

The Christian World View

Course Goals:

1. Establish foundation principles with which all life's events should be evaluated.
2. Examine current public issues and life events and establish the values, interpretations, emotions, and decisions consistent with a Christian World View.

Lesson Titles

1. **Foundation Principles**
2. **Truth & Knowledge**
3. **Man & the Supernatural**
4. **Moral Right & Wrong**
5. **Human Authority, Government, & Societal Order**
6. History, and the Flow of History
7. Education & Wisdom
8. **Science & Technology**
9. Nature, and the Environment
10. Pain, Suffering, Death
11. **Art, Culture, and Human Expression**
12. **Male & Female Roles & Family Relationships**
13. Work, Money, Business, & Commerce

Lesson 1: Foundation Principles

- A. World View Defined:
1. Definition: “A set of presuppositions that are used to interpret and respond to information and decisions in life.”
 2. Our world view determines our:
 - a. Interpretation of Events (What’s really happening?)
 - b. Emotions (Should I worry, be angry, be discouraged, encouraged?…)
 - c. Evaluation: decisions & responses (Should I act? What is right to do? Does it matter?)
- B. The Christian’s World View is different.
1. Read Phil 3:7-21. Does Paul’s faith result in a different evaluation of things (v 7)?
Give examples from the text. Should others share these points of view (v 15)?
Are there other, very different ways of perceiving the world (v 18)?
 2. Read II Cor 4:13-5:17. Does Paul’s faith (4:13) influence his perception of things (5:17,18)?
Does it influence his emotions (5:2,6)? His actions (5:7)? In what way have “all things become new” (v 17)?
Have the things themselves really changed?
 3. Are a Christian’s emotions to be different from a non-Christian (see I Thes 4:13 & Matt 5:12)?
 4. According to Rom 12:1,2, what is renewed? What are we able to do?
(Note: “prove” (ASV) is “to test, examine, scrutinize: to see whether a thing is genuine or not”)
 5. Other References:
 - a. Col 3:2, - Set your *minds* on things above…
 - b. Eph 4:23,24 - Renewed in the spirit of your *minds*
 - c. I Pet 1:13 - Wherefore, girding up the loins of your *mind*, be ye sober…
 - d. Rom 6:3,6,12… *Knowing* that… Let not therefore sin reign…
- C. Foundation Principles of the Christian World View (Find these concepts in Gen 1-3)
1. **Personal, Infinite God:** original creator, who continues His providence (I Tim 1:17)
 2. **Spiritual Man:** with free will, significant consequences, moral accountability (Ps 8:4,5)
 3. **Fallen World:** Sin-Caused imperfections; Continued Good/Evil Conflict (Rom 5:12)
 4. **Propositional Revelation** (Absolute Truth), independent of man’s reception (II Pet 1:21)
 5. **Redemptive work of incarnate Christ:** As Victorious Solution To Good/Evil. (I Tim 1:15)
 6. **Temporary Universe,** with coming Judgment. (Heb 9:27,28)
- D. Example Alternative World Views (of the “Supernatural”):
1. Impersonal, Infinite God, or Personal, Finite God
 2. Materialism: “man-as-machine”
 3. Determinism: “what is, is”;
 4. Satanism: Evil is stronger
 5. Existentialism / Spiritualism: Religious experience without content
- E. Can one’s thoughts and actions be consistent with these views without openly avowing them?
Can one’s thoughts and actions be inconsistent with these views while openly avowing them?
- F. The Christian in the World
1. Is there likely to be a conflict between the Christian and the World? (Jno 15:18-22)
What are some of the reasons for this conflict? (see Jno 3:19,20 and Heb 11:7)
 2. How will this conflict be manifested?
 - a. I Pet 2:12; 4:4
 - b. Acts 14:22; II Tim 3:12
 3. We are observed by those in the World, and have responsibility to interact with & teach them.
(e.g. I Cor 5:10,11; I Pet 3:15-17)

Foundations of the Christian World View

- There is a **Personal, Infinite God**.
 - The original Creator (real, apart from our consciousness)
 - With personality (knowledge & relationships) & communication
 - Existing Outside time and space
 - Imminent & acting & in the world (continued providence & rule)

Bible References:

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- **Man is Spiritual**.
 - He has spiritual consciousness in addition to a physical nature.
 - Man chooses his response to good & evil influences (free will).
 - There are serious consequences of his choices.
 - He is accountable to God for his choices.

Bible References:

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- The **World is Fallen**.
 - It is full of irreparable, sin-caused imperfections.
 - Good & evil continue in conflict (even within us).
 - Man can imagine an ideal (sinless) world which does not exist.

Bible References:

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- The Bible is **Propositional Revelation** from God.
 - It exists & is true, independent of man's reception.
 - It is logical (can be perceived consistently by all men).
 - It is transferable to (& among men) by verbal statement.
 - It is consistent (and has grown more complete) through time.

Bible References:

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- **Jesus Came**, as God in the flesh, to redeem mankind from Sin.
 - He was physically present among men.
 - His purpose was to communicate God's will & nature.
 - His actions provided a healing solution to sin's consequences.

Bible References:

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- The Physical **Universe is Temporary**, awaiting the coming Judgment.
 - God will Determine the Time and Manner of Its End.
 - God will Correct the Imperfections of the Fallen World

Bible References:

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Foundation Principle	Alternatives
<p>There is a personal, infinite God.</p>	
<p>Man is spiritual.</p>	
<p>The World is fallen.</p>	
<p>The Bible is propositional revelation from God.</p>	
<p>Jesus came as God in the flesh to redeem mankind from sin.</p>	
<p>The physical universe is temporary, awaiting the coming judgment</p>	

Sequence of Conclusions

Alternatives



Paul's World View Sermon to the Greeks

Acts 17:24-31 God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. ²⁵Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. ²⁶And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their habitation, ²⁷so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; ²⁸for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'

²⁹Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.

³⁰Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.

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Lesson 2: Truth and Knowledge

A. Example Issues:

1. How can one person impose their religious convictions on someone else from a different tradition, and with a different set of life experiences, who doesn't see things the same way?
2. How can religions of thousands of years ago possible be relevant (for all men) today? ["It is a common reproach against Christianity that its dogmas are unchanging while human knowledge is in continual growth."—CS Lewis, *God in the Dock*, p 38, 1970, Eerdmans]
3. Isn't religious truth fundamentally of a different content and conveyance, and separate from empirically discovered truth, like every-day experiences and scientific discoveries?
4. Isn't religious truth is subjectively determined by each person, and is therefore private, unchallengeable, and likely to vary from person to person.
5. Hasn't science proven that nothing can be perfectly measured, and when something is measured (observed/sensed) it changes its value & state.
6. Does any real truth exists (especially in religious matters) ["What is Truth?"— Jno 18:38]

B. The Christian's World View.

1. What is the beginning of knowledge and wisdom? (Prov 1:7; 9:10)
2. In the context of the Old Testament wisdom literature, is this "wisdom" primarily theological, moral, or pragmatic in nature? (see for example Prov 2:2, 6, 9; 3:2-4; 7:1-5)
3. How is God's knowledge described?
 - a. Rom 11:33
 - b. Isaiah 40:12-17
4. Is God's Truth variable, adapting to each age and individual?
 - a. Ps 117:2; 146:6
 - b. I Pet 1:24,25
5. Is God's Truth accessible? (see for example Dt 30:11-14)
 - a. I Tim 2:4
 - b. Col 2:2,3
 - c. I Cor 2:6-10
6. Can it be rejected by man?
 - a. I Cor 1:20-25
 - b. I Cor 3:18-20
 - c. Rom 1:25
7. Does the revelation from God have the same character and consistent as natural history?
 - a. see for example Ps 106 and 136
 - b. note the rationale for moral commands in Matt 19:8 and Eph 5:31,32
8. Is the content of this knowledge, which is revealed from God, continuous (of the same character, and consistent) with everyday human experience?
 - a. see for example Matt 7:9; Rom 11:24;
 - b. note the rationale for moral commands in Eph 5:29
9. Are there other sources of knowledge and truth, besides direct revelation?
 - a. Eccl 12:9-12; 13-14
 - b. What is the source of our powers of observation? (Prov 20:12)
10. What are the sources of variation, evolution, and inconsistency in man's knowledge?
 - a. Prov 30:1-6
 - b. Job 38...
 - c. Job 28:12; 20-28
 - d. Rom 3:4

C. Applications

1. What precedence (which is to be believed first--as more authoritative and reliable) is implied in the scriptures for these sources of wisdom:
 - a. Revelation from God
 - b. Advice/teaching from wise men
 - c. Personal experience

Which is usually accepted today?

2. How should a Christian view scientific discoveries which appear to "disprove" the Bible?
3. Should a Christian approve of, support, or participate in research & discovery into physical, biological, psychological, and social phenomena?
 - a. What should be the foundation (starting premises)
 - b. What other premises should be remembered? (see II Tim 3:7)
 - c. What should be constraints on the conclusions (and uses) of the results?
4. How does a Christian respond to rejection of the inerrancy and immutability of the scripture (and the truth it reveals) based on:
 - a. Apparent contradictions, inaccuracies, or absurdities in the text.
 - b. The rapid progress (changes) in culture that seems to require religion to adapt?
 - c. Its outdated moral teaching and constraints?
 - d. The age of the text (combined with the above)?
 - e. The difficulty of some texts, as demonstrated by the variety of interpretations?
5. Is there a better explanation of the above observations than the impossibility of an unchanging truth?

Lesson List **Lesson 2**

Truth and Knowledge

1. God is the Repository & Source of Absolute Truth.
2. Man can Know this Truth as God Reveals it.
3. Truth is Found in many ways.
 - Propositionally Revealed from God.
 - Personal Experience (Empirical).
 - Learning from Other (Trusted) Men
4. Man's Experience & Knowledge Limited & Imperfect.
5. The Order of Precedence Is:

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Lesson List **Lesson 2**

Determination of Truth (Examples)

Roles in Marriage

God Made Man & Woman <i>Gen 1-3</i>	→ Permanence, Headship, & Love Required <i>Eph 5</i>	→ Older Women Teach Younger how to... <i>Titus 2</i>	→ Personal Experience: my family, my marriage
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Sexual Behavior

God Made Marriage <i>Gen 1-3</i>	→ Homosexuality & Fornication Are Wrong <i>Rom 1, I Cor 5,6</i>	→ Lust, License, Immodesty Condemned <i>Matt 5, Prov 7...</i>	→ Personal Experience: my "nature," my desires
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Treatment of Others

Man in God's Image <i>Gen 9:6</i>	→ Murder Is Wrong, (Punishable) <i>Ex 20:13</i>	→ Evil Intent, Cruelty, and Hatred Wrong <i>Titus 2</i>	→ Personal Experience: my enemies, my problems
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Lesson 3: Man and the Supernatural (Religion)

A. Example Issues:

1. If God is totally spiritual, while man is totally physical, how can God be knowable by man?
2. Isn't religion an optional activity, not for (and not to be forced upon) everyone?
3. Aren't all religions (with different beliefs and practices) equally valid attempts to find God?
 - a. All religious activities practiced in sincere worship/devotion are equally valid.
 - b. The religious experience is private, personally determined, and subjective, and is therefore difficult to communicate or transfer to another.
4. Doesn't God exist [in] nature and [in] all of us?
5. Don't we know that God (or god-thoughts) are products of human desires and imagination?
6. Shouldn't all people, including in "Christian" Religions just work to benefit mankind?
7. Doesn't the Church need to evolve to meet the needs and desires of each age and culture?

B. The Christian's World View

1. Who is created in whose image? (Gen 1:26,27)
2. What is the relationship of man to the rest of the created universe?
 - a. Gen 1:28
 - b. Ps 8:4-8
3. Which part of man is more permanent (real)? (I Cor 15:50-53)
4. What may be known of God by observing nature? (Rom 1:18-21; Ps 19:1)
 - a. What responsibility does this knowledge place on man?
 - b. What emotions should it evoke? (Ps 139:14; Ps 8:4)
 - c. What activities ought it produce? (Ps 95:1-7)
 - d. What difficulties are there in worshiping or attempting to please God (Rom 11:33-35)?
5. What interaction does God have in the world of men?
 - a. II Pet 2:3-9
 - b. II Pet 3:3-7
6. Has God acted in a way to help mankind know Him?
 - a. Heb 1:1-3
 - b. Jno 1:14
 - c. I Cor 2:9-16
7. What appears to be the goal of true religion, that is, the seeking to know God?
 - a. II Pet 1:3,4 (note the objective, transferable basis)
 - b. Jno 1:12
 - c. Who is to be [re]made in whose image? (I Pet 1:23)
8. Has God typically guided the forms of worship to Him?
 - a. Ex 25:40 (and see Heb 8:5)
 - b. I Chron 28:11,12,19
 - c. Heb 9:24
9. Are there false religions, doctrines, and practices? What makes them false?
 - a. Lev 10:1-3
 - b. II Pet 2:1,2
 - c. II Tim 3:5
 - d. I Tim 4:1-3
 - e. Col 2:16-18; 20-22
10. Does Christianity exclude other religions?
 - a. Jno 8:24
 - b. Jno 14:6
 - c. Acts 17:23,29-31

C. Applications

1. Is religion really an optional activity? Explain? How should a Christian view the non-Christian religious world (see, for example, Matt 4:15,16 and Isaiah 9:1,2, 6-9)?
2. Is it consistent with Bible teaching that a religious group (even associated with “Christianity”) should be self-defining, and self-governing with an ever-evolving set of beliefs (see for example II Thes 3:6,14,15)?
3. Are there some goals that should have precedence (such as changing the spiritual side of man) in religious belief and practice? Are these the goals of most religious groups?
4. For Questions 2 & 3 above, what support should be given to religious groups who appear to be in error in these ways? For example: what potential benefit can be derived from work and/or products that come from groups whose beliefs are similar in some ways and different in others? (e.g. Promise Keepers or Campus Christian groups.) Is there a potential for fellowship in these works? Are there dangers? (What are they?) What guidelines and/or limits might there be?
5. How would you respond to these statements:
 - a. “I’m looking for a church that’s open to all kinds of beliefs & worship forms: where people can follow their own conscience to be better people, and strive together to make the world a better place.”
 - b. “My pastor explained that the Bible is one of the many ways man has sought to make sense of a frightening, uncertain world. Those who choose to follow it can achieve a measure of peace in its teaching, but there are other, equally valid paths.”

Lesson List

Lesson 3

Man and the Supernatural

1. God is Totally Spirit, but Interacts with the Physical World (Creation, Providence, Miracles, Revelation...).
2. Man has a Spiritual Component which is Responsive to God, & Leads to Religious Aspirations & Activities.
3. God Revealed Himself to Us, especially in the Incarnation of Christ.
4. God Revealed to Man what is Acceptable Behavior, Including Instructions for Our Worship to Him.
5. Christianity is Exclusive. (Other Religions & Religious Activities are not Acceptable to God.)

The diagram consists of two parts. The top part shows 'God (Spiritual)' at the top, with four arrows pointing down to 'Spirit of Man (Physical)' in an orange cloud. The arrows are labeled 'Creation', 'Providence', 'Miracles', and 'Revelation'. A horizontal blue bar is between God and the Spirit of Man. The bottom part shows 'God' at the top with an arrow pointing down to a blue box labeled 'Single, Revealed Will'. Below this box are three 'Man' figures. Arrows point from the 'Single, Revealed Will' box to each 'Man' figure, with labels 'Religion 1', 'Religion 2', and 'Religion 3' in green text.

Lesson Logic

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Lesson 4: Moral Right & Wrong

A. Example Issues:

1. Is crime simply a programmed response to environmental stimuli? Is it a disease?
2. Why should actions that do not harm others (in fact may avoid pain, cause pleasure, or produce beneficial results) be judged as wrong?
3. Should the church be engaged in preaching against national trends toward immorality?
4. What is the Christian's individual responsibility to influence or correct those who are practicing gross immorality?
5. How should the Christian view individuals (e.g. Dr. Laura) and organizations (many of which are religion-based) whose goal is to promote morality? (e.g. MADD, DARE, Promise Keepers, and other movements to: oppose gay rights, close adult entertainment centers, fight racism, stop teen pregnancy, etc.)

B. The Christian's World View

1. Was man created with opportunities to do wrong (sin)? Are there now even more opportunities? Do we make choices to do wrong or not, independent of the direct, irresistible control of God or nature? Are we influenced by them both?
 - a. Is each man drawn toward both evil and good? (Rom 7:21-23; I Pet 5:8,9; Jas 4:7)
 - b. It is always possible to do right. (I Cor 10:13)
2. Is what is right or wrong (immoral) defined by a standard that is external to the individual? (I Jno 3:4; Jno 12:48) Does it matter if it "hurts someone else"?
 - a. Who are sins really against? (Acts 5:4; II Sam 12:13 & Ps 51:4; Gen 39:9...)
 - b. Does ignorance change the rightness or wrongness? (see, for example, Gen 20:6)
 - c. Does immoral behavior sometimes have harmful consequences on the individual (Rom 1:27) and others (Rom 1:28-32)?
3. Who is the judge of the individual actions? (Rom 1:32; II Cor 5:9,10)
4. How will justice finally be carried out? (Eccl 11:9; Matt 16:26,27; II Cor 5:10; Acts 10:42; Acts 17:30,31; Rom 2:5-9,12,16; II Thes 1:6-10)
5. How does the Christian relate to an immoral world?
 - a. Are we to live among (near) the evil?
 - i. I Cor 5:9,10
 - ii. I Jno 5:19
 - iii. II Tim 3:12-14
 - b. Are we to take part? (Eph 4:17-24; 5:3-7) - [Note the basis for this abstinence.]
 - c. What kind of separation & reaction is required? (Eph 5:11-14; II Cor 6:14-18)
 - d. What responsibilities does the Christian have to judge the evil in the world? (I Cor 5:12,13; I Pet 4:4-6; II Pet 2:9,10). Note the response in II Tim 3:12-14.
6. What approach must be taken by the Christian to address immorality in the world?
 - a. What is the real solution? (I Cor 6:9-11; Rom 7:24-8:2)
 - b. What is the proper sequence? (e.g. Paul in Thessalonica: I Thes 1:9, then I Thes 4:1-8)
 - c. What was Paul's primary concern about evil men? (II Thes 3:1,2, and cf Rom 1:18)
7. Are there direct influences we are to exert on the unsaved and immoral?
 - a. Matt 5:16
 - b. I Pet 2:15
 - c. Jno 13:35
 - d. Acts 5:13
8. Are we responsible to mend, as it is possible, the consequences of evil? (e.g. Jas 1:27)

C. Applications

1. For all their absolutism, do moralists such as Dr. Laura have substantial authority for the moral direction they give? In the advice that is given, what is the power (motive and strength provide) for change within the individual? Is there a real solution for the consequences of the immorality (e.g. guilt) provided with the advice?

2. What is the ultimate goal of most behavior-changing organizations, such as MADD, DARE, and Promise Keepers (i.e. is it spiritual or physical)? For those that have a religious base or infrastructure, is their doctrine consist with the Bible? Is it consistent across all members of the organization?

3. For both of the above groups, is the primary effort aimed at teaching the “depth of the riches of the wisdom and knowledge of God” (Rom 11:33), or at a more shallow (behavioral) level of instruction?

4. In what ways might a Christian address these circumstances:
 - a. Painful and public marital problems in the family next door.
 - b. Charges of racism within the company in which he works.
 - c. Requests for support and fund-raising for DARE at schools.
 - d. An adult entertainment establishment may open in the neighborhood.
 - e. Teenagers at school are known to be using drugs.

Lesson List	<p>Lesson 4</p> <p>Moral Right & Wrong</p> <ol style="list-style-type: none"> 1. Man was Created with Opportunities to Sin. <ul style="list-style-type: none"> • He Is Drawn Toward Both Good and Evil. • He Is Accountable to God (With Consequences) for Sin. • Ignorance Doesn't Excuse Disobedience. 2. Good & Evil are Determined by God's Revelation. <ul style="list-style-type: none"> • Men have Some Inherent Moral Knowledge. • God's Revelation is the Basis for Personal Decision & Judgment of Others. 3. Christians Cannot Tolerate Immorality in the Church. 4. Christians Live Among Immorality in the World. <ul style="list-style-type: none"> • Must Reprove, but Have Little Direct Control. • Influence Can be Exerted by Our Good Behavior. 5. Immorality Can be Remedied Only by the Gospel. <ul style="list-style-type: none"> • Legislation, Coercion, Force are Ultimately Ineffective. • A Character Change, through the Gospel, is Required.
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Lesson 5: Human Authority & Government

A. Example Issues:

1. To what extent should a Christian be patriotic? Can he love his country? Show loyalty?
2. Should he support wars against evil countries? Against not-so-evil countries?
3. Should a Christian Vote? Must he vote? If so, what issues are most significant to him?
4. Is political activism appropriate? If so, for which kind of causes (spiritual, moral, social, personal-economic, ecological)? Should a Christian support a corrupt government?
5. Should the Christian support the death penalty? Should he fight for/against it?
6. Is the use of civil courts (in matters with Christians or non-Christians) right? Advisable?

B. The Christian's World View

1. Have there been authority structures (man over man) in place since creation (I Cor 11:3)?
2. Is there an inherent requirement for retributive justice (on earth) for crimes? When was this first noted? (Gen 4:8-10, Gen 9:5,6 and compare to Heb 11:4; 12:24)
3. Did men abuse the concept of "justice"? (Gen 4:23,24). Is there a tendency toward disorder & crime in groups of men (society) after the fall (Gen 6:5; 11:4-9;13:13; 15:16...)
4. What was the basis for the penalties for murder under Moses' law? (Num 35:30-34)
5. Was Israel, as a nation, to be judged for their obedience? (Ex 19:5,6; Dt 7:6-9) Were other nations also judged by their national "righteousness"? (Lev 18:24-30; Jonah 1:2)
6. What is the relationship of world governments to God? (Dan 2:21; 4:17; Acts 12:21-23)
7. Is Jesus' kingdom intended to be both civil & religious? (John 18:36; Matt 22:21; Lk 12:14) Is God still the original power over all other rulers? (John 19:11)
8. What roles of government (and other authorities) are described or implied in the Bible?
 - a. Eccl 8:11
 - b. Dt 25:1; Rom 13:1-7; I Pet 2:13,14
 - c. Dt. 17:8-12
 - d. I Tim 2:2
9. Are human governments pictured in the Bible as generally pretty good?
 - a. II Sam 15:2-6 (note the political campaigning!)
 - b. Matt 5:25,26; Luke 18:2,3
 - c. Acts 24:10 and 26,27
10. Are Christians supposed to be better at judging than worldly judges? (I Cor 6:1,2)
11. Is there such a thing as a "national righteousness"?
 - a. Do unpunished crimes cry out against a nation? (Gen 9:5,6; Num 35:29-34; Dt 17:12)
 - b. How is a national righteousness created? (Prov 14:34)
 - c. What causes it to deteriorate, and what kind of society results? (as in Micah 7:2-7)
12. What is our responsibility toward governments and other kinds of authority over us?
 - a. Titus 3:1; Rom 13:1; Acts 23:5
 - b. Rom 13:17; Matt 22:21; I Pet 2:13-17
 - c. Rom 13:2; Prov 24:21,22
 - d. I Tim 2:1,2
 - e. Matt 5:23-26; I Cor 6:1,2,6; and see Rom 13:8ff
13. What is God's relationship to earthly authorities? I Tim 6:15; Rev 19:15,16
 - a. Where is our citizenship? (Phil 3:20)
 - b. When is the real justice executed, and by whom? (see Rev 6:9,10)
14. Do rulers have a special, (perhaps higher) personal standard by which they are judged? (Prov 31:4,8,9; Jer 22:1-7)

C. Applications

1. Should a Christian's primary identity be related to his earthly citizenship? Is any human institution worthy of total trust?
2. Should a Christian attempt to be seen favorably by the government? Should he show respect and provide the required support? What limits are there?
3. Is it right for governments to punish criminals (even with execution)? Is it right for governments not to punish criminals? To whom will they give an account?
4. Should a Christian be skeptical about:
 - a. Dependence on earthly governments for his personal (e.g. economic) security?
 - b. The likelihood that major human problems will be solved by government?
 - c. Civil courts ability to resolve personal disputes fairly?
5. Should a Christian think of events in government (especially as changes occur) as a part of God's carrying out His plan? If so, should we have a lot of anxiety about these changes? (see for example Hab 1:5; 2:3,4)
6. How do Christians change the world? (Matt 28:19, & see, Acts 17:6, & 19:26,27)
7. Would it seem to be the best use of time and effort to attempt to change the morality of a nation by government-enforced laws?

Lesson List

Lesson 5 – Lesson Logic

Human Authority & Government

1. **Authority structures are required to impose order on a world not subject to God.**
2. **God sets up and removes human governments.**
3. **Nations are punished for not punishing criminals.**
4. **Human governments are imperfect & unreliable.**
5. **Christians must honor and obey human governments.**
6. **God will judge men who rule in human governments.**
7. **Christians should not depend on government for security, or as a force to promote moral behavior.**

God

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Government
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Lesson Logic

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Lesson 8: Science & Technology

A. Example Issues:

1. What is our response to current events that are billed as "proving life could have started in frozen water," or that "genetic codes provide evidence of evolution," -- conclusions that appear to contradict the Bible.
2. Many of the uses of the newly-developed technology seemed to be aimed at finding new ways to practice and promote evil.
3. It appears that most scientist (or educators in science) are non-Christian. What should be the Christian's view of a scientific education?

B. The Christian's World View

1. What is the origin of the observable universe? (Heb 11:3) How is it sustained? (Heb 1:2,3; Col 1:17) Which world, the natural or supernatural, is more "real"?
2. Is there indication that God used a consistent set of principles to make the world (see Prov 8:27-31)? Is man intended to find them (v32-35, and remember 20:12)?
3. What is man's role in this creation (Ps 8:3,4,6)? Is there an implied ability / necessity to understand the natural world in God's commands to Adam & Eve (Gen 1:28)? What forms will this understanding take (see, for example, Prov 6:6; Luke 12:54-57)? What kind of understanding should not be neglected?
4. Is there evidence of God's approval of this investigation (and sharing of it)?
 - a. Dan 1:4
 - b. I Kings 4:32-34
5. Are there examples of the use of this knowledge to accomplish good things?
 - a. Ex 35:10; 36:1-5
 - b. I Chron 22:15
6. [Note in whose family the development of technology appears to have begun. (Gen 4:16,20,22)] Are there examples of use of science/and technology to accomplish things which God disapproves of? (For each example, explain why God disapproved)
 - a. Gen 11:4-6
 - b. I Sam 13:19,20
 - c. Amos 6:1,4-6
7. Why are there limits to our investigation and description of the natural world?
 - a. Prov 27:1
 - b. Jas 4:14a
 - c. Prov 16:33
 - d. Prov 30:3,4
8. What are problems that we are unlikely to be able to solve with science?
 - a. John 12:8
 - b. Prov 27:20; 30:15,16; Heb 2:15
 - c. Prov 30:11-14
 - d. Guilt (or spiritual issues in general)
9. What are the dangers of scientific investigation and technological advance?
 - a. Dan 4:28-30
 - b. Luke 12:54-57

C. Applications

1. Should it surprise us that science is employed to oppose a faith in God? (see I Tim 6:20)
2. Should it surprise us that technology is employed to promote evil? (see Tit 1:15)
3. Should the rapid changes (advances) in science and technology convince us that man has discovered almost everything? What is the real lesson the rapid changes should teach?
4. Which of these great problems of man has science come close to solving? Have some been made worse by the evolution of technology? Does that mean that it is wrong to try to mitigate these problems with research and technology development?
 - a. Human suffering
 - b. Death and disease, accidents
 - c. Natural calamity
 - d. Man's inhumanity to man
 - e. Man's guilt and spiritual needs.
5. Should a Christian oppose education, research, and development in the scientific fields?
6. How should we react to discoveries that seem to contradict the Bible accounts of creation or history?
7. Are there limits that should be placed on what ought to be attempted by scientific research? What are some of the principles that might be used to bound scientific investigation and application?
8. How should we react to discoveries and developments that could lead to a proliferation of evil? (abortion pills, biological weapons, new forms of inappropriate entertainment...)
9. What advantages to the Christian might there be in an awareness of technology?

Lesson 11: Art, Culture, and Human Expression

A. Example Issues:

1. Since all art is intended to create pleasure in those who experience it, is all art worldly?
2. If artistic expression is intended to praise God, and if it is done sincerely, can it be wrong?
3. Is it wrong to listen to music or read books which have bad words and bad ideas?
4. What about beautiful, creative art-forms (that may even have a good message) that have (incidental) nudity and profanity, because they are reproductions of reality?
5. What about art (incl. dance & some sports) which celebrate the beauty of the human form?
6. To what extent should (could) a Christian keep up-to-date on current trends in art?

B. The Christian's World View

1. Is God's work described in artistic terms? (Ps 19:1; Is 45:9, 18) Does the creation convey a message (Rom 1:19,20)? Does it evoke emotions (Ps 8:3,4)?
2. If man is in God's image, would similar expressions of creativity be expected?
3. Architecture in the Old Testament
 - a. What was the first recorded architecture (Gen. 4:17)? The first music (Gen. 4:21)?
 - b. To what evil purpose was architectural ability applied? (Gen. 11:4)
 - c. Who did the tabernacle craft-work (Ex 35:10)? What help was given? (vs 30-35)
 - d. Who did the metal and wood work for the temple? (I Kings 5:17,18)
4. Sculpture in the Old Testament
 - a. "The simple fact is that the Israelites developed a severely limited number of artistic skills." *ISBE, Revised, 1973, p 302*. Why might that be?
 - b. What purpose did the "molten calf" serve (Ex 32:2ff)?
 - c. What did the Ten Commandments say about making images? (Ex 20:4)
What was the intent of the prohibition (see vs. 5, and Is 30:22; Hos 13:2)?
 - d. What was the nature of the idol's shape (Ps 115:4-7)? Why? (see Rom 1:22-25)
 - e. Was Paul impressed with the art of the Greeks? (Acts 17:16) Why?
5. Music and Dancing
 - a. To what evil uses were music and dancing put?

i. Ex 32:6,18,19,25	iii. I Sam 30:16
ii. Matt 14:6	iv. Amos 6:5,6
 - b. What appropriate examples are there of its use?

i. I Sam 18:6	vi. II Kings 3:15
ii. Ex 15:20	vii. Luke 15:25
iii. I Sam 16:16,23	viii. Ps 107:22
iv. II Sam 6:14, 21	ix. Rev 5:9
v. I Chron 25:6,7	
6. Literature and Philosophy
 - a. One-third of the Old Testament is written in poetic form. Why might that be so?
 - b. What useful purposes did poetry, songs, and philosophical prose literature serve?
 - i. Dt 31:19-22
 - ii. I Kings 4:29, 32, 34
 - iii. Eccl 11:9,10
7. What distinguishes the good and bad uses of the cultural expressions above?
8. If art & architecture are intended to affect thoughts and emotions, and/or provide pleasure, what dangers are inherent in them?
 - a. I Kings 22:39
 - b. Hag 1:2,3

Applications

1. Is it appropriate for a Christian to develop creative talents in music, visual arts, architecture, drama, literature, etc.? Explain.
2. Are there some appropriate uses of these kinds of talents in the work of the church? Give examples.
3. Can these talents be developed by means of training or use that is not directly related to the work of the church (evangelism or edification of the saints)? What guidelines would you suggest?
4. Can current art forms (novel, painting, motion picture) be used to carry a spiritual (& scriptural) message?
5. Do art forms frequently carry a philosophical or theological message? Even, for example, symphonies or abstract art? Is there a cause for caution in that fact?
6. Should the level of caution increase as the influence of an ungodly world becomes more pervasive?
7. Is there some level of artistic expression that, because of its beauty, or intensity, or depth of meaning, might excuse immorality, such as nudity or profanity? (Or, asked another way, is nakedness still shameful (as in Ex 19:25 and Hos 2:2,3) when is a part of a "more noble endeavor." If so, what is the "noble endeavor" that most art-forms are pursuing?)
8. Are there limits to involvement in art-forms that a Christian should observe? (For example: dance/sports that glorify the body or drama that carries a worldly message.) Give other examples.
9. What does Phil 4:8 suggest about the criteria & priority for involvement in the arts?
 - a. True
 - b. Honorable
 - c. Just
 - d. Pure
 - e. Lovely
 - f. Commendable
 - g. Excellent/Praiseworthy