of their life to Christ. Some view baptism or confirmation as the commitment. Some offer opportunities to publicly express their faith at the end of a worship service. Sometimes there is a special song, called the “invitation” for that purpose.
- The heart commitment is the most important thing. The outward form of a church’s tradition is important, but less critically so. The outward form of commitment cannot substitute for the heart commitment.

# From the point of tension to the gospel:

A public commitment to Christ is appropriate after the individual has understood the issues and has made a quiet commitment. Many people are tremendously embarrassed in front of a group, to the point that their thinking processes are hindered—so pushing for a public commitment might be premature before they make a quiet commitment. If someone does “walk down the aisle,” we should be sensitive about asking them to pray a prayer of commitment in front of a congregation at that moment, rather than in a more quiet small group setting in a few minutes.

# From the point of tension to the gospel:

If the front of the church is the only place they have opportunity to ask questions or to talk about the gospel, we may be losing opportunities for clear communication by simply following tradition.

In front of a large group is a difficult place to learn how each person is defining their terms, and in an existentialist world, that matters.

# From the point of tension to the gospel:

A pastor can schedule time for further discussion. Other counselors can be present as well, for the time following the invitation.

A “learners’ class” might be a big help, to allow time to consider the issues in a small group, rather than an immediate presentation for baptism.

We should stress that salvation is not “through baptism” but “by God’s grace, through faith.” Salvation is a matter of heart commitment—not external presentation.

# Apologetics

Could and should be incorporated into a learner's class, but it should not be the main focus of such a class.

It would be a help for the students because they often have many friends who need the same message they just accepted. They are often a lifeline for their friends, and need to be able to talk about their faith.



# Apologetics

The learners' class needs to cover practical issues, such as giving God priority time each day, and developing an understanding of prayer, and basic theology, and how to study the Bible for oneself.

That class should cover issues such as repentance and faith and the reason for the cross, and what elements are involved in saving faith.

# Promises From the Good Shepherd, Ezekiel 34:11-31

Thus says the LORD God,  
“I Myself  
Will search for My sheep.  
I will deliver them  
From all the places  
Where they were scattered  
On a cloudy, gloomy day.

# Promises From the Good Shepherd, Ezekiel 34:11-31

I will bring them out.

I will gather them.

I will bring them home.

I will feed them--

in good pasture

by streams of water.

I will lead them to rest....

# Promises From the Good Shepherd, Ezekiel 34:11-31

I will seek the lost.

I will bring back the scattered.

I will bandage the broken.

I will strengthen the sick.

I will feed the wicked--with judgment.

I will remove the trampers who cause harm.

My flock will no longer be in danger.

My Son will be their Shepherd.

I will make them a blessing.

I am with them and they are Mine.

# Sometimes the Good Shepherd

Searches for His sheep  
Through our efforts.



# Homework

**3 sets**

# Homework Lesson 11 Day 1

- Read the letter to the Colossians, chapter one. This letter was written during the time of the Roman Empire to a church in Colossae, a city in what is now Turkey. It was a trade-route city in decline, but famous for its black wool.
- The Roman empire was composed mostly of slaves. Many were well-educated. The conquered peoples' lands were treated as colonies and the people were subject to becoming enslaved.
- Rome was a tyranny run as a military dictatorship. It was tolerant of every form of decadence, very cruel toward political dissidents, capricious in applying justice, and hostile toward Christians.

# Homework Lesson 11 Day 1

- It was a difficult environment for believers, and at this time they were a tiny minority.
- Diverse belief systems were all over the empire, and Greek philosophy was considered the height of worldly wisdom. Roman engineering and military might were considered the height of power.
- My prayer for everyone doing this study is the same as Paul's prayer for the Colossians in chapter one verses 9 through 14.
- List the requests in that prayer.



# Homework Lesson 11 Day 1

- How do Colossians chapter one, verses 15 through 18 describe Jesus?
- What is His goal for you in verses 19 through 23?
- What is the mystery of verse 27?
- Whose power makes all this possible – to teach and to receive teaching with all wisdom, to be presented complete in Christ?
- Read Section Three, Chapter 5 in THE GOD WHO IS THERE -- “How Do We Know It Is True?” Schaeffer lists two categories of real-world information that help us determine whether the Bible is true. What are those two categories?

# Homework Lesson 11 Day 1

- What question does he ask to clarify this approach to truth?
- Based on reason alone and human autonomy alone, with only the evidence from nature and human-ness, we could not find a satisfactory answer to the form and existence of the universe and the human nature of people.
- Either a “chance answer” or a “chance plus natural law answer” deteriorates into ultimate meaninglessness and determinism.
- People do not live that way. We know that answer is incorrect, and inadequate.

# Homework Lesson 11 Day 1

The real choices we make,

- the predictability of cause and effect, and
- the meaning we find in true relationships
- all point to an answer we cannot find without communication from God.

# Homework Lesson 11 Day 1

- The Bible's answer matches reality at all levels we can discern, including some that elude us without that answer.
- The Bible's answer opens up some new levels we cannot discern for ourselves.
- The Bible's answer is not an irrational leap of faith. It is a rational answer over all the areas of understanding that we can prove.
- It covers all those bases plus some more. We have to trust God for the "plus some more."

# Homework Lesson 11 Day 1

- If God spoke to us individually or sent us a letter, we would expect the unexpected to be in the letter. We would expect Him to have information that we did not have. The Bible meets that test.
- It has some unexpected information. But the information that is unexpected also matches the portions of reality that we understand. God understands more and sees more of reality than we see.

# Homework Lesson 11 Day 1

- THAT is a massive understatement. “if I spoke to you of earthly things and you did not understand and believe, how can you expect to understand and believe if I speak to you of heavenly things?” (paraphrasing Jesus in John chapter 3 verse 12.)
- Clearly, God has brought the information down to our level in the Bible, with enough mystery left to know He has much more to give us in eternity.

# Homework Lesson 11 Day 2

Read Colossians chapter two.

- Who has all the treasures of wisdom and knowledge? Are those treasures obvious or hidden?
- Why did Paul say this?
- How did Paul instruct them to walk, or live their daily lives? Why?
- What did he tell them to avoid being taken captive by?

Circumcision, Colossians 2:11-17, is a symbol from the Old Testament of males' being set apart for moral purity because their life belongs to God, who adopted them into His family – as sons of His Covenant.

# Homework Lesson 11 Day 2

Baptism is a symbol that carries the same connotations, plus the facts of the redemption provided by Christ through His death, burial, and resurrection. We become symbolically identified with Christ at baptism, our old sinful nature buried with Him in baptism, and our lives raised up with Him to walk in newness of life.

He made us alive together with Him -- eternally alive -- because He cancelled our sin debt, having nailed it to His cross. He triumphed over the powers of evil by making a public display of their failure to hold Him in the grip of death when He rose again.

Baptism symbolizes all those ideas, and the heart change that already took place when we placed our trust in Him.



# Homework Lesson 11 Day 2

- The traditions of the Old Testament are a “virtual image” of the things to come—they are good traditions. The substance belongs to Messiah. We will find out more when His kingdom is established forever.
- So we have a freedom in Christ to reach out to other cultures and not to be bound by traditions that would keep us from reaching out. Yet we also appreciate those traditions and recognize the good advice for health and well-being that they represent.
- The Old Testament traditions were designed to set apart the people for the preservation of the word.

# Homework Lesson 11 Day 2

All God's laws are good. The moral laws are universals. The dietary laws are particulars for Israel that remain good advice for everyone, but which cannot restrain us from reaching out to the whole world. See Acts 15:14-31 and Galatians 3:23-29. Food, fun, and fellowship are part of reaching out.

- In addition, Colossians shows that Christianity is not a "rank and protocol" religion. We do not have to experience some extravagant vision of angels, or be the best at keeping sets of rules to have the greatest worth, as in Colossians 2:18-23. All of us have infinite worth based on the price Jesus paid to purchase us when He died for us on the cross.

# Homework Lesson 11 Day 2

- Read Section Four Chapter One in THE GOD WHO IS THERE --"Finding the Point of Tension."
- What point does Schaeffer make about communication? What are some of the factors in caring about the person we wish to reach?
- What is the starting point Schaeffer suggests for the discussion?
- Dr. Schaeffer suggests that it is helpful to find the point of tension in someone's belief system, where their system is not consistent with itself. It is terribly important for them to know that you care about them if you take this approach, because it is sure to cause distress.

# Homework Lesson 11 Day 2

- It is important to “be there” for them if they need reassurance of your concern, especially if they react with hostility to your efforts. It is really important to have the patience to avoid returning hostility with hostility.
- One of the fragmenting problems of the twenty-first century is that many people do not expect their system of thought to be consistent with itself. They don't realize any systems of thought could be self-consistent. They have, in effect, given up on the possibility of consistency. Everything becomes mere opinion.
- That can be a starting point for discussion.

# Homework Lesson 11 Day 3

- Read Colossians chapter 3, verses 1-25 and 4:1.
- What are the two commands in verses 1 and 2 of chapter 3?
- Why?
- What are the commands in verse 5?
- What are the commands in verse 8 & 9?
- What is the basis for putting these things aside?
- In this renewal, which categories of people are all equal before God?
- In contrast to the things we set aside, which things are we to choose to present?
- What are we encouraged to communicate to each other?

# Homework Lesson 11 Day 3

- With the understanding of essential equality before God, we can live peacefully at heart, in the social order, even if that social order is not what we would wish – such as the Roman system which, at that time, practiced a massive enslavement of most of the population.
- Practical commands follow, and they make clear that God demands reciprocal consideration in the social order – He does not approve domination or intimidation or meanness.

# Homework Lesson 11 Day 3

- God made His opinion of slavery clear in Exodus, by rescuing the Israelites from Egyptian slavery. He hates slavery. He sets boundaries on the institution in Old Testament law, for the protection of debtors, slaves, and refugees, and to prevent various forms of slavery from developing. Slaves could NOT be returned to owners if they chose to leave, for example—so God disagrees with **involuntary** unpaid labor.

# Homework Lesson 11 Day 3

- In the New Testament, He gives instructions to individual believers and to churches about how to rise above the institutionalized slavery that dominated the Roman Empire. He knew the empire would crumble and His believers would survive its fall.
- The church was not allowed to treat slaves as less than freemen, nor were they allowed to disrespect the poor.



# Homework Lesson 11 Day 3

Men and women were treated differently, within the bounds of respect for marriage and fidelity and masculine leadership, but NOT masculine domination. Other passages in Scripture state the equality of men and women before God, which is foundational to the mutual consideration of the social order.

In other portions of the New Testament, church leadership was restricted to those who did not practice polygamy, even though polygamy was legal in the Roman Empire.

# Homework Lesson 11 Day 3

Throughout the New Testament, men were required to treat their wives with respect and gentleness, and to be faithful to them. Their sexual relationship within marriage was to be “with sanctification and honor, not lustful passion.”

# Homework Lesson 11 Day 3

- They were required to be considerate of each other in all things. These concepts are scattered throughout the New Testament and would require separate study to cover in depth. What were the reciprocal commands for husbands and wives in verses 18 and 19?
- What were the reciprocal commands for parents and children in verse 20-21?
- What were the reciprocal commands for masters and slaves in verses 3:22 through 4:1?

# Homework Lesson 11 Day 3

- How does this relate to the commands at the beginning of the chapter to keep one's focus on heavenly things?
- Read Section Four Chapter 2 in THE GOD WHO IS THERE -- "From the Point of Tension to the Gospel." In the previous chapter we discussed finding the place where an individual lives inconsistently with his belief system. This chapter is about gently leading him to see where his belief system leads.
- How was John Cage living inconsistently with his belief system?

# Homework Lesson 11 Day 3

- One of the ways modern people try to soften the discrepancies among the way the world works, the effectiveness of faith, and their chance belief system, is to assume that faith in faith is beneficial -- that the psychological benefits of religious activity are what matters. What does Schaeffer think about that idea?

# Homework Lesson 11 Day 3

- What question does Schaeffer say we have to face for ourselves and study to find answers, in order to be an effective witness to the lost of our time?
- What are the important points in the paragraph about brainwashing?
- What are the two aspects of lost-ness?