

VOL. 4

ESTABLISHING A WORLDVIEW

Ravi Zacharias

RZIM
RAVI ZACHARIAS INTERNATIONAL MINISTRIES

FOUNDATIONS OF
APOLOGETICS

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MIND YOUR HEAD

In Oxford, England, where this curriculum was filmed, signs with the warning “Mind Your Head” are a common sight. Buildings so old that they would be tourist attractions in the United States are commonly used as office space, retail stores, and apartments because they are so plentiful. The low hung, sometimes sagging, door frames are a hazard for the taller among us, hence the warning.

Those of us living in the globalized world of the twenty-first century often need to heed this warning in its figurative sense. We pay too little attention to what goes into our minds and often don’t have any way to filter good ideas from the bad. Though we may recognize the truth when we see it, we struggle to articulate and defend that truth to others.

Ravi Zacharias has often said, “What I believe in my heart must make sense in my mind.” We hope that this curriculum will help you “mind your head” by making sense of what you believe in your heart. We also hope that you won’t be content with a mere intellectual apprehension of the Christian faith, but that you will let the promises of the Christian faith transform your heart, affecting every aspect of your life.



FACILITATORS

Thank you for your willingness to lead others through this Foundations of Apologetics study. We hope that you will take the material we've made available and adapt it to the needs of your group in whatever way you find it most helpful. Below you will find some suggestions to help you get the most out of this study guide.

Each session includes four major elements.

I. LAYING THE GROUNDWORK

This is the video portion of the study accompanied by a note-taking guide. The bulk of the content is presented in "Laying the Groundwork." The rest of the study aims to unpack and apply the information that has been presented in this section. After introductory comments, announcements, and opening prayer, simply play the DVD, alerting the participants that they may use the note-taking guide if they find it helpful. Some participants may prefer to take their own notes rather than fill in the guide. Other participants may follow the note-taking guide religiously, perhaps even getting frustrated if they miss one of the answers. For this reason, we've provided in the facilitator's guide the answers to the fill-in-the-blank section, and you should feel free to make the answers available to participants.

II. TESTING THE FOOTING

This section provides questions designed to make sure the content is understood and to allow students to begin to articulate the ideas in their own words. If you are working with participants who have never encountered these ideas before, this section will be especially important. Keep in mind that these are meant to be comprehension questions rather than discussion questions, and you needn't spend the majority of your time on this section. You may also want to consider using these questions for a review at the beginning of the next session. Answers to "Testing the Footing" questions are provided in the facilitator's guide.

III. DIGGING DEEPER

This section offers questions that consider material beyond what is presented in the video, including Bible passages, additional quotes, or other issues related to the subject matter. These are open-ended questions without set answers; thus you will not find answers in the facilitator's guide. Remember that the goal of this section is to have a thought-provoking discussion. If you depart from the questions but have a relevant, stimulating discussion, you should consider the session a success!

IV. BUILDING ON THE FOUNDATION

This final section provides application questions designed to encourage participants to personalize the material they've encountered. Some members of your group will be more comfortable sharing their personal experiences than others. We encourage you to pray for your group, asking God to make it an atmosphere where people feel safe to share their fears and expectations.

This section includes a prayer guide. You can either use this prayer portion in your group, or encourage the participants to pray through it on their own.

This section also includes resource suggestions for further study.

As you progress through the study, try to gauge how each participant is doing, paying special attention to any who may be discouraged because they find the material difficult. Try to encourage them that they don't need to grasp every concept to come away with helpful applications.

V. STEPPING STONES OF APOLOGETICS

This section allows you to tackle some of the main points of the content rather than the entire lecture. Stepping Stones offers short DVD segments for a group to watch and discuss in a lesser amount of time and is therefore ideal for a Sunday school or small group setting. Each teaching clip is enhanced by a handful of questions for thought and discussion in section five of this study guide.

We hope that leading others through this study will be an enjoyable experience. May God be with you.



VOLUME 4

This lecture will define the concept of worldview and address methods for judging between competing worldviews. It will summarize the key questions a worldview must address to be coherent.

Upon completion of this session you should be able to accomplish the following:

General Outcome:

To define the concept of a worldview, differentiate between conflicting worldviews, and develop questions to assess the validity of a worldview

Specific Outcomes:

Communicate truth via the “Four Steps in Communication”

Connect the Christian worldview to reality through logical consistency and empirical adequacy

State the four questions that form a worldview

Test worldviews according to the “Five Areas of Credibility”

LAYING THE GROUNDWORK

Video Session

INTRODUCTION

- ◆ _____ and _____ are the guiding factors in decision making.

PRAGMATIST:

One who values knowledge purely for the sake of its consequences.

- ◆ Alvin Toffler: Every person carries in his head a _____ of the world.

ALVIN TOFFLER:

(1928- Present) American writer and “world’s most famous futurologist” (someone who reflects on how today’s changes become tomorrow’s realities).

RELATIVIST:

One who believes that truth is relative rather than absolute.

- ◆ Immanuel Kant: First to use the German term “Weltanschauung,” which means “a _____ at the world.”
- ◆ James Olthuis:
“A worldview... is a framework or set of _____ through which we view the world and our calling and future in it. This vision need not be fully articulated: it may be so _____ that it goes largely unquestioned; it may not be explicitly developed into a systematic conception of life; it may not even be theoretically deepened into a philosophy; it may not even be codified into creedal form. It may be greatly refined through cultural, historical development. Nevertheless, this vision is a channel for the _____ which give direction and meaning to life. It is the integrative and interpretive framework by which order and disorder are judged. It is the standard by which reality is managed and pursued. It is the set of hinges on which all our everyday thinking and doing turns.”

JAMES OLTHUIS:

Interdisciplinary scholar and professor of philosophical theology at the Institute for Christian Studies, Toronto.

- ◆ A worldview is a set of _____ that underlie and shape all human _____ and _____.
- ◆ The question is not whether you have a worldview or not, but whether the worldview you are living by is a _____ one.

WHAT IS THE GOAL OF APOLOGETICS?

- ◆ The goal of understanding worldviews and communicating your worldview is to get the one to whom you are communicating to _____.

HOW DO YOU COMMUNICATE THE TRUTH?

- ◆ Two Theories of Truth/Methods of Truth Testing

- _____
- _____
 - People will try to deny this until they are on the _____ of a non-corresponding truth or an incoherent worldview!
 - Correspondence and coherence are incontrovertible methods of establishing truth in a _____.
- ◆ This view of truth is supported by four laws of logic:
 - The Law of _____: An object is identical to itself.
 - The Law of _____: Two contradictory statements cannot be true in the same sense at the same time.
 - The Law of the _____: Just because two things have one thing in common does not mean they have everything in common.
 - The Law of _____: Inferences can be made from what is known to what is unknown.

HOW DO WE UNPACK A WORLDVIEW AND CONNECT IT WITH REALITY?

- ◆ Logical _____
- ◆ Empirical _____
 - The Bible is a book of _____ and _____.
 - God is a God of _____ value.
 - Jesus told Thomas reach and _____ his side. (John 20)
 - God has etched his _____ in stones and history.

EMPIRICAL:

Verifiable by means of observation or experiment.

- ◆ Experiential _____
 - Norman Geisler gives two additional tests:
 1. _____ as a test for falsehood
 2. _____ as a test for truth
 - _____ is an unaffirmable worldview because it forces you to deny your own existence.

PANTHEISM:

The idea that all is one and therefore all is God, that God is the universe.

WHAT ARE THE QUESTIONS THAT FORM A WORLDVIEW?

- ◆ Where did I _____? (Origin)
- ◆ How do I separate _____ from _____? (Morality)
- ◆ What is my life's _____? (Purpose)
- ◆ What's going to happen to me when I _____? (Destiny)

HOW DOES THE TEST FOR CREDIBILITY COME?

- ◆ Five Areas of Credibility
 - The _____ Basis—Does it really work?
 - The _____ Basis—Can I sense it in my experience internally?
 - The _____ or Metaphysical Basis—Does it fit the big picture?
 - The _____ Basis—Did what it says really happen?
 - The _____ Basis—Does it provide relational support?

CREDIBILITY:

Worthy of belief or confidence.

WHAT MUST A WORLDVIEW HAVE IN ORDER TO BE PERSUASIVE?

- ◆ A strong foundation in _____ (factual support)
- ◆ A high degree of _____ (internal consistency)
- ◆ _____ power (the integration of facts and deductions)
- ◆ Avoid two extremes (neither too _____ nor too _____)
- ◆ More than one _____
- ◆ Able to refute _____ worldviews

CONCLUSION

- ◆ Four Steps in Communication
 - _____—How can you identify with your listener?
 - _____—How can you translate your message into their idiom?

- _____—What about your story is persuasive?
- _____—Why do you believe what you believe?

◆ The dilemma in all of this:

- The human problem is not finiteness or smallness, but _____ and _____.
- You can expect a sinner to insist on _____ of things.
- Sin involves an _____ of the truth.
- Sin has ultimately contributed to _____ confusion and _____ evil.

Conversion is not your prerogative; _____ is. Conversion is _____ prerogative.

◆ Three “ologies”:

- Ontology—What _____.
- Epistemology—How you know it is _____.
- Axiology—How it impels you to _____.

◆ Revelation 3:14-18

To the church in Laodicea:

“These are the words of the Amen, the faithful and true witness, the ruler of God’s creation. I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.”

- ◆ If you understand the _____ of the people you are speaking to, you will have an effect.

TESTING THE FOOTING

Comprehension


These questions are meant to confirm that all participants have understood the concepts presented in the lecture and are able to articulate them. They can also be used as a review.

- ◆ Ravi imagines a little boy who, when asked if it is true that he has eaten a cookie, replies, “What is truth?” Why does the boy ask this question? What is his motive?

- ◆ Which law of logic does the following statement violate: “It only snows when it is cold; it is cold, therefore, it must be snowing”?

- ◆ Which law of logic does the following statement violate: “This statement is false”?

- ◆ What does it mean to say that the Christian worldview has “empirical adequacy”?
- ◆ What does it mean to say that the Christian worldview has “experiential relevance”?
- ◆ What two extremes does Ravi say that the Christian worldview needs to avoid if it is going to be persuasive?
- ◆ What was Ravi’s point in bringing up the parable of the sower and the seeds?

- 
- ◆ Can you think of an example of a worldview that does not meet the pragmatic test for credibility?
 - ◆ What does it mean to say that the Christian worldview rests on more than one line of evidence?
 - ◆ Even if you could flawlessly prove the Christian worldview, what dilemma would you encounter?



In 2 Corinthians 10:5, Paul writes:

"We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."(NIV)

What does it mean to take every thought captive to make it obedient to Christ?

In John 3:36, Jesus said:

"Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."(NIV)

How does the Christian's belief that souls will live on in eternity shape his or her worldview?

Medieval philosopher Avicenna reportedly said, *“Anyone who denies the law of non-contradiction should be beaten and burned until he admits that to be beaten is not the same as not to be beaten, and to be burned is not the same as not to be burned.”* Assuming that Avicenna did not actually want to see people beaten and burned, what do you think his point was?

Some in the media have become fond of referring to a “post-9/11 worldview.” What do you think they mean by this? How did the events of September 11 highlight the conflict between major worldviews?

The idea of worldview is based on an analogy to sight. Is seeing an active or a passive endeavor? Is the formation of a worldview active or passive? Explain.

In 1 Corinthians 9:22, Paul writes:

"To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some."(ESV)

What do you think it means to become all things to all people? Is there a limit to what we should be willing to do to get the gospel across?

In Genesis 3, the sin of Adam and Eve leads God to curse the ground and the creatures of the earth. Does this idea of the fallenness of creation, which is central to a Christian worldview, fit with the world we observe around us?

J. Gresham Machen once said, *"No conversion was ever wrought by argument. A change of heart is also necessary . . . but because the intellectual labor is insufficient, it does not follow that it is unnecessary."* Do you agree with this statement? What role do you think arguments play in conversion?

J. GRESHAM MACHEN:

(1881-1937) Early 20th century theologian and founder of Western Theological Seminary.

In his book *Mein Kampf*, Adolf Hitler writes, “*I do not see why man should not be just as cruel as nature.*” How did Hitler’s belief in the cruelty of nature influence his worldview? What were the consequences of this worldview?

In what ways do you think Christians are tempted to make their worldview too simplistic? How are we tempted to make our worldview too complicated?

What would you say are some differences in a Christian worldview compared with a more general theistic worldview?

What are some of the core assumptions of the worldview that you grew up with? Do you still hold these core assumptions?

Can you think of a character on television or in fiction that is a good example of a particular worldview? What worldview do they represent, and how does their worldview affect their actions?

What practical differences does your worldview make in your own life?

How might you explain to someone how the Christian worldview addresses the question of purpose and meaning in life?

Other than Christianity, what worldviews are most attractive to the people you come in contact with? What is compelling about these different worldviews?

Do you find it hard to keep sight of the fact that conversion is actually God's prerogative? Do you get frustrated when evangelism doesn't automatically lead to conversion?

What role should prayer play when we approach people from other worldviews?

PRAYER

In Romans 12:2, we are commanded:

“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” (NIV)

Pray that you will start to see the world as God sees it rather than living by the “patterns of this world.”

In Ephesians 1:18-19, Paul prays

“I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe.”

Use Paul’s prayer as the basis for your own prayer that God would “enlighten the eyes of your heart.”

SUGGESTIONS FOR FURTHER READING:

Naming the Elephant: Worldview as a Concept by James Sire (Downer’s Grove, IL: InterVarsity, 2004).

Philosophical Foundations for a Christian Worldview by J.P. Moreland and William Lane Craig (Downer’s Grove, IL: InterVarsity, 2003).

The Universe Next Door by James Sire (Downer’s Grove, IL: InterVarsity, 2004).

Worldview: The History of a Concept by David Naugle (Grand Rapids, MI: Eerdmans, 2002).





VOLUME 4

ANSWER GUIDE

LAYING THE GROUNDWORK

Video Session

INTRODUCTION

- ◆ _____ Assumptions _____ and _____ presuppositions _____ are the guiding factors in decision making.

PRAGMATIST:

One who values knowledge purely for the sake of its consequences.

- ◆ Alvin Toffler: Every person carries in his head a _____ mental _____ model _____ of the world.

ALVIN TOFFLER:

(1928- Present) American writer and “world’s most famous futurologist” (someone who reflects on how today’s changes become tomorrow’s realities).

RELATIVIST:

One who believes that truth is relative rather than absolute.

- ◆ Immanuel Kant: First to use the German term “Weltanschauung,” which means “a way of looking at the world.”
- ◆ James Olthuis:
“A worldview... is a framework or set of fundamental beliefs through which we view the world and our calling and future in it. This vision need not be fully articulated: it may be so internalized that it goes largely unquestioned; it may not be explicitly developed into a systematic conception of life; it may not even be theoretically deepened into a philosophy; it may not even be codified into creedal form. It may be greatly refined through cultural, historical development. Nevertheless, this vision is a channel for the ultimate beliefs which give direction and meaning to life. It is the integrative and interpretive framework by which order and disorder are judged. It is the standard by which reality is managed and pursued. It is the set of hinges on which all our everyday thinking and doing turns.”

JAMES OLTHUIS:

Interdisciplinary scholar and professor of philosophical theology at the Institute for Christian Studies, Toronto.

- ◆ A worldview is a set of beliefs that underlie and shape all human thought and action.
- ◆ The question is not whether you have a worldview or not, but whether the worldview you are living by is a good one.

WHAT IS THE GOAL OF APOLOGETICS?

- ◆ The goal of understanding worldviews and communicating your worldview is to get the one to whom you are communicating to God.

HOW DO YOU COMMUNICATE THE TRUTH?

- ◆ Two Theories of Truth/Methods of Truth Testing

- Correspondence
 - Coherence
 - People will try to deny this until they are on the receiving end of a non-corresponding truth or an incoherent worldview!
 - Correspondence and coherence are incontrovertible methods of establishing truth in a court of law.
- ◆ This view of truth is supported by four laws of logic:
- The Law of Identity: An object is identical to itself.
 - The Law of Non-contradiction: Two contradictory statements cannot be true in the same sense at the same time.
 - The Law of the Excluded Middle: Just because two things have one thing in common does not mean they have everything in common.
 - The Law of Rational Inference: Inferences can be made from what is known to what is unknown.

HOW DO WE UNPACK A WORLDVIEW AND CONNECT IT WITH REALITY?

- ◆ Logical Consistency
- ◆ Empirical Adequacy
 - The Bible is a book of geography and history.
 - God is a God of empirical value.
 - Jesus told Thomas reach and feel his side. (John 20)
 - God has etched his reality in stones and history.

EMPIRICAL:

Verifiable by means of observation or experiment.

- ◆ Experiential Relevance
 - Norman Geisler gives two additional tests:
 1. Unaffirmability as a test for falsehood
 2. Undeniability as a test for truth
 - Pantheism is an unaffirmable worldview because it forces you to deny your own existence.

PANTHEISM:

The idea that all is one and therefore all is God, that God is the universe.

WHAT ARE THE QUESTIONS THAT FORM A WORLDVIEW?

- ◆ Where did I come from? (Origin)
- ◆ How do I separate good from bad? (Morality)
- ◆ What is my life's meaning? (Purpose)
- ◆ What's going to happen to me when I die? (Destiny)

HOW DOES THE TEST FOR CREDIBILITY COME?

- ◆ Five Areas of Credibility
 - The Pragmatic Basis—Does it really work?
 - The Experiential Basis—Can I sense it in my experience internally?
 - The Cosmic or Metaphysical Basis—Does it fit the big picture?
 - The Historical Basis—Did what it says really happen?
 - The Community Basis—Does it provide relational support?

CREDIBILITY:

Worthy of belief or confidence.

WHAT MUST A WORLDVIEW HAVE IN ORDER TO BE PERSUASIVE?

- ◆ A strong foundation in correspondence (factual support)
- ◆ A high degree of coherence (internal consistency)
- ◆ Explanatory power (the integration of facts and deductions)
- ◆ Avoid two extremes (neither too complicated nor too simplistic)
- ◆ More than one line of evidence
- ◆ Able to refute contrary worldviews

CONCLUSION

- ◆ Four Steps in Communication
 - Identification—How can you identify with your listener?
 - Translation—How can you translate your message into their idiom?

- Persuasion—What about your story is persuasive?
- Justification—Why do you believe what you believe?

◆ The dilemma in all of this:

- The human problem is not finiteness or smallness, but fallenness and sinfulness.
- You can expect a sinner to insist on his own view of things.
- Sin involves an evasion of the truth.
- Sin has ultimately contributed to Intellectual confusion and moral evil.

Conversion is not your prerogative; evangelism is. Conversion is God's prerogative.

◆ Three “ologies”:

- Ontology—What is.
- Epistemology—How you know it is true.
- Axiology—How it impels you to live.

◆ Revelation 3:14-18

To the church in Laodicea:

“These are the words of the Amen, the faithful and true witness, the ruler of God’s creation. I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.”

- ◆ If you understand the worldview of the people you are speaking to, you will have an effect.

These questions are meant to confirm that all participants have understood the concepts presented in the lecture and are able to articulate them. They can also be used as a review.

- ◆ Ravi imagines a little boy who, when asked if it is true that he has eaten a cookie, replies, "What is truth?" Why does the boy ask this question? What is his motive?

He is trying to distract the one asking the question from his own guilt. He does not want to face the truth, so he questions whether it exists at all.

- ◆ Which law of logic does the following statement violate: "It only snows when it is cold; it is cold, therefore, it must be snowing"?

This statement violates the Law of the Excluded Middle. It assumes that just because cold and snow go together that they always go together.

- ◆ Which law of logic does the following statement violate: "This statement is false"?

This statement violates the Law of Non-contradiction. It is making the assertion that something (this statement) is true, while at the same time asserting that it is false.

- ◆ What does it mean to say that the Christian worldview has “empirical adequacy”?

It makes sense of the world that we can see and touch. It is based on real events that happened in real places in real time. It fits the facts.

- ◆ What does it mean to say that the Christian worldview has “experiential relevance”?

It answers the questions that flow out of our experiences and the felt issues we face in every area of our lives. It make sense of our experience and gives guidance for how to live.

- ◆ What two extremes does Ravi say that the Christian worldview needs to avoid if it is going to be persuasive?

We need to avoid the extremes of making our worldview too complicated or too simplistic.

- ◆ What was Ravi’s point in bringing up the parable of the sower and the seeds?

Sometimes our words and arguments will bring forth the fruit of conversion. Other times they will not. We cannot always tell when someone is going to be changed by our words. It is our job to be faithful and let God use our efforts how He will.

- ◆ Can you think of an example of a worldview that does not meet the pragmatic test for credibility?

Answers will vary. One example would be a communist worldview. Communism failed the pragmatic test because it didn't work over the long term; it failed to account for human selfishness as a motivator towards productivity.

- ◆ What does it mean to say that the Christian worldview rests on more than one line of evidence?

The Christian worldview is supported by historical evidence, philosophical arguments, experiential validation, and internal coherence. It does not rest on one argument alone or one sole piece of evidence.

- ◆ Even if you could flawlessly prove the Christian worldview, what dilemma would you encounter?

The human heart is sinful and evades the truth. Just because you show someone the truth does not mean they will necessarily choose to see it if they don't want to see it.



STEPPING STONES OF APOLOGETICS

Stepping Stone 1: “The Way We See the World”

1. What are some of the core assumptions of the worldview that you grew up with? Do you still hold these core assumptions?
2. How might you explain to someone how the Christian worldview addresses the question of purpose and meaning in life?

Stepping Stone 2: “The Goal of a Worldview”

1. J. Gresham Machen once said, “No conversion was ever wrought by argument. A change of heart is also necessary, but because the intellectual labor is insufficient, it does not follow that it is unnecessary.” In light of Ravi’s suggestion that the goal of understanding worldviews is to lead people to Christ, would you agree with this statement? Why or why not?

Stepping Stone 3: “The Four Laws of Logic”

1. In what ways do you think Christians are tempted to make their worldview too simplistic? How are we tempted to make our worldview too complicated?

Stepping Stone 4: “The Hurt of a Culture”

1. Do you find it hard to keep sight of the fact that conversion is actually God’s prerogative? Do you get frustrated when evangelism doesn’t automatically lead to conversion?

Stepping Stone 5: “Four Problems”

1. Other than Christianity, what worldviews are most attractive to the people in our culture?
2. How do we see the four problems Ravi mentions that prevent people from coming to faith in Jesus Christ lived out in these other worldviews? How might you explain to someone how the Christian worldviews addresses each of these four problems?

Stepping Stone 6: “A Biblical Example”

1. In Romans 12:2, we are commanded:
“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is-his good, pleasing and perfect will.”
How can we stay relevant to our culture while “not conforming to the pattern of this world”?

NOTES

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 **RZIM**
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