

# Christian Book Summaries

Order this book NOW!

Volume 3 . Issue 9

## COUNCIL OF REFERENCE

- Dr. Richard Averbeck
- Rev. D. Stuart Briscoe
- Dr. Paul Cedar
- Mr. Dave Coleman
- Dr. & Mrs. Larry Crabb
- Mr. Roger Cross
- Rev. Samuel Farina
- Dr. Kenneth O. Gangel
- Rev. & Mrs. Lud Golz
- Dr. Howard G. Hendricks
- Mr. Olan Hendrix
- Dr. David Jeremiah
- Rev. Knute Larson
- Dr. John C. Maxwell
- Dr. Bruce McNicol
- Mr. Dean Merrill
- Mrs. Elisa Morgan
- Dr. Ray Ortlund
- Dr. Luis Palau
- Dr. Gilbert A. Peterson
- Rev. Wes Roberts
- Rev. & Mrs. Jamie Rasmussen
- Mr. Jim Warren
- Dr. Rick Warren

### Publisher

David A. Martin  
Editors  
Michael & Cheryl Chiappertino

## Total Truth:

Liberating Christianity from its Cultural Captivity

### A Quick Focus

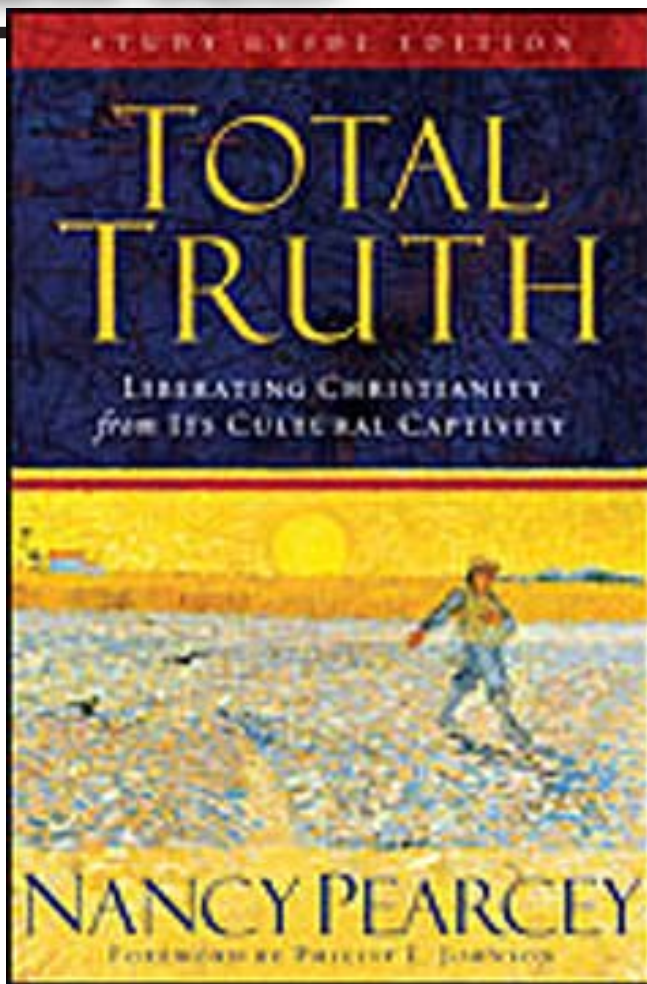
#### The Book's Purpose

- Prove that Christianity is the total truth of all reality
- Explore the notion of separation between "sacred" and "secular"
- Show how believers can unify fragmented lives and recover spiritual power
- Investigate the long war between materialism and Christianity
- Challenge readers to live out true spirituality and the Christian worldview

#### The Book's Message

"When matters of public policy are debated, no religions should have a seat at the table," Christopher Reeve told a student group in 2003. Reeve's assertion reflects our society's belief that religion is a private matter and should have no bearing on the culture at large. The result: Christianity is trapped within a sphere of privatized values, preventing it from having any effect on public culture.

There is a growing desire among evangelical Christians to apply their faith to all areas of their lives: at home, at work, in business, and in politics. Biblical truths should influence every aspect of the individual's and even a culture's life. Here are



by Nancy Pearcey

Crossway

ISBN: 1-58134-458-9

"practical, workable steps for crafting a Christian worldview . . . to liberate Christianity from its cultural captivity, unleashing its power to transform the world."

### Three Main Points

- **What's In a Worldview?** ..... 2
- **How We Lost Our Minds** ..... 5
- **Living it Out: True Spirituality and Christian Worldview** ..... 8

# What's In A WORLDVIEW

## Breaking Out of the Grid

Many believers have absorbed and accepted the sacred/secular dualism which mandates a fact/value, public/private dichotomy and, accordingly, restricts their faith to the religious sphere while adopting whatever views are current in their professional or social circles. Secularists reinforce this duality when they insist that their own theories do not reflect any particular faith or creed, but are simply the way “all reasonable people think.” They promote their own views as “unbiased” and “rational” while denouncing religious views as “biased,” “prejudiced,” and “value-laden.”

**“Christianity is not merely religious truth~ it is total truth~ truth about the whole of reality.”**

Christians have accepted this “two-story” (compartmentalized) way of thinking: the ordinary work of one’s job is merely a means of supporting one’s family and is not connected in any direct way to religion, while “church” work is elevated as a higher calling (i.e. the only way to truly serve God is in full-time Christian service either in church or mission work). Believers must “break out of the grid” and begin *thinking* Christianly.

**“Thinking Christianly means understanding that Christianity gives the truth about the whole of reality, a perspective for interpreting every subject matter. All creation must be interpreted in light of its relationship to God.”**

God communicates not only “by his voice to us in the Scriptures” but also in creation and in historical events. “The whole creation of God preaches.” As Christians, our calling is much more than just getting into heaven~we are to cultivate the earth; we are called to do more than save souls~we are to serve God through our work.

Many secularists and Christians reject the concept of a “Christian worldview,” fearing that such a worldview means trying to take over the world and impose Christian beliefs on everyone else. It is incumbent upon Christians, then, to remember that God’s means of salvation was on the cross. Christ came to the world in humility and human weakness, submitting even to death at the hands of sinners. Those who follow Christ should be willing to follow His example

and to pay a price for being faithful to God’s calling. Believers should also guard against triumph, pride, and self-righteousness. Christians must show in all areas of their lives the love and humility that God teaches us to share with one another.

The best way to drive out a bad worldview is to offer a good one.

*“Christians need to move beyond criticizing culture to creating culture.”*

Analyzing the worldviews embedded in the great works of human culture can teach us a great deal about our own culture and about how to more effectively address the modern mind. We should celebrate the great works of art, literature, and music as reflections of God’s own creativity (Man, after all, is created in God’s image.) When we analyze where these works go wrong, we should do so in a spirit of love. Too often we are aptly portrayed as scolders and scallawags continually condemning the culture around us.

Francis Schaeffer, describing the pessimism and nihilism expressed in so many contemporary movies, novels, and popular songs, writes that these works of art “are the expression of men who are struggling with their appalling lostness. Dare we laugh at such things? Dare we feel superior when we view their tortured expressions in their art?” These men and women “are dying while they live; yet where is our compassion for them?”

Finally, in everything we do, whether we work with our brains or our hands, whether we work with people or things, whether we

**continued on page 3**

## WHAT'S IN A WORLDVIEW? continued from page 2

are analytical or artistic, we are culture-creators. We are offering up our work as a service to God. Those who are in close relationship with our Creator should be the most creative of all. By developing a biblical approach to a specific subject area, believers can even transform an entire discipline.

### Rediscovering Joy

Historically, religion has not been a separate activity set apart from the rest of life. In most cultures religion is the whole worldview of the people within that society. The secular/sacred dichotomy is an anomaly distinctive of the West. Christians need, therefore, to become bilingual in a sense. They must be able to translate the perspective of the gospel into a language understood by our culture. And, before we can craft a Christian worldview, we need to identify the barriers that prevent us from applying our faith to all areas of work, business, and politics.

**“We need to understand why Western Christians lost sight of the comprehensive call God makes on our lives.”**

From the beginning, the Christian church was surrounded by alien cultures with firmly established beliefs, traditions, and civic institutions. The early church's encounter with Greek thought presented great challenges. Greek thinkers were pagans and many of their doctrines were incompatible with biblical truth. But the church founders couldn't help absorbing a good bit of Classical thought and melding it with their own. Greek philosophers drew a sharp dividing line between material and spiritual worlds. The material realm was considered inferior to the spiritual realm, and “salvation” was achieved through ascetic exercises aimed at freeing the spirit from the material so that it could ascend to God.

Plato had a tremendous impact on Christian thinkers up through the Middle Ages. A truly committed Christian during that time was a person who completely rejected ordinary work and family life and withdrew to a monastery to live an ascetic life of prayer and contemplation. These ideas were derived not from the Bible, however, but from Greek philosophy. Plato's Philosophy of the Forms deeply influenced Medieval church fathers. Even though every aspect of creation comes from the hand of God and bears the stamp of His handiwork, in practice most of them accepted the Greeks' negative attitude toward the material world.

The church reformers (Calvin and Luther) attempted to overcome this dualism and recover the unity of life and knowledge under the authority of God's Word. They rejected monasticism: *“the Christian life is not a summons to a state of life separate from our participation in the creation order of family and work, but is embedded within the creation order.”*

The Bible calls us not *from* the world, but *into* the world. Calvin's view of ordinary work later became known as the Protestant work ethic: every believer has a vocation to serve God in the world, in every sphere of human existence.

We, too, can free ourselves from a pervasive secular/sacred division by adopting a new understanding of the cosmic scope of Creation, Fall, and Redemption, thereby bringing healing and wholeness to our lives.

### Creation:

The Bible teaches that *nothing* is pre-existing or eternal except God. Everything in all creation comes from God and “bears the stamp of its Maker.” The Book of Genesis tells us repeatedly that as God created the world, “He saw that it was good.” Thus, we may

infer that nothing is inherently evil or bad—being spiritual cannot mean roping off and avoiding certain parts of creation. Christians need not come across as negative kill-joys. While we hate sin, we should exhibit a deep love for the world as God's handiwork and see through its brokenness and sin to its original goodness.

### The Fall:

Evil and disorder are not intrinsic in the material world. Disorder is caused by human sin which distorts the goodness of God's creation and uses it for evil purposes. Adam's fall was the result of a rebellious will, not his human body. That's why Paul tells us, “Nothing is unclean in itself.” It becomes unclean when sinners use it to express their rebellion against God. For example, science is a vocation from God though it can be used to undermine belief in a Creator. Art is a gift from God, but it can be used to portray unbiblical worldviews and encourage decadent behavior.

### Redemption:

As all creation was originally good, and all was affected by Man's Fall, so all will be redeemed. God's ultimate promise is a new heaven and a new earth. Earthly life will not simply end; it will be sanctified. Scripture tells us *not* that life in eternity will be a negation of our life on earth, but that we will live there with glorified physical bodies in a new “earth.”

This holistic vision of Christianity is wonderfully liberating. *All* of our lives, no matter how ordinary or seemingly mundane, are somehow a part of God's plan even if we are not yet able to fully comprehend that plan. This three-part grid of Creation-Fall-Redemption, however, has been thrown out of balance by various groups who have seized upon one of these three elements and overemphasized its importance, to the detriment of the other two. For example, the typical evangelistic message is, “You're a sinner; you need to be saved.”

continued on page 4

## WHAT'S IN A WORLDVIEW? continued from page 3

Of course this is true, but the message *begins* with the Fall instead of Creation. Thus, the implication is that our essential identity consists of our sinfulness, deserving of divine punishment.

This negative view of humanity is not biblical. The Bible begins with Creation, not the Fall: *“Our value and dignity are rooted in the fact that we are created in the image of God, with the high calling of being His representatives on earth. In fact, it is only because humans have such high value that sin is so tragic. If we were worthless to begin with, then the Fall would be a trivial event.”*

In our secularized society, if we start our message with the Fall, the rest of our message is incoherent. We won't be able to explain Redemption~because the goal of *redemption* is to *restore* us to our original, created status of innate goodness.

### Surviving the Spiritual Wasteland

A recent advertisement featuring a ruffled, tweedy college professor looking out at the reader read, “Meet your son's first college professor. He is a Marxist, Atheist English professor who eats Christian freshmen for lunch.” All Christian parents should keep that image in mind as they prepare their teens to go off to secular universities. Understanding and articulating Christian apologetics has become a crucial survival skill on today's secular college campuses.

“We need to make sure our own children leave home with conviction [of their faith] burned deeply into their minds~that Christianity is capable of holding its own when challenged in the marketplace of ideas.”

At the very least we need to strip the mystique of forbidden ideas from the various “isms” that young believers will be facing. They will encounter everything from Marxism to Darwinism to postmodernism in the wider culture. Rather than protect our children from competing ideas, we need to ensure that they first hear these concepts from trusted parents, pastors, and youth leaders. We also need to arm them with strategies for analyzing other ideologies. Young Christians need intellectual tools for defending the notion that there is genuine, objective truth~that we can be sure Christianity is true.

The way to construct a Christian worldview perspective in any field is to ask three sets of questions based on our holistic vision:

#### 1. CREATION:

**How was this aspect of the world originally created? What was its original nature and purpose?**

#### 2. FALL:

**How has it been twisted and distorted by the Fall? How has it been corrupted by sin and false worldviews? Cut off from God, creation tends to be divinized or demonized~made into either an idol or an evil.**

#### 3. REDEMPTION:

**How can we bring this aspect of the world under the Lordship of Christ, restoring it to its original, created purpose?**

### Application:

#### To Education~

Creation, according to the Bible, tells us that humans are created in the image of God. This means that children are born with the dignity of being creatures with a capacity for love, morality, rationality, artistic creation, and all other uniquely human qualities. Education, therefore, should address all aspects of the child. Christianity provides a higher view of human nature than any alternative ideology that begins with material or nonpersonal forces (i.e. Darwinism, Marxism) operating by chance. We cannot treat students

simply as complex stimulus-response machines or as organisms adapting to their environment.

Christianity also takes a solidly realistic view of human nature. The doctrine of the Fall teaches us that humans are prone to sin and need moral and intellectual direction. After the Fall God provided us with timeless and universal truths to give order to our lives that would not otherwise be available to fallen, finite creatures.

The optimism of the Enlightenment era taught that unaided reason alone is capable of achieving a “God's-eye” view of the world. The Romantics believed that children came to earth naturally innocent. Both philosophies denied the reality of the Fall and led to progressive ideas of education which now neglect teaching right from wrong or true from false and, instead, expect children to discover their own “truths.”

Redemption means that the goal of education is to equip students to take up their vocation, whatever it may be, in obedience to God's Cultural Mandate. In Genesis God tells Adam and Eve: “Be fruitful and multiply and fill the earth and subdue it.” “Be fruitful and multiply” means to develop the *social* world: families, churches, cities, governments, laws. “Subdue the earth” means we are to harness the *natural* world: plant crops, build homes and bridges, compose music, design computers.

This Cultural Mandate tells us that our purpose is to build cultures and civilizations. Education should teach every child that God has given him or her special gifts to make a unique contribution to the world. Humanity's task is to reverse the effects of the Fall and extend the Lordship of Christ into all the world. John Milton wrote that the goal of learning “is to repair the ruins of our first parents.”

continued on page 5

**WHAT'S IN A WORLDVIEW?**  
continued from page 4

**“Every subject area should be taught from a solidly biblical perspective so that students grasp the interconnections among the disciplines, discovering for themselves that all truth is God’s truth.”**

### To The Family~

Western political and social thought has been somewhat hostile to the role of the family in some proposed visions of the ideal society. Intellectuals from Plato, to Rousseau, to B.F. Skinner, and even Hilary Clinton have advocated putting children directly under the care of the state instead of the family. If we begin with Creation, however, biblical doctrine tells us that the *family* is the original social pattern and is inherent in human nature itself. Utopian schemes which attempt to do away with the family unit will find themselves working against human nature. Human nature cannot be remodeled at will.

Secularists and utopians who reject Creation also deny the Fall, discarding the idea that human nature is corrupt and prone to evil. Instead, they redefine all social ills as temporary disorders that can be eliminated through education and social engineering.

**“Ironically, virtually every actual historical attempt to improve on Genesis has ended in a coercive, totalitarian state.”**

Sin and corruption are real and can’t simply be engineered out of human nature. States that attempt to do so end up having to force people into fulfilling utopian schemes. To defend the institution of the family against government or statist agendas, Christians need to make the case that the biblical doctrine of Creation, Fall, and Redemption gives the only realistic and humane account of our intrinsic nature and of the structure and purpose of the family in society.

### To Social Theory~

The Trinity provides a model for human social life that resolves the opposition between collectivism and individualism, between the individual and the state. In the classic theological formula, humans were created in the image of God~God who is *one in being* and *three in person*. The very nature of a triune God consists of reciprocal love and communication among Persons of the Trinity. We are unique *individuals* created to live in *community* with other human beings.

*“Individuals cannot fully develop their true nature unless they participate in social relationships, such as marriage, family, and the church.”*

Without the Fall there would be no conflict between individuals and the common good. Since the Fall, societies have swayed either toward individualism or collectivism. In modern culture, family bonds are threatened by the “needs” of personal autonomy. In politics, the opposition is between totalitarianism and total anarchy. In economics, the extremes are communism and laissez-faire individualism. A consistent worldview must offer a way to reconcile the extremes within a consistent system. The Trinity, as the foundation of human society, gives the only coherent basis for social theory.

Redemption calls believers to demonstrate to the world “a balanced interplay of the One and the Many, of unity and individuality.” We are called to reproduce on earth the mystery of mutual love that the Trinity enjoys in heaven. Just as we practice unity-in-diversity in our churches, we can bring that balance to our families, our schools, and our neighborhoods.



## How We Lost OUR MINDS

### What’s so good about evangelicalism?

There is both good news and bad news regarding evangelicalism in American culture. The good news is that the evangelical movement has been remarkably effective in “Christianizing” American society. Research shows that religious adherence has actually increased in the United States since the colonial period. After America attained its independence many churches went into decline, but the evangelical ones that participated in the First and Second Great Awakenings grew exponentially.

The older, established churches (Congregationalists in New England and Episcopalians in New York and the southern colonies) were the “elites” and, as such, were associated with the higher, educated, and ruling class. This elitism was abhorrent to the revivalist leaders of the Great Awakening movements. Evangelical preachers sought to “popularize” religion by asserting that even the most ordinary citizens had a right to investigate religion for themselves.

continued on page 6

**HOW WE LOST OUR MINDS**  
continued from page 5

John Wesley, seeking to preach the “plain truth for plain people,” used simple language in sermons full of emotion and spontaneity. More importantly, “ordinary people were no longer regarded as passive recipients, as they were under the old hierarchical model, but as active participants.” Overall, the evangelical groups which ignited the Great Awakenings were largely responsible for America becoming one of the most religious of the industrialized nations.

The bad news of evangelicalism ironically lies in many of the factors that made the movement so successful. The focus on an intense emotional conversion experience was highly effective in bringing people to faith. Yet the emphasis on religion as an emotional experience, in turn, led to a neglect of theology and doctrine and the whole cognitive element of belief. The use of the vernacular and simple folk music reached many ordinary, uneducated people, but revivalists tended to go even further, taking great pride in their ignorance while making fun of the “highly educated, but spiritually dead” clergy “back east.”

Secondly, the individualism preached by the revivalists led to a radically individualistic view of the church. This perspective rejected the intellectual riches developed over the centuries by the great minds throughout church history. Finally, the revivalist movement led to a new model of leadership: the pastor was no longer a teacher who instructed his covenanted congregation. His new role became that of a celebrity who could inspire mass audiences: “an actor/preacher” as opposed to a “scholar/preacher.”

It may seem as though the evangelical revivalists were simply carrying on the tradition passed on by the Reformation. However, while the Reformers insisted that the Bible was plain to anyone and that Scripture was the final authority, they did not dismiss history or corporate statements of faith. They maintained an allegiance to the ecumenical creeds and councils of the Church’s first five centuries when the fundamental doctrines of the Trinity and the deity of Christ were deliberated and defined.

**“The idea that a single generation can reject wholesale all of Christian history and start over again is doomed to theological shallowness... Instead of seeing farther by standing on the shoulders of giants, they are limited to what they are able to see from their own narrow perspective within a tiny slice of history.”**

Evangelicalism did not overcome the age-old “two-story division” of knowledge. In fact, it intensified the split by contributing to the idea that religion is a private and emotional experience, effectively moving it from the public realm to a completely private one. Evangelical churches and seminaries voluntarily withdrew from intellectual confrontation with the secular world.

Further, they gave up the idea that Christianity provides a comprehensive framework for interpreting all of life and scholarship. And, they abandoned the entire range of cognitive and intellectual inquiry to the “lower story,” giving in to demands that the academic disciplines of religion and philosophy be completely autonomous. Although evangelicalism reminded us to love God with all our hearts, the movement neglected the call to love God with all our minds, as well.

### **How Women Started the Culture War**

The Industrial Revolution dramatically changed the traditional roles of men, women, and families. During the Colonial Era, husbands and wives worked side by side on a daily basis. Marriage, for a colonial woman, meant she became a co-worker beside her husband, learning whatever skills her husband’s work required. The couple’s livelihood, whether it be farming, butchering, printing, or tailoring, took place in the home, allowing mothers to combine economically productive work with childrearing. Fathers, also, were much more involved in raising children since everyone was working together throughout the day—work and family were an integral part of a man’s daily routine.

During this period a man was considered the head of his household. This headship had a specific, divinely sanctioned definition: a man’s duty was to represent not his own individual desires, but rather the interests of the entire household. A man was expected to rank duty to his household above personal ambition.

Later, the Industrial Revolution took work out of the home, thereby drastically altering the roles of both men and women. Work went from being “task-oriented,” structured by human need and seasonal requirements, to being “time-oriented,” structured by the clock and the regularity of the machine. Before long, a great social outcry was raised against the dehumanizing

**continued on page 7**

## HOW WE LOST OUR MINDS continued from page 6

conditions of this new work style. The home became an outpost for all the “old” personal and ethical values, a safe haven from the harsh, competitive, modern outside world. The result for society was what historians call the “doctrine of separate spheres.”

These social changes affected women more than men. The home had ceased to be the locus for production and became a locus for consumption. Women at home were gradually reduced from the role of producers to the role of consumers.

“Instead of enjoying a sense of economic indispensability, women were reduced to dependents, living off the wages of their husbands...women were shut off in a world of private ‘retirement.’ Instead of working with other adults throughout the day...women became socially isolated with young children all day.”

Men inhabited the sphere of politics and commerce. As men went forth to do battle in the “outside world,” masculinity was redefined as morally hardened, competitive, aggressive, and self-interested. Women were to live in another realm: the home. They were called upon to cultivate and nurture the softer “feminine” virtues of community, morality, religion, self-sacrifice, and affection. Whereas, in an earlier time husbands and fathers were called to function as the moral and spiritual leaders of the household, they were now told that they were naturally crude, insensitive, and brutish. Wives would help teach them virtue.

Initially, it appeared that women were empowered in a culture where they had been accorded the status of enforcers of virtue. In actuality, women and their influence were undermined. Society was releasing men from the responsibility

of being virtuous. Moral and spiritual leadership suddenly became women’s work, while men were freed to pursue self-interest. The church, instead of challenging the growing secularism of men, gave in and happily turned to women, relieved that, in at least one sphere, religion still dominated.

The ultimate effect of making women the moral reformers of men was self-defeating. *“When virtue is defined as a feminine quality instead of a human quality, then requiring men to be virtuous is seen as the imposition of a feminine standard—a standard that is alien to the masculine nature.”* Being virtuous became synonymous with being soft and effeminate instead of being strong and masculine.

Moreover, the home (hence, the woman) was cut off from the “real” work of society and became isolated from intellectual, economic, and political life—at exactly the same time the church experienced separation from the culture at large.

“I suggest that just as it is not good for religion to be compartmentalized in the private realm, it is not good for women either.”

Re-moralizing America and its men will happen only when men are convinced that being a good husband and father is a *manly* thing to do, that parental duty and self-sacrifice are masculine virtues, and that marital love and fidelity are not female standards imposed upon men externally. These moral responsibilities are inherent and original parts of the male character, created by God.

The feminist solution to the problem has been to encourage women to leave the isolation of the home and follow men into the workplace. The problem with this solution: Who will take care of the children? The best course would be to challenge this trend of emptying the home of the family and its traditional values. We need Christian economists to rethink the modern economy from the ground up, to creatively craft a biblically inspired philosophy of economics.

Christians need to challenge the “ideal worker” standard in American corporate culture that demands an employee’s full attention to his job without letting his personal and family life “interfere” with his work. Christian organizations should be at the forefront in offering practical alternatives for reintegrating family responsibilities with income-producing work. Finally, Christians must refute the prevailing definition of success by insisting that individuals are most fulfilled when they follow a sense of calling or vocation whether in paid, or unpaid work. All of us want to feel that we are contributing to something larger than ourselves, to a greater good, to God’s purposes in the world.

LIVING IT OUT:  
**True Spirituality and**  
**CHRISTIAN WORLDVIEW**

The first step we must take in aligning our intellect with God's truth is to die to our vanity, pride, and desire for respect from colleagues and the public.

**“We must let go of the worldly motivations that drive us, praying to be motivated solely by genuine desire to submit our minds to God’s Word~and then to use that knowledge in service to others.”**

The next step is to look to Christ and use Him as the model for our lives. There was no resurrection until after Christ was crucified. Therefore, we cannot share in the resurrection until after we share His death. We need to learn to say no to sin, worldly motivations, and material gains. Only after we have turned away from the “idols of the heart” and we are willing to die for God, will we be equipped to influence others toward repentance and renewal.

Martin Luther taught that Christians embrace a theology of the cross, not a theology of glory. Jesus descended to earth and brought about our salvation not as a conquering hero, but as a suffering servant. This is the example he provided for us. Experiencing spiritual death and rejecting worldly systems does not mean a life of asceticism or a monastic flight from the world. “It is choosing to obey God’s commands across the whole of life even when it is painful or costly.”

Another vital step is to pray for spiritual deliverance. **“There is no neutral ground in the spiritual battle between the forces of God and the forces of the devil. If some area of our lives is not fully submitted in obedience to God, then in practice we are under the control of Satan in that area~giving him the allegiance that belongs to God alone.”** We may talk about a God of love, but unless nonbelievers observe visible love within our ministries, churches, and Christian organizations, we undermine that message. When people see the way we live, are they drawn closer to God? Do people find the gospel more credible when they observe how we treat others? That is the standard by which we should measure our actions.

Developing a worldview message means following biblical principles in both the personal and practical arenas of life. A study conducted by the Best Christian Workplaces Institute in 2003 identified several organizations and businesses that demonstrate that “servant leadership” is not merely an abstract ideal. Employees of the top groups consistently described their leaders as “humble,” “approachable,” “caring,” and “godly.”

**“The best organizations regard the nurturing of their own employees as a spiritual mandate.”**

One leader is known for asking his employees, “How can I help you? How can I help you succeed?” A college president tries to “lead from amongst” (a reference to John 1:14: “the Word became flesh and dwelt amongst us”). He often wanders through the student dining hall unannounced to sit down with students and ask what they think of the college.

Even some secular businesses recognize these principles. Another study of business leaders who turned *good* businesses into *great* ones revealed that, contrary to common stereotypes, these leaders were not charismatic, nor were they celebrities or hard-charging bosses who felt they needed to whip up employees to perform. They are humble, modest, even self-effacing people who share decision-making with their staffs.

The operative principle in these workplaces is that there are no little people. Each member in the Body of Christ has been given unique gifts.

**“The body as a whole functions best when each is recognized, honored, and allowed to flourish. A Christian organization should aim to cultivate each worker’s gifts, not stifle them or build up leaders at the expense of others.”**

**LIVING IT OUT: TRUE SPIRITUALITY  
AND CHRISTIAN WORLDVIEW**  
continued from page 8

Seminary professor Jerram Barrs says to his students, "When I come to visit your church someday, I will not ask people about what a great preacher or leader you are. I will talk to the secretaries, the office staff, the janitors and cleaners and ask them what it is like to work with you. That will tell me far more about the kind of ministry taking place in the church, and whether you are the kind of leader Christ desires for His church."

**"God charges  
His shepherds to  
feed the sheep,  
not fleece them."**

A servant leader lets go of command-and-control methods. Instead, he creates and nurtures

a culture that allows everyone to grow into leaders and stretches people to develop their God-given talents.

The postmodern generation is searching for something real and authentic. Christianity and the Christian worldview offer the total truth this generation so desperately craves. But they will not take us seriously unless our churches, organizations, and workplaces demonstrate an authentic way of life, and exhibit the character of God in all their relationships and modes of living.

**"The gospel is not meant to be a disembodied message. It is meant to be fleshed out in a congregation of men and women who believe it and live by it—who exhibit in their relationships the beauty of God's character."**



**Christian  
Book  
Summaries**

Volume 3, Number 9

**Publisher**

David A. Martin

**Editors**

Michael & Cheryl Chiapperino

Published on the World Wide Web at  
[ChristianBookSummaries.com](http://ChristianBookSummaries.com).

The mission of Christian Book Summaries is to enhance the ministry of thinking Christians by providing thorough and readable summaries of noteworthy books from Christian publishers.

The opinions expressed are those of the original writers and are not necessarily those of Christian Book Summaries or its Council of Reference.

**Total Truth** by Nancy Pearcey, © 2004 by Nancy R. Pearcey. Summarized by permission of the publisher, Crossway Books, a division of Good News Publishers, Wheaton, Illinois. 472 pages. ISBN: 1-58134-458-9.

**The author:** Nancy Randolph Pearcey is the Francis A. Schaeffer Scholar at the World Journalism Institute. A former agnostic, Pearcey studied violin in Heidelberg, Germany, in the early 1970s and then traveled to Switzerland to study Christian worldview under Francis Schaeffer at L'Abri Fellowship. She earned a master's degree in Biblical Studies from Covenant Theological Seminary in St. Louis. Pearcey is currently a senior fellow at the Discovery Institute. A frequent public lecturer, she has spoken to actors and screenwriters in Hollywood; students and faculty at universities such as Dartmouth, Stanford, USC, and Princeton; scientists at national labs such as Sandia and Los Alamos; staffers at Congress and the White House; and various activist and church groups around the country, including the Heritage Foundation in Washington, D.C. She resides in Virginia with her husband and two sons.

**Summarized by:** Debbie Bonde holds a Ph.D. in American Studies from Bowling Green State University. She teaches Humanities at St. Ambrose Christian High School in Boise, Idaho, where she lives with her husband and two sons.