

Fig. 0.1. Contemporary Perspectives on Doctrine and Ethics

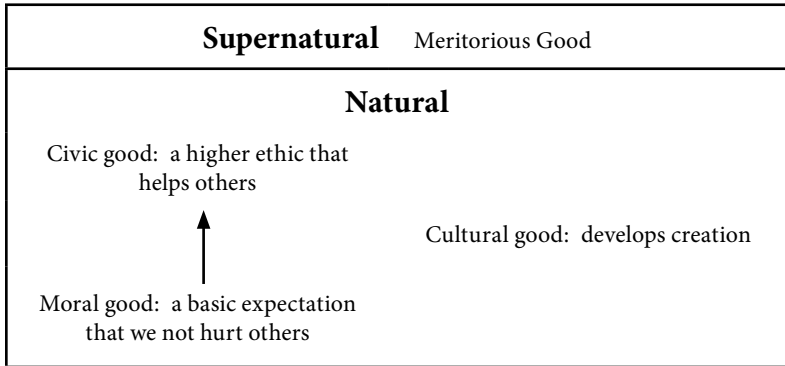


Fig. 4.3. Supernatural Goodness

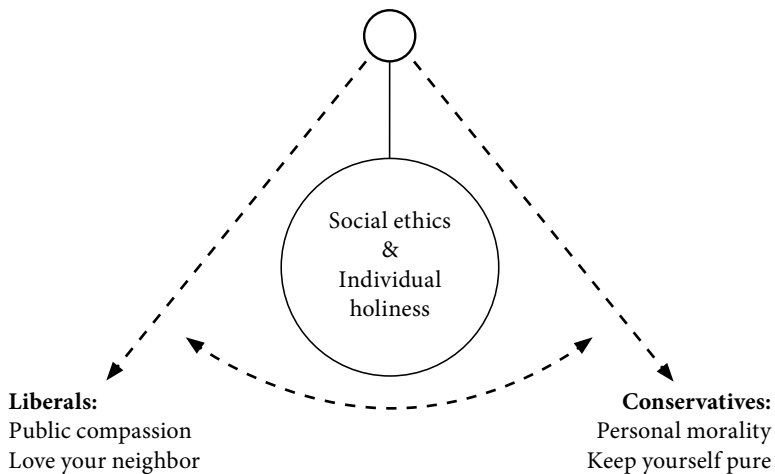


Fig. 5.1. Public and Private Morality

# God

**Penal Substitution:** Jesus satisfies God's wrath.

Romans 3:25-26; Galatians 3:13; 2 Corinthians 5:21; 1 John 2:2; 4:10.

Promoted by John Calvin, Charles Hodge, Martin Luther,  
and nearly all evangelical Christians.

**Us**

**Moral Influence:** Jesus  
shows God's love to us.

1 John 3:16; 4:7-12;

Romans 5:8.

Promoted by Abelard.

**Us**

**Moral Example:**

Jesus shows us how to  
love and trust God.

1 Peter 2:21.

Promoted by  
Socinians and liberal  
theologians.

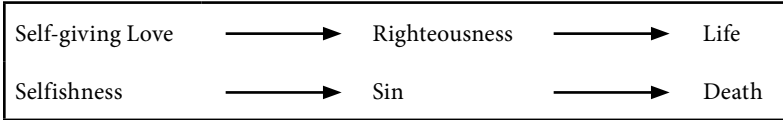
**Satan**

**Christus Victor:** Jesus defeats the Devil.

Colossians 2:15; Hebrews 2:14-15; 1 John 3:8.

Promoted by the majority of the early church,  
Martin Luther (again), and C. S. Lewis.

Fig. 6.1. Who Is the Target of the Cross?



**Fig. 6.2. Two Paths to Two Destinies**

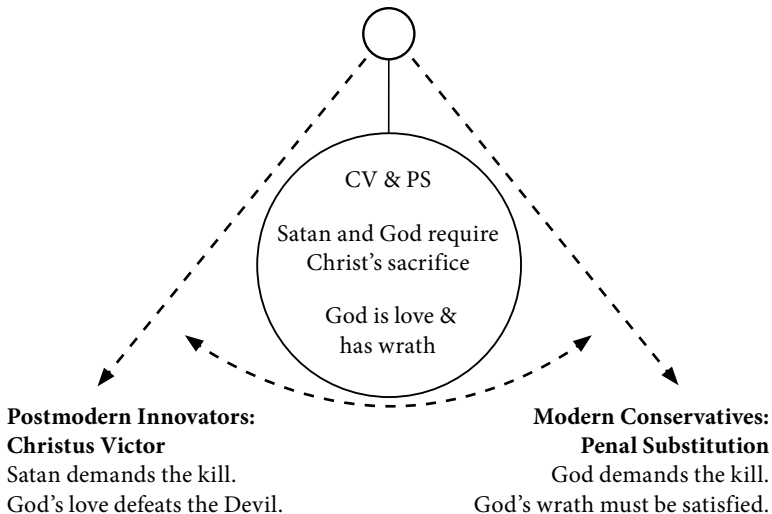


Fig. 6.3. Evangelical Perspectives on the Atonement

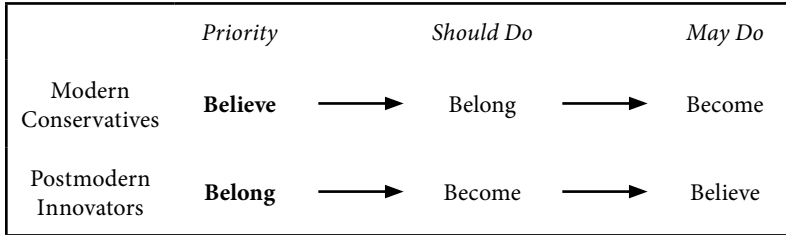
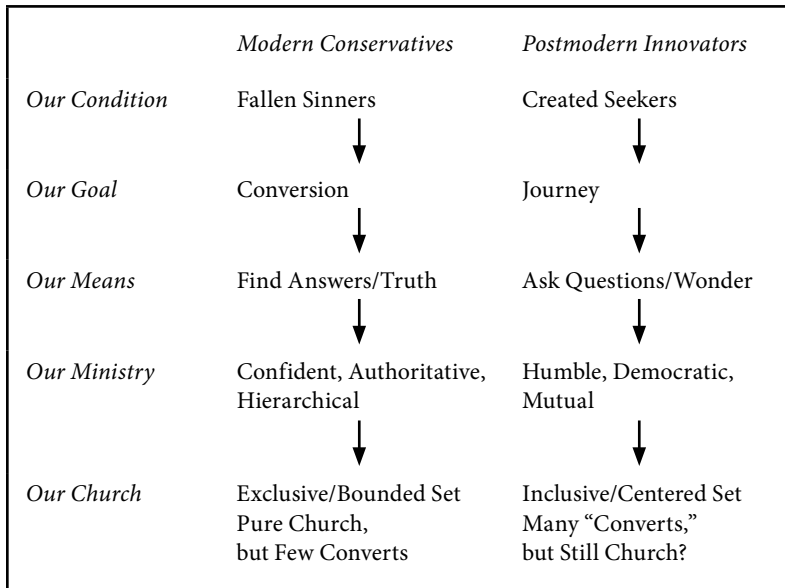
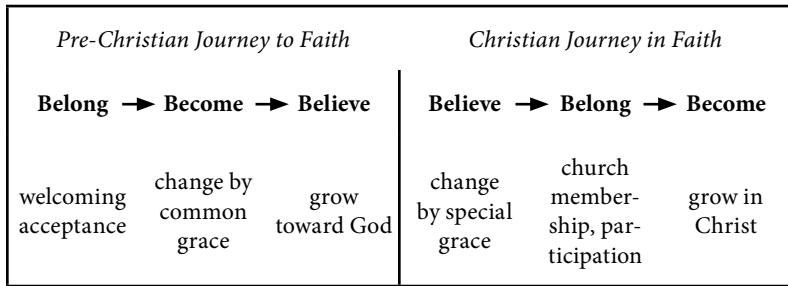


Fig. 7.1. How Do People Join the Church?



**Fig. 7.2. Why Different People Do Church Differently**





**Fig. 7.3. Combining Modern and Postmodern Views of Church**



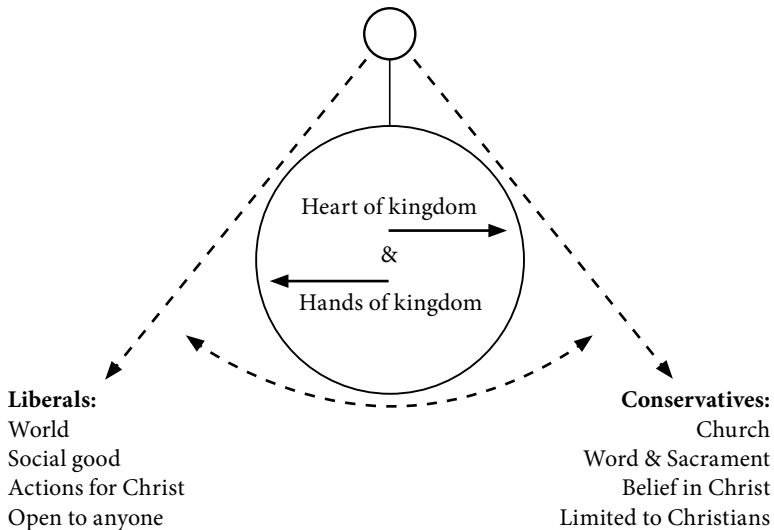


Fig. 8.2. Where Is the Kingdom of God?

|                      | Early Church   | Medieval Church   | Modern Church   | Postmodern Church   |
|----------------------|--|---|---|---|
| <i>Communication</i> | Used Greek language and philosophy for New Testament, Trinity, and evangelism  | Used Aristotelian philosophy to compete with Islam  | Used rising individualism to challenge authority and ignite the Reformation   | Humbly admit our dependence on the Holy Spirit to know truth and love those who are different and disenfranchised |
| <i>Compromise</i>    | Produced a Platonic view of the Bible, God, humanity, the world, and salvation | Discredited when Aristotle's worldview was disproved by Copernicus, Kepler, William of Ockham, Descartes, and Galileo | Led liberals to deny the supernatural and conservatives to ignore tradition and reduce the gospel to a set of facts | Too much of the wrong kind of tolerance eliminates all claims to truth  |

Fig. 1.1. Challenges of Culture

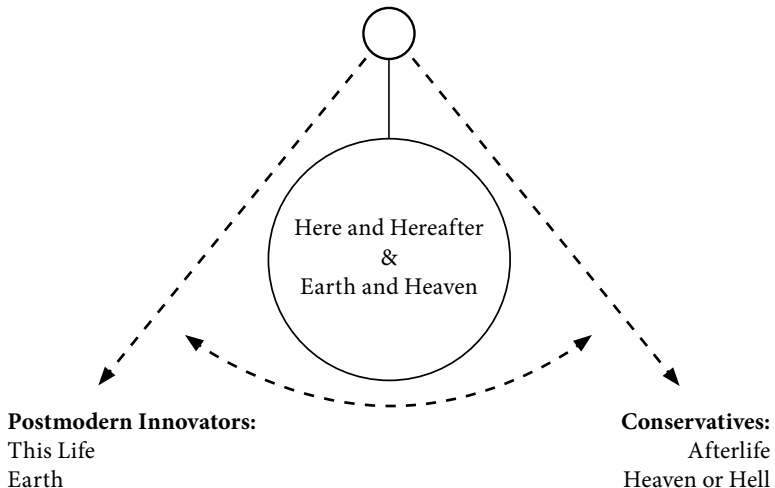


Fig. 9.1. Which Life Matters?

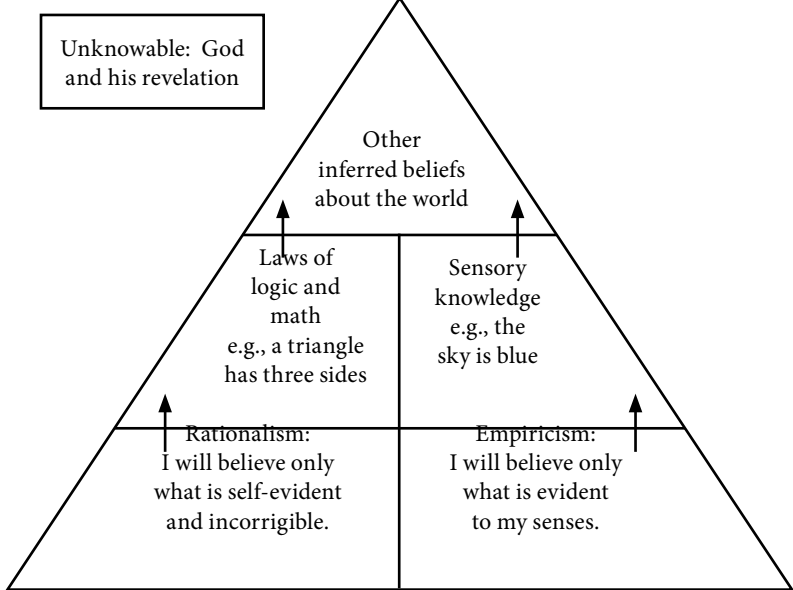
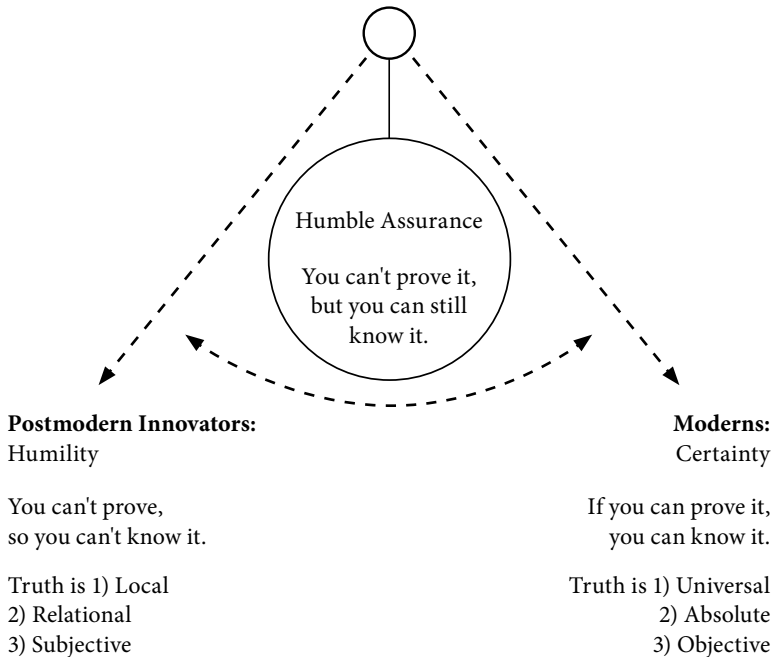


Fig. 10.1. The Modern Structure of Knowledge



**Fig. 10.2. How Do You Know?**

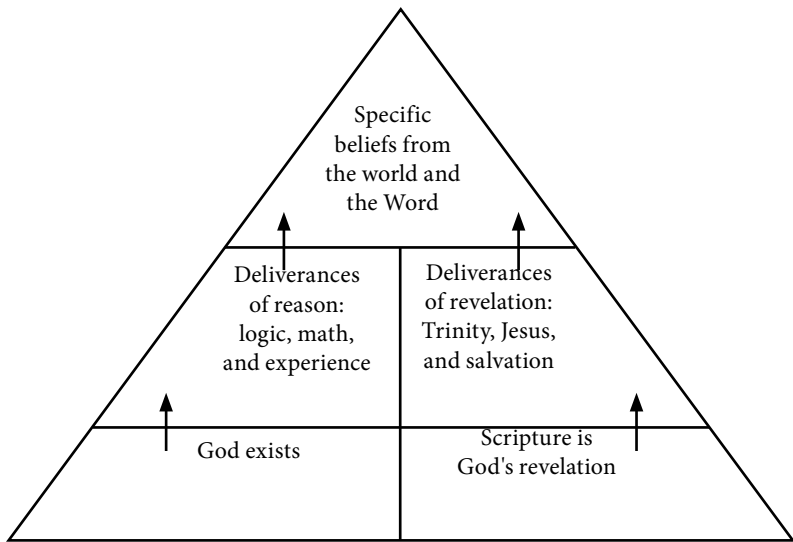
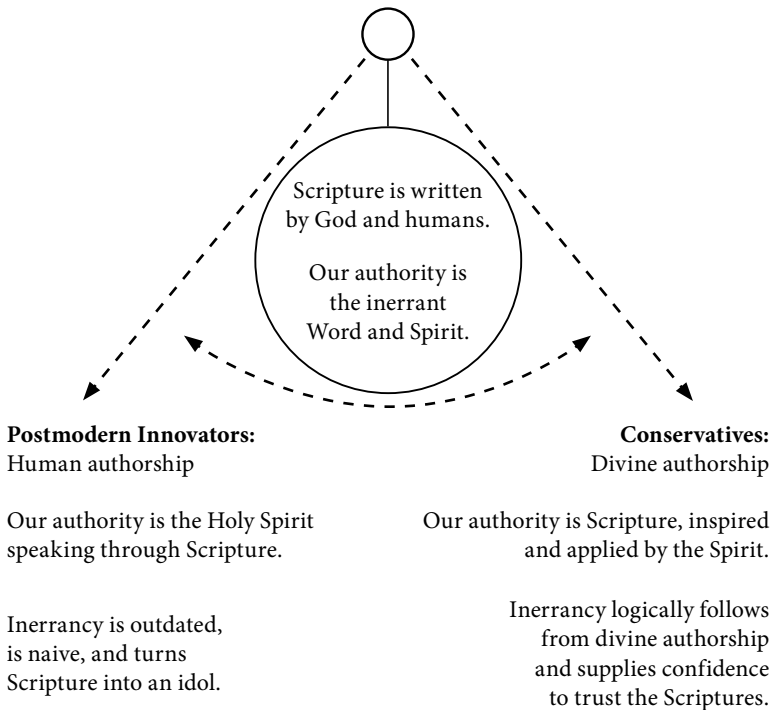
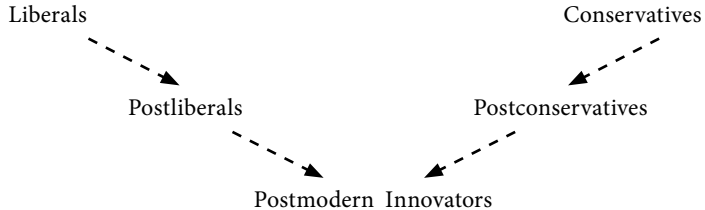


Fig. 10.3. The Christian Structure of Knowledge





**Fig. 11.1. The Battle for the Bible**



**Fig. 12.1. How We Got Where We Are**

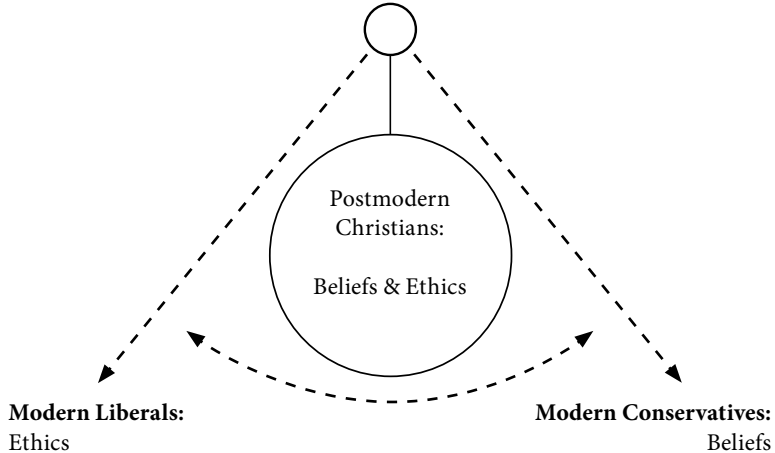


Fig. 12.2. A Third Way Forward

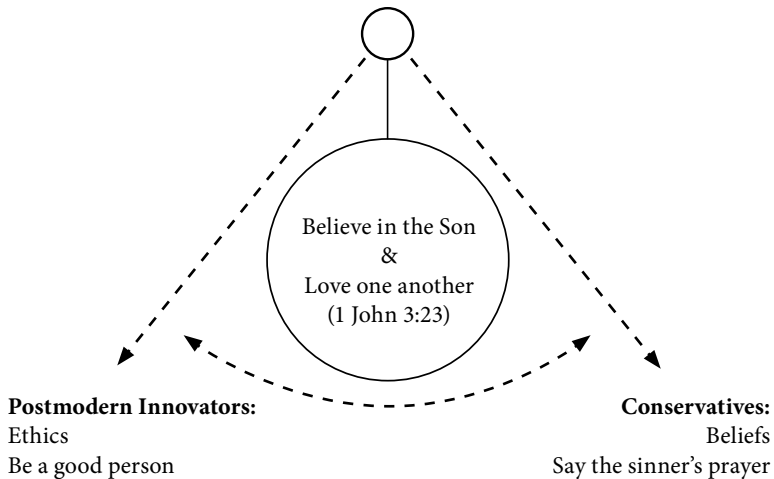


Fig. 2.1. The Pendulum of Belief and Ethics

## DON'T STOP BELIEVING

truth to regenerate his children, and that without truth it is impossible to be saved.<sup>28</sup> But what is this truth that we must believe?

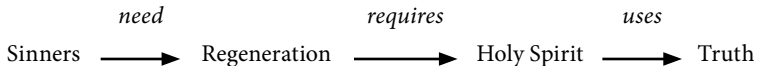


Fig. 2.2. Why We Must Believe Something to Be Saved

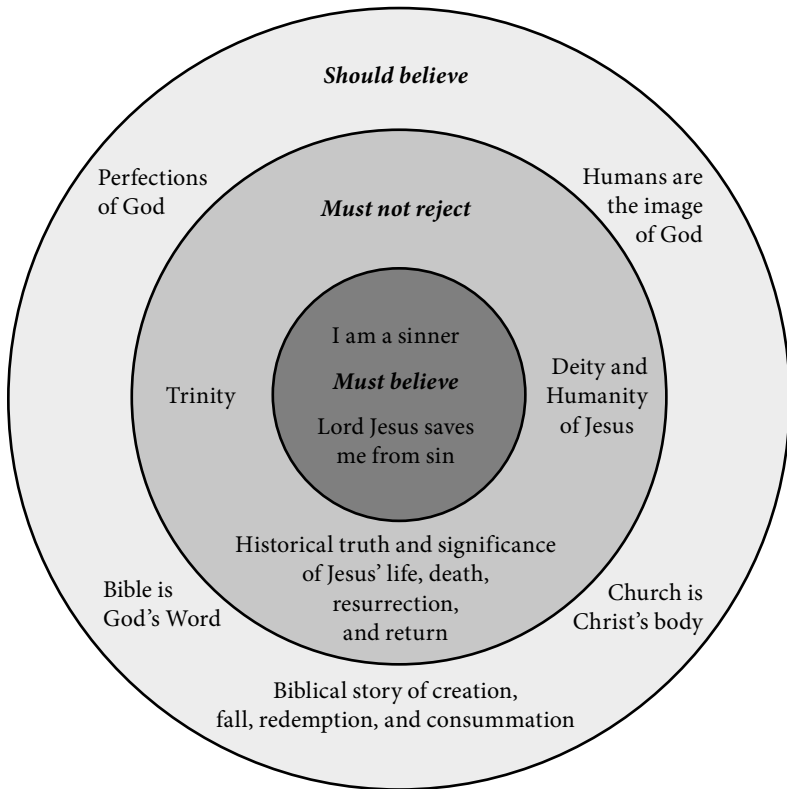
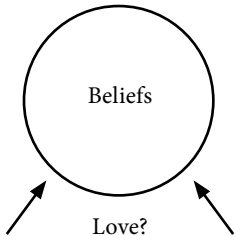
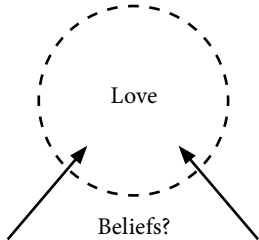


Fig. 2.3. What Christians Believe

Conservatives:  
Beliefs Are a Barrier



Postmodern Innovators:  
Love Welcomes All



**Fig. 3.1. A Postmodern Objection to Doctrinal Statements**

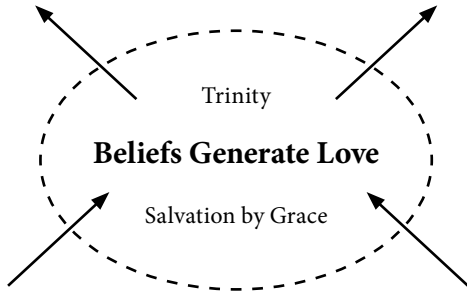


Fig. 3.2. Right Belief Produces Right Practice



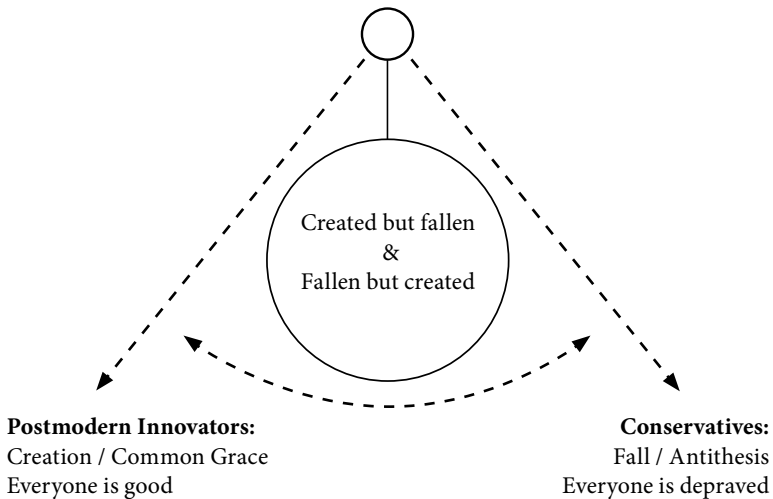


Fig. 4.1. Are People Good or Bad?

## Good Behavior

Civic righteousness: a higher ethic  
that helps others



Morality: a basic expectation that  
we not hurt others

## Good Things

Cultural contributions: acts  
that develop creation

Fig. 4.2. Natural Goodness