

**PB'S  
SUNDAY  
CLASS**



# **CHURCH & SOCIETY**

**HOW SHOULD THE  
CHURCH INTERACT  
WITH CULTURE,  
SOCIETY, &  
GOVERNMENT?**

# Church & Society Intersection

CHURCH ST

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# Teaching Moment & Pastoral Concern

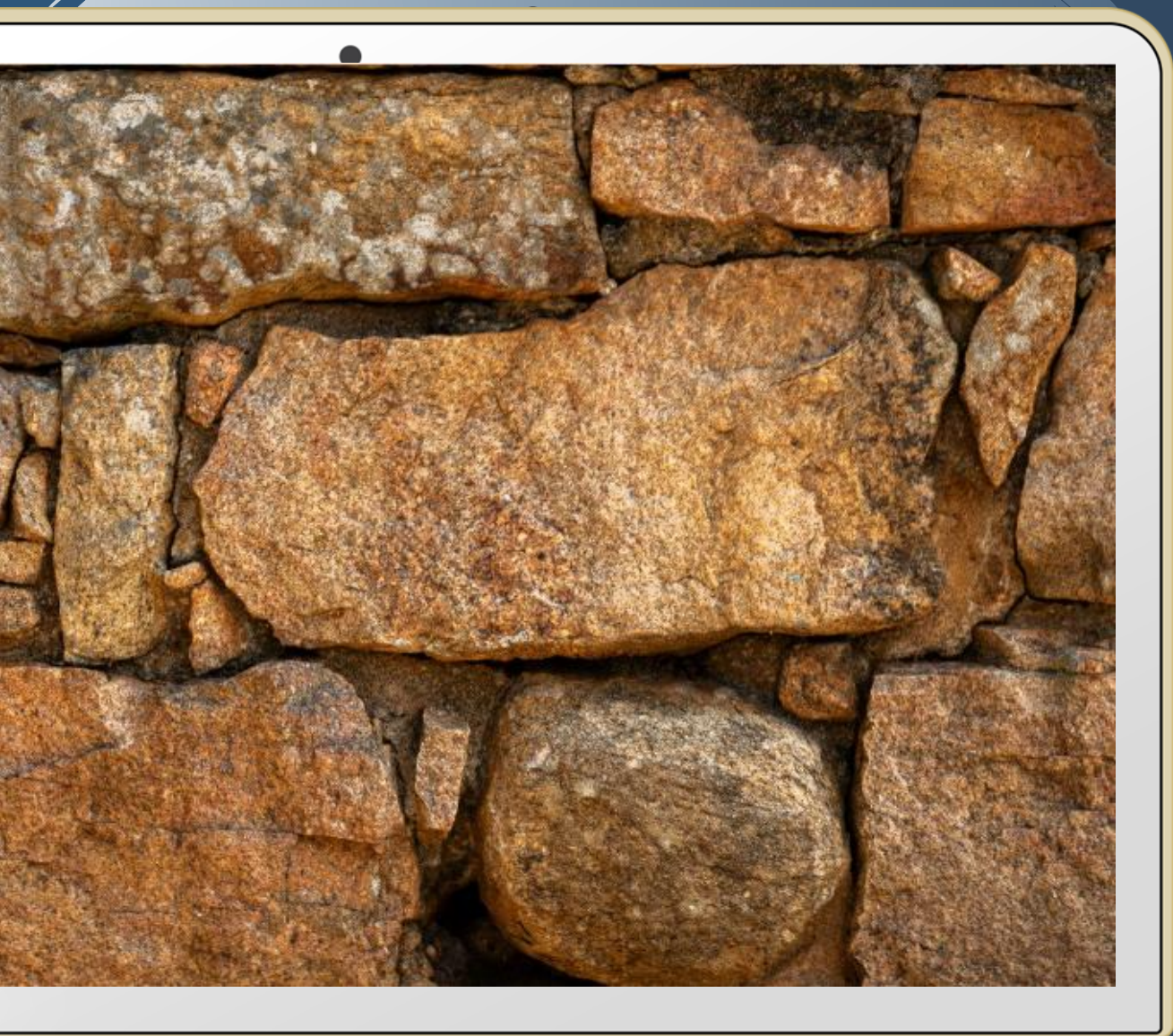
- A time of great concern & confusion
- Purpose of the Church?
- Is silence approval?
- Difference between SLC & our Synod and Churchwide



Why?



**Give You Tools  
to Use to  
Understand the  
different ways that  
churches and  
denominations  
interact with culture,  
society, and  
government**



A focus on Biblical  
& Theological  
Grounding for  
different ways of  
engagement and  
**NOT** a focus on  
specific issues.

**HOWEVER...**



- Listen & don't “hog” the discussion
- Use I statements please: “I believe, I think, ...”
- Do not belittle or question people’s motivations, patriotism, character, etc...
- Critique ideas, interpretations, or policies—not people or their faith.



“Teacher, which is the great commandment in the Law?” And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

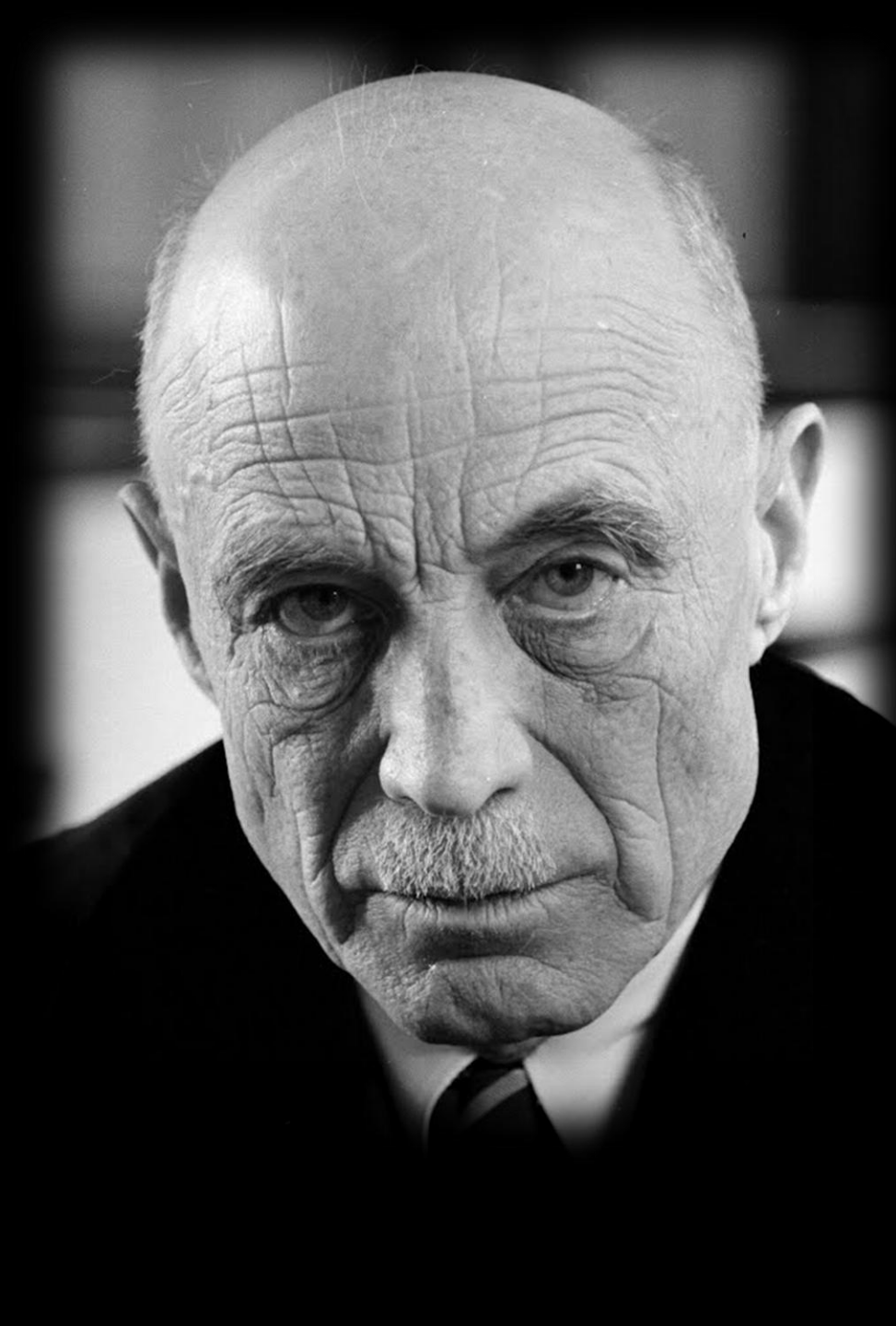
**Matthew 22:36–40**

**ESV**





Don't  
cross  
the line



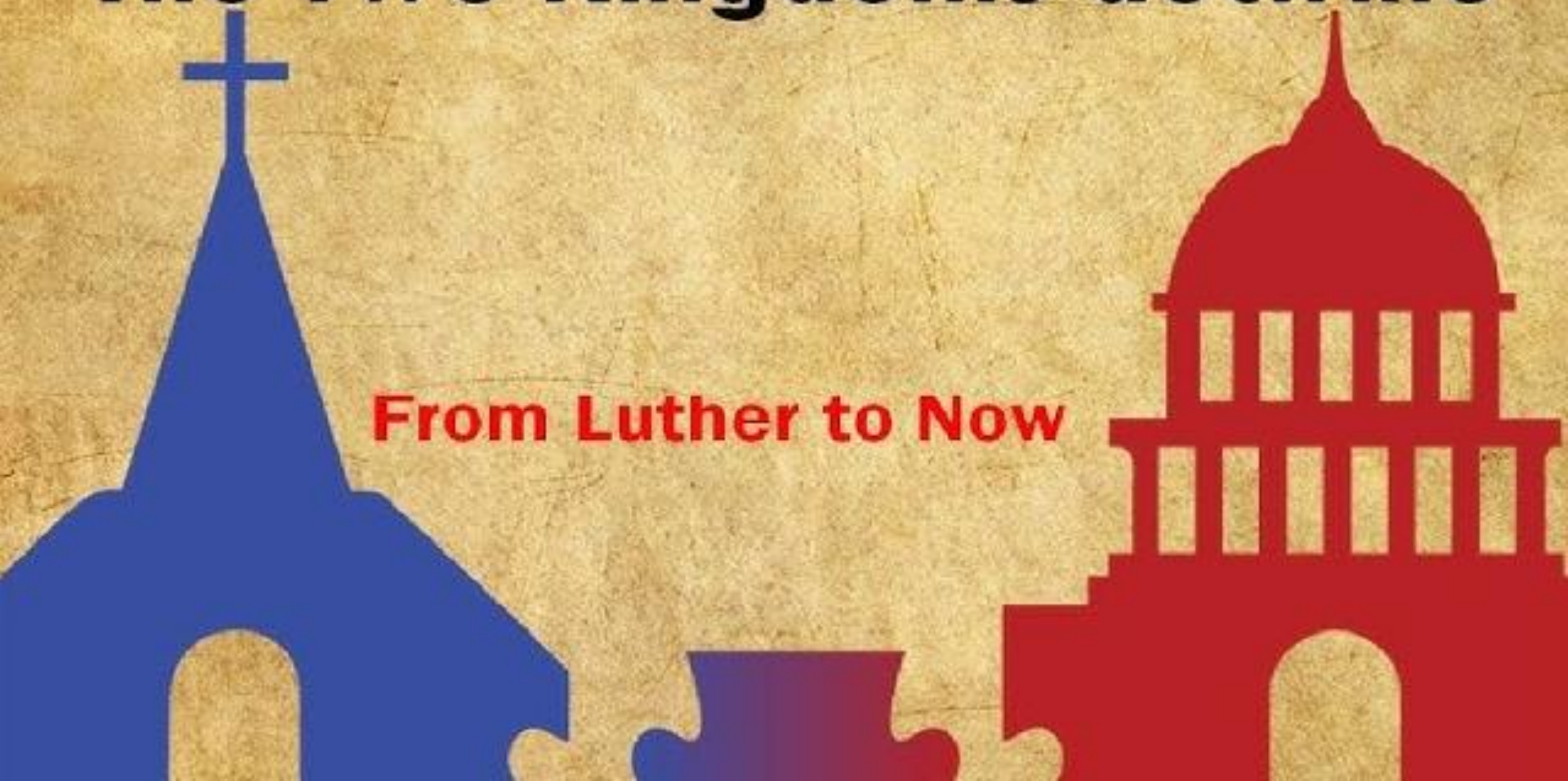
# Christ and Culture

by H. Richard Niebuhr

- Christ AGAINST Culture
- Christ OF Culture
- Christ ABOVE Culture
- Christ and Culture in Paradox
- Christ transformer of culture

# The Two Kingdoms doctrine

From Luther to Now



# 1. Christ Against Culture

Key idea: Faith stands in opposition to a fallen world.

- Culture viewed as corrupt or idolatrous
- Faithfulness requires separation
- Emphasis on holiness and obedience

## 2. Christ of Culture

Key idea: Christ fulfills humanity's best cultural ideals.

- Culture seen as fundamentally good
- Jesus as moral teacher or exemplar
- Harmony between faith and

### **3. Christ Above Culture**

Key idea: Christ completes and perfects culture.

- Culture is good but incomplete
- Grace builds on nature
- Christ reigns over reason and institutions

## 4. Christ and Culture in Paradox

Key idea: Christians live in tension between two realms.

- God rules both sacred and secular but through different means
- Simultaneously righteous and sinful
- No final resolution before the end

## 5. Christ the Transformer of Culture

Key idea: Christ redeems and renews culture from within.

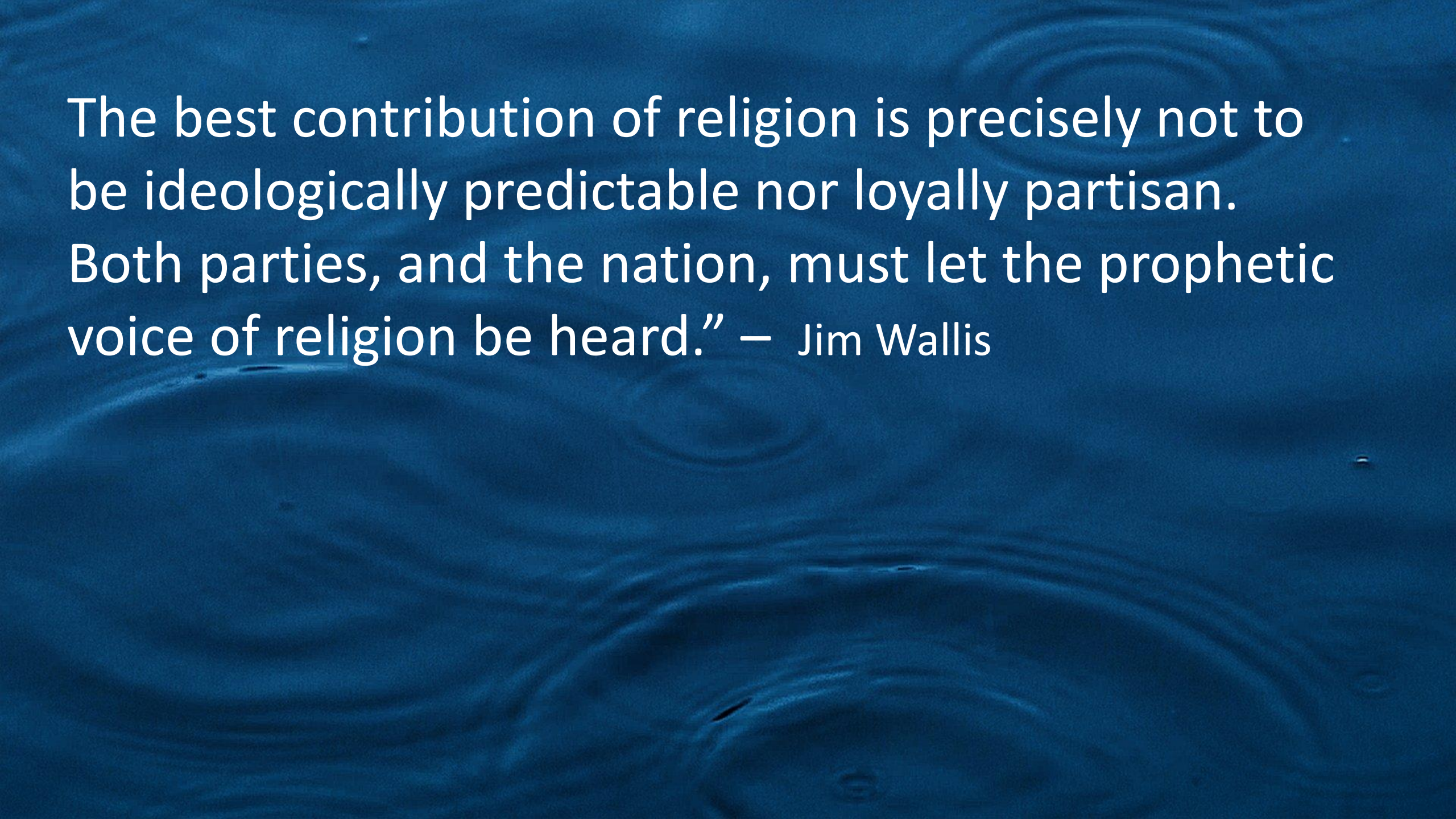
- Culture fallen yet redeemable
- Christians called to reform society
- Emphasis on vocation and renewal



“The gospel Jesus preached was not simply about getting individuals into heaven, but about bringing God’s reign to bear on earth. When Jesus spoke of the kingdom of God, he was describing a new social order—one marked by justice, compassion, and peace. This is not a message meant only for personal morality; it is a call for the people of God to become a community that embodies these values in the world.” — Red Letter Christians (Regal Books, 2008), pp. 24–25

“We bring faith into the public square when our moral convictions demand it. But to influence a democratic society, you must win the public debate about why the policies you advocate are better for the common good. That’s the democratic discipline religion has to be under when it brings its faith to the public square... Religious people shouldn’t be told just to be quiet, they should be invited to participate as citizens... in the democratic discourse on the most important values and directions that will shape our society.” — Jim Wallis

“The answer to bad religion is better religion — prophetic rather than partisan, broad and deep instead of narrow, and based on values as opposed to ideology. ... God’s politics remind us of the people our politics always neglect — the poor, the vulnerable, the left behind, the creation itself — and challenge narrow national, ethnic, economic, or cultural self-interest. When either party tries to politicize God or co-opt religious communities to further political agendas, it makes a terrible mistake.



The best contribution of religion is precisely not to be ideologically predictable nor loyally partisan. Both parties, and the nation, must let the prophetic voice of religion be heard.” — Jim Wallis

“the mission of the organized church should be distinguished from the larger responsibilities of individual Christians... the organized church... is not called or equipped to transform the world through political activism nor should it seek to encroach on the state’s God-given role of maintaining order in society. Individual Christians... may participate in the governing process... but the church should focus on proclamation, discipleship, and teaching believers how to live as Christians in society.” Jonathan Leeman

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“The gospel message is a political message. The Bible is a political book, from Genesis to Revelations. We see that the Bible is a political book. It is impossible to be politically neutral... It is important to be spiritual because you are political. You cannot be a spiritual person and not be political.” — Rev. Lorenzo Sewell, senior pastor of 180 Church in Detroit

“The church as church should not become a political action group. Its primary task is to proclaim the gospel, administer the sacraments, and form consciences. Christians, however, as citizens living in the world, are called to exercise political responsibility in light of their faith. Confusing these roles either politicizes the church or privatizes the faith.” — Robert Benne, *The Paradoxical Vision*, pp. 96–97

“God does not need our good works, but our neighbor does. The Christian serves God not by escaping the world, but by entering fully into it. Yet this service does not make the church a political institution; rather, God works through ordinary vocations and offices to preserve the world.” — Gustaf Wingren, *Luther on Vocation*, pp. 10–11

“God has ordained two governments: the spiritual, which by the Holy Spirit under Christ makes Christians and righteous people; and the temporal, which restrains the unchristian and wicked so that—even against their will—they must keep the peace outwardly. The spiritual government teaches the gospel and thereby governs Christians and righteous people; the temporal government governs by the sword and by outward laws. These two governments must not be confused or mingled.

The gospel does not make laws for the world, nor does it regulate temporal authority. It teaches how one should live before God, not how one should rule the world. Therefore the gospel does not belong in the sphere of the sword, nor should the sword be used to advance the gospel.” — LW 45, pp. 91–93

What ideas  
from the  
quotes  
resonate with  
you and what  
ideas cause  
you some  
concern?

**SMALL  
GROUP  
DISCUSSION**



**THANK YOU!**

# The Problem



## Declining Market

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## Financial

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## Trust

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## Cost

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## Margins

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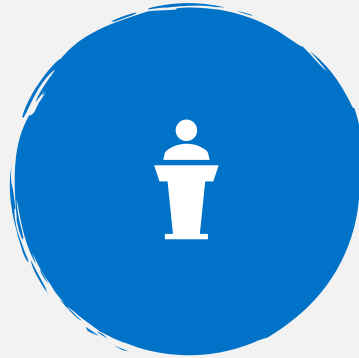
# Solution

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### Unique

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### First to Market

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### Tested

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### Authentic

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# Product

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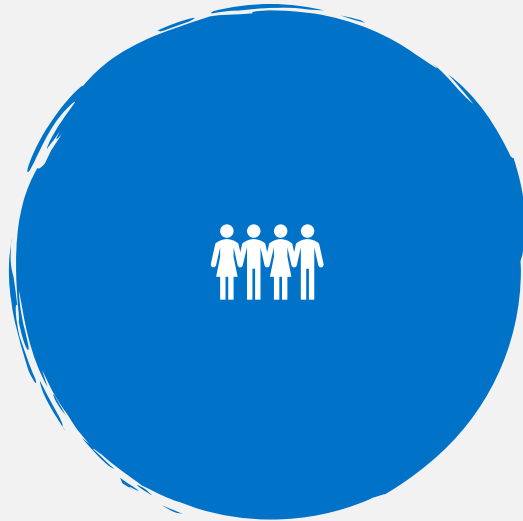
# Business Model

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Research

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Finance

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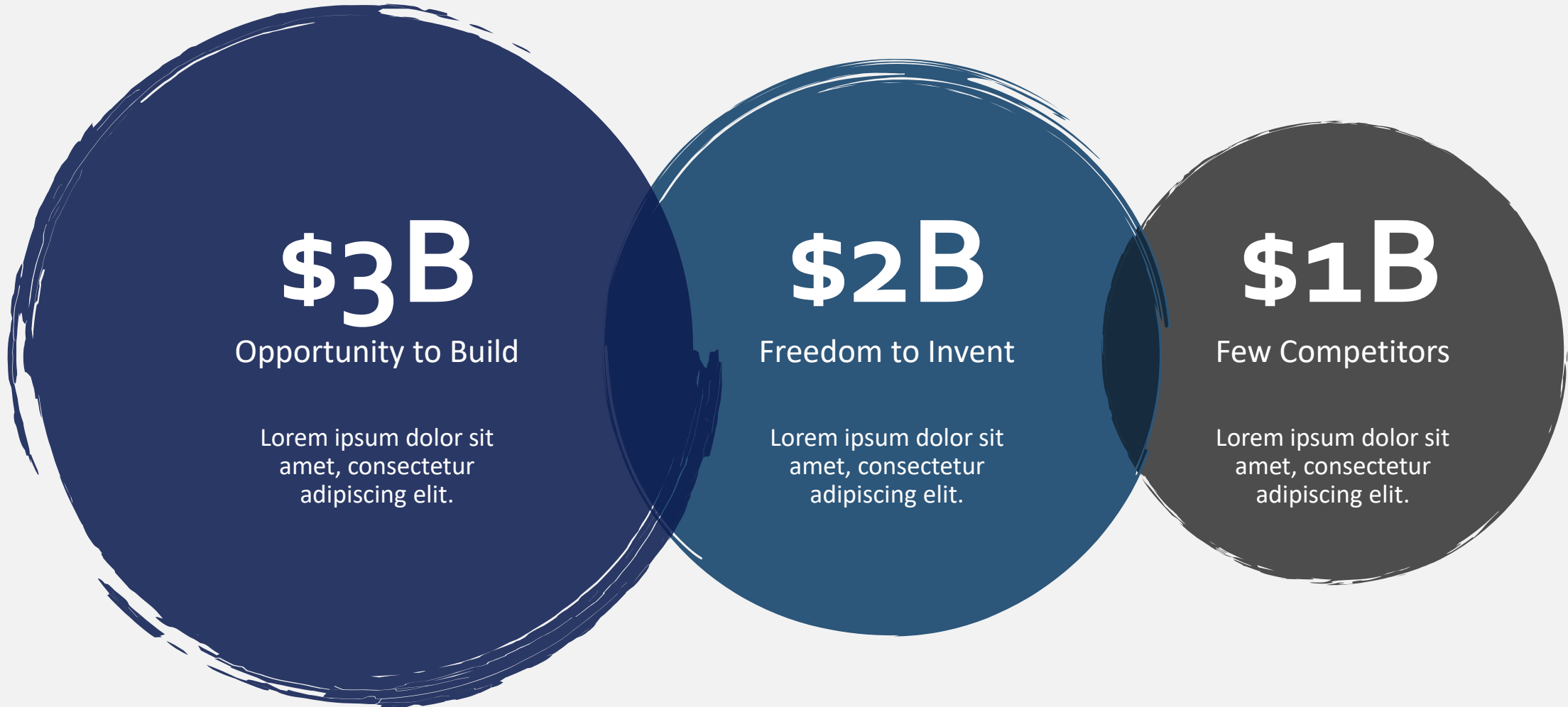


Invest

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# Market Opportunity Option 2

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# Growth Strategy

How will we scale in the future

## Phase 1

Month, Year

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## Phase 2

Month, Year

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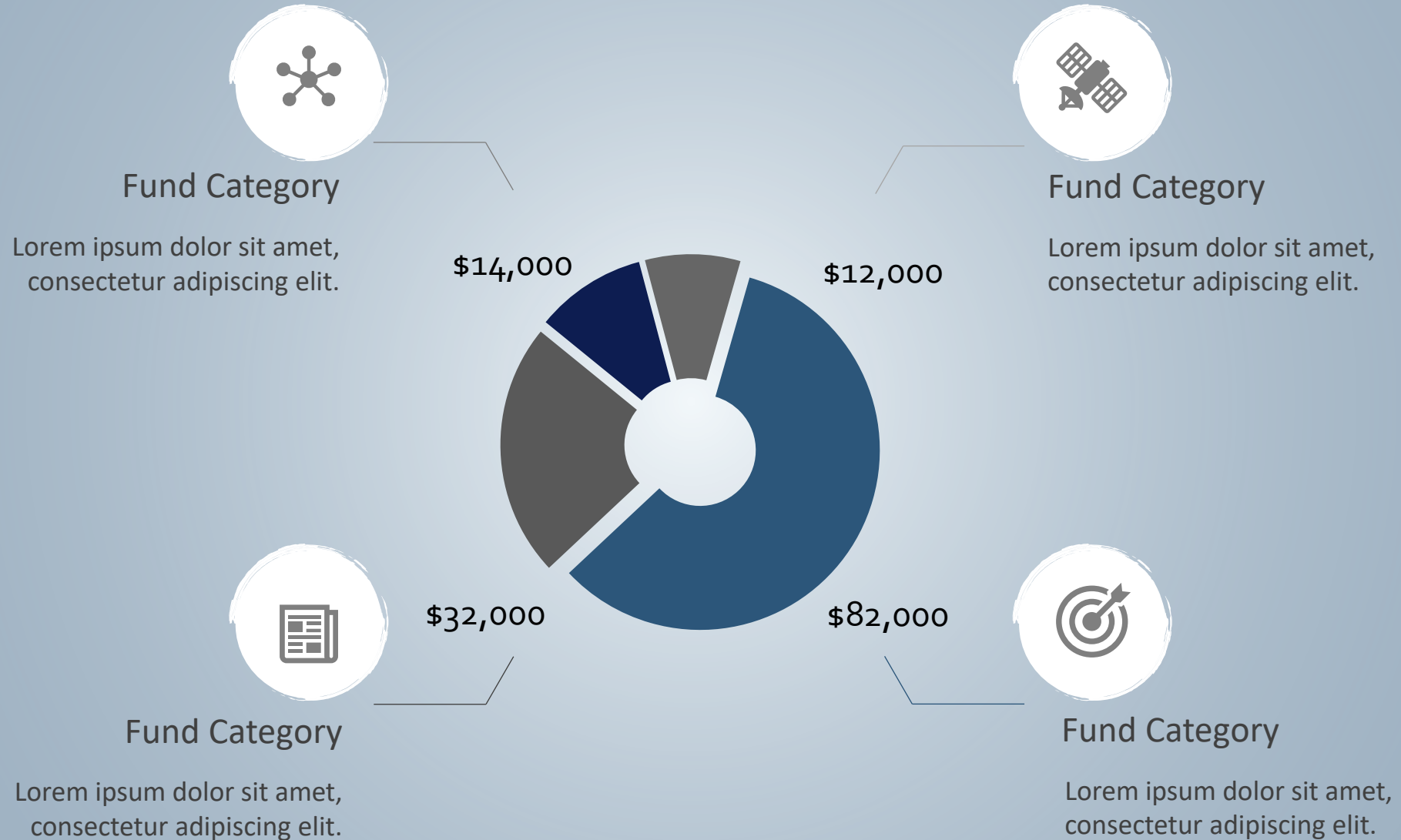


## Phase 3

Month, Year

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# Funding





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# Summary

Summary tagline or sub-headline

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