





What is a Biblical Worldview?

Foreword	ii
Worldview Tree Introduction	2
I. THE ANCIENT GREEK WORLDVIEW	4
Government	9
Religion	15
Philosophy	17
II. THE ANCIENT HEBREW WORLDVIEW	26
Religion	26
Government	29
Theology	31
III. CONFLICTING WORLDVIEWS	41
Secular vs. Biblical	41
Dualism	43
GLOSSARY	49
RECOMMENDED RESOURCES	51



Foreword

Foundations for Living is a ten-unit elective for high school students, providing the biblical basis and historical development of the Christian worldview. Fundamental truths and principles from the Bible are used to apply the Christian worldview to a range of contemporary issues from family life to art, music, and politics.

Gathering all of a student's education into a unified whole, this course assists contemporary teenagers in recognizing the value of Christian truth. As teenagers discern the differences between Christian and non-Christian worldviews, they will be better equipped for their new adventures in life beyond high school.

Foundations for Living contains the following units. The specific unit you will be studying next is highlighted below.

Unit 1 – What Is a Biblical Worldview?

Unit 2 – Presuppositions

Unit 3 – The Doctrines of the Bible

Unit 4 – God's Creation

Unit 5 – The Family

Unit 6 – The Bible and Marriage

Unit 7 – Dating to Matrimony

Unit 8 – Christian Education

Unit 9 – Art, Music, and Politics

Unit 10 – Putting It All Together

NOTE: All vocabulary words appear in **boldface** print the first time they are used in the text. If you are unsure of the meaning when you are reading, study the definitions given in the Glossary.

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What is a Biblical Worldview?

The word **worldview** is one that you may not be able to find in a dictionary. However, it is a term that is used in many circles and is one that should be familiar to us. When hearing conversations about religion, politics, sociology, the arts, or many other topics, you are likely to hear the term “worldview” used. Worldview refers to the way one perceives or interprets the world around him. For example, one who has a **secular** worldview would probably have a very different opinion of education than one who has a biblical worldview. “Secular” means not overtly or specifically religious; earthly or carnal. “Biblical” means to perceive or interpret things according to the teachings set forth in the Bible. Therefore, worldview is an overall perspective that affects one’s opinions and actions pertaining to the world and its events. Worldview also has to do with our view of the physical world. Whether we believe that God created the world and all that is in it, or that the world came about in some other way, is part of our worldview. Again, worldview refers to our view of the world—all that is in it and all that takes place in it. Our view or opinion of the world around us affects how we respond to or act within it.

The Worldviews Presented in this Unit



Objectives

Read these objectives. The objectives tell you what you should be able to do when you have successfully completed this LIFEPAAC®.

When you have completed this LIFEPAAC, you should be able to:

- Gain an understanding of the meaning and importance of worldviews.
- Discover the origins of the major worldviews of Western civilization.
- Recognize the differences between two major worldviews.
- Learn about the mixture of these two worldviews.
- Understand the contradictions between these two worldviews.

The Worldview Tree

Before you read your first section, we would like to introduce you to the “Worldview Tree,” a recurring visual metaphor that will unify and explain the entire curriculum. It teaches that our actions do not occur randomly; rather, they are the natural results of our beliefs and presuppositions. Therefore, what we believe and think truly does make a difference! This is how it works (see the opposite page for the chart).

The Worldview Tree illustrates how a **culture** develops within a particular **civilization**. This process begins in the soil with **presuppositions**, which move up a root system into the trunk of the tree. Once above ground, the **worldview** affects one’s perspectives on life and directs one’s choices. These choices manifest themselves in a variety of activities, which are repeated over time as an ongoing **heritage**, passed from one generation to the next.

There are four successive steps that lead to a developed culture. The first step is **believing**, followed by **thinking** (or, in the case of Postmodernism, **feeling**). The process moves to **seeing**, and this leads through choices to **doing**. These steps of human progress illustrate how internal ideas lead to external actions.

Each time a Worldview Tree is displayed, its structure remains essentially the same, while its content follows the information in each unit and is represented by the **roots** (boxes in the lower portion of the ground) and the **fruit** (which are located on or near the tree). This content demonstrates how a variety of topics all follow a similar path of development from foundational beliefs (roots) to behavior (fruit).

There are two basic worldviews, God’s and Man’s. **God’s Worldview** is depicted with bright green leaves and healthy red fruit. **Man’s Worldview** is depicted with dull brown leaves and decaying purple fruit. Within **Man’s Worldview**, there are two variations: a single tree represents a single worldview and multiple trees represent a plurality of sub-worldviews (as with Postmodernism, which will begin in Unit 4). Each Worldview Tree asks a thought-provoking question and provides space for your answer.

Historically, these two worldviews (God’s and Man’s) developed over four periods of time as depicted in the pullout chart and provide a picture of the ongoing differences between the Christian and non-Christian perspectives on the origin, history and destiny of humanity.

WORLDVIEW TREE LOCATIONS

Greek Civilization	23
Hebrew Civilization	37
Early Christianity	47
Christendom	48

Believing ► **Thinking**

Civilization: Locations that display worldviews

Fruit: Resulting behavior



Culture: Activities that express a worldview

Roots: Foundational beliefs

Worldview: A comprehensive view of life

Presuppositions: Beliefs that develop a worldview

▶ **Seeing = Doing**

I. THE ANCIENT GREEK WORLDVIEW



Cultural traits come in a variety of forms

We are part of what is known as **Western civilization**. Western civilization encompasses the countries west of Asia and Turkey. This term also refers to the “New World,” the Western Hemisphere discovered by explorers sailing westward from Europe. In ancient times, this term referred to that part of the Roman Empire west of the Adriatic Sea. Americans and Europeans are called “westerners.”

Western civilization is made up of many cultures and contains a mixture of worldviews. When European explorers traveled westward to discover the New World, they brought many of their cultures to North and South America. Since that time, our civilization has imported people from all over the world, from nearly every culture in the world. Because of this, we have a

great variety of cultures in the United States. We are a diverse country.

The greatest influence upon Western civilization comes from two primary sources: the ancient Greeks and the ancient Hebrews. Although people in the West consider themselves to be modern free thinkers, upon examination we find that our worldviews are not new at all. They derive largely from the influence of these two ancient cultures.

Everyone has a worldview, whether he or she has considered it or not. Although we may not realize we have a worldview, it is impossible not to have one. Where do we acquire our worldview, and how does it develop?

One's worldview is developed over a long period of time and from many sources. Different societies have particular worldviews; and within each society, individuals will have variations of these worldviews. Worldviews are formed by a society's religious views, traditions, history, teaching or popular trends, and many other sources. Much of our view of the world is derived from our parents, religion, school, the media, and the arts. However, each of these expresses itself according to its worldview.

Worldviews flow through history via these various influences, and some roots of the common views of today can be traced back many centuries. For example, some cultures may consider an act such as cannibalism to be perfectly acceptable. Although we consider cannibalism abhorrent, a **culture** that has been participating in this act for many generations sees it as perfectly normal. To them, it is an acceptable way of life.

Why do cannibals believe it is acceptable to eat other humans? Why do we consider it unacceptable? Our opinions of this topic, and virtually everything else that goes on in the world, will depend upon our worldview. Cannibalism is an extreme example. Other matters that are less extreme also depend upon our particular worldview. How we dress, the food we eat, how we treat one another, our form of government, our view of the arts, what we consider to be right or wrong—these are reflections of our worldview.

When we refer to a **civilization**, we are referring to a people, country, or geographical region and its cultural development. At any given time, a civilization is at a specific stage in its development of mind, morals, beliefs, and tastes. The culture of a civilization is the stage of development that a civilization has reached.

Culture and worldview are very similar words in that they both refer to the way a particular civilization thinks and behaves. Civilizations, as well as individuals, think and behave according to their worldviews; and their worldviews are greatly formed by their cultures. Civilizations develop worldviews through their **heritage** (things inherited from generation to generation). Traditions, manners, and beliefs are passed on from one generation to another; and all work together to form the worldview of a particular civilization.

Let us tie this all together by way of example. I may speak to you concerning a particular civilization called **ancient Greece**. In response, you may ask me what was the culture of that civilization. To answer your ques-

“The greatest influence upon western civilization comes from two primary sources: the ancient Greeks and the ancient Hebrews.”



tion, I would tell you of its religion, the food people ate, the manner of dress, level of education, family structures, etc. I may also mention that ancient Greece was an advanced civilization, or extremely civilized. By that I mean the ancient Greeks were highly developed in their culture in comparison with other civilizations of that time. In addition, because of the culture of that civilization, ancient Greece had a particular worldview.

The development of worldviews over long periods of time depends upon a civilization and its culture. Our history and the cultural development of our civilization influence how we perceive the world around us. In order to determine why we have a particular worldview, we must look backwards. We may begin with our immediate family and consider what we were taught, but we must also ask why our parents taught us what they did. Where did they acquire their worldview? To find the answer, we must look back over many generations, even over many centuries.

I.6 What are some cultural traits that distinguish our civilization from those that are less advanced?

I.7 Name some of history's great civilizations. _____

I.8 What are some traditions that have been passed on to you from your ancestors?



Adult check

Initial

Date

I.9 What do these traditions tell about the worldview of your family? _____



Adult check

Initial

Date

I.10 How are worldviews developed? _____



Complete these activities.

I.11 Name ten countries that are part of Western civilization.

- | | |
|----------|----------|
| a. _____ | f. _____ |
| b. _____ | g. _____ |
| c. _____ | h. _____ |
| d. _____ | i. _____ |
| e. _____ | j. _____ |

I.12 What are some things these countries have in common? _____

I.13 What are some differences we see among these countries? _____

I.14 What brought about the similarities among these countries? _____

I.15 Why do we see such a variety of cultures in our country? _____

Government

Although the Greeks appeared in history as early as 1,500 B.C., when we refer to ancient Greece, we are referring primarily to Greek civilization beginning around 700 B.C. By that time, what was once a nomadic people had begun to settle in the regions of southern Italy, Greece, and Asia Minor. This culture continues to live today in our ways of thinking, our institutions, our language, and our creative arts.

Ancient Greece adopted a city-state government. Each city had its own government and conducted its own political affairs. This structure of government was largely due to the geographical conditions of the country. The country was divided by many mountains and valleys, as well as branches of water. Many of the cities were scattered among the islands lining remote coasts. Such conditions made it difficult for ongoing communications between the cities. The state existed more as a courtesy than an actual center of government.

The government of these city-states varied widely. Most of the cities had become aristocratic republics. Families that rose in wealth also rose to power. These families became members of a ruling class. Although in its strict sense **oligarchy** means government by the few, in the case of ancient Greece, the “few” consisted of the powerful aristocratic families.

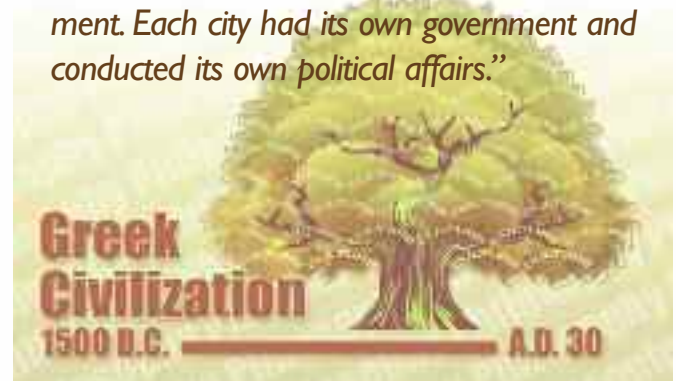
In some cities, persons of extraordinary power or energy would take advantage of some social conflict or group grievance and thereby secure governmental power. Those who used their powers and personalities to gain power in the city-state were called **tyrants**. Modern use of this word is in reference to one who rules oppressively or cruelly; however, this was not necessarily the case in ancient Greece. A tyrant in ancient Greece’s city-state government was not always cruel and often had the support of the working class.

Another form of government in the city-states of ancient Greece was **democracy**. However, the modern idea of democracy is different in many ways from the democracy of the Greek city-states. Citizens governed the city-states, but many who lived within a city-state were not considered citizens. Slaves, as well as freedmen (ex-slaves), were excluded. Immigrants were excluded, as were Greeks born in the city, whose fathers had come from other places.

Most of these city-state democracies demanded a property qualification. In order to be a citizen, one had to own land. Although many city-states abolished the property qualification by the end of the fifth century B.C., a law was established restricting citizenship to those who could establish city-state descent on both parental sides. We see by this that, even in what was called a democracy, the upper class ruled a large population of non-citizens. Since this ruling class of citizens was smaller than all those in the community who did not hold citizenship, their so-called democracy was actually an oligarchy.

Despite the city-state form of government, there was always a degree of unity among the ancient Greeks. This unity was based on their common language and alphabet.

“Ancient Greece adopted a city-state government. Each city had its own government and conducted its own political affairs.”





Complete these activities.

I.16 Ancient Greece adopted a _____ form of government.

I.17 What conditions contributed to them adopting this form of government? _____

I.18 Define *oligarchy* as it applies to ancient Greek government. _____

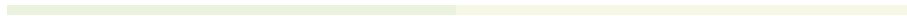
I.19 Who were tyrants in ancient Greek city-states? _____

I.20 Who were the true citizens in ancient Greece? _____

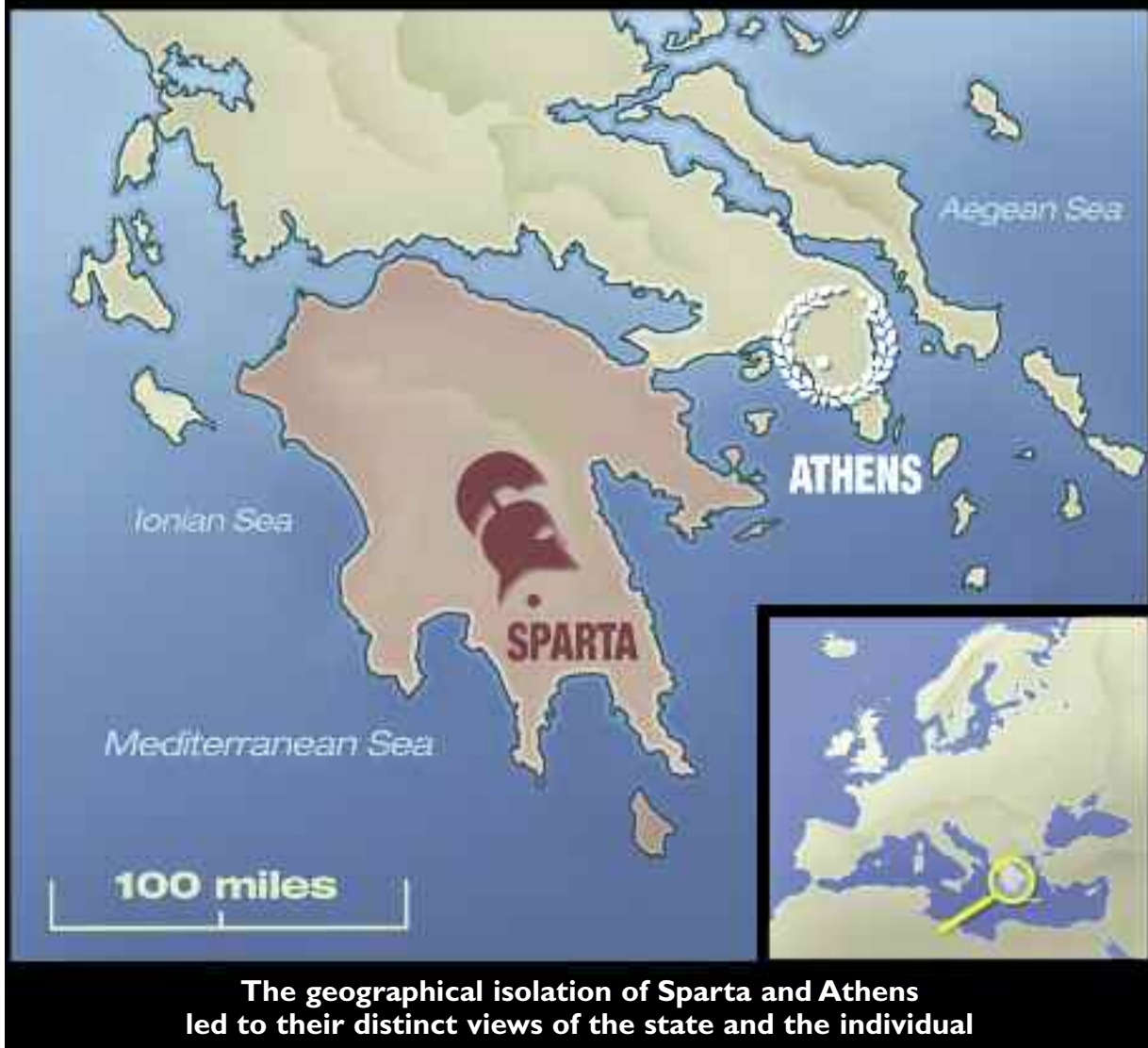
I.21 How did ancient Greek democracy differ from what we know as democracy? _____

I.22 Why was ancient Greek democracy an oligarchy? _____

I.23 What perpetuated unity among the city-states of ancient Greece? _____



Ancient GREECE

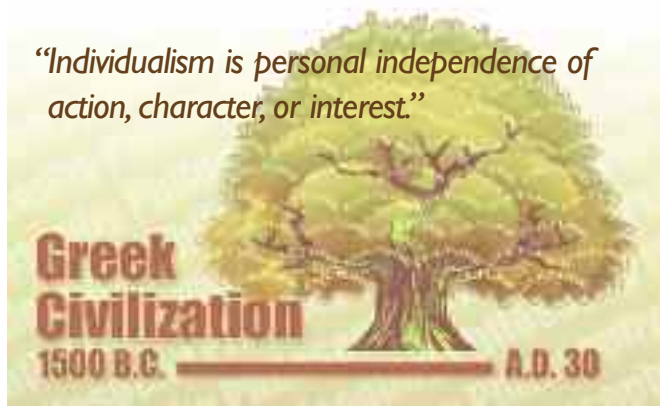


Athens and Sparta. Two of the largest and most influential city-states were **Sparta** and **Athens**. Although both were a part of the civilization known as ancient Greece, they differed greatly from one another in their interests, attitudes, and their forms of city-state government.

Athens considered the individual of utmost importance. Pericles, an Athenian statesman, summarized Athens' view by saying, "Each single one of our citizens, in all the manifold aspects of life, is able to show himself the rightful lord and owner of his own person, and do this, moreover, with exceptional grace and exceptional versatility."

This view is known as **individualism**. Individualism is personal independence of action, character, or interest. It is a tendency or attitude in religion, ethics, or politics that favors the liberty of the individual over the interests of the group or community. It was through individualism that the citizens of Athens expressed their values and defined the meaning of their lives. Individualism was expressed through the arts, individual athletics, and education. Their primary motivations were self-expression and personal pleasure. Their ultimate goal was the "good life."

Infanticide, the murder of children, was a common practice in the city of Athens and condoned by city-state law and public opin-



ion. Any child who threatened the “good life” could be eliminated. Infanticide was promoted as a safeguard against overpopulation and depletion of natural resources. If a family simply did not desire a child because it inconvenienced them or took away from their personal pleasures, they had the right to dispose of it. The decision whether or not to keep the child could be made any time within the child’s first ten days of life. Infanticide was often accomplished by exposing the newborn child to the natural elements. Small families were common in Athens, with many families having as few as two sons and no daughters. The death rate in Athens eventually overtook the birth rate.

Children who were accepted into the family within the first ten days of life were indulged with all sorts of toys. At the age of six, Athenian boys were sent to school, where they remained until age eighteen. Their education focused primarily upon literature, art, music, and gymnastics. Physical beauty, health, and intellect were considered the most important virtues. A variety of philosophical schools flourished in Athens. Philosophers presented discourses of their opinions on the meaning of life, truth, and goodness. Differences of opinions varied from school to school. Individualism was so emphasized that politics, athletics, education, and the arts could not unify Athens into a collective community.

Sparta. Approximately one hundred miles away was another of the most prominent cities of ancient Greece. In the city-state of Sparta, statism ruled supreme. **Statism** teaches that the individual exists only for the well being of the entire group. The individual’s work, intellect, and skills are to be used on behalf of the city-state. Values are determined and laws are established, not on behalf of the individual, but on behalf of the community as a whole. In essence, this form of government is the antithesis of individualism.

Sparta also practiced infanticide; but the city council, rather than the parents, decided which children were fit to live and which were not. A child’s worth was determined by his ability to contribute to the city-state. Newborn children were brought before the city council for inspection. In order to survive, the child had to possess great attributes of physical strength. In cases where the child exhibited any sign of weakness, he was given over to the city officials who tossed him off the cliffs of Mt. Taygetus in southern Greece. Parents in Sparta willingly gave such children up for what was considered the good of the community.

At the age of seven, Spartan boys were willingly given up by their parents to be brought up by the state. These boys were trained in military arts that included extreme forms of discipline. At the end of this most difficult training, the boys became soldiers and remained so until age thirty. At that time, they were awarded full citizenship.

The girls were also taught to be physically strong. Small, feminine women were considered a detriment to the city-state, while bold and masculine women were considered an attribute. Spartan law required all women to marry, and husbands were encouraged to share their wives with Spartan men who were considered especially strong so that the women would bear strong children to serve the city-state.

Plutarch (A.D. 46?–120), a Greek biographer and essayist, was born in Chaeronea in Boeotia. He was educated in Athens and is believed to have traveled to Egypt and Italy, where he lectured in Rome on moral philosophy. He frequently visited Athens and was a priest in the temple at Delphi. He spent the later years of his life at Chaeronea, where he held municipal office. Many of the treatises he wrote are probably based on his lecture notes.

To his students, Plutarch was regarded as a genial guide, philosopher, and spiritual director. In the records of Plutarch, we find a description of Sparta as a place “where no one was allowed to live after his own fancy; but the city was a sort of camp, in which every man looked upon himself not so much born to serve his own ends as the interests of his country.”

To the Spartans, there was no greater good than the good of the city-state. This is the most blatant form of statism found in history. The interests of Sparta provided the sole basis of human worth and moral values.

The worth of everything was measured by the goals of the city-state. To be a good person meant to serve the state strongly and bravely.

In spite of their opposite views, Athens and Sparta had very similar worldviews. They both shared the same

basic assumption that man is the measure of all things. Whether it was the individual or the collective city-state, man was the highest power.



Complete these activities.

- I.24 Two of the largest and most influential city-states were _____ and _____ .
- I.25 Athens considered the _____ of utmost importance.
- I.26 Define *individualism*: _____

- I.27 In what forms was the individualism of Athens expressed? _____

- I.28 What was the ultimate goal of the Athenians? _____

- I.29 Define *infanticide*: _____

- I.30 In Athens, who decided if an infant should live or die? _____

- I.31 Upon what basis was such a decision made? _____

- I.32 In what areas were Athenian boys educated? _____

- I.33 How many miles separated Athens from Sparta? _____
- I.34 Define *statism*: _____

- I.35 In Sparta, what was the primary purpose of the individual? _____

- I.36 For what reasons was infanticide practiced in Sparta? _____

- I.37 Who decided which infants should live and die in Sparta? _____

- I.38 How were unwanted infants killed in Sparta? _____

- I.39 Describe Spartan education. _____

- I.40 What sort of women were preferred in Sparta? _____

- I.41 According to the Spartans, what was the greatest good? _____

- I.42 What did Sparta and Athens have in common? _____

-

Religion

Greek religions seem to have no definite beginning. The further back we look into history, the more obscure the religions of ancient Greece become. No ancient document exists that details their beginnings. There was no firm set of laws or standards. Among their religions, one can find no preeminent prophet or lawgiver. There was no accepted religious standard of morals, no fixed form of worship, and no sacred writing claiming final authority. There was no **hierarchy**, particular standard of orthodoxy, or central organization. There was no universally accepted eschatology, design of redemption, or even the realization of the need of redemption. In order to investigate ancient Greek religions, we cannot look to creeds or canonical statements, but we must look at the actual views and practices of the religious participants.

The people themselves fabricated the gods of ancient Greece. The images and paintings of these gods were depicted as possessing human form with some possessing various characteristics adopted from the animal kingdom. Although these gods did not age or die and had superhuman strength and abilities, they nevertheless possessed many human traits. Greek gods married, procreated, were envious and competitive, and at times battled with one another. The only example the gods provided for the ancient Greeks was strength and power. These gods were not respected as moral examples, providers of redemption, or grantors of divine **revelation**. The essential difference between man and these gods was in their power and strength, not in morals or spirituality.

Although records indicate there was a time when prayers and sacrifices were offered to placate these gods, these reasons for worship were eventually abandoned. Such rites eventually turned into feasts where oxen were slaughtered, and a portion was set aside for the gods; the remainder was eaten by the celebrants. It was assumed that the gods joined in the feasts and enjoyed the celebrations in the same manner as the

human participants. This demonstrated the Greeks' belief that their gods enjoyed the same pleasures as men. Their feasts were cheerful and contained virtually no reverence.

The prayers of the ancient Greeks contained no element of humility and no recognition of guilt or sinfulness. Their gods were not asked to forgive them or sanctify them. When prayers were offered, they were for selfish reasons, such as the desire for wealth, special powers, or other favors. Prayers were typically prefaced with reminders of past services rendered to the gods in an attempt to establish their worthiness and legitimate claim to the gods' attention. Finally, prayers were concluded by asking the gods to do something or to perform an act that would fulfill the needs or desires of the worshiper.

Another interesting aspect of the ancient Greeks' relationship to their gods was their assumption that the gods had the same interests and desires as they did. If a worshiper was angry with someone, he concluded that his god was also angry. If the worshiper felt he should win a dispute in which he was involved, he assumed his god also wanted him to win the dispute. An angry worshiper would invoke the wrath or power of the gods in his behalf.

The Greeks developed their own human values and were not concerned about what the gods thought about them. The gods were not there for the purpose of reverence or obedience, but for fulfilling the desires of the Greeks.

Greek religion began with the individual, but extended to the city-state. While the gods who were worshiped had the characteristics and ambitions of the individual, the city-states also had their own favorite deities. These city-state gods had the characteristics, interests, and personalities of the city-state. The gods of both individuals and city-states existed as deities, not to be followed, but to be supportive of the worshipers. Man was the most important of all beings.



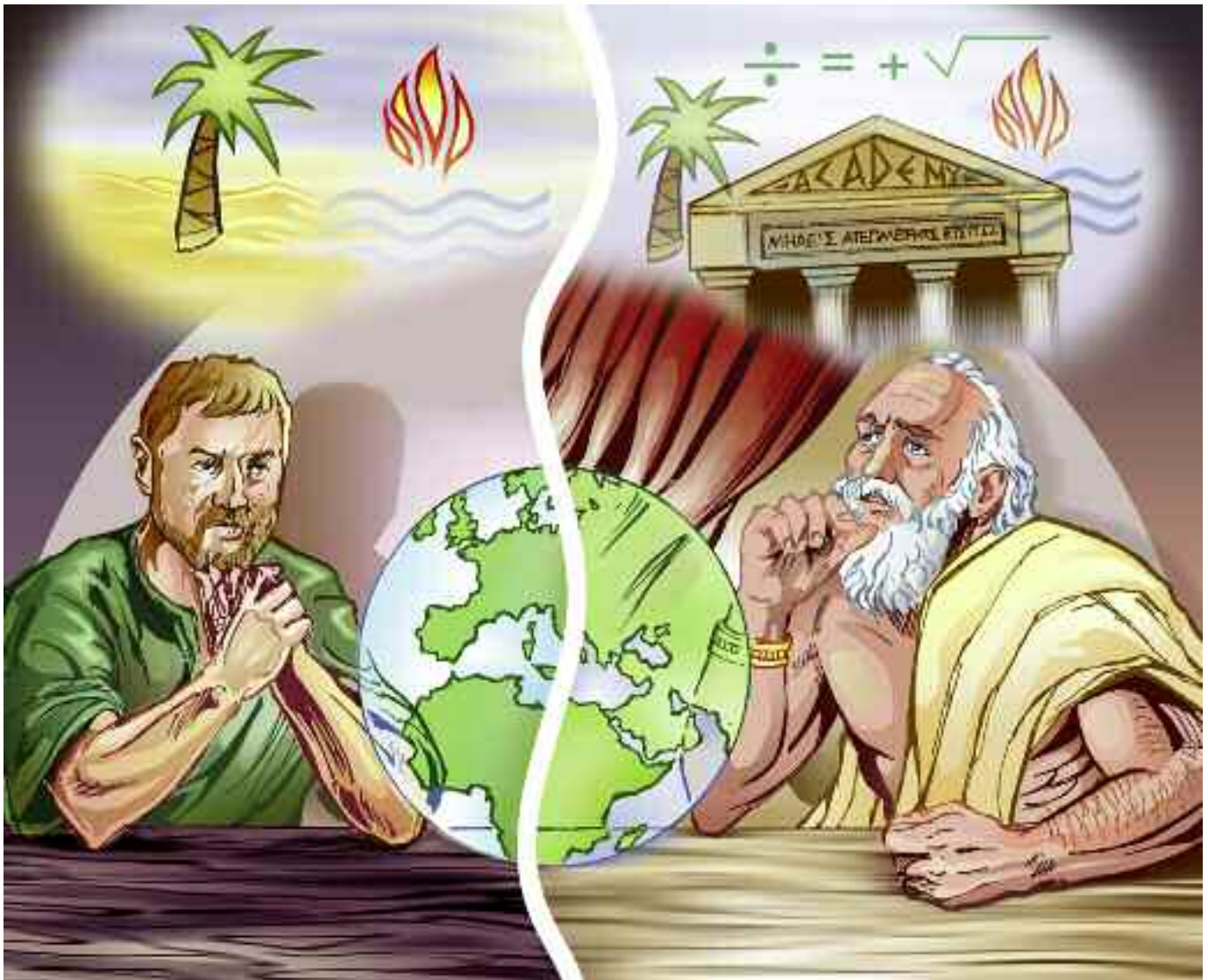
Although gods were believed by many to exist, they were subservient to humans. The gods were thought to have super-human powers. They did not exist in order to solicit reverence or obedience, but rather to help the

believer attain his desires or support his endeavors. In ancient Greece, man was always most important, despite his belief in a multitude of gods.



Answer true or false to the following statements.

- I.43 _____ The exact beginnings of ancient Greek religions are unclear.
 - I.44 _____ Ancient Greek religions were very well organized and documented.
 - I.45 _____ The gods of ancient Greece were fabricated by the people themselves.
 - I.46 _____ The gods of ancient Greece had human form and traits but possessed superhuman strength and abilities.
 - I.47 _____ The ancient Greek gods provided good, moral examples for the people.
 - I.48 _____ In answer to prayers, the ancient Greek gods granted forgiveness and sanctification.
 - I.49 _____ Ancient Greeks assumed their gods shared their same interests.
 - I.50 _____ Each city-state had its own favorite deities.
 - I.51 _____ To the ancient Greek people, the gods were of utmost importance.
-



The Greek worldview developed from simplistic superstition to complex rationality

The Greeks and Reason. In the earlier part of ancient Greek history, we find that most people who had questions about the world were satisfied with answers provided in their poetry, sculpture, and paintings. When such works left something unexplained, the Greeks were satisfied in assuming their gods were at work everywhere and were responsible for any unexplained phenomena. By the end of the sixth century, this naive outlook changed. The ancient Greeks adopted a rational desire to understand and explain the world around them. Their inquiries were approached in three main forms that, although they overlapped, had their own special aspect and their own distinctive laws. The

three areas of rational inquiry were in mathematics, philosophy, and natural science.

Mathematics. The recorded beginnings of rational inquiries about life and nature were in the field of mathematics and were led by a man named **Thales**. Although his specialty was mathematics, Thales is often referred to as the founder of Greek philosophy and was considered one of the Seven Wise Men of Greece. He was widely known for his knowledge of astronomy after predicting the eclipse of the sun that occurred on May 28 in 585 B.C. He is also credited for introducing geometry to Greece.



As mathematicians, Thales and his followers sought to find rational answers to all phenomena in numbers. Their theory was that people could understand all things if they could understand the numbers that governed them. Interestingly, according to Thales, the common denominator of all things was water. He believed that everything proceeded from water and would eventually return to water.

Led by Thales, the Ionians were probably the first people to toss out the supernatural altogether. While their neighbors paid tribute to a variety of gods, Thales and his followers attributed everything to nature. To them, there were no gods and no supernatural activities. There was only nature, and by gaining an understanding of nature, one could find answers to everything. This philosophy came to be known as the Ionian science of nature and served as the basis for many of the theories that followed. One could say that Thales and the Ionians were the founders of secularism.

A nature-philosopher who followed Thales was **Anaximander** (611–547 B.C.). Anaximander believed that air, water, and fire were the essential forms of all life. He referred to these elements as boundless forms from which all things arise and to which they all eventually return. Anaximander was awe-struck by the existence of a series of opposites in the earth. For example, hot and cold, wet and dry, and many other opposites were the “elements” of nature. Anaximander argued that Thales made the wet too important at the expense of the dry. In a preserved fragment of his writings, Anaximander said that things “give satisfaction and reparation to one another for their injustice, as is appointed according to the ordering of time.” His perspective of justice and injustice refers to the encroachment of one opposite upon another.

According to his beliefs, the formation of the world was due to the “separating out” of the opposites. Anaximander’s view of the earth was a bizarre mixture of scientific intuition and primitive theory. On the one hand, he held that the earth does not rest on anything but swings free in space. His reasoning was that there is nothing to make it fall in one direction rather than another, because his system of opposites was incompatible with the assumption of an absolute up or down. On the other hand, he gave the earth a shape between a disc and a sphere. He regarded the earth as shaped like a short cylinder.

Concerning living beings, Anaximander held that all life came from the sea and that the present forms of animals were the result of adaptation to a fresh environment. He regarded sea animals, such as certain sharks or dogfish, as intermediaries between fishes and land animals. He believed that humans descended from an animal of another species. Anaximander’s theory was based on the observation that humans require a prolonged period of nursing, while the young of other species soon find food for themselves. Anaximander concluded from this that if man had always been as he is, he would have never survived. Although Charles Darwin is often referred to as the “father of evolution,” the theory of evolution actually began with Thales and Anaximander.



Answer these questions.

- I.52 When did the Greeks begin to adopt a rational view of the world around them? _____

- I.53 What were the three rational approaches of inquiry?
a. _____
b. _____
c. _____
- I.54 What was the specialty of Thales? _____

- I.55 Which form of mathematics did Thales introduce to Greece? _____

- I.56 What did Thales believe was required to rationally understand all phenomena? _____



Complete these activities.

- I.57 Thales believed everything proceeded from _____ and would eventually return to _____ .
- I.58 What is the Ionian science of nature? _____

- I.59 Which elements did Anaximander believe to be the essential forms of all life? _____

- I.60 According to Anaximander's beliefs, the formation of the world was due to the "separating out of the _____ ."
- I.61 Anaximander believed that all life came from the _____ .
- I.62 Anaximander regarded sharks or dogfish to be _____
_____ .
- I.63 Upon what did Anaximander base his theory that humanity descended from animals? _____

- I.64 Thales and Anaximander could rightly be referred to as the "fathers of _____ ."

The Nature of Reality. The philosophers attempted to find the answers behind all phenomena by the use of words rather than numbers. **Plato, Socrates,** and **Aristotle** were the best known of these philosophers. They believed that answers to questions “What is the origin of all things?” and “What is the nature of all things?” could be answered by intense thought and dialogue. These philosophers laid the foundation for logic, critical thinking, and rhetoric.

One question that was dealt with by the philosophers was the question of reality: “What is really real?” Plato divided the world into two realms—the material and the non-material. The material contained all tangible or material matter. The non-material involved intangibles such as ideals and morals. Plato believed that the material world was insignificant and stressed that only the non-deteriorating mattered.

At first glance, his philosophy appears morally appealing; however, it is exactly the opposite of morality. Because of Plato’s attempt to separate the tangible from the intangible, he believed that what happened in the world or what was done with the body was of no consequence.

Consider some of the implications of this philosophy. Productivity is not important because you “can’t take it with you.” Sexual immorality and promiscuity are allowed since these are acts performed with the body, which will eventually die and rot away. The earth does not have to be cared for since it is all material.

These are but a few of the many implications, and all are contrary to God’s teaching concerning productivity, morality, and His creation.



Answer the following questions.

I.65 Who are the best-known Greek philosophers? _____

I.66 Who divided the world into two realms and what were they? _____

I.67 What are some of the dangerous implications of Plato’s worldview? _____

Natural Science. The third form of inquiry was natural science. Its method to explain phenomena was in observation and experiment. Careful attention was paid to known facts, and these facts were recorded. The most practical and successful of these inquiries was in the field of medicine. The best known of these scientists was **Hippocrates** of Cos (479–399 B.C.), who broke away from all beliefs in supernatural cures and developed an entire system of medicine based on scientific method.

The Hippocratic Oath, attributed to Hippocrates, is still administered to those earning a medical degree and entering the practice of medicine. Through the ages, the Hippocratic Oath has been seen in many versions. One version, approved by the American Medical Association, is as follows:

You do solemnly swear, each by whatever he or she holds most sacred.

That you will be loyal to the Profession of Medicine and just and generous to its members.

That you will lead your lives and practice your art in uprightness and honor.

That into whatsoever house you shall enter, it shall be for the good of the sick to the utmost of your power, your holding yourselves far aloof from wrong, from corruption, from the tempting of others to vice.

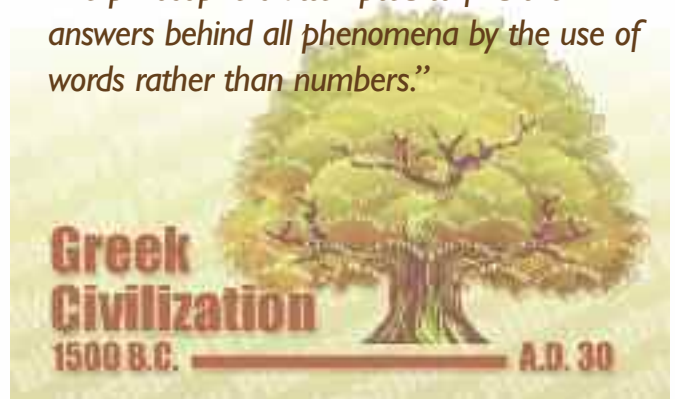
That you will exercise your art solely for the cure of your patients, and will give no drug, perform no operation, for a criminal purpose, even if solicited, far less suggest it.

That whatsoever you shall see or hear of the lives of men or women, which is not fitting to be spoken, you will keep inviolably secret. These things do you swear.

Let each bow the head in sign of acquiescence. And now, if you will be true to this, your oath, may prosperity and good repute be ever yours; the opposite, if you shall prove yourselves forsworn.

We have already mentioned Plato and his philosophy of separating the tangible from the intangible. Now, let us briefly look at Aristotle, one of Plato's most promising students. Aristotle was born in 384 B.C. At age seventeen, he was sent to study at Plato's Academy in Athens, where he remained for twenty years until the death of Plato in 347 B.C. Although Aristotle was the most successful student at the Academy, he did not suc-

“The philosophers attempted to find the answers behind all phenomena by the use of words rather than numbers.”



ceed Plato as its head because of their opposing views on several fundamental philosophical issues, especially regarding Plato's theory of ideas. Although Plato believed that the material world was of little concern, Aristotle did not believe that the realm of ideas was the only thing that mattered.

Aristotle agreed with Plato that the cosmos is rationally designed and that philosophy can come to know absolute truths by studying universal forms. Where they differed was that Aristotle thought that one could find the universal in material things, while Plato believed the universal exists apart from particular things, and that material things are only a shadow of true reality, which exists in the realm of ideas. Plato believed that only pure mathematical reasoning was necessary. Aristotle, on the other hand, thought that it was also necessary to undertake detailed investigations of nature, which include subjects such as physics, mechanics, and biology. Aristotle observed the world around him and reasoned from a particular knowledge to a universal knowledge. Because of this approach, Aristotle became recognized as the founder of the scientific method.

The Organic View of Nature. Over time, ancient Greece began to look at nature as the point from which everything originated. In order to understand oneself, the personal intuitive experiences of man, the physical world, and all that takes place within it, one had to understand nature. Nature was viewed as more than the material world. It was the beginning and end of all else. Nature was viewed as the power that began all things and mechanically worked them toward particular points, depending upon its own laws. (How humanity began, all aspects of which he became, and everything that happens was dependent upon nature and its laws.) Even man's death was nothing more than

an elementary mechanical process of decay. Rather than being created and controlled by God, nature became a power in and of itself.

Clearly this mechanistic philosophy of nature and man had no explanation and motivation for a posture that preferred to abide by certain set values. Morals and values were but noble illusions to an all-inclusive, mechanistic interpretation of things, persons, and events.

Socrates, although fascinated by this purely organic view of nature, nevertheless considered it inadequate. He agreed that, although many questions could be answered by this organic approach, much was left unexplained. Socrates realized that, in its ultimate analysis, this approach made a shambles of the basic question

of human inquiry—how to connect humanity’s own intuitive, immediate judgments, and reflections to this mechanical process. Concerning man’s behavior, striving, and findings, there were the undeniable categories of purposeful and involuntary, good and bad, fitting and unfitting. A paraphrase of Socrates’ agonizing question is: Could these qualifications be absent in the phenomena of nature if nature was to be understood or truly connected with man in an organic whole? Socrates believed that an organic view of nature was insufficient and confusing if these questions were not answered. Yet, while they disagreed on some points, both Plato and Socrates believed the answers to all questions could ultimately be found in nature.



Complete these activities.

- I.68 What is the Hippocratic Oath? _____

- I.69 Who was Plato’s most promising student? _____
- I.70 For what reason is Aristotle known as the founder of the scientific method?

- I.71 Rather than being created and controlled by God, _____
became a power in and of itself.
- I.72 How did Plato and Socrates differ in their view of material things? _____



For Thought and Discussion...

- I.73 With a parent or teacher, discuss some of the similarities between ancient Greek beliefs and practices and those you have seen in the world today.



Adult check

Initial

Date



Review the material in this section to prepare for the Self Test. The Self Test will check your understanding of this section. Any items you miss on this test will show you what areas you need to restudy.

Question

How is contemporary America similar to ancient Greece?

ANCIENT GREEK CIVILIZATION **1500 B.C. – A.D. 30**

The diagram features a tree with the words 'MAN', 'WORLD', and 'GOD' on its branches. Three apples are attached to the tree, each with a text box:

- Top apple: "Reason" is worshiped in the pursuit of truth
- Left apple: Children are murdered; people are expendable
- Right apple: People treat religion as if it is unimportant

Below the tree, the words 'WORLD', 'MAN', and 'GOD' are written in large letters, with 'PRESUPPOSITIONS' written above them. Underneath these are three boxes containing text:

- Under 'WORLD': Evolution, Individualism, Statism
- Under 'MAN': Man is the measure of all things
- Under 'GOD': Polytheism; gods are powerful and evil

The background of the diagram is filled with the words 'DOING DOING DOING' and 'SEEING SEEING SEEING'.

Answer



Adult check

Initial

Date

SELF TEST 1

Answer true or false for each of the following statements (each answer, 2 points).

- I.01 _____ Worldviews have nothing to do with religion, politics, or the arts.
- I.02 _____ To be secular is to be without religion.
- I.03 _____ What we believe about the creation of the world can affect our worldview.
- I.04 _____ Everyone has a worldview.
- I.05 _____ Worldviews develop over short periods of time.
- I.06 _____ Worldviews affect opinions.
- I.07 _____ Civilizations develop worldviews through their heritage.
- I.08 _____ Americans are a part of Western civilization.
- I.09 _____ In ancient times, Western civilization referred to countries south of the equator.
- I.010 _____ Ancient Greece appears in history as early as 1,500 B.C.
- I.011 _____ The government of ancient Greece was a unified, national government.
- I.012 _____ A tyrant in an ancient Greek city-state was always cruel.
- I.013 _____ Most ancient Greek city-states required property ownership to qualify for citizenship.
- I.014 _____ Sparta believed strongly in individualism.
- I.015 _____ Children were often murdered in both Athens and Sparta.

Fill in the blanks with the correct answer from the vocabulary list (each answer, 4 points).

Vocabulary

Anaximander	culture	material	reason	statism
biblical	infanticide	oligarchy	Socrates	Thales

- I.016 One who perceives or interprets things according to the teaching of Scripture has a _____ worldview.
- I.017 The _____ of a civilization is the stage of development it has reached.
- I.018 A government by the few is a(n) _____ .
- I.019 When the ancient Greeks did not want a child, they committed _____ .
- I.020 Sparta held to _____ , the belief that the individual exists only for the good of the entire group.
- I.021 The Greeks depended upon human _____ rather than divine revelation.
- I.022 The Ionian science of nature was conceived by _____ .

