QUESTIONS:

1. *What are the two continuums which the models explored in the chapter fall along?*
2. *What are two examples of Christian alternative institutions?*
3. *According to the Lausanne Conference of 1974, what were the three principles regarding the relationship between social action and evangelism?*
4. *What is the difference between Christian embodiment and individual impact?*
5. *On what three factors does one's choice of models for Christian ethics rely?*

ANSWERS:

1. The two continuums which the models explored in the chapter fall along are remedial to preventative actions, and personal to structural actions.
2. Two examples of Christian alternative institutions include alternative educational institutions, namely Christian schools, and Christian legal clinics.
3. According to the Lausanne Conference of 1974, the three principles regarding the relationship between social action and evangelism were as follows: (1) social action is a byproduct of evangelism, (2) social action can act as an evangelistic bridge, and (3) social action and evangelism are inextricably interlinked, as evidenced by the gospels of Jesus.
4. Christian embodiment refers to collective organizations, such as the church and Christian institutions, impacting society as a whole whereas individual impact refers to individual Christians within their respective spheres of influence.
5. One's choice of models for Christian relies on a combination of context, nature of the issue at hand, and one's stance on the relationship between Christ and culture.

TERMS

1. **Prophetic pronouncements -** a model for Christian ethics which involves the church or Christian groups raising their voice on behalf of God as His representatives in the world and challenging the status quo, offering an alternative vision of reality.
2. **Nonviolent resistance -** a model for Christian ethics which involves the use of pressure tactics to impact society by means of peaceful, or non-violent, methods. Examples of proponents of this model include Mahatma Gandhi and Dr. Martin Luther King, Jr.
3. **Christian embodiment -** a model for Christian ethics which consists of the church and other Christian institutions embodying said ethics within their own interactions and patterns of behavior.

SUMMARY

In Chapter 12, Hollinger explores various models that believers and the church as a whole can employ as they seek to influence the world around them for God's kingdom's sake. The nine models are as follows: (1) Christian relief, (2) Christian alternative institutions, (3) evangelism, (4) prophetic pronouncements, (5) lobbying, (6) political parties or groups, (7) nonviolent resistance, (8) Christian embodiment, and (9) individual impact. The author concludes by — wisdom in selecting a model or combination of the above, and - . Ultimately, Christian ethics is rooted in the nature of the Triune God and the resulting worldview, and the task of the Christian is to apply this worldview to their daily

actions in a fallen, broken world with wisdom and guidance from the Holy Spirit.