

UNDERSTANDING THE TIMES SERIES

UNDERSTANDING THE TIMES

A SURVEY OF
COMPETING
WORLDVIEWS

STUDENT MANUAL

UNDERSTANDING THE TIMES STUDENT MANUAL (5th Edition)

Published by Summit Ministries

P.O. Box 207

Manitou Springs, CO 80829

Contributors: Katelyn Brantley, Amanda Bridger, Jason Graham, Mike Hamel, David Knopp,
Jeff Myers, and Stephen Sutherland

Editors: Louise Betelli, Linda Harris, Rachel Newman, and Scott Stewart

Unless otherwise noted, all Scripture quotations are taken from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

LCCN: 2017901537

ISBN-13: 978-0-9361-6321-5

ISBN-10: 0-936163-21-6

Copyright © 1993, 1998, 2001, 2006, 2017 Summit Ministries®

All Rights Reserved

Unauthorized Duplication Prohibited

Printed in the United States of America

First Printing 2017

1 2 3 4 5 6 7 8 9 10

CONTENTS

	Using UTT pg. iv		Syllabus pg. vi		
1	Battle of Ideas pg. 1	2	Christianity pg. 21	3	Islam pg. 39
4	Secularism pg. 57	5	Marxism pg. 73	6	New Spirituality pg. 95
7	Postmodernism pg. 117	8	Theology pg. 135	9	Philosophy pg. 155
10	Ethics pg. 179	11	Biology pg. 195	12	Psychology pg. 219
13	Sociology pg. 237	14	Law pg. 263	15	Politics pg. 285
16	Economics pg. 305	17	History pg. 331	18	Conclusion pg. 355

Course Overview

Our world revolves around *ideas*. Politicians, military leaders, CEOs, media moguls, and academics may think they are in charge of world affairs, but what they think—the ideas in their heads—actually control them. Ideas are the guiding force behind every twist and turn in public opinion. They determine what we accept or reject in the arts, media, business, science, education, politics, family, church, and the list goes on endlessly.

We cannot understand what’s going on in the world until we look below the surface at the ideas that influence our beliefs and behaviors. These ideas can be grouped into six major worldviews.

This curriculum is about the *ideas* that construct our *worldviews*. Everyone has a worldview, which helps them interpret what is happening around them. Christianity has an explanation for reality, but so does Islam, Secularism, Marxism, New Spirituality, and Postmodernism. Each of these worldviews is founded upon a pattern of interconnected ideas. These worldviews dictate (consciously or unconsciously) how we interpret and respond to issues like stem-cell research, abortion, transgenderism, human rights, poverty, technology, etc.

Make no mistake, these worldviews are at war. This curriculum will open your eyes to the factions competing for your heart and mind. The stakes couldn’t be higher. Because all humans are sinners (Romans 6:23), the worldviews developed apart from God will be sinful and flawed. But with the Christian worldview, we get God’s perspective on the challenges we face and how best to deal with them.

Syllabus: What occurs each day and when assignments are due.

Main Sections

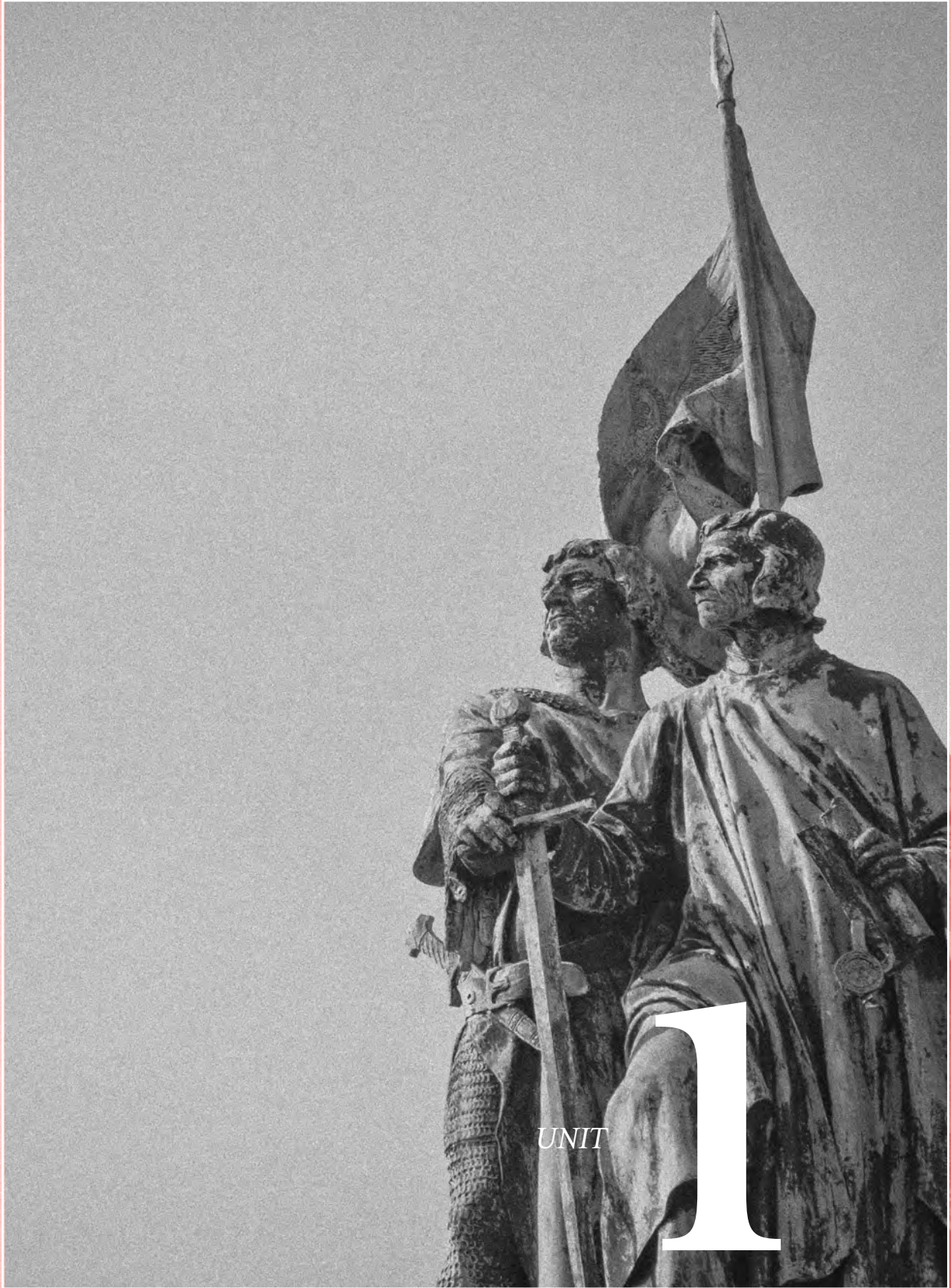
Before beginning this curriculum, it will be helpful to understand its structure and components.

1. **Objectives:** Main learning goals for each chapter.
2. **Chapter Discussion Questions:** A review of the material read in each chapter.
3. **Classroom Activities:** Activities designed to reinforce content from each chapter.
4. **Readings:** Primary source materials, sometimes from non-Christian sources.

5. **Reading Discussion Questions:** A review of the material from the primary source readings.
6. **Reading Quizzes:** Multiple-choice and true/false questions for each primary source reading.
7. **Videos:** Lectures from experts, which dive deeper into key subjects.
8. **Video Outlines:** Notes from each video.
9. **Video Discussion Questions:** A review of the material covered in each video.
10. **Video Quizzes:** Multiple-choice and true/false questions for each video.
11. **Key Points:** Includes key questions, terms, verses, players, and works from each chapter reading.
12. **Writing Assignments:** Essay questions to answer at the end of each chapter.
13. **Tests:** A mixture of questions (matching, multiple choice, true/false, fill-in-the-blank, short answer, and essay) taken from each chapter's content.

College Credit

If you are interested in learning more about college credit for this course, please visit understandingthetimes.com/college-credit/ for more information.



UNIT

1

1

THE BATTLE OF IDEAS

CHAPTER 1 LEARNING OBJECTIVES

Students will be able to:

1. articulate why patterns are an important key to understanding the world. [1.1]
2. name two keys to successfully navigate through life. [1.2]
3. explain why David Noebel felt called to write this textbook. [1.3]
4. articulate why spotting patterns can sometimes be difficult. [1.4]
5. define a worldview. [1.5]
6. list reasons why it is important for Christians to study worldviews. [1.6]
7. explain why Christian worldviews come under attack. [1.7]
8. identify how worldviews spread and how to guard against adopting counterfeit worldviews. [1.8]
9. name and explain the six dominant worldviews of Western culture. [1.9]
10. explain how these disciplines guide how they look at the world. [1.10]
11. explain how Christianity addresses the ten academic disciplines. [1.11]
12. apply the four criteria for testing the truth of a worldview. [1.12]
13. respond to the parable of the elephant. [1.13]
14. state why every worldview cannot be correct. [1.14]

CHAPTER 1 DISCUSSION QUESTIONS

1. **What can we learn from sports like tennis and games like chess about how the world works? [1.1–1.2]**
2. **Do the patterns we see around us every day suggest answers to some of life's bigger questions? What are some of those questions? [1.1–1.2]**
3. **You've never seen, touched or smelled an idea but you've had plenty of them. What are ideas and how do they influence us? [1.4]**
4. **Our ideas inform our beliefs and influence our behavior. Think of some bad ideas humans have had and what happened as a result. Now do the same with some good ideas.**

5. **Ideas flow together into complex patterns. Does the amount of information available to us today make it easier or harder to see and understand patterns? [1.4]**
6. **Where does the New Testament tell Christians to see the world differently from other people? Why is this shift in perspective so important? [1.5]**
7. **Everyone has a way of seeing the world—a worldview—even if he or she doesn't realize it. What is a "worldview" and how does it influence the way we live? [1.5]**
8. **Most of us rely on GPS programs. (When was the last time you looked at a paper map?) How many ways can you think of that a worldview and a GPS program are alike?**

- 9. What are some of the fundamental questions a worldview seeks to answer? [1.5]**
- 10. Do intangible ideas have tangible results? Do ideas have consequences? If so, in what ways? [1.6]**
- 11. Can you give some examples from history where bad ideas had devastating consequences? [1.6]**
- 12. What is the risk if you defend a Christian worldview and question the worldviews of others? [1.7]**

13. Can you recall a time when you shared your Christian worldview or questioned the worldview of a teacher or other adult who disagreed with you? What was the response?

14. In what ways are ideas like viruses? [1.8]

15. How can we protect ourselves against bad ideas? [1.8]

16. Can you name the six dominant worldviews outlined in this chapter and summarize each in a few sentences? [1.9]

17. Of the six worldviews, which ones would be considered theistic and which ones would be called secular? [1.9]

18. An advanced education is comprised of basic disciplines or areas of study. This book explores how ten basic academic disciplines are understood in the six worldviews being studied. Can you name and define all ten? [1.10]

19. What does the text say is the Christian perspective on the ten disciplines that make up a worldview? [1.11]

20. It's not enough to say the Christian worldview is true and that it accurately represents reality. The book *Making Sense of Your World* suggests four tests for determining whether or not a worldview is true. Can you name and describe each in one sentence? [1.12]

21. In your opinion, how does the Christian worldview hold up when these tests are applied to it?

22. Retell the parable of the elephant in your own words. How does each blind man experience and describe the elephant? Are their descriptions true or false? [1.13]

23. The story of the blind men and the elephant is sometimes used to illustrate how different worldviews can all be true. When used like this, what's the moral of the story? [1.13]

24. What's the problem with this interpretation of the parable? [1.13]

25. Why can't all worldviews be true? [1.14]

26. Christians recognize that God has communicated through his creation as well as Scripture, so it's no surprise to find elements of truth in non-Christian worldviews. Can you give some examples? [1.14]

27. What's the major dividing line between Christian and non-Christian worldviews? [1.13–1.14]

“PLATO’S CAVE” READING

Plato (427–347 B.C.) was one of the most famous and influential philosophers of all time. Many of his writings are dialogues with his mentor, Socrates, as the speaker. *The Allegory of the Cave* found in Book VII of *The Republic* is a discussion between Socrates and Glaucon. It illustrates many of Plato’s philosophical assumptions, including:

- The physical world isn’t the real world but only a poor copy
- The real world can only be grasped intellectually
- The universe is ultimately good and beautiful
- Enlightened people have an obligation to enlighten others
- The good society is one in which the truly wise are the rulers

PLATO’S CAVE

Except from Plato’s *Republic*, Book VII

[**Socrates:**] Imagine human beings living in an underground, cavelike dwelling, with an entrance a long way up, which is both open to the light and as wide as the cave itself. They’ve been there since childhood, fixed in the same place, with their necks and legs fettered, able to see only in front of them, because their bonds prevent them from turning their heads around. Light is provided by a fire burning far above and behind them. Also behind them, but on higher ground, there is a path stretching between them and the fire. Imagine that along this path a low wall has been built, like the screen in front of puppeteers above which they show their puppets.

[**Gloucon:**] I’m imagining it.

[**Socrates:**] Then also imagine that there are people along the wall, carrying all kinds of artifacts that project above it—statues of people and other animals, made out of stone, wood, and every material. And, as you’d expect, some of the carriers are talking, and some are silent.

[**Gloucon:**] It’s a strange image you’re describing, and strange prisoners.

[**Socrates:**] They’re like us. Do you suppose, first of all, that these prisoners see anything of themselves and one another besides the shadows that the fire casts on the wall in front of them? How could they, if they have to keep their heads motionless throughout life? What about the things being carried along the wall? Isn’t the same true of them?

[**Gloucon:**] Of course.

[Socrates:] And if they could talk to one another, don't you think they'd suppose that the names they used applied to the things they see passing before them?

[Gloucon:] They'd have to.

[Socrates:] And what if their prison also had an echo from the wall facing them? Don't you think they'd believe that the shadows passing in front of them were talking whenever one of the carriers passing along the wall was doing so?

[Gloucon:] I certainly do.

[Socrates:] Then the prisoners would in every way believe that the truth is nothing other than the shadows of those artifacts.

[Gloucon:] They must surely believe that.

[Socrates:] Consider, then, what being released from their bonds and cured of their ignorance would naturally be like if something like this came to pass. When one of them was freed and suddenly compelled to stand up, turn his head, walk, and look up toward the light, he'd be pained and dazzled and unable to see the things whose shadows he'd seen before. What do you think he'd say, if we told him that what he'd seen before was inconsequential, but that now—because he is a bit closer to the things that are and is turned toward things that are more—he sees more correctly? Or, to put it another way if we pointed to each of the things passing by, asked him what each of them and compelled him to answer, don't you think he'd be at a loss and that he'd believe that the things he saw earlier were truer than the ones he was now being shown?

[Gloucon:] Much truer.

[Socrates:] And if someone compelled him to look at the light itself, wouldn't his eyes hurt, and wouldn't he turn around and flee towards the things he's able to see, believing that they're really clearer than the ones he's being shown?

[Gloucon:] He would.

[Socrates:] And if someone dragged him away from there by force, up the rough, steep path, and didn't let him go until he had dragged him into the sunlight, wouldn't he be pained and irritated at being treated that way? And when he came into the light, with the sun filling his eyes, wouldn't he be unable to see a single one of the things now said to be true?

[Gloucon:] He would be unable to see them, at least at first.

[Socrates:] I suppose, then, that he'd need time to get adjusted before he could see things in the world above. At first, he'd see shadows most easily, then images of men and other things in water, then the things themselves. Of these, he'd be able to study the things in the sky and the sky itself more easily at night, looking at the light of the stars and the moon, than during the day, looking at the sun and the light of the sun.

[**Gloucon:**] Of course.

[**Socrates:**] Finally, I suppose, he'd be able to see the sun, not images of it in water or some alien place, but the sun itself, in its own place, and be able to study it.

[**Gloucon:**] Necessarily so.

[**Socrates:**] And at this point he would infer and conclude that the sun provides the seasons and the years, governs everything in the visible world, and is in some way the cause of all the things that he used to see.

[**Gloucon:**] It's clear that would be his next step.

[**Socrates:**] What about when he reminds himself of his first dwelling place, his fellow prisoners, and what passed for wisdom there? Don't you think that he'd count himself happy for the change and pity the others?

[**Gloucon:**] Certainly.

[**Socrates:**] And if there had been any honors, praises, or prizes among them for the one who was sharpest at identifying the shadows as they passed by and who best remembered which usually came earlier, which later, and which simultaneously, and who could thus best divine the future, do you think that our man would desire these rewards or envy those among the prisoners who were honored and held power? Instead, wouldn't he feel, with Homer, that he'd much prefer to "work the earth as a serf to another, one without possessions," and go through any sufferings, rather than share their opinions and live as they do?

[**Gloucon:**] I suppose he would rather suffer anything than live like that.

[**Socrates:**] Consider this too. If this man went down into the cave again and sat down in his same seat, wouldn't his eyes—coming suddenly out of the sun like that—be filled with darkness?

[**Gloucon:**] They certainly would.

[**Socrates:**] And before his eyes had recovered—and the adjustment would not be quick—while his vision was still dim, if he had to compete again with the perpetual prisoners in recognizing the shadows, wouldn't he invite ridicule? Wouldn't it be said of him that he'd returned from his upward journey with his eyesight ruined and that it isn't worthwhile even to try to travel upward? And, as for anyone who tried to free them and lead them upward, if they could somehow get their hands on him, wouldn't they kill him?

[**Gloucon:**] They certainly would.

[**Socrates:**] This whole image, Glaucon, must be fitted together with what we said before. The visible realm should be likened to the prison dwelling, and the light of the fire inside it to the power of the sun. And if you interpret the upward journey and the study

of things above as the upward journey of the soul to the intelligible realm, you'll grasp what I hope to convey, since that is what you wanted to hear about. Whether it's true or not, only the god knows. But this is how I see it: In the knowable realm, the form of the good is the last thing to be seen, and it is reached only with difficulty. Once one has seen it, however, one must conclude that it is the cause of all that is correct and beautiful in anything, that it produces both light and its source in the visible realm, and that in the intelligible realm it controls and provides truth and understanding, so that anyone who is to act sensibly in private or public must see it.

Plato: Republic, translated by G.M.A. Grube, revised by C.D.C. Reeve, Copyright Hackett Publishing Company 1992. Reprinted with permission from the publisher.

“PLATO’S CAVE” DISCUSSION QUESTIONS

- 1. Can you summarize Plato’s parable of the cave in your own words?**

- 2. Who do the prisoners represent? What do the shadows represent?**

- 3. Why was the light painful for the newly freed man? What was Plato’s point in this detail?**

- 4. What does the sun represent?**

5. **Why did the freed prisoner not wish to go back to his former life?**
6. **Why would the prisoners try to kill anyone attempting to show them the light?**
7. **What is the point of Plato's parable of the cave?**
8. **What insights can we glean about worldviews from a parable written more than 2,000 years ago?**



“AN INTRODUCTION TO WORLDVIEWS” VIDEO

Eric Smith defines a worldview as “a pattern of ideas, beliefs, convictions, and habits that help us make sense of God, the world, and our relationship to God and the world.” Worldviews answers life big questions: Why are we here? Does life have meaning and purpose? Is there right and wrong? Is there a God? Who am I?

In deciding which worldview is true, we can apply four tests of truth:

1. Test of reason: Is it reasonable? Is it consistent and not self-refuting?
2. Test of the outer world: Is there some external, self-corroborating evidence to support it?
3. Test of the inner world: Does it adequately match what we experience in our world?
4. Test of the real world: Are its consequences good or bad when applied in any given cultural context?



To access this video, go to www.summitu.com/utt and enter the passcode found in the back of your manual.

"AN INTRODUCTION TO WORLDVIEWS" VIDEO OUTLINE

A _____ helps us make sense of the world we live in. We live in a world of ideas about what is right and wrong, how we should live, and so on. We don't have to memorize every grouping of ideas. We can look for patterns. Everything can be categorized into worldviews and we can see the world that way.

What is a worldview?

A _____ of ideas, beliefs, convictions, and habits that help us make sense of God, the world, and our relationship to God and the world.

What does a worldview do?

It answers life's big questions:

- Why are we here?
- Does _____ have meaning and purpose?
- Is there right and wrong?
- Is there a _____ ?
- Who am I?

Ideas can be collected into six different worldviews. These worldviews shape our ideas, habits, and identity. Habits, the things we do on a regular basis, shape and reinforce who we are. They reinforce the ideas we believe in.

Which worldview is true?

Four tests of truth:

1. Test of _____ : Is it reasonable? Can it be logically stated and defended? Is it consistent and not self-refuting?
2. Test of the _____ world: Is there some external, self-corroborating evidence to support it? Worldviews that claim to have roots in history, such as Christianity and Islam, must be corroborated by external evidence.
3. Test of the _____ world: Does it adequately match what we experience in our world? How does something line up with what we think and feel?
4. Test of the _____ world: Are its consequences good or bad when applied in any given cultural context? History is full of negative examples such as Marxism and Islam.

Chapter 1 Key Points

Key Questions:

1. What is a worldview?
2. Why is it important to study worldviews?

Key Verses:

1. Roman 12:2
2. 1 Peter 3:15

Key Terms:

- | | |
|---------------|----------------|
| 1. Biology | 7. Politics |
| 2. Economics | 8. Psychology |
| 3. Ethics | 9. Religion |
| 4. History | 10. Sociology |
| 5. Law | 11. Theology |
| 6. Philosophy | 12. Worldview* |

**Short answer or essay question on the exam*

CHAPTER 1 ASSIGNMENT

Hello!

Well, I'm finally settled into my dorm room. You wouldn't think that it would take so long to move into a room the size of a closet, but when you're sharing that space with a roommate, you have to be creative.

My roommate, Nathan, is really interesting. After noticing my Bible, he mentioned that he is taking a World Religions class this semester. It sounded like a fascinating class, so I signed up too! My course load this semester is fairly light since it is my first semester and all. In addition to World Religions, I am taking English Composition, Art History, Economics, and Basket Weaving. (Don't laugh!)

Yesterday was the first day of classes. I was really nervous, but I got through it. My World Religions professor is hilarious. He dresses like a hippie and even brought a ukulele to class. It will probably be my most fun course this term. When he began his lecture, he asked each of us to say what religion, if any, we believe in. Many of the students said they believed in Christianity, but a number of them held to Islam, Judaism, and even atheism. Nathan said he was "into spirituality," but I have no idea what he meant by that. I'll have to ask him sometime.

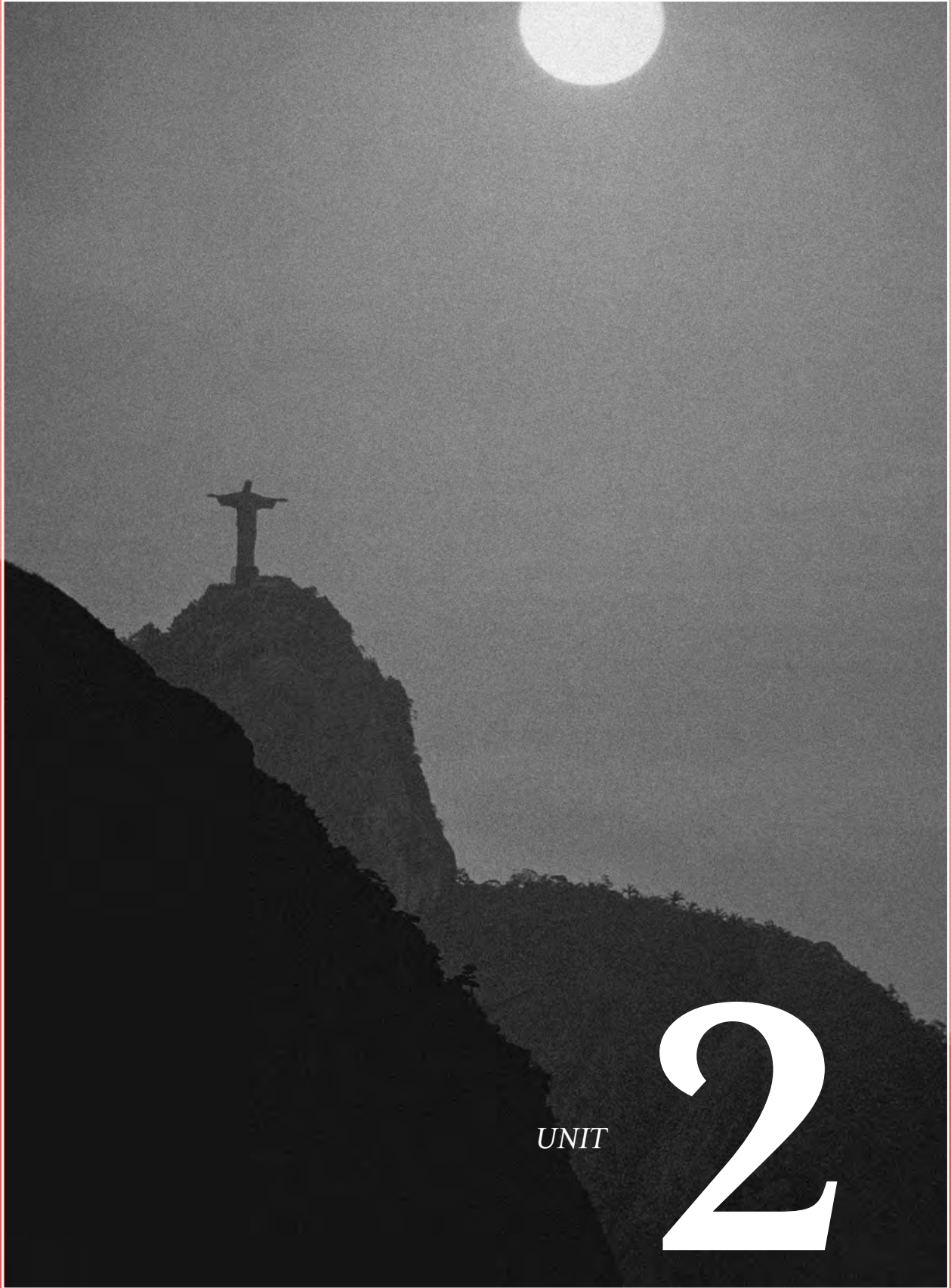
Anyway, back to the lecture. The professor gave a brief rundown of what he called the major "worldviews." Despite my confusion, everyone seemed to understand what that meant, so I didn't ask since I didn't want to look ignorant. He proceeded to say that by the end of the semester, most of the professed Christians would believe something different. Needless to say, I was shocked. After class, I asked the professor why he expected that to happen. We talked for a while before the professor asked me if I thought Christianity was the only way to God. I answered yes, since Christianity is the only religion that acknowledges Jesus as both God and Savior. The professor proposed a different view. He thought that all religions ultimately lead to God. He argued that ultimately religions are just different paths to the same destination. I stammered out a short reply, saying that not all religions believe in Jesus, but it didn't seem to satisfy him. He asked what I knew about other religions, and I admitted that I did not know much. The last thing he said has really had me thinking the last few days. He said, "If you don't know what other religions believe, then how do you know that other religions don't lead to God as well?" I didn't know what to say.

I'd like to be able to defend my faith to him, but the questions he asked made me wonder if I've thought through my beliefs carefully. My professor said he's open to talking about Christianity, but I don't think I know just how to explain it to him. Can you help me figure out what to say? **What is a worldview?** Can you also explain to me **why should we study worldviews?** I mean, I know I should since he pointed out how little I know, but I don't know if I could really say why. He's interested in learning about my beliefs, but **what does it mean to have a Christian worldview?**

Well, it's already past midnight, so I'd better get some sleep. I have a class at 8 a.m. tomorrow and can't skip breakfast if I want to have my brain awake that early!

One last thing ... **do you know why you are a Christian?** I know I am, but after my conversation with the professor, I am not sure I know *why* I am. Just curious.

-Doug



UNIT

2



CHAPTER 2 LEARNING OBJECTIVES

Students will be able to:

1. explain Joad's book title *The Recovery of Faith*. [2.1]
2. state what two forms of revelation establish the Christian worldview. [2.2]
3. name the five claims of Christianity. [2.3]
4. define general and special revelation. [2.4]
5. explain how general revelation comes from nature. [2.5]
6. use Romans 1:19–20 to explain general revelation. [2.6]
7. explain why the Bible shows special revelation. [2.7]
8. identify how the Bible points out fallacies in other worldviews. [2.8]
9. use a scripture to examine. [2.9]
10. explain how a blind and dark world can see. [2.10]

CHAPTER 2 DISCUSSION QUESTIONS

1. Is Christianity a series of made-up stories or “the great myth that turned out to be true”? [2.2]
2. How do myths, stories, and fairy tales influence the way we think and live? [2.2]
3. What are the basics of the Christian worldview? [2.2]
4. According to Christianity, are we searching for God or does he take the initiative to find us? [2.2]

9. How would you answer a critic like Samuel Beckett who insists life is without meaning? [2.3]
10. What are some of the implications of being created by a personal God instead of just evolving through blind chance? [2.3]
11. What are some other things that retain their design or “image” even when they’re broken? [2.3]
12. God’s initial creation was “very good,” but then something very bad happened—sin. How did sin affect creation? [2.3]

13. How does God respond to the fall? [2.3]

14. What's the difference between general revelation and special revelation? [2.4]

15. What are the two basic explanations of how the universe—and the life within it—came into being? [2.5]

16. Can general revelation lead people to God? [2.6]

17. Can a person who has never read the Bible or heard the gospel have a saving faith in God? [2.6]

18. What does special revelation add to general revelation? [2.7]

19. What does the doctrine of “divine inspiration” mean? [2.7]

20. How are we to understand the Bible? [2.7]

21. What does the Bible say about humanity? [2.7]

22. What does the Bible say is wrong with us? [2.7]

23. What does the Bible say about how we should live? [2.7]

24. How does biblical Christianity compare to other worldviews? Upon what core truths do they agree or disagree? [2.8]

25. Is Christianity a reasonable worldview or does it have to be taken by blind faith? [2.9]

26. If the evidence from general and special revelation is so compelling, why doesn't everyone become a Christian? [2.10]

“THE GOSPEL OF MARK” READING

Mark was probably the first gospel written, most likely by John Mark (Acts 12:12, 25; 15:37) and perhaps from Rome. The gospel is quoted extensively in Mathew and Luke. Mark emphasizes

- the cost of discipleship;
- the teachings of Jesus, often in parables;
- the miracles showing Jesus is the Son of God;
- the necessity of the cross.

Outline of Mark:

- The beginnings of Jesus’s ministry, mostly in Galilee (1:1–6:29)
- Withdrawing from Galilee (6:30–9:50)
- Jesus’s ministry in Judea and Perea (chapter 10)
- The passion of Jesus (chapters 11–15)
- The resurrection of Jesus (chapter 16)

The gospel reveals the worldview of Jesus in word and deed. He preaches the kingdom of God and explains it in parables. He also demonstrates its power in healings and exorcisms. He shows compassion to the needs of the people and calls out the religious leaders for their hypocrisy.

Chapters 11–15 are dedicated to the last week of Jesus’s life, with chapter 16 dealing with his resurrection. These last words and actions of Jesus before his crucifixion reveal what was most important to him and what he wanted his disciples to pass on to future generations.

**Read chapters 1–3 and 11–16
in whichever Bible translation you prefer.**

▶ “THE CHRISTIAN WORLDVIEW” VIDEO

Dr. Jeff Myers shows how the Christian worldview is shaped by the Bible, which is a true account of who God is and what he has done. The big story of the Bible has three parts: creation, fall, and redemption.

The world was created “very good” in every possible way; but humans chose to sin, which means to depart from a good way of life. God’s response was to redeem the world by becoming human in Jesus Christ—the incarnation. Jesus is the way, the truth, and the life (John 14:6). To follow him has implications in every area of life, which Myers briefly outlines with a worldview chart showing what Christianity asserts in ten important areas.



To access this video, go to www.summitu.com/utt and enter the passcode found in the back of your manual.



“THE CHRISTIAN WORLDVIEW” VIDEO OUTLINE

All people are religious, not just Christians. _____ is a set of beliefs about the cause, nature, and purpose of the universe. To reject one belief is to accept another. Even an atheist has a set of beliefs. Even a person with no beliefs has a set of beliefs.

Everybody has a religion. Everybody has faith. But is their faith worthy? Is it based on truth?

Christianity draws on two sources of revelation: _____ and the Bible.

The Bible is a true account of who God is and what he has done. From the Bible we can draw lessons about how we should live. The big story of the Bible has three parts:

1. _____: God created the world and humankind. A relational creator created human beings to do two things: to relate and create (Genesis 1:1; Colossians 1:16, 17). God made everything “very good” in every possible way (Genesis 1:31).
2. _____: Humans fell into sin. Sin is to depart from a good way of life or to miss the mark. The fall affects everyone (Jeremiah 17:9; Romans 3:10–23). We live in a world that is not as it ought to be.
3. _____: God is in the process of redeeming his people and all of creation (Genesis 3:15; Romans 16:20). Redemption means to restore to a healthy state. It makes it possible for us to crush Satan.

Incarnation is the key component of God’s redemptive plan. God became flesh and lived among us. The incarnation is one reason Christianity has had such an influence on the world.

Jesus defines the _____ in John 14:6. He is the way, the truth, and the life. He is the answer to three important questions in life:

- What is good?
- What is true?
- What is beautiful?

The evidence for Jesus’s claims can be seen in the many ways the world is better because of Christianity. Some examples include abolition of slavery, rights for women and children, hospitals, and higher education. Cultures that deny Christ don’t fare well (e.g., Nazi Germany, Communist Russia, and China).

Christianity has a consistent and coherent _____ based on the Bible and the life and ministry of Jesus.

 "THE CHRISTIAN WORLDVIEW" DISCUSSION QUESTIONS

1. How would you prove the statement, "All people are religious, even atheists?"
2. What does it mean to be made in the image of God?
3. Why is the incarnation the key to redemption?

4. How does Jesus answer the three great philosophical questions of life: What is good? What is true? What is beautiful?

5. Here are the ten areas that comprise a worldview from the chart at the end of the lecture. Rank them in their order of importance, and be ready to justify your rankings.

Chapter 2 Key Points

Key Questions:

1. What are the tenets of the Christian worldview?

Key Work:

1. The Holy Bible

Key Terms:

1. Christianity*
2. General Revelation
3. Special Revelation

Key Verses:

1. Act 17:22–34
2. 2 Corinthians 10:3–5
3. Colossian 2:6–8
4. 1 Peter 3:13–17

**Short answer or essay question on the exam*

CHAPTER 2 ASSIGNMENT

Hey there!

Intramurals have started up here at the university, and I've joined one of the soccer teams! I met a girl named Sarah (she's on my team), and we've chatted a few times. The other day after practice, I asked Sarah how her weekend was, and she said she had a great time clubbing with some friends on Saturday night. I asked her what she did on Sunday, and she laughed at me. I guess she stayed out so late that she didn't wake up until one or two p.m. Well, I was up much earlier than that. I did play quite a bit of ultimate Frisbee with my roommate on Saturday, but I wasn't too tired for church on Sunday morning. I guess Sarah doesn't go to church. She doesn't even believe in God. As a biochem major, she said she doesn't believe in anything she can't investigate with her five senses. As she put it, "If God existed, why hasn't he made himself known?"

I knew she was wrong. So I told her that God *has* made himself known—through Jesus Christ. That's how I know him! She smiled wryly and asked, "Have you ever seen him? Have you touched him? Have you heard him?" I didn't quite know how to respond to her. Of course I haven't seen God, but I still know he's real.

I told her that the most convincing element of Christianity for me is the evidence of my changed life. Through Christ, God saved me from my sin and ultimately from myself. She asked defensively if I thought everyone needed saving from sin and from themselves. Of course, I told her yes. Everyone needs Jesus.

She replied that she, for one, was doing just fine on her own. She told me she didn't think there was anything wrong with her, so there's nothing for God to fix. And she wondered why I would believe all this "Jesus talk" without any evidence that he actually exists.

I told her that's exactly what faith is; it's believing something in spite of the evidence. If we knew everything, we wouldn't need to have faith, right? She just laughed at me, shaking her head condescendingly. She told me that "blind faith" might work for Christians, but she would only believe in something if there were good evidence for doing so.

As you can see, I got myself into a bit of a bind. I know I have good reasons for believing everything I told her, but I am having trouble articulating it. I wonder if you could help! I know God has revealed himself, but **in what ways has God made himself known?** I was also confused when I told her why I need Jesus. I know we all need Jesus. I know we all sin, but **what's wrong with humanity?** And **what is God's plan for redeeming humanity?** Lastly, her comments about "blind faith" unsettled me as well. I've always thought that faith was blind, but I wish that it wasn't. **Is biblical faith really blind?** I hope you can help me out!

Gotta go! Bye!

–Doug