## THE EQUIP INSTITUTE Theme: Christian Engagement Topic: Biblical Worldview: Redemption Spring 2025 Introduction The Equip Institute exists to equip members of Taylors First Baptist Church to think rightly about God and His Word for the sake of living rightly before God in His world. The topic this week is the third component of a biblical worldview: redemption. An Important Caveat The point of biblical worldview thinking is not to trace a theme across Scripture comprehensively nor to say everything there is about a theme topically. Rather, the purpose is to reflect on the implications of a theme so that you can think Christianly about life's ultimate questions, debatable ethical matters, the questions that religious skeptics might ask, the baseline assumptions of rival worldviews, etc. Biblical worldview thinking is less comprehensive than biblical or systematic theology, and it is more practically applied to matters such as how we think, how we live, and how we defend our beliefs and practices. This is why we are studying the biblical worldview as part of our larger theme this semester of Christian Engagement. Key Themes and Texts about Redemption God's creation is good by design, but is also fallen because of sin and its consequences (Gen. 1:4b; 10:31; 3:17-19) Though God cursed the serpent and the first humans following the latter's original sin in the garden, he also promised a future redemption through a descendant of the first humans (Gen. 3:15) God alone is the only source of redemption (Psa. 3:8; 111:9; 130:7; Isa. 44:22; Eph. 2:8-9) God redeemed Noah and his family from the judgment of the flood (Gen. 6-8)



God made a covenant with Abraham that redemption would come through one of his future descendants (Gen. 12:1-3; 15:1-21; 17:1-8)	
God redeemed the Israelites out of Egyptian enslavement (Exod. 12)	
God made a covenant with Moses that set apart Israel as his chosen people who anticipated his future redemption of all peoples (Exod. 19-24; Deut. 28-29)	
The law defined the ethical priorities of God's chosen people (Exod. 20; Deuteronomy)	
The sacrificial system associated with the old covenant anticipated redemption by providing temporary atonement for sin (Leviticus)	
God made a covenant with David that one of his descendants would be Israel's messiah and a forever king (2 Sam. 7; 1 Chron. 17:11-14)	
God's prophets promised a new covenant that would take the place of the Mosaic covenant and eliminate the need for ongoing sacrifices (Jer. 31:31-34; Ezek. 36:24-28)	
Redemption is rooted in God's love for his good-but-fallen world and especially the sinful humans who inhabit it (Psalm 86:15; Jer. 31:3; John 3:16; Rom. 5:8; Eph. 2:4-5; 1 John 3:1; 4:19)	
Redemption is accomplished through the perfect life, sacrificial death, and victorious resurrection of Jesus (John 1:29; Rom. 3:21-26; 2 Cor. 5:16-21; Eph. 1:7; Col. 1:21-22; Heb. 9:11-28)	
There is no hope for redemption apart from Jesus (John 14:6; Acts 4:12)	
Redemption includes the rescue of fallen individuals (1 Cor. 1:30; Gal. 3:13; Tit. 2:14; 1 Pet. 1:18-19)	
Redemption is available to all people who trust in Jesus alone as their King and Savior (Acts 16:30-33; Rom. 10:13; 1 John 1:9)	
Redemption includes the restoration of the fallen created order (Rom. 8:19-23: Col. 1:20: Isa. 60-66: Rev. 21-22)	

Redeemed culture, including particular nations, will be present in eternity (Isa. 60:3-5; Rev. 21:24-26) Redemption culminates with a new Jerusalem, in the midst of a new earth, populated by individuals who have been made new (Rev. 21-22) Redemption 101 God created a good world according to his good purposes. Unfortunately, that world is now also fallen as a result of original sin. Humans are estranged from God relationally and under God's judgement, while the created order is broken and chaotic. Nothing is the way it is supposed to be, and nothing can change without God's divine intervention. As soon as the first humans sinned, God promised future redemption for humanity through a male descendant. Much later, God promises Abraham that his descendants will comprise a chosen people who belong to God and are a witness to the rest of the world. The man of redemption promised to Adam and Eve will be one of Abraham's descendants. That man never appears in the Old Testament. However, his redemptive work is anticipated in a variety of ways through the exodus, the law, the sacrificial system, and the messianic prophecies. In the New Testament, the man of redemption is revealed to be Jesus. He accomplishes redemption through his perfectly obedient life, sacrificial death, and victorious resurrection. That redemption is applied to humans individually when they turn from their sin and submit personally to the rule of Jesus. Redemption works itself out gradually in the lives of humans, from initial justification to ongoing sanctification to final glorification. Redemption is applied to the created order in the future, following the return of Jesus and the events that return set in motion. Redemption culminates in a new creation, which is really a restoration of the current created order to its original design and the fulfillment of God's original purposes for creation. Fully redeemed humans will inhabit a fully redeemed earth that is ruled by the Redeemer for all of eternity. Worldview Analysis: A Case Study

A family-owned fast food company that began in the 1960s is well known for having invented the first turkey

burger. Today, Turk-Burger is a global brand with over	
3000 locations. Though the company is a for-profit	
business—and a very profitable one at that—the family	
that owns it is known to be committed Christians. Their	
restaurants are not open on Sundays, even in airports or	
hospitals, because the owners want employees to have at	
least one day each week to rest from their work and	
attend church if they so desire. The company's Corporate	
Purpose Statement is, "To glorify God by being a faithful	
steward of all that is entrusted to us. To have a positive	
influence on all who come in contact with Turk-Burger."	
Most of Turk-Burger's 170,000 employees are teenagers	
and young adults between the ages of 15 and 23. The	
company believes an important part of their mission is to	
foster servant leadership principles in the young people	
who work in their restaurants for a season before moving	
on to further education or their careers. Because Turk-	
Burger is so profitable, a portion of their proceeds funds a	
foundation. That foundation in turn funds a number of	
initiatives, including college scholarships for employees,	
summer camps for underprivileged children, a gap-year	
program that focuses on biblical worldview formation and	
leadership development, a scholarship program at various	
Christian universities, and annual grants to dozens of	
ministries and non-profits.	
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God's creation is good by design, but every part of	
creation is fallen, including humans	
Redemption has individual / personal implications	
Every human is in need of personal redemption	
Our only hope for personal redemption is the saving work	
of Jesus Christ	
Other religions and philosophical systems are not viable	
pathways to personal redemption	
Our personal redemption was accomplished in the past,	
but is applied when we believe	
Our personal redemption develops in its fullness over	
time, from initial justification, through sanctification, to	
final glorification	

We should proclaim the good news of redemption	
through Jesus Christ to other people	
Redemption has communal / relational implications	
Every fallen human relationship has the potential to be mended to varying degrees when we approach them from a biblical perspective	
Broken families don't have to lead to permanent estrangement or create an inevitable downward spiral for the affected individuals when we approach them from a biblical perspective	
Disordered friendships and partnerships can become rightly ordered when we approach them from a biblical perspective	
Redemption has structural / institutional implications	
Fallen institutions can experience some of the fruit of redemption when we approach them from a biblical perspective	
Fallen neighborhoods and local communities can experience some of the fruit of redemption when we approach them from a biblical perspective	
Fallen regions can experience some of the fruit of redemption when we approach them from a biblical perspective	
Fallen nations can experience some of the fruit of redemption when we approach them from a biblical perspective	
Fallen cultural spheres can experience some of the fruit of redemption when we approach them from a biblical perspective	
Fallen classes, subcultures, and affinity groups can experience some of the fruit of redemption when we approach them from a biblical perspective	
experience some of the fruit of redemption when we	

Redemption has natural / environmental implications

Death and decay do not have the last word—creation will	
be fully redeemed	
Sickness and suffering do not have the last word—creation will be fully redeemed	
Natural disasters will one day cease to be disastrous—	
creation will be fully redeemed	
Humans and animals will one day live in harmony—	
creation will be fully redeemed	
Human actions will never totally destroy the environment	
or result in the end of the world—creation will be fully	
redeemed	

## **Christian Worldview Week at North Greenville University**

North Greenville University will host its annual Christian Worldview Week on March 4-6, 2025. The theme for the week is "Vocation and Human Flourishing." The speakers are Christina Crenshaw and Daniel Darling. The public, including members of Taylors First Baptist Church, are invited to the evening lectures, which will be on March 4 and 5 at 7:00pm.

"Redeeming Justice: Reclaiming God's Vision for Doing Good" Christian Crenshaw March 4 at 7:00pm

"Inside and Outside: Intentional Formation for Your Life in the World" Daniel Darling March 5 at 7:00pm

Christina Crenshaw is a speaker and author who focuses on the intersection of faith and culture. She has served in faculty or research roles at California Baptist University, Baylor University, and Dallas Theological Seminary. She is a fellow of the Land Center for Cultural Engagement at Southwestern Baptist Theological Seminary. He first book will be published this fall and focuses on how a biblical view of justice offers a better approach than secular misunderstandings of justice.

Daniel Darling is assistant professor of faith and culture at Southwestern Baptist Theological Seminary, where he also directs the Land Center for Cultural Engagement. He has pastored several churches and previously worked for the Ethics and Religious Liberty Commission and the National Religious Broadcasters. Dan has written numerous books, including the bestselling "Characters" series. He is also a columnist for WORLD Opinions and hosts The Way Home podcast.