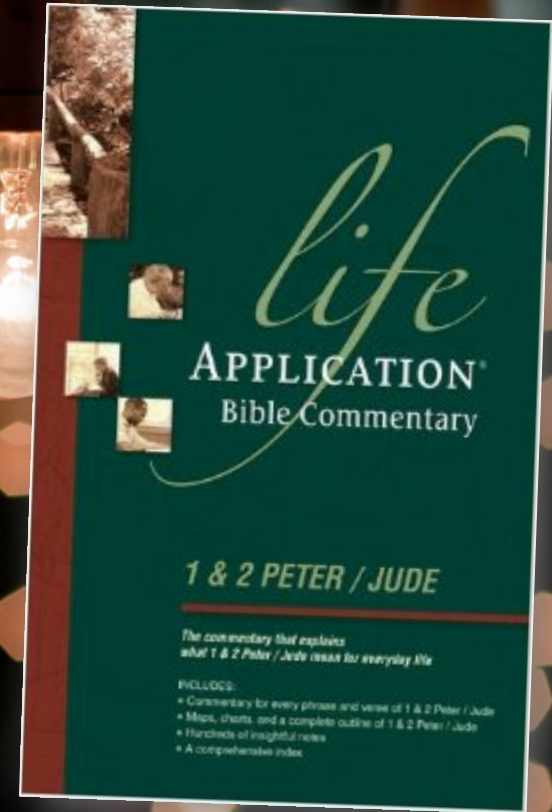


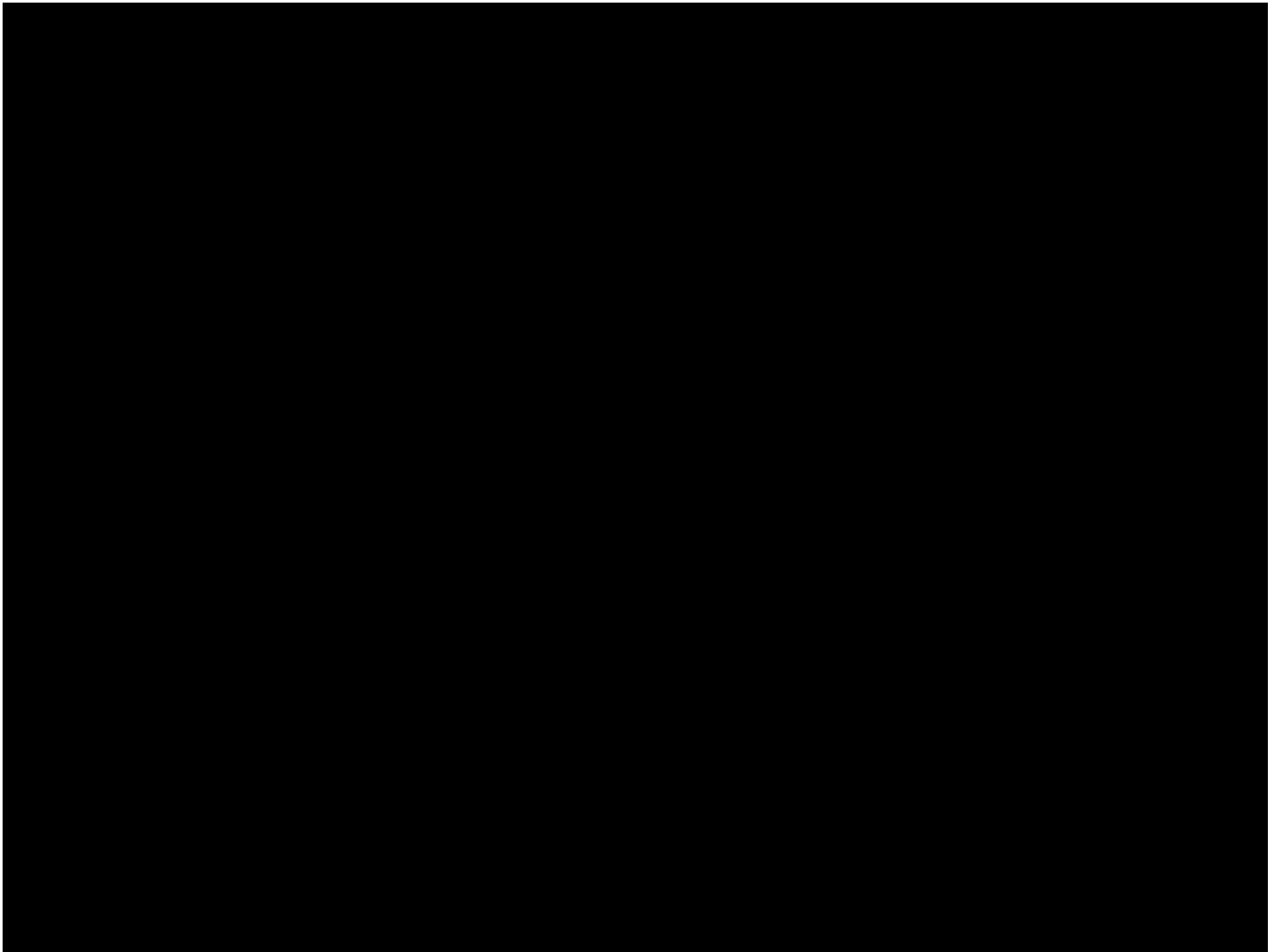
Common Questions



Part 6

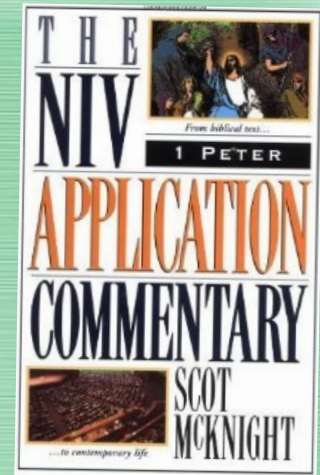
How Do You Live the Christian Life in
a Hostile Society?

1 Peter 1:1 - 2:3



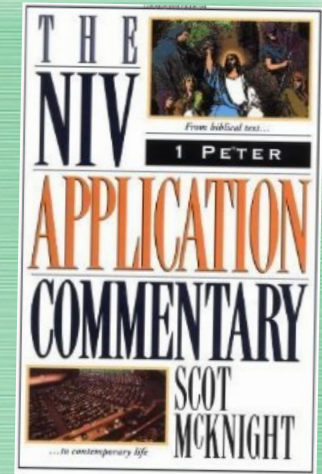
Applying 1 Peter to our world is not as simple as it might seem . . . because the persecution aspects of Peter's message are virtually irrelevant to most of us.

. . . to speak of disenfranchised people . . . is immediately to limit the message of Peter for the Western world, especially for the majority of Christians living in our country.

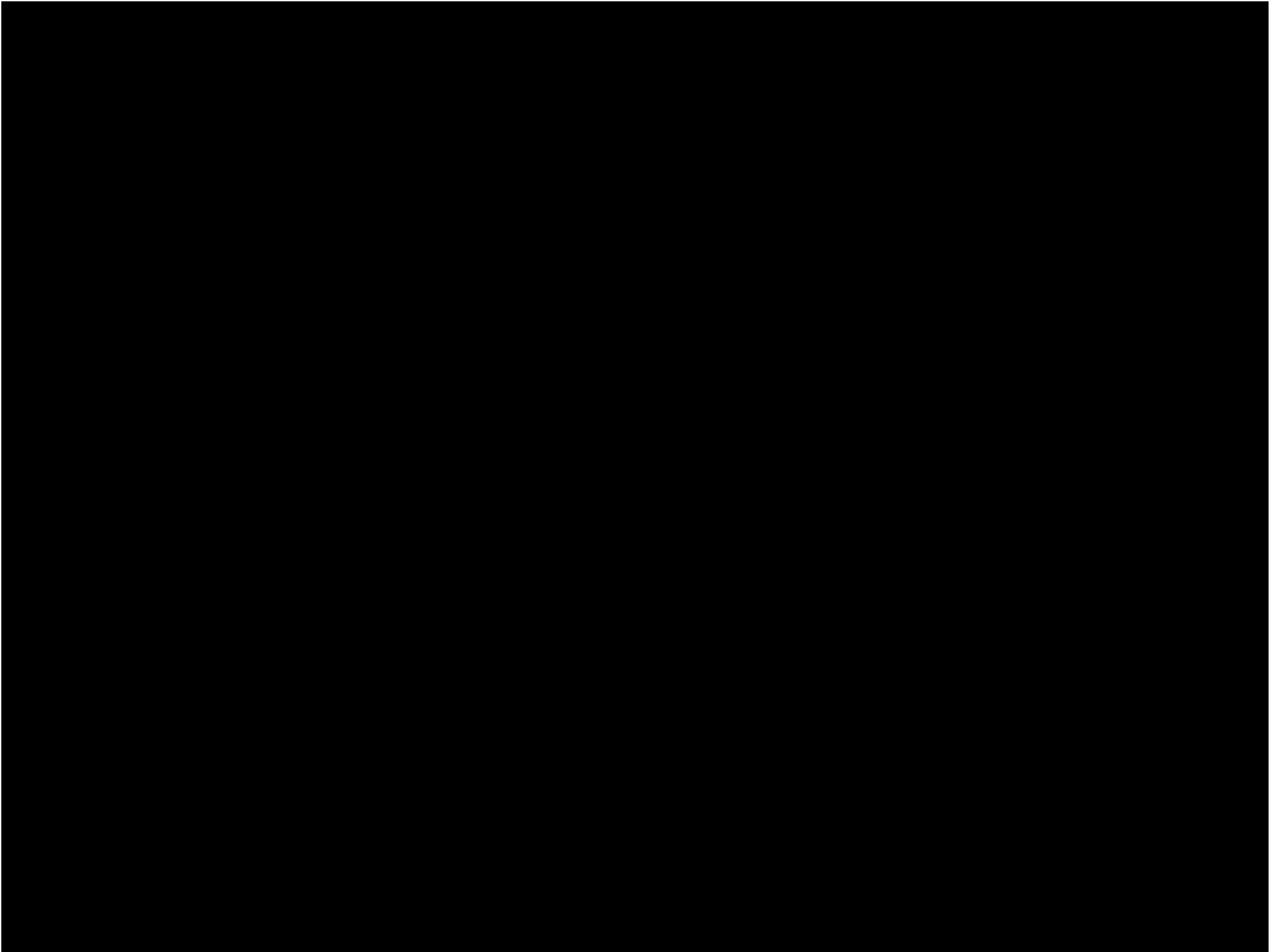


Why? The answer is simple:

Too much of it is centered on aspects of Christian existence that are far from most Western Christian experiences: social marginalization and suffering.



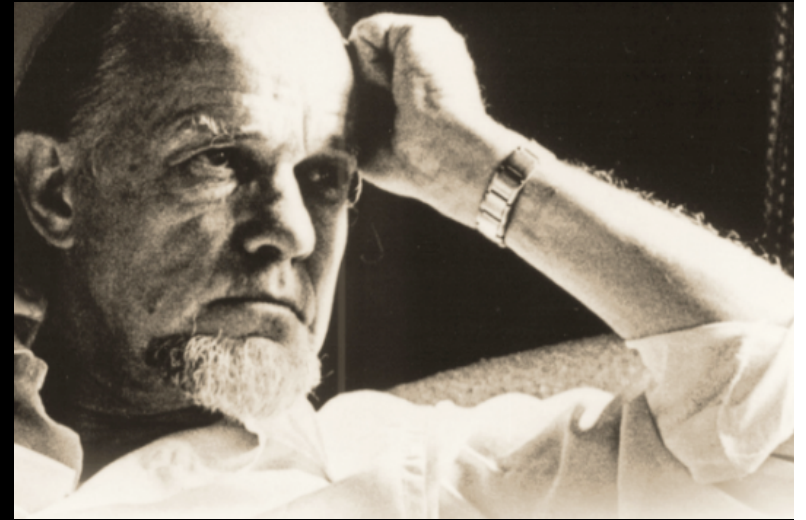
The NIV Application Commentary



Supreme Court redefines marriage

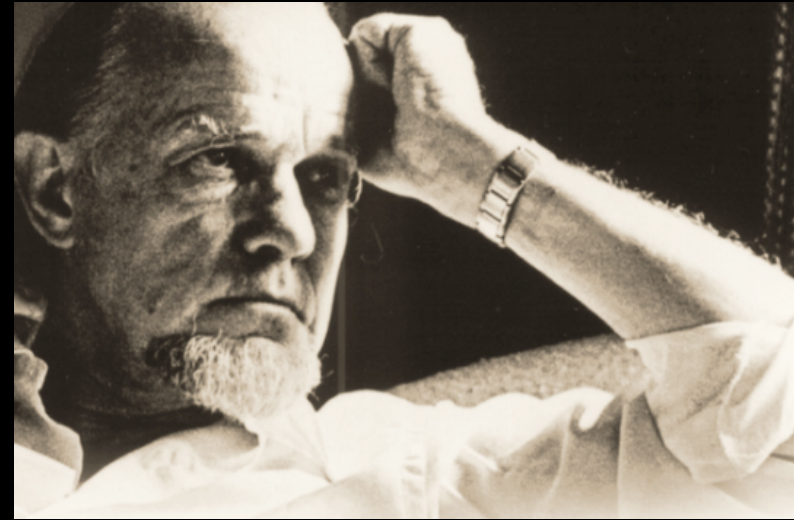


Supreme Court redefines marriage



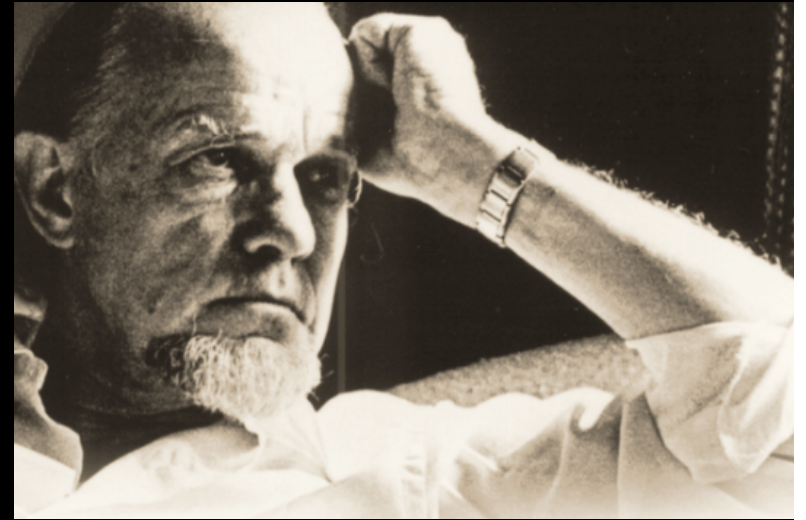
The Christian consensus gave a basis and a framework for our society to have freedoms without those freedoms leading to chaos.

Supreme Court redefines marriage



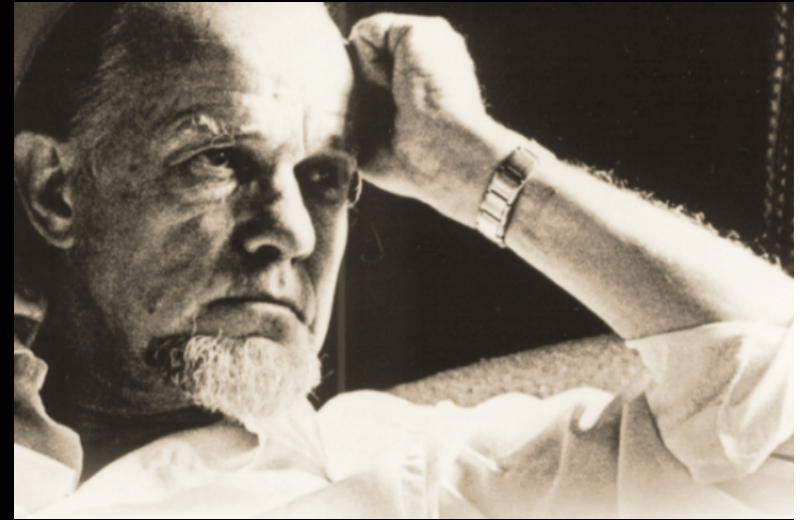
The whole concept of law has changed. When a Christian consensus existed, it gave a base for law. Instead of this, we now live under arbitrary, or sociological, law.

Supreme Court redefines marriage



Supreme Court Justice Oliver Wendell Holmes took a big step in the change toward sociological law. Holmes said, “Truth is the majority vote of that nation that could lick all others.” In other words, law is only what most of the people think at that moment of history, and there is no higher law.

Supreme Court redefines marriage



It follows, of course, that the law can be changed at any moment to reflect what the majority currently thinks.



Supreme Court redefines marriage

More accurately, the law becomes what a few people in some branch of the government think will promote the present sociological and economic good. In reality the will and moral judgments of the majority are now influenced by or even overruled by the opinions of a small group of men and women.

Francis A. Schaffer, *Whatever Happened to the Human Race?*, p. 286 – 287



Supreme Court redefines marriage

This means that vast changes can be made in the whole concept of what should and what should not be done. Values can be altered overnight and at almost unbelievable speed.



Supreme Court redefines marriage

To shift to sociological law can affect everything in life, including who should live and who should die.

Planned Parenthood Scandal



CBS, NBC & ABC COVERAGE

- **CECIL THE LION:
30 MINUTES, ONE SECOND**
- **PLANNED PARENTHOOD:
11 MINUTES, 13 SECONDS**



MEDIA RESEARCH CENTER

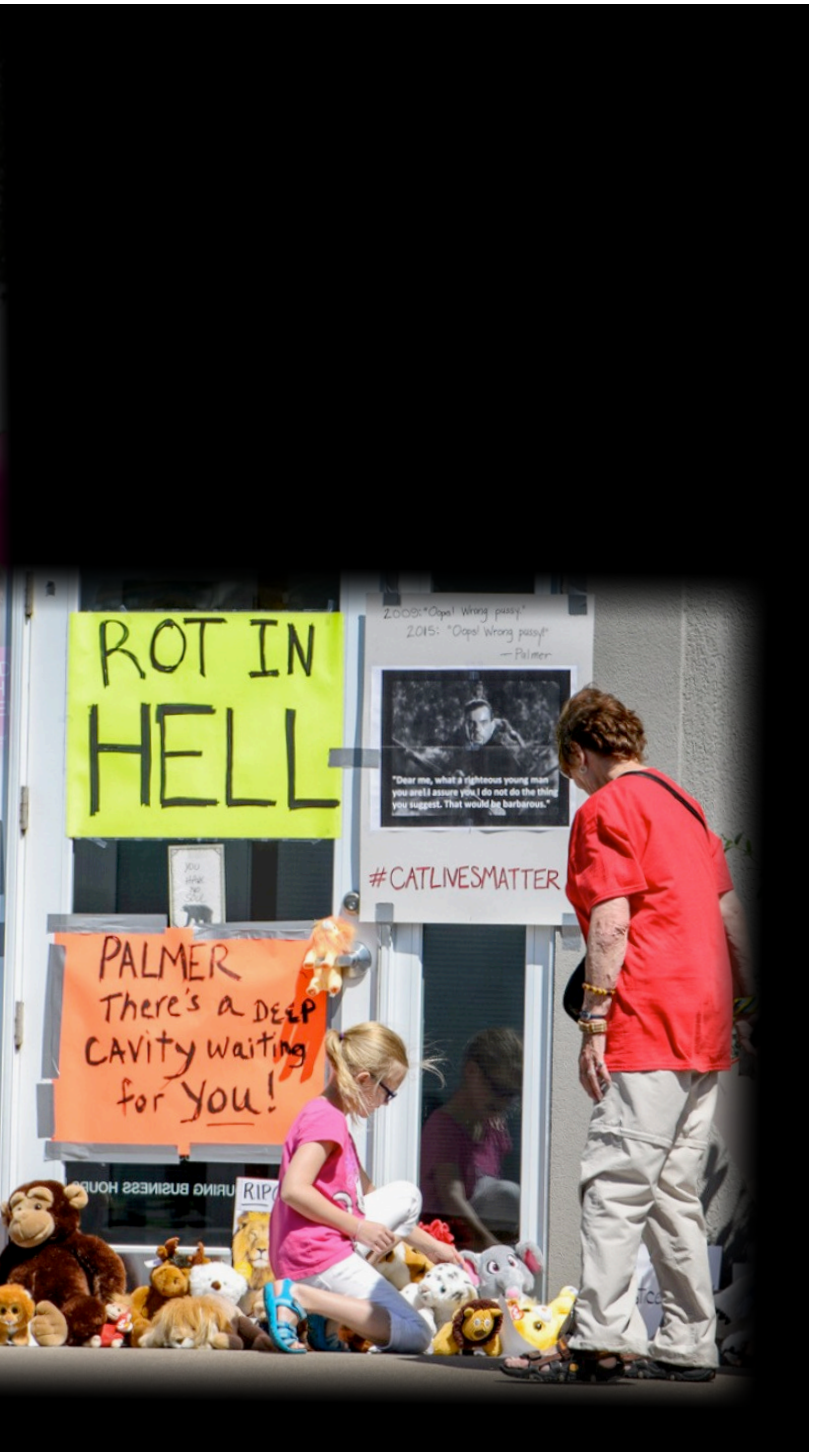


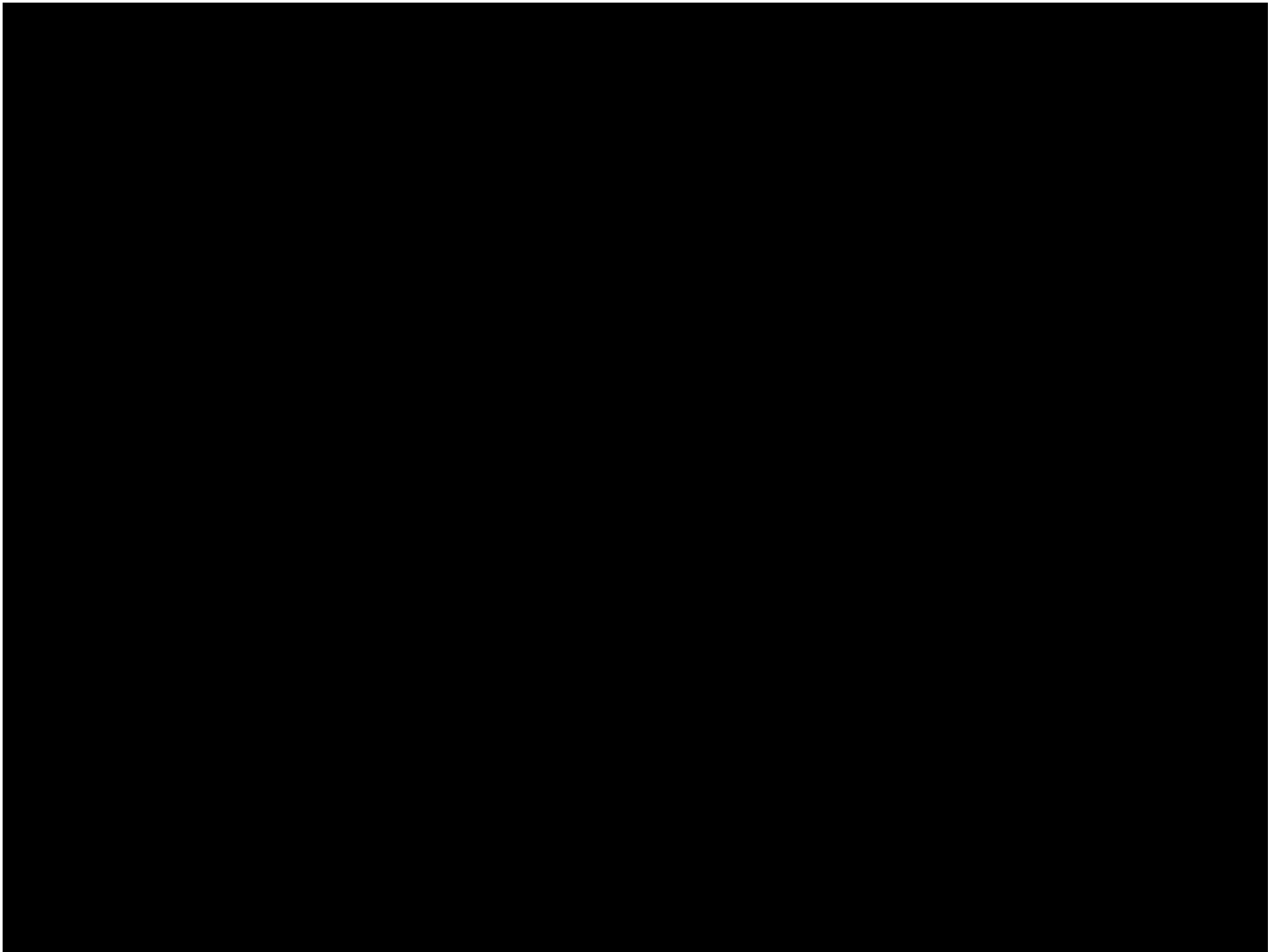
Planned Parenthood Scandal



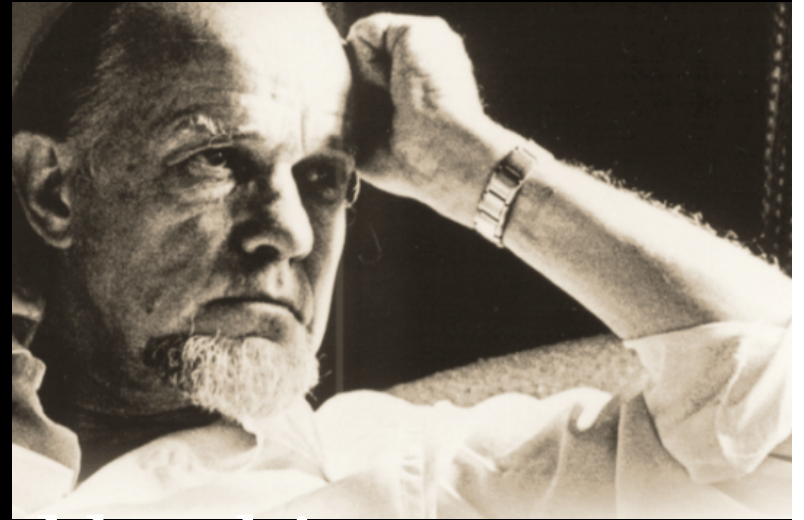
Woe to those who call evil good and good evil,
who put darkness for light and light for darkness,
who put bitter for sweet and sweet for bitter.

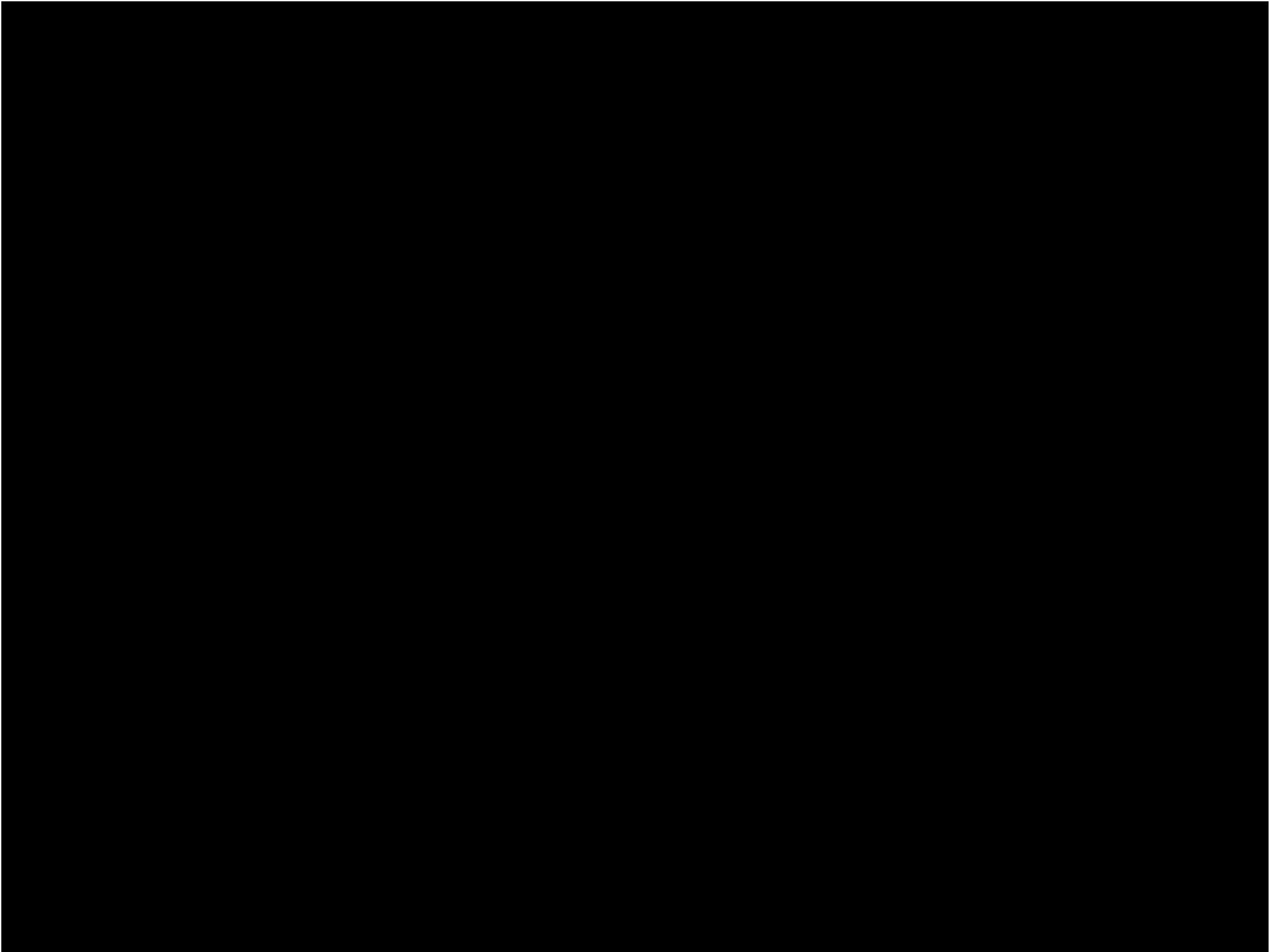
Isaiah 5:20



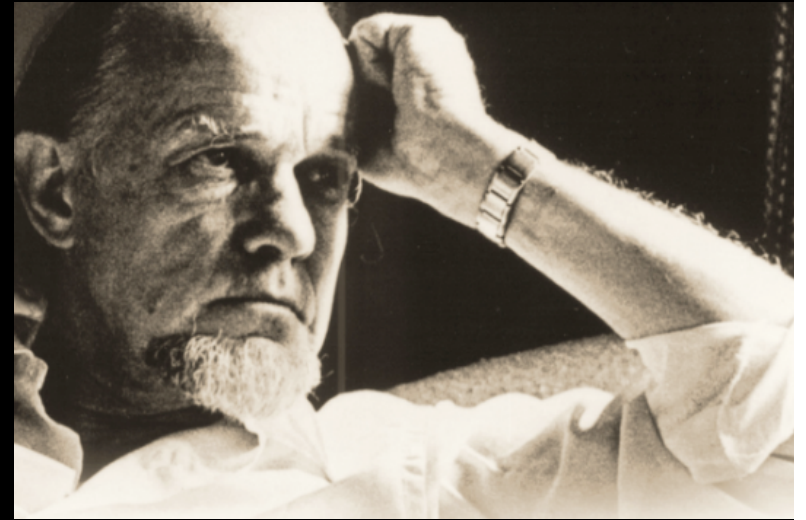


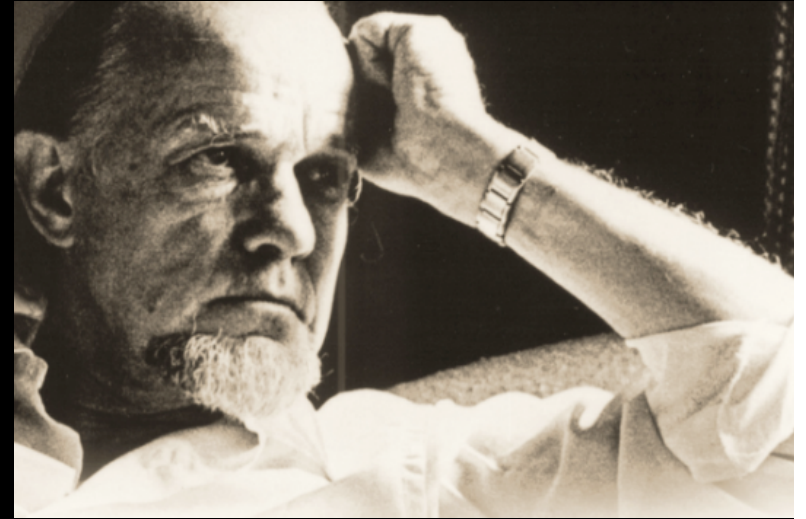
Cultures can be judged in many ways, but eventually every nation in every age must be judged by this test: how did it treat people? Each generation, each wave of humanity, evaluates its predecessors on this basis. The final measure of mankind's humanity is how humanely people treat one another.





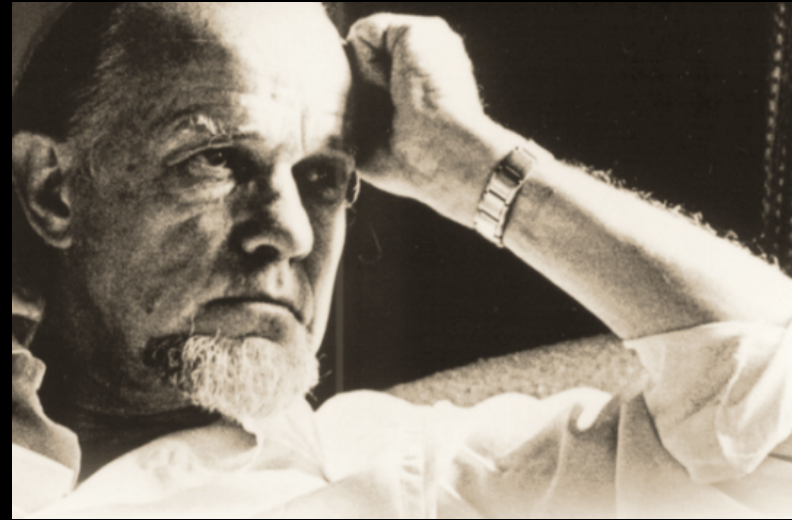
There is a “thinkable” and an “unthinkable” in every era. One era is quite certain intellectually and emotionally about what is acceptable. Yet another era decides that these “certainties” are unacceptable and puts another set of values into practice. On a humanistic base, people drift along from generation to generation, and the morally unthinkable becomes the thinkable as the years move on . . .





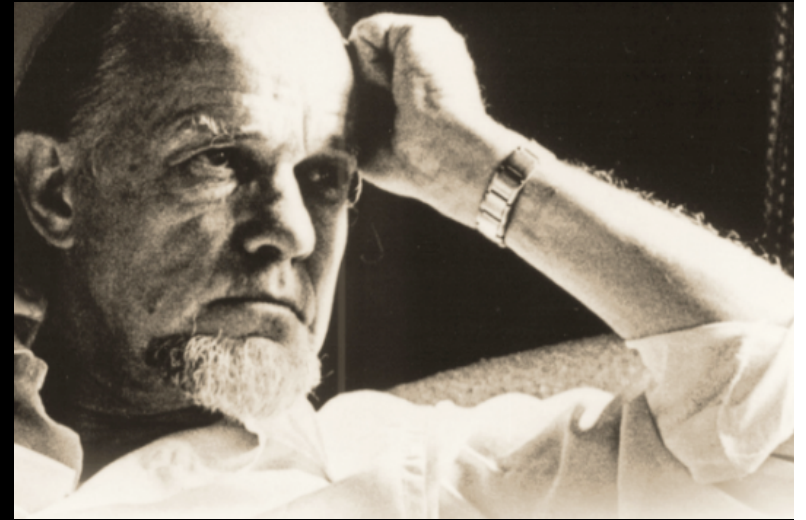
There are for such people no fixed standards of behavior, no standards that cannot be eroded or replaced by what seems necessary, expedient, or even fashionable . . .

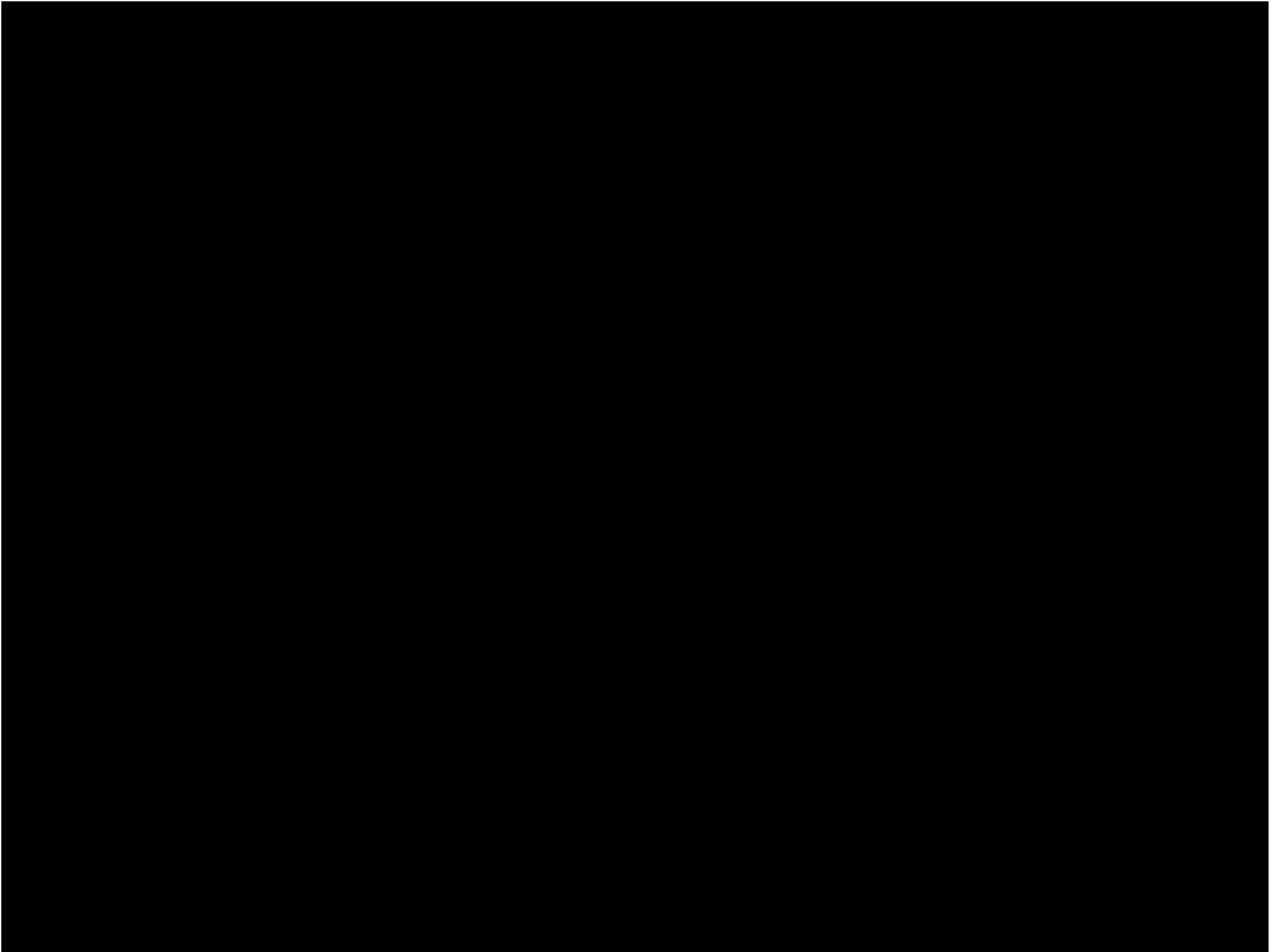
Francis A. Schaffer, *Whatever Happened to the Human Race?*, p. 282 - 283



The thinkables of the eighties and nineties will certainly include things which most people today find unthinkable and immoral, even unimaginable and too extreme to suggest.

Yet—since they do not have some overriding principle that takes them beyond relativistic thinking—when these become thinkable and acceptable in the eighties and nineties, most people will not even remember that they were unthinkable in the seventies. They will slide into each new thinkable without a jolt.





We have paid some high prices for the technological conquest of nature, but none so high as the intellectual and spiritual costs of seeing nature as mere material for our manipulation, exploitation and transformation.

Quote by George F. Will in, *Discretionary Killing*, Newsweek, September 20, 1976, quoted in, *Whatever Happened to the Human Race?*, p. 304 - 305




With the powers for biological engineering now gathering, there will be splendid new opportunities for a similar degradation of our view of man.

Indeed, we are already witnessing the erosion of our idea of man as something splendid or divine, as a creature with freedom and dignity.

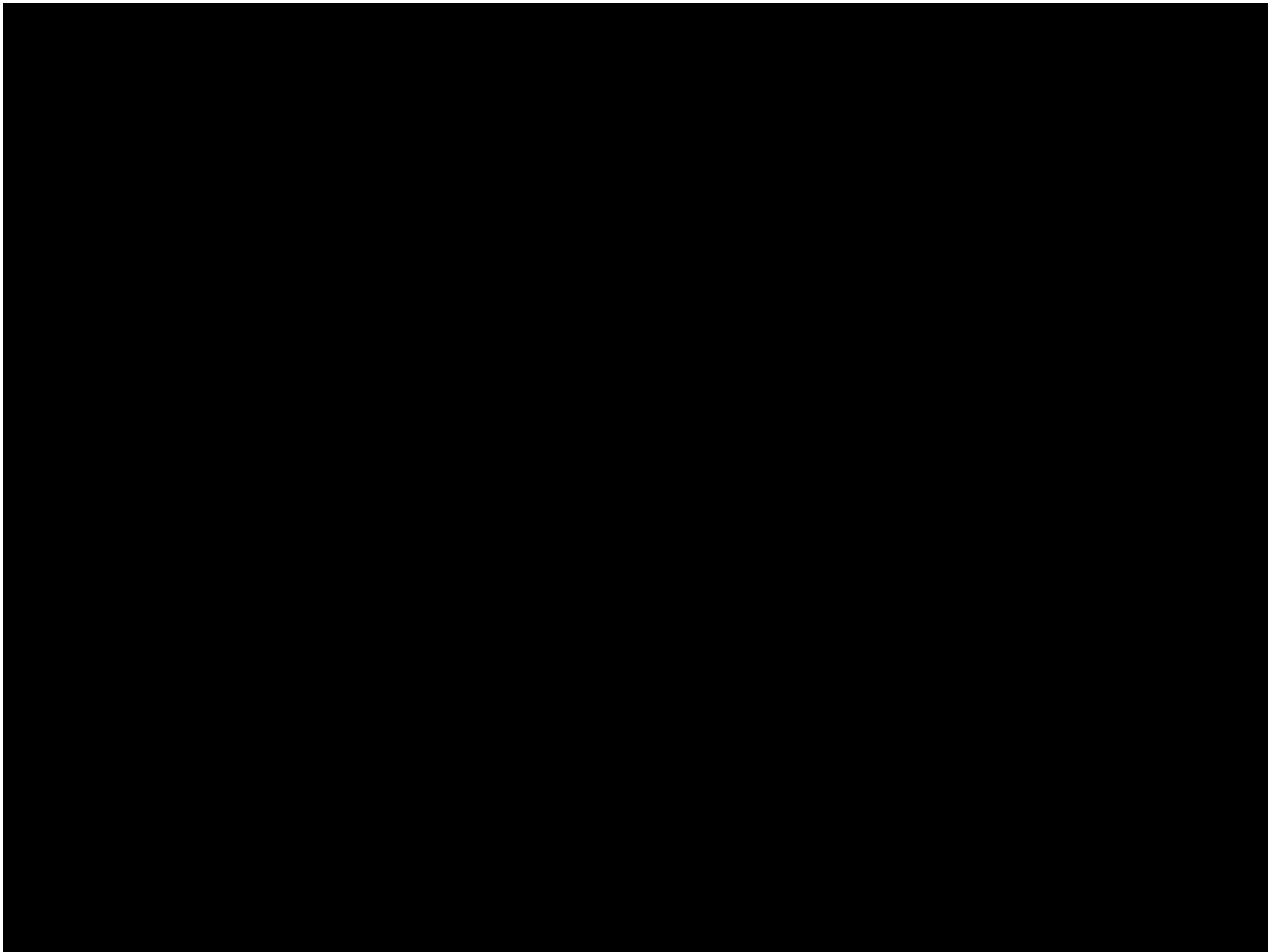
Quote by George F. Will in, *Discretionary Killing*, Newsweek, September 20, 1976, quoted in, *Whatever Happened to the Human Race?*, p. 304 - 305



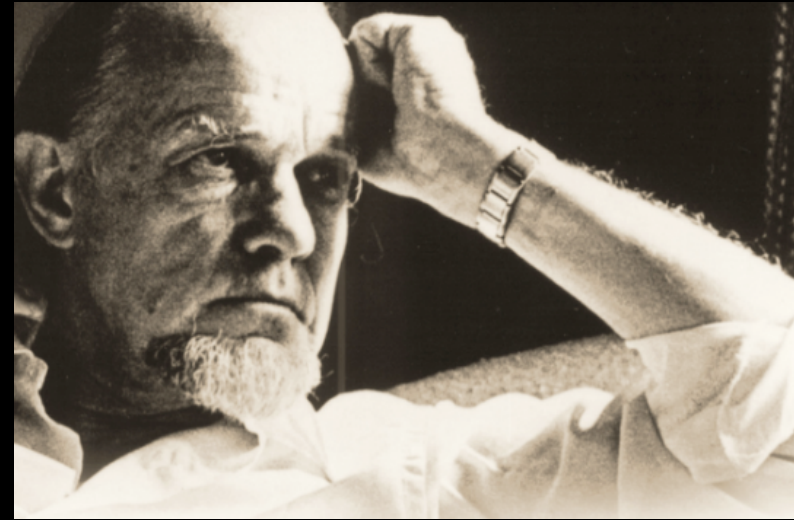
A photograph of George F. Will, an older man with glasses, wearing a dark suit and a patterned tie. He is sitting at a desk with his hands clasped, looking towards the camera. The background is a blurred bookshelf.

And clearly, if we come to see
ourselves as meat, then meat we
shall become.

Quote by George F. Will in, *Discretionary Killing*,
Newsweek, September 20, 1976, quoted in, *Whatever
Happened to the Human Race?*, p. 304 - 305

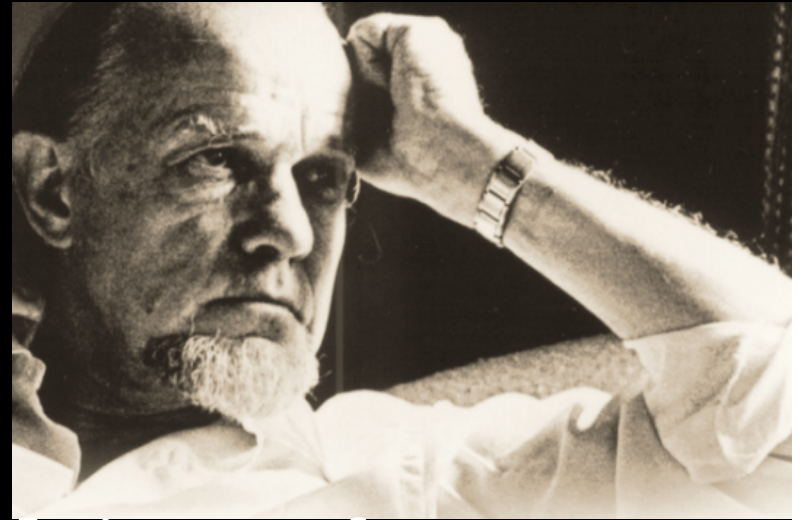


Abortion is a *HUMAN* issue.



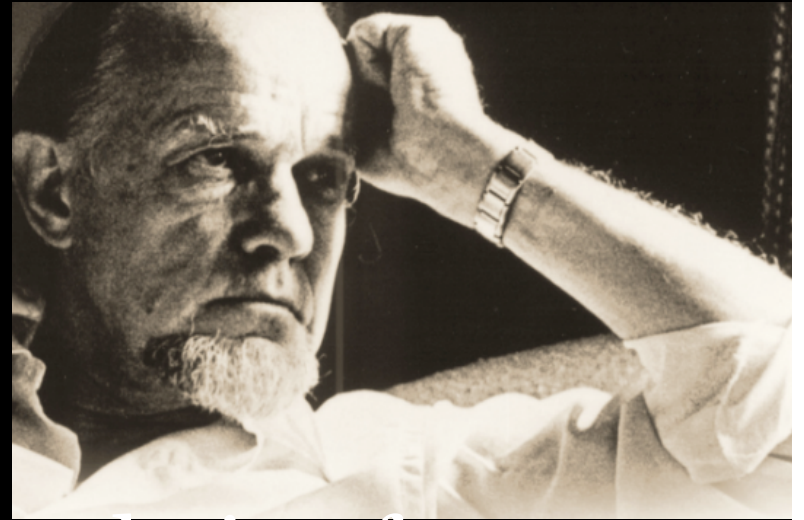
The fate of the unborn is a question of the fate of the human race. We are one human family. If the rights of one part of that family are denied, it is of concern to each of us. What is at stake is no less than the essence of what freedom and rights are all about.

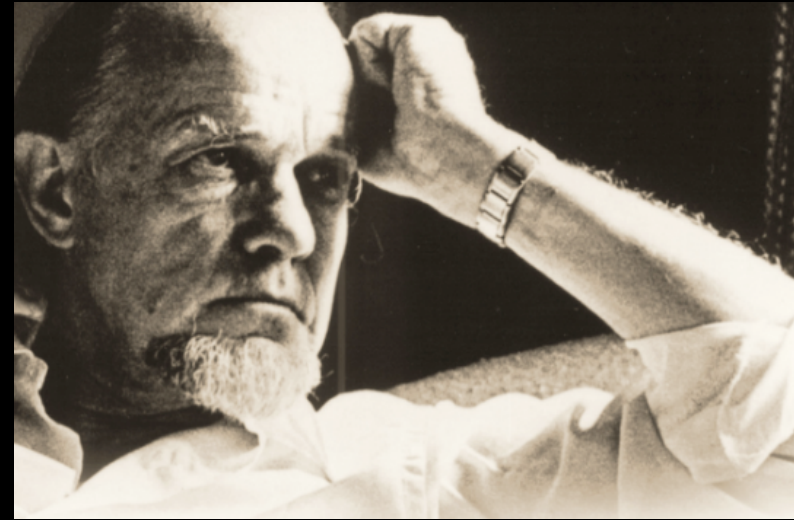
Will a society which has assumed the right to kill infants in the womb—



because they are unwanted, imperfect, or merely inconvenient—have difficulty in assuming the right to kill other human beings, especially older adults who are judged unwanted, deemed imperfect physically or mentally, or considered a possible social nuisance?

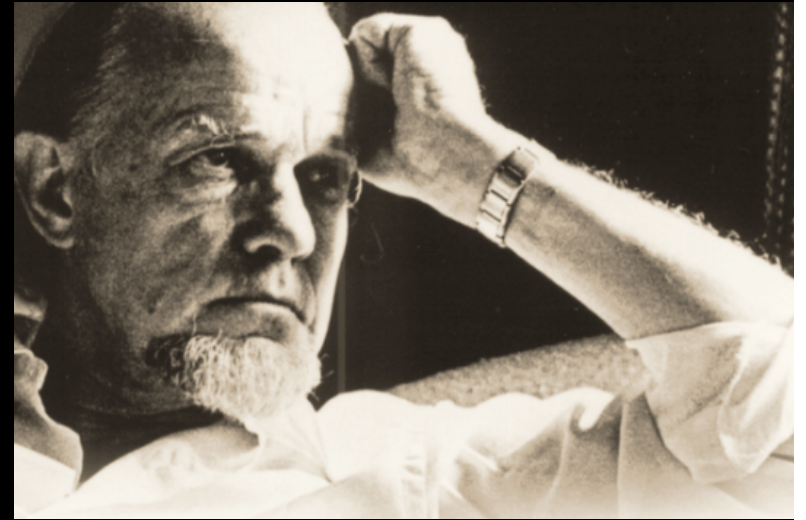
Judeo-Christian teaching was never perfectly applied, but it did lay a foundation for a high view of human life in concept and practice. Knowing biblical values, people viewed human life as unique—to be protected and loved—because each individual is created in the image of God.





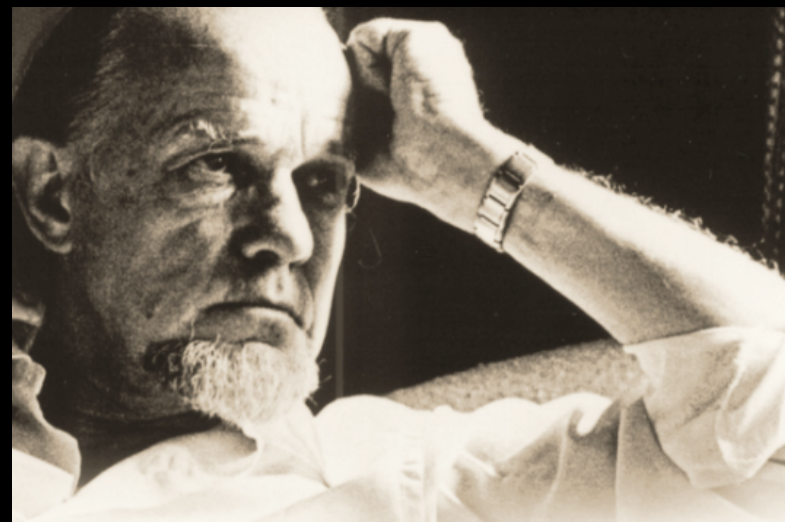
This stands in great contrast, for example, to Roman culture. The Roman world practiced both abortion and infanticide, while Christian societies have considered abortion and infanticide to be murder.

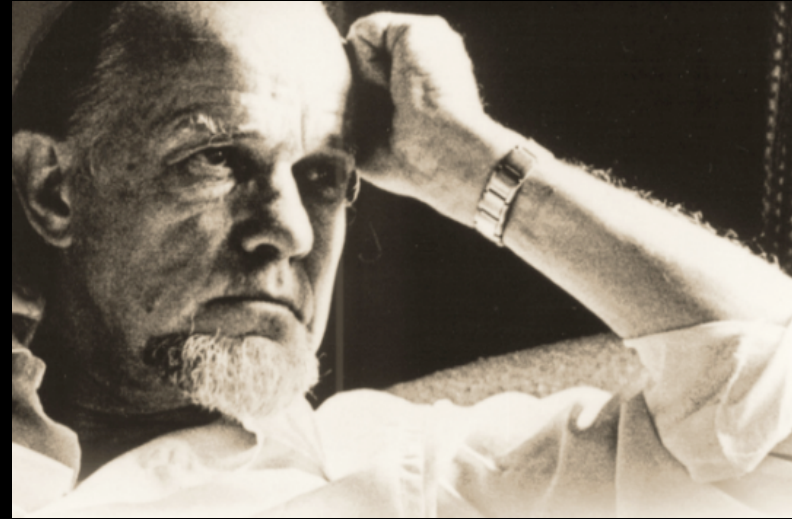
Why has our society changed?



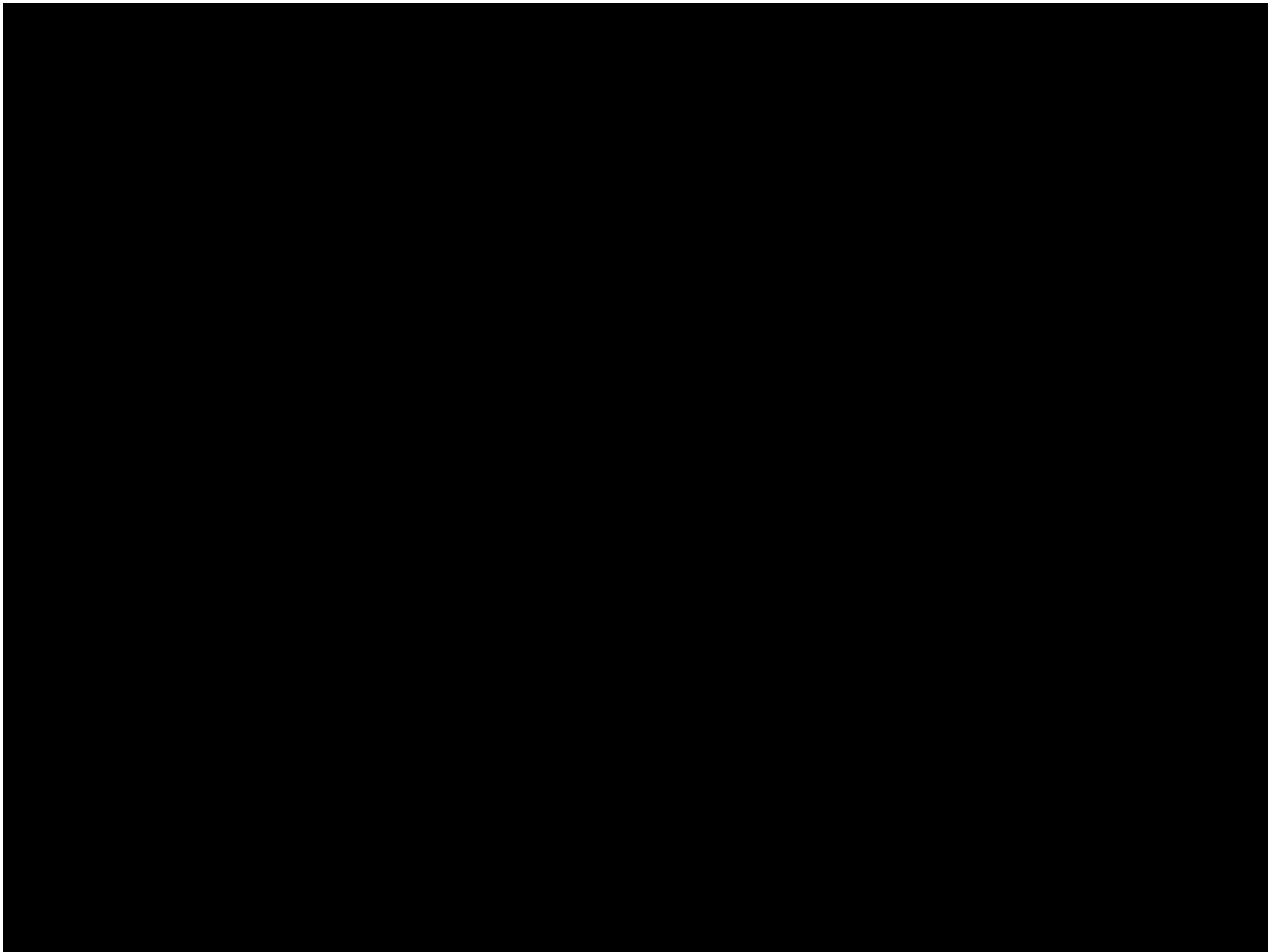
The answer is clear: the consensus of our society no longer rests on a Judeo-Christian base, but rather on a humanistic one. Humanism makes man “the measure of all things.” It puts man rather than God at the center of all things.

Much of the church no longer holds that the Bible is God's Word in all it teaches. It simply blends with the current thought-forms rather than being the "salt" that judges and preserves the life of its culture. Unhappily, this portion of the church simply changes its standards as the secular, humanist standards sweep on from one loss of humanness to the next.





What we are watching is the natural result of humanism in its secular and theological forms, and the human race is being increasingly devalued.



Jesus is the *FOUNDATION* of our faith
and our lives

Only the new birth produces hope

Only the new birth guarantees an
inheritance that can never perish,
spoil or fade

Only the new birth purifies us before
God

Jesus is the ***FOUNDATION*** of our faith
and our lives

Only the new birth can “*redeem you
from your old empty way of life*”

Only through faith in Christ can you
experience the new birth and a new life

John 6:66 – 68

⁶⁶ At this point many of his disciples turned away and deserted him. ⁶⁷ Then Jesus turned to the Twelve and asked, “Are you also going to leave?”

⁶⁸ Simon Peter replied, “Lord, to whom would we go? You have the words that give eternal life.” (NLT)

1 Peter 1:8 – 9

⁸ You love him even though you have never seen him. Though you do not see him now, you trust him; and you rejoice with a glorious, inexpressible joy. ⁹ The reward for trusting him will be the salvation of your souls. (NLT)

If Jesus is the foundation of our faith and our lives, HOW SHOULD WE LIVE?

Therefore, *prepare your minds for action . . .*

Exercise self-control

Think long-term

Don't conform to world's idea of life, instead live for God

If Jesus is the foundation of our faith and our lives, HOW SHOULD WE LIVE?

Therefore, *prepare your minds for action . . .*

Fear God and appreciate his gift of salvation

Love one another

Understand and accept the fact that nothing lasts forever

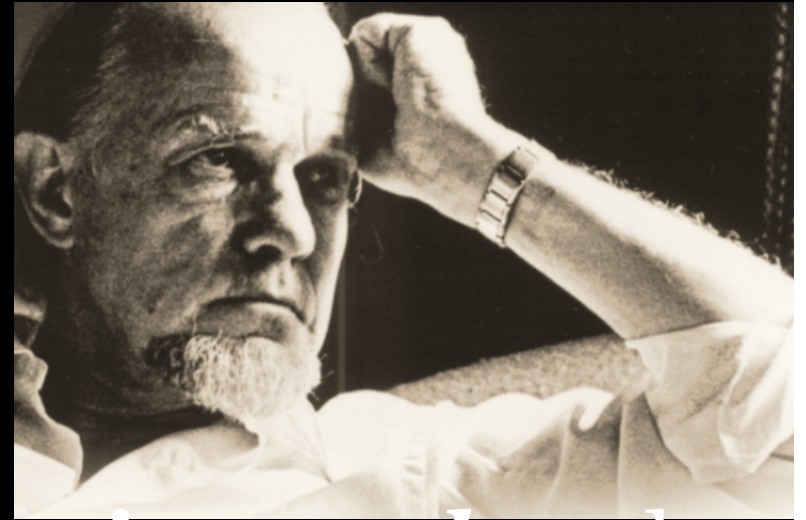
If Jesus is the foundation of our faith and our lives, HOW SHOULD WE LIVE?

Therefore, *prepare your minds for action . . .*

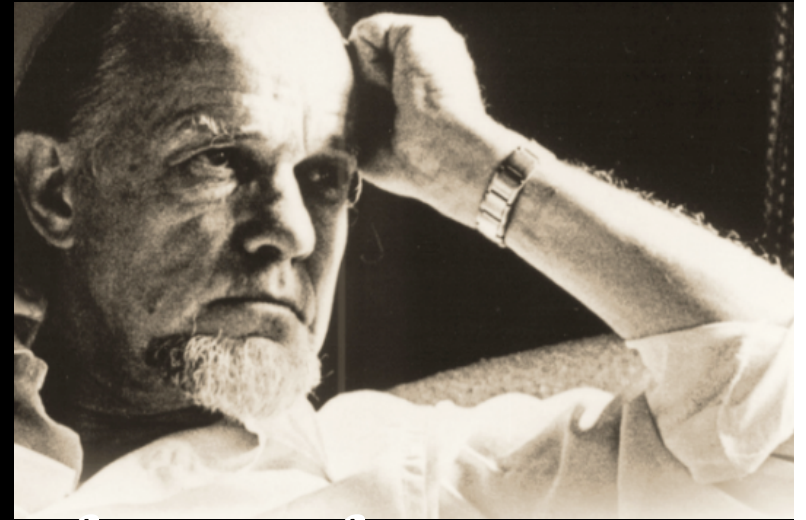
Keep growing

Live distinctly Christian lives

... in an age of synthesis, men will not take our assertions of truth seriously unless they see by our actions that we *practice truth* and antithesis in the unity we try to establish, and in our activities. Without this, in an age of relativity, we cannot expect the evangelical, orthodox Church to mean much to the surrounding culture or even to the Church's own children.



What we try to say in our teaching and evangelism will be understood in the twentieth-century thought-form of synthesis. Both a clear comprehension of the importance of truth and a clear practice of it even when it is costly to do so, is imperative if our witness and our evangelism are to be significant in our own generation and in the flow of history.



If Jesus is the foundation of our faith and our lives, HOW SHOULD WE LIVE?

Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and give honor to God when he judges the world.

