

Interactive LEARNING GUIDE

Christian Worldview

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Updated 2006

I N S T I T U T E O F
T H E O L O G I C A L
S T U D I E S



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COURSE LESSONS



Christian Worldview



INSTITUTE OF
THEOLOGICAL
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LESSON 1

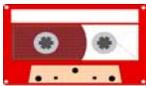
Introduction to Worldview

Specific Learning Outcomes:

- Explain the value and function of a worldview.
- Briefly describe the contributions of Dilthey and Dooyeweerd to worldview thinking.
- Recognize the influence of a worldview on personal perceptions, values, and decisions.

Reading Assignment:

- Wolters 1-11.
 - Sire, Chapter 1 (Introduction).
1. As a result of this reading, you should start to sense what a “worldview” is — a picture you will fill out more by listening to the first lecture. By the end of this lesson, you should be able to give a basic explanation of what a worldview is, and how it relates to life — to philosophy — to theology — but differs from each. (It may be handy for you to note Sire’s seven questions that a worldview answers — for future reference).



Lecture Guide:

1. Dr. Grier begins the course by suggesting that the focus of someone’s worldview concerns a “unifying highest good.” He then turns to some background regarding the notion of a worldview . . .
 - a. Summarize in your own words Dilthey’s threefold concept of worldview thought (the world picture, or *Weltbild*; the life world, or *Lebenswelt*; and then the world view, or *Weltanschauung*), and especially his three basic types of worldviews, that correspond to three basic psychological parts.
 - b. Note Dooyeweerd’s two basic types of worldviews, and the essential component that determines the difference.
2. What are the three most important contributors to a worldview, two of which will be the focus of this course?

3. Midway through the lecture, Dr. Grier turns to the value and function of a worldview. [Follow along with Visuals 1.1, 1.2, 1.3, 1.4 as you take notes].

Application Assignment:

The following questions are designed to raise your awareness and pique your curiosity about how a worldview functions practically in your own life. Honesty is the best policy; there is no “right” way to answer them, since they are for your own diagnosis.

1. If you could do anything you want with your life, what would it be?
2. At the end of your life, what three things would you like to say you had accomplished?
3. How did the universe come into existence?
4. What do you think is the standard for determining right and wrong?
5. Why do you think some people believe in God and others do not?
6. What is God like? Describe God to an unsaved friend.
7. How did you come to your understanding of who God is?
8. Assuming there is life after death, how would you respond if God asked you, “Why should I let you into heaven?”
9. Should cloning research be banned? Why or why not?
10. What happens to babies when they die?
11. A few years back the nation was shocked by the story of the mother who strapped her two young children into a car and then pushed it into a lake. Both boys died. If you could judge and pass sentence on the mother, what would your decision be, and (if guilty) what would the punishment be?
12. Flip a coin three times. What is the chance that the next flip will be heads?
13. Are the “times” getting better or worse?
14. What is meant by the word “reality”? What is really real?
15. What does a computer reveal about God?

LESSON 2

Knowledge in Modern and Postmodern Worldviews

Specific Learning Outcomes:

- Compare/contrast Enlightenment and postmodern epistemologies.
- Describe the workings of the noetic structure.
- Compare/contrast foundationalism and the newer Reformed epistemology.
- Inventory presuppositions and control beliefs which inform your own worldview.
- Appreciate the relation of culture and worldview.

Reading Assignment:

- Walsh & Middleton 15-39.
1. From these two chapters, why can Walsh & Middleton say that a worldview is not merely a vision *of* life, but a vision *for* life (p. 31)?
 2. Take note of the four questions a worldview answers.
 3. Summarize in your own words their three criteria for evaluating a worldview.



Lecture Guide:

1. Dr. Grier's purpose in this lecture is to develop for you the transition between the Enlightenment and postmodernity that he mentioned at the end of the first lecture. He begins with the basic principles of the Enlightenment [Follow along with Visual 2.1 as you take notes] . . .
2. . . and then describes the basic principles of postmodernity [Follow along with Visual 2.2 as you take notes], along with the tensions produced by these cultural and generational shifts.
3. The remainder of the lecture takes up the subject of epistemology — how and what we know — in terms of worldview, or how the noetic structure works. A key concept here regards different ways to picture knowledge . . . in particular be sure you understand the difference between foundationalism and the newer Reformed epistemology [Follow along with Visuals 2.3, 2.4, 2.5, 2.6 as you take notes].

4. In his conclusion, Dr. Grier suggests that you undertake the following exercise before the next lecture . . .

Application Assignment:

Take a personal inventory of your own noetic structure. What in your own worldview could be characterized as a “properly basic belief”? Which of your beliefs are held with the strongest possible conviction, are deeply ingrained in your noetic structure, and have control over your other beliefs?

LESSON 3 “Theology” and Worldview

Specific Learning Outcomes:

- Describe the various aspects of “theology”.
- Outline the redemptive history model of biblical theology.
- Explain the structure-direction model.
- Commit to doing theology as a spiritually-formative activity.

Reading Assignment:

- Wolters 12-71.
1. This reading will introduce you to a biblical theology of creation-fall-redemption which underlies a “Reformed worldview”. Grow to understand this model well enough that you can explain it to others, and that it can serve as a helpful framework for your biblical and theological understanding.
 2. Explain the difference between “structure” and “direction” in your own words. Assess whether you think this concept helpfully explains a necessary truth for a biblical worldview.



Lecture Guide:

1. This lecture begins with a substantial review of the introductory material you have covered regarding worldview. Then Dr. Grier addresses one of the major contributors to a Christian worldview — theology. He suggests that “theology” has three aspects — first theology is an *activity*, defined as “critical reflection primarily on Scripture as normative Christian witness and secondarily on tradition as Christian witness.”
 - a. Note his two criteria regarding valid tradition . . .
 - b. . . and his four purposes for the activity of theology.
2. A second aspect of “theology” is that of *formation*. In your view, what is the underlying concept of Scripture that informs this aspect of theology?

3. A third aspect of “theology” is that it produces a *product*. Write down some examples of theology products that you have produced.
4. Then, finally, Dr. Grier introduces a fourfold redemptive history model of “biblical theology” [Follow along with Visual 3.1 as you take notes], which is important for your understanding in future lectures — but should make sense to you after your reading.

LESSON 4

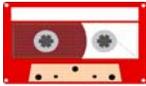
Philosophy and the Beginning of a Worldview

Specific Learning Outcomes:

- List/ describe the three components of philosophy.
- Explain the workings of a worldview.
- Formulate the first component of a Christian theistic worldview.
- Analyze alternative worldviews.

Reading Assignment:

- Sire, Chapters 2-3 (Christian Theism and Deism).
1. Contrast the God-concepts of deism and Christian theism. How did these differences come about?



Lecture Guide:

1. Besides theology, another major contributor to a worldview is philosophy. At the beginning of this lecture, Dr. Grier introduces you to the basic questions that each component of philosophy asks [Follow along with Visuals 4.1, 4.2, 4.3, 4.4, 4.5 as you take notes].
2. He then returns to the noetic structure you have studied, and describes how its components actually function [Follow along with Visual 4.6 as you take notes]. A key notion here is the reciprocal movement in a worldview between beliefs and life experience: can you think of an example from your own life in which your beliefs were challenged or modified by your experience?
3. The second half of the lecture then initiates the development of a Christian worldview, starting with its properly basic belief(s) [Follow along with Visual 4.7 as you take notes]. Make sure you can articulate a Christian starting point, regarding the self-disclosure of our Triune God, in your own words.

Application Assignment:

Here is another chance for self-diagnosis regarding your worldview. Try to answer these questions from the three domains of philosophy honestly — we will come back to this later in the course, so you can assess your growth and development.

1. *Metaphysics*: What is the basis for everything that we know as “real”? Does the base cause exist, and is it still active? Is there anything else like it? Can beings other than the base cause ever become like it? Are there multiple levels of reality in creation — and if so, are some good and others bad?
2. *Epistemology*: How can we know anything about reality, and about its base cause? What effect has sin had on our ability to know? What is truth, and from where does it originate? How can we be certain something is true?
3. *Axiology*: What does it mean to “have value”? How is value determined, and who determines? Is there a hierarchy of values? Is there any relationship between metaphysics and axiology?

LESSON 5

A Christian Metaphysic, Part 1 (Creation and the Biblical Dualism)

Specific Learning Outcomes:

- Adopt a Christian metaphysical dualism.
- Compare / contrast a Christian dualism with secular monisms, dualisms, and pluralisms.

Reading Assignment:

- Walsh & Middleton 93-146.
 - Sire, Chapter 7 (Eastern Pantheistic Monism).
1. Why might Walsh & Middleton associate a dualism of sacred & secular with a dualism such as Dr. Grier critiques (of matter & non-matter, for instance)? Consider both logical and historical explanations.
 2. How is Eastern monism different from naturalism (a Western sort of monism)?



Lecture Guide:

1. Dr. Grier begins this lecture with review before addressing metaphysics. Put the three major historical options regarding reality into your own summary.
2. The major part of the lecture develops a biblical metaphysical dualism [Follow along with Visuals 5.1, 5.2, 5.3 as you take notes]. Be sure to understand the contrast with a non-biblical dualism . . .

Application Assignment:

In fact, you should try to recognize a specific instance of Western dualism's unhealthy infiltration into the church, so that you are sure you understand the difference!

LESSON 6

A Christian Metaphysic, Part 2 (Creation, God's Image, and Sin)

Specific Learning Outcomes:

- Relate “image of God” concepts to life situations and decisions.
- Serve God as his image-bearer in the three God-given spheres of life relationships.



Lecture Guide:

1. This lecture focuses on the third metaphysical question, What is man's place in the real? The concept “image of God” answers this question regarding the uniqueness of humanity in creation [Follow along with Visuals 6.1, 6.2, 6.3, 6.4, 6.5 as you take notes on this lecture]. What other concepts have been suggested as unique to man, which are actually shared with some other creatures?
2. After commenting on “image” as the uniqueness of man, Dr. Grier makes some general observations regarding the concept of image. Take note of these, especially the concept of unity and plurality with relation to our triune God, to which Dr. Grier will return later.
3. Now to specific details unpacking “image of God”. What are man's three created life relationships, and what is his role in each?
4. How do God-given capacities enable man to function rightly in these relationships? Notice how each of these elements — relationships, capacities, functions — fit inseparably together in the notion of “image of God”.

LESSON 7

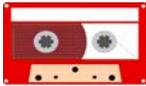
A Christian Metaphysic, Part 3 (Creation, God's Image, and Sin)

Specific Learning Outcomes:

- Relate “image of God” concepts to life situations and decisions.
- Serve God as his image-bearer in the three God-given spheres of life relationships.
- Describe the central role of metaphysics in traditional Roman Catholic theology.

Reading Assignment:

- Walsh & Middleton 43-71.
1. What do Walsh & Middleton suggest as the two fundamental aspects of being God's image-bearers?
 2. How should these be brought together to avoid dualism?



Lecture Guide:

1. A key aspect of our worldview concerns our place in the reality God has created. Dr. Grier spends some time reviewing the concept of humanity as “image of God” . . .
 - a. Be sure to understand (summarize in your own words if needed) the various aspects of bearing God's image, such as the capacities with which he has created us . . .
 - b. . . the difference between value and function . . .
 - c. . . the tension / balance between unity and plurality . . .
 - d. . . and our moral responsibilities in various spheres of life relationships . . .
2. In the remainder of the lecture, Dr. Grier addresses the consequences of sin on the created order, and on our role as God's servant / stewards. He explains the role of metaphysics — and a metaphysical notion of sin — in traditional Roman Catholic theology, a concept which you should be sure to grasp by producing your own summary.

LESSON 8

A Christian Metaphysic, Part 4 (Creation, Science, and Sin)

Specific Learning Outcomes:

- Outline a “five-fold biblical cosmogony”.
- Evaluate scientific claims for their consistency with biblical truth.

Reading Assignment:

- Sire, Chapter 4 (Naturalism).
1. Can you trace the “logic” of the Western progression from theism to deism to naturalism . . . to postmodernism?



Lecture Guide:

1. This lecture continues to construct a Christian metaphysic. Specifically, the relation of biblical material — especially from the book of Genesis — to science is under consideration. Dr. Grier develops a “five-fold biblical cosmogony”, which addresses our world in light of God’s judgments upon humans and the created order. As you listen, detail the transitions between the various “worlds” . . .
 - a. Creation to Flood.
 - b. Flood to Babel.
 - c. Babel through the present.
 - d. The future, eschatological “Flood”.

LESSON 9

A Christian Epistemology, Part 1 (The Origin of Knowledge)

Specific Learning Outcomes:

- Compare / contrast various proposals regarding the origin of knowledge.
- Describe induction, via its three components.
- Explain the significance of God's decree for Christian epistemology.

Reading Assignment:

- Sire, Chapter 5 (Nihilism).
1. How does nihilism make sense as a transition from naturalism to postmodernism?
 2. How does nihilism provide an argument in support of Christian theism?



Lecture Guide:

1. In this lecture, you are making the transition from metaphysics (questions of reality) to epistemology (questions of knowledge) for constructing a worldview. The lecture begins with a review of the basic questions asked by epistemology [Follow along with Visual 9.1 as you take notes].
2. Then Dr. Grier illustrates this material by contrasting a Christian approach with various non-Christian approaches to knowledge . . .
 - a. Make sure you could explain the basic illustrations in your own words [Follow along with Visual 9.2 as you take notes].
 - b. As this portion of the lecture goes along, Dr. Grier describes the process of induction for you — summarize its three components in your own words.
3. Finally, Dr. Grier suggests a Christian view of where knowledge comes from [Follow along with Visuals 9.3, 9.4 as you take notes].

LESSON 10

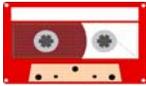
A Christian Epistemology, Part 2 (Knowledge as Personal, Anthropomorphic Revelation)

Specific Learning Outcomes:

- Explain the significant role of Jesus Christ for Christian epistemology.
- Explain what a Christian epistemology means by describing revelation as “anthropomorphic”.
- Thank God for the role of his common grace in our epistemology.

Reading Assignment:

- Sire, Chapter 6 (Existentialism).
1. Put into your own words the basic differences between Christian theism, atheistic existentialism, and theistic existentialism. To which of the first two is theistic existentialism closer, in your opinion?



Lecture Guide:

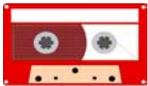
1. Lecture 10 begins with a review of your studies in Christian epistemology. As you listen to the review, evaluate whether the concepts are clear and memorable for you — if not, you may want to undertake a more thorough review on your own.
2. The new material for this lesson begins with a focus upon Jesus Christ. Describe his role in a Christian epistemology.
3. Another characteristic of God’s revelation, in addition to its *personal* quality, is its *anthropomorphic* quality. Explain what this means.
4. Finally for this lecture, Dr. Grier considers how non-Christians — who do not accept the Christian God as their starting point for knowledge — can know. As you grow to appreciate God’s common grace, thank him for this gift which makes our society possible.

LESSON 11

A Christian Epistemology, Part 3 (The Nature of Knowledge)

Specific Learning Outcomes:

- Compare / contrast various proposals regarding the nature of knowledge.
- Explain the role of creaturely capacities in Christian epistemology.
- Commit to developing your creaturely capacities to their fullest extent.



Lecture Guide:

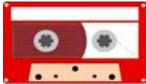
1. Your look at a Christian epistemology continues in this lecture, first with a consideration of various proposals concerning the nature of knowledge [Follow along with Visuals 11.1, 11.2 as you take notes].
2. Next Dr. Grier seeks a Christian theistic view of the nature of knowledge. He suggests that while its nature is neither entirely objective nor entirely subjective, there will be an objective tendency . . . due to these creaturely capacities (note what they have in common):
 - a. Language.
 - b. Logic.
 - c. Math.
3. Lastly, consider the importance of God's plan for the role of induction, before Dr. Grier draws the lecture to a close with his summary.

LESSON 12

A Christian Epistemology, Part 4 (Tests of Knowledge: Correspondence)

Specific Learning Outcomes:

- List / describe the tests of knowledge.
- Utilize Christianly the tests of knowledge.



Lecture Guide:

1. This 12th lecture focuses upon tests of knowledge. Dr. Grier develops the “correspondence” test in particular [Follow along with Visual 12.1 as you take notes]. First he describes the theory as it is generally used . . .
2. . . but then he attempts to assess it from a Christian theistic perspective. Can you summarize the difference?

LESSON 13

A Christian Epistemology, Part 5 (Tests of Knowledge: Correspondence and Coherence)

Specific Learning Outcomes:

- List / describe the tests of knowledge.
- Utilize Christianly the tests of knowledge.
- Apply Scripture as the prime criterion for the coherence test.



Lecture Guide:

1. Lecture 13 begins by continuing the development of the “correspondence” test along Christian lines. Of particular concern here are the noetic effects of sin on both the agent and object of knowledge. Be sure you can explain these, and the significance of God’s regenerating grace in response.
2. Dr. Grier then makes a transition to another test of knowledge, the “coherence” test. Explain how Scripture makes the Christian version of this test unique — note Dr. Grier’s positive and negative examples to help you with this.

Application Assignment:

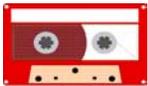
What commitment will you make after learning of Scripture’s importance for knowledge, as developed in this lecture?

LESSON 14

A Christian Epistemology, Part 6 (Tests and Limits of Knowledge)

Specific Learning Outcomes:

- List / describe the tests of knowledge.
- Utilize Christianly the tests of knowledge.
- Explain the limits of knowledge.



Lecture Guide:

1. This lecture concludes the portion of the course devoted to epistemology. Dr. Grier reviews the correspondence and coherence tests for truth, addressing their complicating factors, before discussing a third potential test: “pragmatism”. He concludes that pragmatism is not a criterion, but a _____.
2. Note then a Christian view of the limits of knowledge.
3. In addition to containing some new material, this lecture should have been a helpful review for you. If any concepts remained unclear or foreign, now would be a good time for further review — to provide a solid foundation for future learning (and for the exam!).

LESSON 15

A Christian Axiology, Part 1 (Apologetics and Ethics)

Specific Learning Outcomes:

- Relate a Christian epistemology to apologetics/ evangelism, and to ethics.
- Compare/ contrast theories of obligation.
- Critique consequentialist theories of obligation.
- List/ describe the basic ethical questions regarding obligation, values, and motivation.

Reading Assignment:

- Hauerwas & Willimon 15-48.
1. How would Hauerwas & Willimon's critique — if heeded — tie epistemology and axiology more closely together?



Lecture Guide:

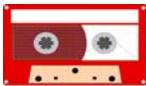
1. You have reached another major turning point in the course . . . the transition from epistemology to axiology. First Dr. Grier discusses some implications of a Christian epistemology for doing Christian apologetics and evangelism.
2. As for axiology — focused on ethics in this course — there are three basic ethical questions . . .
 - a. Obligation [Follow along with Visual 15.1 as you take notes]. Note Dr. Grier's objections to consequentialist theories.
 - b. Values [Follow along with Visuals 15.2, 15.3, 15.4 as you take notes].
 - c. Motivation [Follow along with Visual 15.5 as you take notes].

LESSON 16

A Christian Axiology, Part 2 (A Biblical Ethic?!)

Specific Learning Outcomes:

- Summarize a basic Christian approach to ethics.
- Distinguish between perpetually binding and temporary binding moral precepts.
- Relate the concept “progressive revelation” to Christian ethics.
- View God’s commands as channels for enacting love.



Lecture Guide:

1. At the beginning of Lecture 16, Dr. Grier provides you with these basic biblical words, or concepts, for ethics . . .
 - a. *Ethos*.
 - b. *Anastrophe*.
2. Next he sets forth a two-part thesis statement (X is right = X is willed by God; X is good = X is willed by God), with the following six implications for a biblical approach to ethics. He asks you to remember this thesis as he develops a Christian axiology, and determine whether or not you find it a convincing summary of a Christian approach:
 - a. Moral judgments are a kind of metaphysical statement, functions of language regarding the moral will of God.
 - b. These commands are universal and ubiquitous.
 - c. Not all behavior is moral.
 - d. God is the absolute legislator.
 - e. “Ought” is derived from “is”.
 - f. Ethical statements can only be justified on the assumption of propositional revelation from God in the Bible.

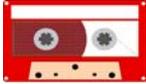
3. A corollary issue is whether the Bible teaches one ethic, or more than one. Dr. Grier utilizes a key distinction [Follow along with Visual 16.1 as you take notes] in answering this question, as well as applying the concept of “progressive revelation” to apparent ethical changes in the Bible. Wrestle with these passages as you follow along with Dr. Grier, and then after the lecture as well.
4. A final issue for this lecture is whether the Bible’s ethic is internal to a person, or external, or both? How should law and love be related?

LESSON 17

A Christian Axiology, Part 3 (The Biblical Ethic: The Creation Ordinances)

Specific Learning Outcomes:

- List/ describe the creation ordinances.



Lecture Guide:

1. After a review, and a brief discussion of the concept “free moral agency” in light of Christian theism
...
2. Dr. Grier thoroughly develops the six creation ordinances from the book of Genesis, as the foundation for the biblical ethic [Follow along with Visual 17.1 as you take notes].

LESSON 18

A Christian Axiology, Part 4 (The Biblical Ethic: The Ten Words, 1-3)

Specific Learning Outcomes:

- Explain the difference between negative and positive forms of commands.
- Explain the structure of the ten words.
- List / describe the ten words.



Lecture Guide:

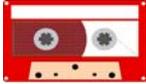
1. This lecture advances in time from Adam to Moses — viewing the biblical ethic as developed for the life of Israel as a nation. By way of introduction to the “Ten Commandments” (or, ten words), note Dr. Grier’s explanation of the difference between commands expressed in negative form and commands expressed in positive form.
2. Also, note the variety of proposals concerning the structure of the ten words [Follow along with Visual 18.1 as you take notes].
3. The rest of the lecture will develop each of the commands — the first three are covered in this lecture. As you listen, reflect on the continuity between aspects of the creation ordinances and these commands.

LESSON 19

A Christian Axiology, Part 5 (The Biblical Ethic: The Ten Words, 4-10)

Specific Learning Outcomes:

- List / describe the ten words.



Lecture Guide:

1. Lecture 19 continues and completes Dr. Grier's exposition of the ten words given to Israel on Mt. Sinai and, by extension, to us in the one biblical ethic [Follow along with Visual 19.1 as you take notes]. Again, as you listen, reflect on the continuity between aspects of the creation ordinances and these commands — and the newness here as well.

LESSON 20

A Christian Axiology, Part 6 (The Biblical Ethic: The New Testament)

Specific Learning Outcomes:

- Relate the Sermon on the Mount and the ethic of the epistles to their origins in the biblical ethic and in biblical community.
- Explain what Jesus meant by his fulfilling the law.
- Develop an approach to Christian liberty in terms of biblical values.

Reading Assignment:

- Hauerwas & Willimon 49-92.
1. What is different about how Hauerwas & Willimon are reading the Sermon on the Mount in the larger Christian story?
 2. What key point did the Enlightenment have wrong about ethical systems?



Lecture Guide:

1. With this lecture, the first subset of axiology — theory of obligation — is concluded. Dr. Grier discusses the relation of the Old and New Testaments for ethics, first with reference to John Calvin.
2. Three major components of the New Testament contribute to the development of our biblical theory of obligation . . .
 - a. The Sermon on the Mount [Follow along with Visual 20.1 as you take notes]. Be sure you can explain what Jesus meant when he said that he came not to abolish, but to fulfill, the law.
 - b. The epistles [Follow along with Visual 20.2 as you take notes].
 - c. Christian liberty [Follow along with Visual 20.3 as you take notes].

LESSON 21

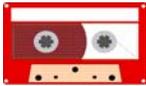
A Christian Axiology, Part 7 (Theory of Value: Classification)

Specific Learning Outcomes:

- Distinguish between various types of values.
- Explain what is meant by the kingdom of God as an intrinsic value.
- Adopt the kingdom of God as your intrinsic value.
- Develop your will in terms of joy, spontaneity, and backbone in obeying God.

Reading Assignment:

- Wolters 72-98.
1. Do you think that the concept of “reformation” — with the notions of structure and direction — complements seeking first the kingdom of God? If so, how? Are there potential tensions between these concepts?



Lecture Guide:

1. The second major subdivision of axiology is a theory of value. Again, Dr. Grier will develop a general philosophical framework, then fill out that framework with biblical content. So first he introduces the questions and the definition of values [Follow along with Visuals 21.1, 21.2 as you take notes].
2. Next he outlines various classifications, or types, of values — be sure you understand how each functions in a worldview [Follow along with Visual 21.3 as you take notes].
3. For the Christian, a key question is whether or not an intrinsic value exists and, if so, how to define it. Dr. Grier guides you in using Matthew 6:33 to answer this question, by developing the concept “kingdom of God” . . .

4. . . . and its implications for the development of your will to obey God:
 - a. Its direction, or backbone.
 - b. Its spontaneity.
 - c. Its scope.

Application Assignment:

Reflect on the development of your will to obey God . . . Make at least an initial attempt to construct a plan for the improvement of your will in the three areas mentioned above — consider this practice for the many occasions you could undertake this in the future!

LESSON 22

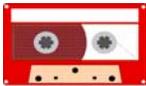
A Christian Axiology, Part 8 (Theory of Value: The Intrinsic Value)

Specific Learning Outcomes:

- List/ describe the characteristics of the biblical intrinsic value (“*summum bonum*” — highest good) in the Old and New Testaments.
- Adopt the kingdom of God as your intrinsic value.
- Outline redemptive history from various perspectives, such as covenant, kingdom of God, etc.

Reading Assignment:

- Walsh & Middleton 73-90.
1. Relate the notions of covenant and kingdom of God — how do Walsh & Middleton’s and Dr. Grier’s surveys of redemptive history complement one another?
 2. How might you integrate image of God into your telling of this story?



Lecture Guide:

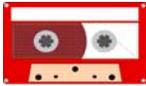
1. In this lecture, Dr. Grier continues his treatment of the biblical intrinsic value, the kingdom of God. He describes its four characteristics in a redemptive history fashion, tracing them through the Old and New Testaments:
 - a. It makes an absolute demand.
 - b. After the entrance of sin into the world, its righteousness must be a gift of grace.
 - c. It involves the destruction of the works of evil.
 - d. It is an ethic of hope.

LESSON 23

A Christian Axiology, Part 9 (Theory of Value: Their Function in a Worldview)

Specific Learning Outcomes:

- Distinguish between the value set and the perceptual set in a noetic structure.
- List/ describe characteristics of a biblical value set.
- Develop an approach to decision-making that is consistent with a Christian epistemology and axiology.
- Relate the Spirit's guidance to Scripture.



Lecture Guide:

1. Lecture 23 relates your theory of value quite practically to the function of your worldview in daily life. Dr. Grier starts with the roles of value sets and perceptual sets in your noetic structure. Be sure you understand what each does.
2. He then describes five characteristics of a Christian value set [Follow along with Visual 23.1 as you take notes].
3. This material gives rise to a model for decision-making, a model grounded on two key theological premises [Follow along with Visuals 23.2, 23.3 as you take notes].
4. The model itself contains six steps, which Dr. Grier explains and then illustrates [Follow along with Visual 23.4 as you take notes]— you may want to note his biblical illustrations for future reference.

Application Assignment:

As preparation for gaining closure in Lesson 24, use the following as a diagnostic tool . . . You are about to be martyred. Prior to your execution you have been granted the opportunity to write a one-page confession to your loved ones. They will want to know the beliefs that you held so dear that were willing to give up living rather than deny them. Use the form, “I believe . . .” as follows:

I believe . . .

I believe . . .

etc.

LESSON 24
Worldview and Christian Ministry

Specific Learning Outcomes:

- Relate the concept of faith to worldview formation.
- Enact worldview principles in Christian ministry.

Reading Assignment:

- Walsh & Middleton 149-186.
 - Hauerwas & Willimon 93-172.
 - Sire, Chapters 8-10 (New Age, Postmodernism, and Conclusion).
1. Walsh & Middleton's — and Hauerwas & Willimon's — vision of the church as an alternative community, worshiping and living around an alternative worldview, may seem unrealistic or strange. What particular steps might you take to foster such a community in your ministry?
 2. What might be the central obstacles (see especially Sire) and opportunities (see especially Hauerwas & Willimon) that postmodernism poses for living a Christian worldview?



Lecture Guide:

1. This final lecture contains a handy review for you, integrated with reflection on how a person's worldview changes (in light of our convictions about the relation of Word and Spirit).
2. Note again the reciprocal movement involved in a worldview [Follow along with Visual 24.1 as you take notes].
3. Then consider how faith and worldview relate in the way you approach Christian ministry [Follow along with Visuals 24.2, 24.3 as you take notes].

Application Assignment:

Finally, we promised you a return of this diagnostic assignment regarding your own worldview. As you answer these questions again, consider how — and how much — your worldview has changed in light of the course material.

1. *Metaphysics*: What is the basis for everything that we know as “real”? Does the base cause exist, and is it still active? Is there anything else like it? Can beings other than the base cause ever become like it? Are there multiple levels of reality in creation — and if so, are some good and others bad?
2. *Epistemology*: How can we know anything about reality, and about its base cause? What effect has sin had on our ability to know? What is truth, and from where does it originate? How can we be certain something is true?
3. *Axiology*: What does it mean to “have value”? How is value determined, and who determines? Is there a hierarchy of values? Is there any relationship between metaphysics and axiology?

LECTURE VISUALS



Christian Worldview

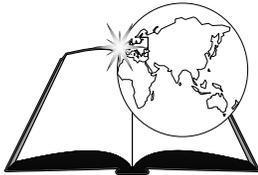


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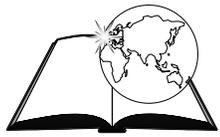
Christian Worldview Course



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Value and Function of a Worldview

- ☞ Grounds life in confessed ultimate certainty
- ☞ Relates life to the universal order of existence
- ☞ Serves as the interpretive/integrative framework for all of life

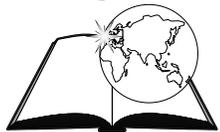


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Visual 1.1

Value and Function of a Worldview

- ☞ It is stored and expressed in symbols
- ☞ It evokes emotional attitudes and moods of deep satisfaction, joy and inner peace
- ☞ It induces intellectual assent and deepens conceptual reflection



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Visual 1.2

Value and Function of a Worldview

- ☞ It sanctions sacrifice on its own behalf
- ☞ Once it is shaken, it shakes its adherents to the very core of their existence
- ☞ It induces and invites incarnation in the way of life of its adherents

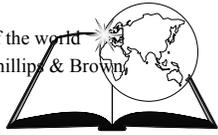


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Visual 1.3

Definitions of a Worldview

- ☞ Comprehensive framework of one's basic beliefs about things...Wolters
- ☞ Worldview unifies thought and life, gives meaning and hope to life, guides thought, guides action...Holmes
- ☞ A model of the world which guides its adherents in the world...Walsh & Middleton
- ☞ Central systemization of conceptions of reality to which a culture assents and from which stems their value system...Kraft
- ☞ An explanation and interpretation of the world and an application of this to life...Phillips & Brown



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Visual 1.4

Basic Principles of the Enlightenment

- ☞ Reason
- ☞ Nature
- ☞ Autonomy
- ☞ Harmony
- ☞ Progress/Process



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Visual 2.1

Basic Principles of Post-Modernity

- ☞ Universe **not** self-contained
- ☞ Progress **not** inevitable
- ☞ **No** relation between knowledge and its use
- ☞ **No** basis for morals, values, religion
- ☞ Language of public debate **lost**
- ☞ Meaning of written texts **lost**
- ☞ Process/autonomy **continue**

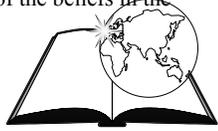


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Visual 2.2

The Noetic Structure

- ☞ The sum total of what a person believes
- ☞ Beliefs are related and not random
- ☞ Beliefs are held with differing degrees of certainty
- ☞ Beliefs differ with regard to the influence or control they have over the rest of the beliefs in the structure

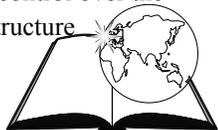


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Visual 2.3

Properly Basic Beliefs

- ☞ Held with the strongest possible conviction
- ☞ Have the greatest degree of ingression possible
- ☞ Have the highest degree of control over the other beliefs in the noetic structure



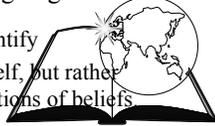
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Visual 2.4

Kinds of Beliefs

- ☞ **Data beliefs** - pieces of factual knowledge
- ☞ **Data background beliefs** - conditions that permit the belief of certain pieces of factual knowledge
- ☞ **Control beliefs** - beliefs that control other beliefs and/or criteria for weighing theories

These kinds of beliefs do not identify essential distinctions in belief itself, but rather indicate three aspects of the functions of beliefs



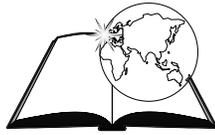
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Visual 2.5

Ultimate Presupposition

A belief that takes precedence over another belief and serves as a criterion for another belief.

A belief over which no other belief takes precedence.

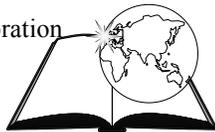


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Visual 2.6

Biblical Theology of Redemptive History

- ☞ Creation/Perfection
- ☞ Fall/Judgment
- ☞ Redemption/Grace
- ☞ Consummation/Restoration

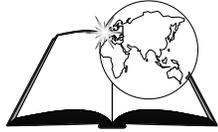


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Visual 3.1

Basic Metaphysical Questions

- ☞ What is real?
- ☞ What is ultimately real?
- ☞ What is man's place in what is real?

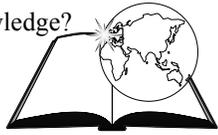


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Visual 4.1

Basic Epistemological Questions

- ☞ Where does knowledge originate?
- ☞ What is the nature of knowledge?
- ☞ How is knowledge tested?
- ☞ What are the limits of knowledge?

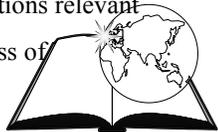


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Visual 4.2

Basic Ethical Questions Theory of Obligation

- ☞ What ought I to do?
- ☞ Are moral actions right or wrong in themselves?
- ☞ Are the consequences of actions relevant to the rightness or wrongness of the actions?



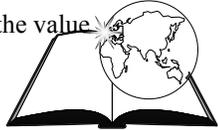
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Visual 4.3

Basic Ethical Questions

Theory of Values, Axiology

- ☞ What is valuable?
- ☞ Can value be defined?
- ☞ Can values be classified?
- ☞ Can values be checked by a standard?
- ☞ What is the relationship of the value set to the worldview?



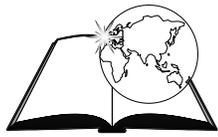
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Visual 4.4

Basic Ethical Questions

Theory of Motivation

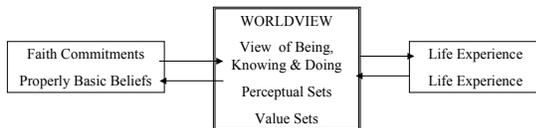
- ☞ Why should I do what is right?
- ☞ Why should I choose what is good?



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Visual 4.5

Function of a Worldview

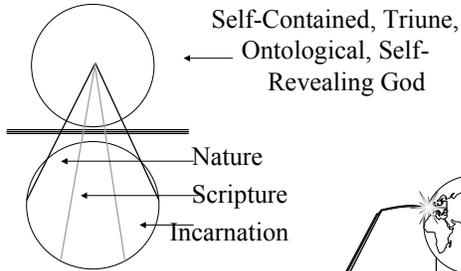


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Visual 4.6



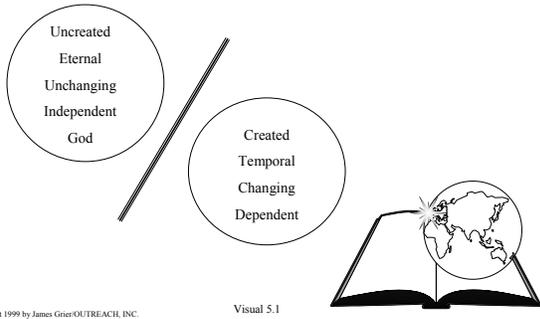
Our Properly Basic Beliefs



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Visual 4.7

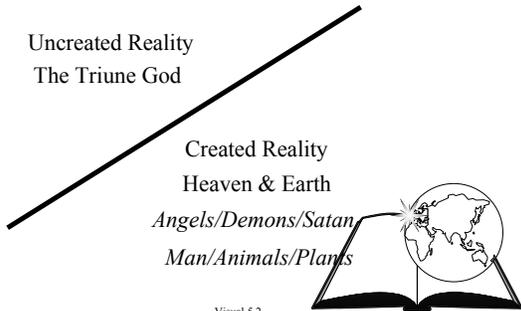
Levels of Reality



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Visual 5.1

Biblical Metaphysical Dualism



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Visual 5.2

Created Reality

- ☞ Heaven and Earth
- ☞ Angels, Planets, Stars
- ☞ Man
- ☞ Animal Kingdom
- ☞ Plant Kingdom
- ☞ Inanimate Objects

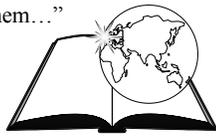


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Visual 5.3

Man as *Imago Dei*

- ☞ “So God created man in His own image...”
- ☞ “In the image of God created He him...”
- ☞ “Male and female created He them...”



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Visual 6.1

Some Aspects of Image

- ☞ Relationships -
 - (1) related to God - Obedience
 - (2) to fellow image - Coordination
 - (3) created order - Vice-Regent
- ☞ Capacities -
 - (1) Speech, (2) Reason, (3) Choice
 - (4) Aesthetic



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Visual 6.2

The Biblical Idea of Marriage

- ☞ Three Life Relationships -
 - God - Ethical Union Maintained by Obedience...
 - Fellow Image - Coordination (Marriage as a reflection of the Trinity... man created to live in a two in one relationship of exclusive intimacy in order to image the three in one God)...
 - Animals, Plants, Earth - Man shares some identity with the realm of his rule (earth, living soul, breath of life)...



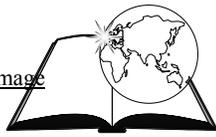
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Visual 6.3

The Idea of *Imago*

- ☞ Man has an antecedent to his being...
- ☞ *Imago* distinguishes man from the animals...
- ☞ Man's three irreducible life relationships...
- ☞ Capacities - speech, thought, reason, etc...
- ☞ Man is God's vice regent to rule the earth...
- ☞ Moral dimension of image

- ☞ The Whole Man is the Whole Image



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Visual 6.4

Imago Dei: As Two Directional Office Under God

- ☞ In Relation to God - God's obedient **SERVANT** (obey creation ordinances)

- ☞ In Relation to Creation - God's obedient **STEWARD** (obey creation ordinances)

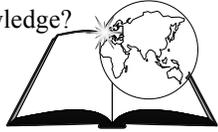


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Visual 6.5

Basic Epistemological Questions

- ☞ Where does knowledge originate?
- ☞ What is the nature of knowledge?
- ☞ How is knowledge tested?
- ☞ What are the limits of knowledge?

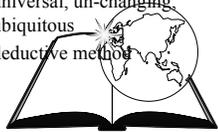


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Visual 9.1

Origin of Knowledge

- | | |
|---|---|
| <ul style="list-style-type: none">☞ Naturalism<ul style="list-style-type: none">– empirical experience– sense of objects & events in time & space– mind a <i>tabula rasa</i>– all simple ideas come from exper.– mind can combine, compare, contrast– inductive method | <ul style="list-style-type: none">☞ Idealism<ul style="list-style-type: none">– mind has <i>apriori</i> ideas– these ideas are self-evident, intuitively known– these ideas are universal, un-changing, ubiquitous– deductive method |
|---|---|

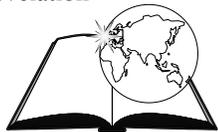


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Visual 9.2

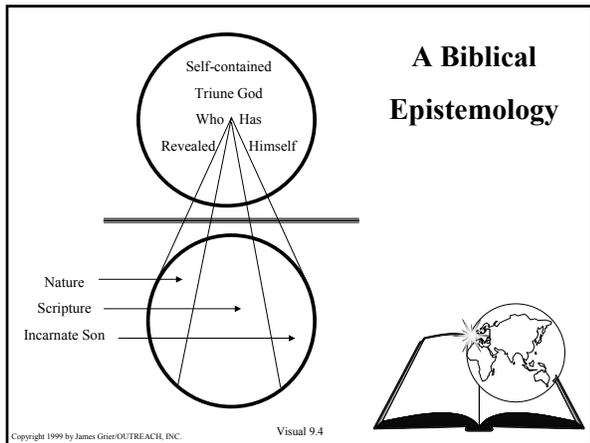
The Modes of God's Self-Revelation

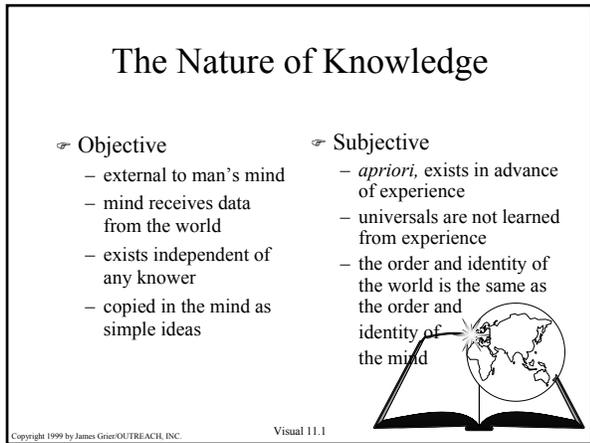
- ☞ General/Natural Revelation
- ☞ Incarnation/In Son Revelation
- ☞ Scripture/Special Verbal Revelation

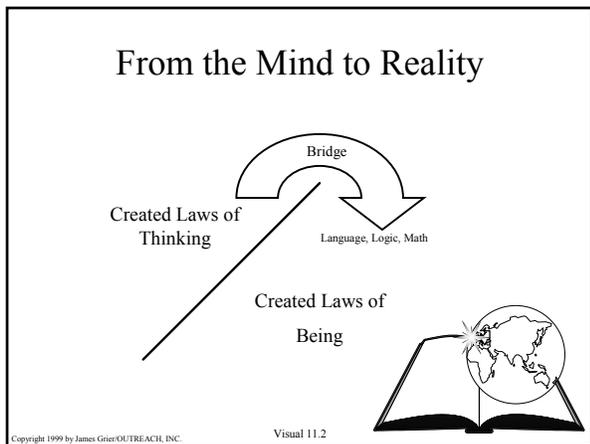


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Visual 9.3







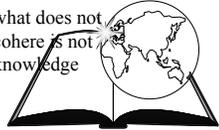
The Tests of Knowledge

☞ Correspondence

- symbolic assertion corresponds to the non-symbolic reality of the real world and the relationships in the world
- any assertion that does not fit the empirical world is not knowledge

☞ Coherence

- symbolic assertions must deductively cohere with the universals in the mind and the way the mind relates ideas
- what does not cohere is not knowledge

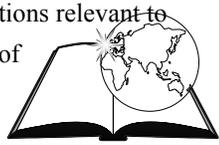


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Visual 12.1

Basic Ethical Questions Theory of Obligation

- ☞ What ought I to do?
- ☞ Are moral actions right or wrong in themselves?
- ☞ Are the consequences of actions relevant to the rightness or wrongness of the actions?

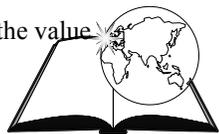


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Visual 15.1

Basic Ethical Questions Theory of Values, Axiology

- ☞ What is valuable?
- ☞ Can value be defined?
- ☞ Can values be classified?
- ☞ Can values be checked by a standard?
- ☞ What is the relationship of the value set to the worldview?

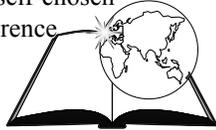


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Visual 15.2

Axiology - Theory of Value & Definition of Values

- ☞ Value is the worth placed upon persons, groups of persons, objects and events.
- ☞ Values can be judged by a standard! (Normative Scripture)
- ☞ Values are not relative, not self-chosen statements of personal preference



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Visual 15.3

Axiology- Theory of Value Classification of Values

☞ Intrinsic Value

- ☞ An end value, good itself, non-derived value, independent, valuable even if nothing else existed!

☞ Extrinsic Value

- ☞ Instrumental - a good means!
- ☞ Beneficial - a means to good!

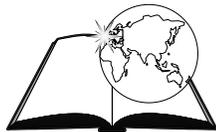


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Visual 15.4

Basic Ethical Questions Theory of Motivation

- ☞ Why should I do what is right?
- ☞ Why should I choose what is good?

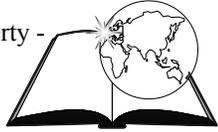


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Visual 15.5

Review of Obligation

- ☞ Perpetually Binding Moral Commands - (non-consequential)
- ☞ Temporary Binding Moral Commands - (non-consequential)
- ☞ Principles of Christian Liberty - (consequential)



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Visual 16.1

Creation Ordinances

- ☞ Procreation - be fruitful
- ☞ Geographical Distribution - fill
- ☞ Dominion / Labor -
- ☞ Marriage - for this cause...
- ☞ Tree of Knowledge of Good & Evil -
- ☞ Sabbath - six days, one day



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Visual 17.1

The Ten Words - Decalogue

- | | |
|-----------------------------------|-----------------------------------|
| ☞ God's Exclusive Claims | ☞ Basic Human Obligation |
| ☞ No Gods Before Me! | ☞ No Killing! |
| ☞ No Self-Made Images! | ☞ No Adultery! |
| ☞ No Misuse of Name! | ☞ No Stealing |
| ☞ God's Basic Institutions | ☞ Basic Social Obligations |
| ☞ Remember Sabbath.... | ☞ No False Witness! |
| ☞ Honor Father & Mother | ☞ No Coveting! |



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Visual 18.1

The Ten Words - Decalogue

☞ God's Exclusive Claims

- ☞ No God's Before Me!
- ☞ No Self-Made Images!
- ☞ No Misuse of Name!

☞ God's Basic Institutions

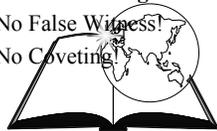
- ☞ Remember Sabbath....
- ☞ Honor Father & Mother

☞ Basic Human Obligation

- ☞ No Killing!
- ☞ No Adultery!
- ☞ No Stealing

☞ Basic Social Obligations

- ☞ No False Witness!
- ☞ No Coveting!



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Visual 19.1

Sermon on the Mount

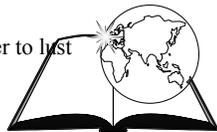
☞ Jesus did not come to Abrogate...

☞ He Fulfilled O.T. Moral Content

☞ Thesis / Epithesis

– Thesis: no killing
Epithesis: no anger

– Thesis: no adultery
Epithesis: no looking in order to lust



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Visual 20.1

Moral Teaching of Epistles

☞ The same Perpetually Binding moral content is taught by the Apostles in their letters.

☞ These Perpetually Binding Precepts are augmented by household instructions for this age of the Spirit.

☞ The same Perpetually Binding Precepts are the standard for judgment at the final judgment.



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Visual 20.2

Principles of Christian Liberty

- ☞ All things are Lawful - 1Cor. 6 & 10
 - not everything is fitting...
 - not everything builds up...
 - not to be controlled by anything
- ☞ Consequence on weaker brother...
- ☞ Consequence on unredeemed...
- ☞ Conscience undefiled...



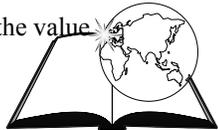
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Visual 20.3

Basic Ethical Questions

Theory of Values, Axiology

- ☞ What is valuable?
- ☞ Can value be defined?
- ☞ Can values be classified?
- ☞ Can values be checked by a standard?
- ☞ What is the relationship of the value set to the worldview?

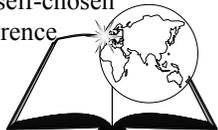


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Visual 21.1

Axiology - Theory of Value & Definition of Values

- ☞ Value is the worth placed upon persons, groups of persons, objects and events.
- ☞ Values can be judged by a standard! (Normative Scripture)
- ☞ Values are not relative, not self-chosen statements of personal preference



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Visual 21.2

Axiology- Theory of Value Classification of Values

☞ Intrinsic Value

- ☞ An end value, good itself, non-derived value, independent, valuable even if nothing else existed!

☞ Extrinsic Value

- ☞ Instrumental - a good means!

- ☞ Beneficial - a means to good!



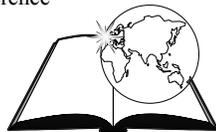
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Visual 21.3

A Value System/Set

☞ Aspect of the Mind Set, Noetic Structure!

- ☞ Contains at least one Intrinsic Value
- ☞ Inclusive of Every Facet of Life
- ☞ Contains a Strong Ethical Code
- ☞ Shows Inner Compatibility/Coherence
- ☞ Realistic - Achievable



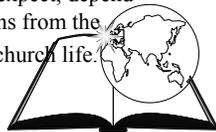
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Visual 23.1

DECISION MAKING Basic Premise - 1

- ☞ BIBLE: Only Infallible Rule for Faith and Practice
- ☞ BIBLE: Final and Sufficient Rule for Faith and Practice

- ☞ THEREFORE: we should not expect, depend upon, or demand new revelations from the Spirit to direct personal life or church life.



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Visual 23.2

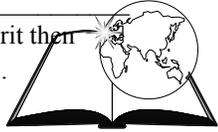
DECISION MAKING

Basic Premise - 2

☞ GUIDANCE OF THE HOLY SPIRIT

- ☞ Always in Conjunction with the Text of the Bible...
- ☞ Spirit's Witness is in the Text...
- ☞ Spirit Enables our Will to Do...

☞ If we are Guided by the Spirit then we have feelings, burdens...



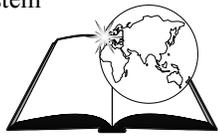
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Visual 23.3

Decision Making Model

Synthesizing the Materials

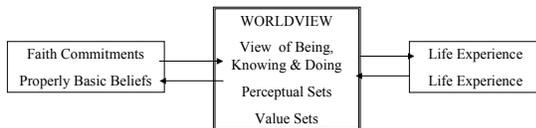
- ☞ Define the Problem
- ☞ Gather Appropriate Information
- ☞ Build Alternatives
- ☞ Predict the Consequences
- ☞ Identify & Order Value System
- ☞ Evaluation and Decision



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Visual 23.4

Function of a Worldview



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Visual 24.1

The Role of Perceptual Sets in Worldview Formation

- ☞ Faith *in* as a disposition for Faith *that*
- ☞ Significance assignment
 - to the sensory data
 - to the perceived elements of the
sensory data

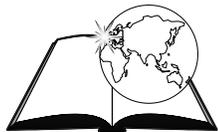


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Visual 24.2

The Role of Perceptual Sets in Worldview Formation

- ☞ Existence of the appropriate perceptual sets
- ☞ Occurrence of disclosure situations
(expanding, reforming perceptual sets)



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Visual 24.3
