

Chapter 1 : What are some Christian Worldview Essentials? | [blog.quintoapp.com](http://blog.quintoapp.com)

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Anderson Assistant Professor of Philosophy, Oklahoma Baptist University Three friends went on safari in the Serengeti, and observed the majestic beauty and diversity of the African wild. The first friend, John Luther, commented boldly: The Lord has created an amazing array of creatures and landscapes that sing His praises and declare His glory. But you err, my good man, in ascribing their existence to a Creator. No, these animals are the result of unguided, purposeless random mutation and natural selection. We too are the product of a godless evolutionary process. For they bear the same spark of divinity that lies within you and I. Do you not sense them calling out to you, seeking to communicate with your spirit? Yet three friends have different perspectives as to what those animals represent. Simply put, John, Charles and Shirley are experiencing a clash of worldviews. Worldview is the conceptual lens through which we view our world. Worldview contains a set of fundamental assumptions and understandings about life, the universe and everything. What is our nature? What does it mean to be human? What distinguishes us from other creatures? Are we the product of random mutation and natural selection, or are we the handiwork of divine creation? Are we purely physical, material beings; or do we have an immaterial soul? What is our world? What is the nature and character of the world? Is the world ordered or chaotic? Does God exist; if so, what is God like? What is our problem? What is wrong with us, and how can it be solved? Is it sinful rebellion against God? Ignorance, religious superstition and lack of education? The illusion of personal desires? How can we go about solving the problem? What is our destination? Is there any meaning and purpose in life, or are we random creatures in a purposeless, meaningless universe? What happens to us after we die? Is physical death the end of human existence? Are we absorbed into an impersonal ultimate reality? Are we judged at the throne of God Almighty for an eternity in Heaven or Hell? Every person possesses a worldview which provides an answer to these four core worldview questions. Everyone has a worldview, and worldviews answer these four fundamental questions. Why does worldview matter? Whenever possible, we interpret events in a way that fits with what we already believe. Thus, when we encounter something new, we interpret it through our worldview, which provides a pool of live options. For example, imagine that Aunt Rose is diagnosed with terminal cancer. Weeks later, the doctors find her to be free from cancer. How do you explain what happened? For the atheist, such an explanation is not possible—it lies outside the pool of live options. Either the initial diagnosis was mistaken, or some treatment rid her body of cancer, or there is some unknown natural explanation for her healing. Whatever the case, Aunt Rose was not the recipient of a divine miracle—God does not exist to perform such miracles, and therefore it cannot be the explanation. I offer three suggestions. Internal Consistency logical coherence. Does the worldview make sense with itself? Some worldviews contradict themselves: External Consistency fits reality. Does the worldview make sense of the real world? Some worldviews deny fundamental reality: Does the worldview make life liveable? Some worldviews deny meaning and purpose in life. Such a worldview cannot fulfill the inherent need of human beings to live a meaningful life. In this series of articles, we want to invite you to consider the importance of worldview. Worldview is the conceptual lens through which we interpret the world around us. It provides answers to the fundamental questions about life, the universe and everything. Worldview affects the way that we live and move and think. It is, therefore, crucial that we examine our worldview, to ensure that we see the world the way God does.

## Chapter 2 : How Worldview Affects Our Society | MarketFaith Ministries

*A worldview is a view of the world, used for living in the world. A world view is a mental model of reality " a comprehensive framework of ideas & attitudes about the world, ourselves, and life, a system of beliefs, a system of personally customized theories about the world and how it works " with answers for a wide range of questions.*

A quest for an integrated theory of fictional narrative must begin by asking why human beings listen to and tell stories. Fiction is a powerful and ancient virtual reality technology that simulates the big dilemmas of human life. Our integrated theory must be inclusive. Fictional worlds do affect us—and not just during the reading or viewing. They seem capable of changing our worldview. We must also ask what purposes are served by observing historic folly as against getting lost in a utopian vision. Most novelists, playwrights, filmmakers, screenwriters, and the network-show creators know that they must entertain, but their inner drive is also typically fueled by purposes they may consciously identify in their soul. Their purposes may instead be subconscious, but are nevertheless achieved when the audience is highly engaged. Can we exhaust these purposes in a conceptual framework with a limited classification? I believe we can. However, one could categorize them all into the following: To persuade people to a point of view. To incite an empathy for, or understanding of, a faraway situation, people, or problem, in a risk-free and low-cost environment, including exposing readers and viewers to two or more alternate viewpoints. To assuage negative feelings, such as grief, fear, or helplessness, by having the protagonist experience similar emotions. In this case, the immersion experience may have a soothing rather than a curative effect on the individual with negative feelings. To inspire people to do courageous things or things they otherwise may not attempt. To convey the experience of a positive sense of life as with laughter or a sense of wonder and joy often from comedies and musicals , or a negative sense of life such as despair or helplessness often from tragic stage plays or print literature. These goals can overlap and most narratives have more than one objective. At the creative end of the spectrum, then, we have these purposes. The higher the emotion and more frequent the changes in emotion, the more one is entertained. At first glance, this makes no sense, but we do seek entertainment that causes affect. We seek songs that induce sadness in us much more than music that does not move us at all. Hence, the higher the emotion and more frequent the changes in emotion, the more one is entertained. We love and remember films that made us laugh or cry, and feel cheated by ones that leave us detached. The longer the narrative, higher seems the requirement to move our emotional state to keep us engrossed. Transported individuals are completely focused on the world of the story; they may lose track of time or fail to notice events going on around them. These three components are interrelated. Narrative cannot heighten the emotion of an individual who stays detached. The narrative that varies the emotion-state during engagement of a transported individual does a better job of maintaining the immersion in the story world. Of the three components, which comes first? Once the individual is transported, her emotional state must be heightened to maintain the immersion in a deep state. In order to keep her lost in the story universe, it must stay heightened, which is easier if the state is varied from joy to fear to trepidation, and so on. The greater the immersion, the stronger the belief that the story events are plausible, that they could eventuate in real life. Thus, facilitating, deepening, and maintaining transportation is critical to enhancing the effectiveness of fiction, if the storyteller has implicitly or explicitly any definable objective. Now that we have inexorably entwined entertainment, emotion-state heightening, and artistic purposes, we can seek to integrate into this framework a model or models of entertainment that work as methodological prescriptions for artists and critics. Death affects us far more, the closer we are to the people who have passed, the more we know them, and the more we love them. Why bother with dramatic highs and lows? The long narrative needs emotion-state variation. Unless the artist wants to inculcate a sense of life characterized by ineffectualness, he will resolve the situation or conflict. Ironically, Aristotle is still the master most quoted at screenwriting school, even as Hollywood delves more frequently into unresolved drama. His words ring true: The emotion has been pushed to its zenith. Why include a soul-searching moment for the characters before the external climax? Ideally, the jeopardy will rise to its peak if the character crosses the Rubicon, choosing to risk even death to achieve his life-affirming objective. We can and should test our

theory. Major studios and networks have started using biometric technology to track engagement. But we can test the end-product as consumers, too. Let me take you on my brief journey of one such test. You can do the same any number of times, that is, introspect after the consumption event. In July , I indulged twice in the pleasure of cinema. However, one left me in tears, and the other left me disengaged. My two immediate ex post questions were: And does it matter? I reminded myself that the level of my emotional engagement matters a lot to me, obviously, but also to the storytellers. Then a third, more baffling question briefly invaded my consciousness: Of course it was. I pondered why one narrative seemed so empty to me, and the theory was vindicated. Dunkirk, though, dispenses with the concept of character. We never get to know anyone. Even main characters have no names. In Dunkirk, the beast of Postmodernist nothingness sinks to a whole new low. It can also provide a situational empathy, historical or imagined, but one heightened by emotion. Despite that potential benefit, for our mirror neurons to be activated, we need characters to feel for. For a story to lack classical structure is one thing, but for a film to lack a story? During the screening, I was well aware of the theater, and, my companion and I even moved seats; immersion was low. Anecdotally, some who appreciated this film seemed to do this as an afterthought, after becoming aware of the context that was missing, or worse, to play along with critics who praised it. In fact, the evacuation was a success, albeit needed because it was preceded by a miscalculation. On the other hand, we have The Promise, which made me smile and cry, in about equal proportions. Once we get to know Mikael and Ana, we feel their incessant jeopardy. Death lurks—it waits for every forward step, but it will come for you if you stop or retreat, too. If financier Kirk Kerkorian wanted situational empathy, he got mine. If director and co-screenwriter Terry George wanted to inspire me, he did. God help me, I want revenge. Hey, our revenge will be to survive. And that is how one can find a heroic sense of life when it looks like there is none—via a packet of inspiration neatly constructed within a lava of genocidal despair, all the while sticking to classical structure. Feel free to try this exercise. Go to the theater and reflect on the experience afterward, not during, with a focus on purposes, emotional engagement, and story structure—the building blocks of a unified theory of fictional narrative. Houghton Mifflin Harcourt, , pp. Penguin Group , p. Nabi and Melanie C. Malcolm Heath New York: Penguin Books, , p. The Journal for Movies and Mind , accessed online at: Vinay has penned two TV pilot screenplays Marlon Stone, and Unlikely Partners , and has had two novels published in the unusual Romantic Thriller genre: More about Vinay is at the Founder page.

## Chapter 3 : The Three Factors that Shape Our Worldview

*Our worldview provides the holistic perspective from which we interpret ambiguous evidence. When confronted with more than one plausible interpretation, we always interpret evidence in a manner consistent with how we already see the world.*

Everybody has a worldview, whether they acknowledge it or not. More often than not, they do not talk about it simply because they are unaware. This is because asking someone what his or her worldview is like trying to ask a fish to describe how wet the water is. You have no clue what it is; you are just in it. Nonetheless, your worldview defines everything about you. What is a Worldview? First of all, let us define what it is not. It is not about the physical reality of the world that you and I live in; that is science. Instead, here is what worldview is and what it means for us: It is the metaphysical, or philosophical, or ideological reality of the world you and I live in. It governs how we live, not where we live. It defines why we live, what we live for, what we appreciate, what we reject, what we are passionate about, and what we detest. What Makes Up Our Worldview? Other than understanding what our worldview does for us, we also need to know that there are a few categories that shape our worldview: Do not let anyone take that away from you or the next generation that you have the privilege of parenting or ministering to. As a people think, so they will live. Everything else follows from this first category. How we discern between right and wrong. We cannot make a moral decision without having a clear idea of what is right and wrong. Our cognition and our morality are like two sides of the same coin. As we think, so we live. If we think something is alright even though it is morally wrong, we will act wrongly. What we do with what is right and what is wrong. Is it really true that the ends justify the means? We do that all the time. Every time we get into a situation where it is going to affect us, the first thing we are tempted to compromise on is not what we do, but how we do it. These are the three fundamental things that shape our worldview. Understanding and defining these contributing factors will help us strengthen our values, and guide us on how to live. Are you aware of how you think, how you discern between right and wrong, and what you do with what is right and what is wrong? Why not take a moment today and examine your own worldview? If you spot inconsistencies, take active steps to firm up the foundation of your worldview , so that you can live out biblical values in all aspects of your life.

**Chapter 4 : What is "Worldview" and Why is it Important? | Thrive**

*At our recent Whole Life Symposium, Jose Philip, from Ravi Zacharias International Ministries, introduced the concept of Worldviews. Everybody has a worldview, whether they acknowledge it or not.*

Eugene Wolters 4 Comments Verbal cues may actively shape the way we visualize reality, a new study shows. Embedded in the realist, positivist and some but not all social sciences is the idea that language merely reflects an objective reality. Critical theorists, in a variety of fields, have argued the opposite. That our language actively shapes our reality and there is no objective reality which exists independent of language. For instance, that explosive diarrhea may be a psychosomatic reaction to your racist conceptions of Mexican food. John Mearsheimer, in a criticism of the language-makes-reality tradition in international relations, argued: It would be understandable if realists made such arguments, since they believe there is an objective reality that largely determines which discourse will be dominant. Critical theorists, however, emphasize that the world is socially constructed, and not shaped in fundamental ways by objective factors. Anarchy, after all, is what we make of it. Yet when critical theorists attempt to explain why realism may be losing its hegemonic position, they too point to objective factors as the ultimate cause of change. Discourse, so it appears, turns out not to be determinative, but mainly a reflection of developments in the objective world. In short, it seems that when critical theorists who study international politics offer glimpses of their thinking about the causes of change in the real world, they make arguments that directly contradict their own theory, but which appear to be compatible with the theory they are challenging. It is also, if only implicitly, a view held by plenty of mainstream commentators. For instance, a flash in your left eye can make an image in your right eye functionally invisible. Other studies offer good incite into how our perception is fucked. Culture determines how we view the world and interact with it it is not a matter of turning a chicken into an egg. Interaction is in context so the environment feedback causes adjustments but this is no chicken and the egg, which comes first. Cultural constructs come first, which react with the environment, to be adjusted within the cultures categorization definitions, analogies and inference methodology. You cannot bring to mind a recent example of this in cultural action in France? Follow Us Support Us Tags.

**Chapter 5 : Christian worldview - What is it?**

*There are the various components of a worldview that we take for granted: religious pluralism and freedom, economic structures, uniformity of language, governmental institutions, a free press, and an unbiased view of history for example.*

The Origin of Religion The interaction of beliefs is commonly called religion. What caused people to form a belief and a religion? Sometimes people have questions regarding souls and dreams. Sometimes they experience dead people appearing in their dreams. Dead people leave their bodies on earth. Where do their souls go? Because of this question, people believed in the existence of the spirits. Out of this belief, there arose the idea to worship supernatural beings. Anthropologist Edward Tylor argued, "Religion had its origin in the belief in immaterial souls that might inhabit objects like stones, trees, animals, or human bodies, but which also could exist independently from them. He coined the word animism from the Greek word "anima" which means "soul. In the dream, a dead man seems to continue to exist as a soul independent of his physical body. When the people encounter the mighty things of nature, they think that there are supernatural beings. Acknowledgement of the existence of spirits and high being support the formation of beliefs and religion. According to two scholars, the origin of religion came through the acknowledgement of spirits and worshipping ancestors. Their belief is evolutionary. To some degree people search for the supernatural being. But Christianity is different from other religions. Its beliefs and religion are based on revelation. They conceived that in the beginning "that means when the first man was created and placed in the Garden of Eden --God revealed to him in some manner the essential truths of religion, such as the existence of one God, the obligation to obey him, and the hope of immortality. To understand the Word of God, people interpret Scripture in the context of their own history and culture.. Hiebert and Shaw present presuppositions regarding this matter. We accept Scripture as fully authoritative " the Bible is our source of theological understanding. We believe that Christ is the center of our theology. We take an "Incarnational" view of Christ as both God and human. We understand the kingdom of God as the goal of divine history. We are assuming the continued active work of the Holy Spirit in the world today on the lives of all believers. We assume the sinfulness of humans and their need for salvation and reconciliation achieved by Christ on the cross. We assume the priesthood of all believers interacting within communities of faith. Our understanding of call to discipleship is that true conversion involves all dimensions of human experience. And God intends to communicate in the context of culture. Cultures today are very different, and they have different manifestations. The second approach is anthropological. Anthropology begins through observation of religious experience or practice. Observation is always selective and observational data which is close to the real world. I would quote a paragraph regarding this opinion. Interpretation is thus always open to bias and preconception. Making the question of interpretation of data, we can do one of the two things: Anthropology serves as the interpretation of religious data and understanding of ideological systems. Symbol Religion takes some particular symbol to declare meaning and emphasize doctrine or teaching. With this object, it uses special shapes, cloths, colors, sounds, and style. For example, Christianity uses the cross. Many times the temple is a symbol. Most religious temples declare their uniqueness. Even in the rituals, worshippers practice using their own symbols. This is an important element and behavioral pattern of a given religion. Ritual has been defined as "the formal acting out of a ceremony, usually repeated in exactly the same way on specified occasions. This definition stress two important features of ritual: According to Knight Dunlap, ritual has three significant features: The structure displays unique formal ceremony. It specializes its own characteristics to discern its own originality from the other religion. And the rites themselves take place in a sort of timeless time and placeless place. Myth This word is used to use for Greek or Roman gods stories. There are a lot of unbelievable stories. But the stories had power and function. Knowing myth is one of the way to understand religions. Mythology is defined as "a narrative resurrection of primeval reality told in satisfaction of deep religious wants, moral, cravings, social submissions, assertions, even practical requirements. It literally means story and originally was used for many stories of the gods in Greek religion. And the word myth is associated in the West with a set of connotations that has become in popular speech almost a synonym for untrue, false, or absurdly fantastic. Myth is

transmitted into culture and is preserved as traditions. And it is continually handed down from generation to generation. How do we interpret a myth? We must understand a myth in order to correctly interpret it. Look back to the New Testament period and the background of the first century. The believers were surrounded by a lot of Greek and Roman myths. The main documents of the early church, and in particular the gospels, were selected from a wide and growing range of writing which tried to interpret the life and message of Jesus. When we speak of the interpretation of the Bible, we use the term hermeneutics. The modern probing of the New Testament as history has caused some arguments. Some feels that this secular approach to the text damages the authority of the Bible. According to this view, we have the impulse to find our being by telling a story about how they come to be. Myth thus is the food" which feeds our sense of identity and our destiny in relation to the unseen world, then myth is given an added impulse to imagine the invisible through the visible. It gives us a past and a future arising at the point where I intersect with my fellow human being. It does not expose itself on the surface, but it controls thought, life style, and social system. In the same way, world view influences religion. I would like to assert this opinion with this quotation: To this we might answer God, or the gods or the material cosmos. And within various basic world views other issues often arise. For Instance, what is the nature of the external world? Who is in charge of this world? People really want to know the high being who holds this cosmos and controls human life. These concepts encourage people to seek supernatural beings and supernatural powers that would help human beings. Symbols, rituals, and even myths may be involved. Specific practices of religious activities represent human beliefs. Behind these reflections, there might be particular world views. For instance, let me compare evolution theory and Christianity. The word animism from the Greek word anima", which means souls,, implies a view about the soul that creates animism. But in Christianity, the Christian has a unique belief. This absolute belief is from revelation. God revealed Himself to Israelites as the creator, the savior, and almighty King. It means there are plenty of religious practitioners. Because of these people, sometimes missionaries or Christian ministers encounter spiritual crisis. Spiritual encounters may arise. The mission field is like a battle field. Whether we recognize it or not, the dangers are hidden in the context. Ma, in the book When the Spirit meets the Spirits, there are three phases of encounters: Proclaiming the gospel is the ultimate task for the Christian workers. One set of statistics tells about the percentage of the world religions: There may be changes. Some religions have more numbers, and some religions have few members. But I just want to cite a point that there are large numbers of mission fields in the world.

**Chapter 6 : How Does a Christian Worldview Affect Our View of Government? | MarketFaith Ministries**

*Worldview is an eminently personal thing. People hold their worldview at the most deeply, personal level possible. And it must be noted, individuals have worldviews, not societies.*

In America, we are currently right in the middle of a political season. And as we survey the current political landscape, two very different visions of the purpose and use of government come into view. As Christians, we need to be very discerning in the way we interact with the possibilities. While the Bible does not advocate a specific form of government, there are some principles that emerge out of a Christian worldview which inform how a government should operate. A Christian Worldview Concept Based on a biblical worldview, government exists to promote an environment which provides for the work of God to be accomplished in the world. This does not necessarily imply a theocracy. However, God did create the world and humanity for a specific purpose, and every part of life, including government, should be an instrument which allows that purpose to be fulfilled. Thus, a godly government provides the means for this to be accomplished. Government should not be dictating religious beliefs and practices. But it is its job to provide an environment where the church can freely advance the purpose of God. The provision of this environment is enabled by having laws and regulations which allow people in society to have freedom to do the work of God. As the framers of the American constitution did their work, they had this purpose clearly in mind. And the constitutional republican form of government which they chose was designed to create this environment. The constitutional approach was designed to mimic the idea of an objective, absolute authority. The framers of the constitution also attempted to build in checks and balances to keep government from overstepping its role and squelching human freedom. The perceived need for this was based on their understanding of the need to check the fallenness of man. A Non-Christian Worldview Concept There are, of course, other forms of government which could also accomplish these goals. In modern American society, there is a move to create a governmental structure which has a different purpose than what was originally established. This alternative structure is born out of a Naturalistic worldview and has its most prominent expressions in socialism and communism. And, of course, the particular humans which get to determine this are the ones who have control of the levers of power. The entire basis of this approach is relativism based on the desires of those in power. As such, law is subject to the whimsical interpretations of those who hold power. There is no recognition of an absolute authority or of the fallenness of man. Contrasting the Two Obviously, the approach taken to governing has significant effects on the approaches and priorities of governmental operations. Using a Naturalistic worldview approach, morality is changeable based on the whims of those in power. A Naturalistic worldview approach sees economics as the domain of the government and subject to the dictates of governmental authorities. The Priority of the Spiritual over the Political As Christians, we recognize the objective reality of God and his purposes. And, while we must live in a physical world subject to the limitations of our physical existence, we do recognize that the physical is, in the end, subject to the spiritual. The ultimate authority is God, and his purposes must govern the way we structure every part of life – including government. As we watch what is going on in modern society, we are seeing a shift to a different approach which values the material over the spiritual. This is outwardly expressed in numerous ways. All this being said, whatever form a government ultimately takes does not affect the priorities of God or of Christians who are determined to follow him. It is just that some governmental forms promote our ability to do that better than others. The worldview foundation of a nation does affect the operation of the government in some very specific ways. While it is possible for sincere Christians to disagree on various policy issues and priorities, we cannot disagree on the worldview foundation if we wish to retain the freedoms we have under the law. A Christian worldview provides a means and an impetus for retaining these freedoms. A Naturalistic approach works in the opposite direction.

**Chapter 7 : Christian Worldview | Understanding how the Lordship of Jesus Christ extends to all areas of li**

*Simply put, worldview matters because it affects everything that we think and do—most importantly, worldview determines our "pool of live options." The pool of live options is our set of possible explanations for a given event.*

People hold their worldview at the most deeply, personal level possible. And it must be noted, individuals have worldviews, not societies. That being said, the worldview position which is held by the majority, or at least the most dominant people, in the society, will have the most pronounced effect on how the society functions. This is what determines the way moral issues are addressed in the culture at large. Policy decisions in the political realm, the subject matter taught in the classroom, the headlines in the news media and the content allowed in our entertainment industry are all decided by the people who control those arenas. And it is all based on the worldview beliefs of the people who are allowed to control those levers. This principle can easily be seen in the way American society has changed over the last several decades and in the culture war battles which are being fought, even today. Back when a Christian theistic worldview dominated, things such as abortion, homosexual marriage, Christian symbols in the public square, pornography, sexual images over the airwaves, and the like, were evaluated almost exclusively from a Christian worldview perspective. Not that everyone in society agreed with the Christian point of view, but the majority, along with the ones who were in positions of authority, did. And the result was political and social policy which promoted Christian morality. A different basis for evaluating morality is now in control. Virtually every political debate we see on television features someone advocating political policy which promotes abortion, homosexual marriage, socialist economics and the like. We see people like Charlie Sheen and Lady Gaga, with their total crassness, playing to sold out audiences. We see base sexuality on display on prime time television. We see news coverage overtly slanted to promote non and even anti-Christian political and social agendas. We see evolutionary theory taught in the classroom as if it were fact. And the list could go on. So, what has changed? What has changed is the worldview foundation of the majority in society. And in public polling, while a majority will still answer that they are Christian, a large percentage of those who claim to be Christian hold views which are patently not Christian. Basically, other worldview beliefs have seeped into the beliefs of a large percentage of people who call themselves Christian, but who have basically become something else without even realizing it. This has happened to such a large degree that it can safely be said that America is now a post-Christian society. Unless there is a dramatic turn around, this trend will continue. And a dramatic turn around is basically in the hands of the Christian community. The only way a change will take place is if a massive number of people come to Christ to the extent that a new majority is forged of those who adhere to a Christian worldview. Unfortunately, there are not enough committed Christians who are willing to put themselves on the line to go out and fight the good fight. There are two things that must happen if change is to occur. First, Christians must become fearless in sharing the gospel. A worldview change happens within individuals when they accept Christ. But as of now, there are more people coming into society, by whatever means birth, immigration, falling into a non-Christian lifestyle, rejecting Christ, who do not hold a Christian worldview than those entering who do. We have to turn that around. Secondly, Christians must become well versed in the issues of the day and develop the ability to share why Christian values are superior to non-Christian values. We must be able to win the debate in the public square. Christian worldview training is the key to both of these issues. We must not only know what we believe, but why we believe it. We must understand why the Christian faith represents the truth about the nature of reality and why other worldview positions do not. We must bite the bullet and apply ourselves to master the issues related to worldview by putting ourselves under a continuous personal discipleship training regimen. Then, we must stand strong in our faith as we live it out in the world. Only then is there any possibility that things will turn around.

**Chapter 8 : Your Worldview Affects Everything - Jesus Smart**

*Our worldview is the internal lens through which we view everything. There's real truth to the saying "perception is reality." At least to the one perceiving.*

There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy. By Foster Gamble Worldview is just a term meaning how you interpret reality, or what you believe to be true. As far as I can tell, we each have one " and though it has been vastly influenced by the thoughts of those we read, watch or associate with, we each actually have a unique perspective on what is going on. Worldviews can and do change. In general, worldview has been most influenced by religion and science. If science teaches us that the planet is part of a closed system and the Earth is winding down, with limited resources and in time will simply use itself up, then a worldview of scarcity is likely to result. If science were to teach that the Universe is alive, and this planet is part of a living infinitely abundant universe "and that the energy winding down is matched by energy winding up, in a dynamic of expansion and contraction, that can be tapped in to cleanly and harmoniously to provide for all people everywhere, we are likely to believe that evolution is ongoing and there is plenty to go around. The key is that our belief system determines what we think is possible, and what we think is possible influences the results we create or allow in life. The interactions of all our individual worldviews shapes the condition of humanity and therefore, given our technologies, of planet Earth. And cells awoke one morning to find that molecules were actually inside them, as part of their very being. And you might awake one morning and find that nature is a part of you, literally internal to your being. You are not just a part of nature, nature is a part of you. And for just that reason, you treat nature as you would treat your lungs or your kidneys. A spontaneous environmental ethics surges forth from your heart, and you will never again look at a river, a leaf, a deer, a robin, in the same way. The only question is whether World Government will be achieved by conquest or consent. So what creates a Worldview? Burning a finger on a hot stove informs our future behavior. Being told what to eat by our parents shapes our early diets. Being abused triggers avoidance and kindness engenders trust. On a larger scale, however, our beliefs are predominantly determined by those who control our access to information media and our social structures, including schools , because these institutions dictate what beliefs and behaviors are rewarded and which are punished. My research has convinced me that the prevailing worldview of the 21st century, in which war is considered a viable or necessary means of problem solving, that starvation is inevitable for some people on this planet, and that it is right for some people to tax and control others against their will, is the result of well-organized elite who own the systems through which information and values are disseminated. They use the media, education, pharmaceutical and military pyramids they control to shape our thinking, and therefore our behavior " ideally through subtle mind manipulation, but, if necessary, through coercion and violence. It is vital to consider the motivation and funding sources of those who are shaping our worldview: We are careening into a world of a few haves and billions of suffering have-nots. If you were intimidated as a child and taught that you were either going to be in control or be controlled, it would make some sense that you would choose control, and devote your life to getting and staying in charge over others. Unfortunately our political and economic systems reward this. How do I discover what my own Worldview is? I suggest you create a personal profile of your belief system with a list of questions something like this: Do I have a body or does my consciousness arise from the combination of cells that is my body? Should I believe what seems popular or strategic to believe, or can I truly think for myself and trust my direct experience? Am I part of a larger power or intelligence than me? If so, how do I relate to or communicate with it? Is it separate from me? What gives meaning to my existence? What is my purpose and the purpose of life? What is the nature of my connection with others? What does it mean to love and be loved? What do I need to be fulfilled? What are basic human rights? Should others be able to tell me what I can exchange, ingest, or do Is the universe basically trustworthy or not? Is there such a thing as good and evil? What is integrity, and does it matter to the quality of life? What moves any one of us from one worldview to the next? Only when there is a sufficient combination of compelling evidence, emotional completion, and an adequate sense of future security do we let ourselves

actually change our minds. If someone thinks that what they have is who they are, and it goes away during a great depression, they might jump out a window. If they think they are their reputation and they have a setback or get slandered, they might decide life is not worth living. If they think they are their position in the power structure, and it is threatened, they might sell out their core values to keep their status. If they are scientists who have believed something all their lives and a more compelling argument or evidence challenges their theoretical foundation, they might become hostile or think they are going to die. This latter example I have witnessed first hand. Our era is intensifying the almost daily choice for each of us "faced with a moment of unknowing, a new challenge, do I: They virtually all describe an octave of stages in the process of becoming a mature species living in harmony with our environment, and seem to independently agree that we are about in the middle of a whole process, facing a lethal challenge with a profound urge to survive and yet without any guarantee of success. That was then around 80 million adults. Similar percentages were seen in Europe and Japan. He describes this as the largest leaderless spiritual movement in history. The universe is not an aggregate of objects, but a communion of subjects. The world is a dangerous place and it always will be, because there is evil out there in the world. The world is also difficult because it is competitive. There will always be winners and losers. There is an absolute right and an absolute wrong. Children are born bad, in the sense that they just want to do what feels good, not what is right. Therefore, they have to be made good. What is needed in this kind of a world is a strong, strict father who can: Protect the family in the dangerous world, Support the family in the difficult world, and Teach his children right from wrong. What is required of the child is obedience, because the strict father is a moral authority who knows right from wrong. It is further assumed that the only way to teach kids obedience "that is, right from wrong" is through punishment, painful punishment, when they do wrong. This included hitting them, and some recommend sticks, belts, and wooden paddles on the bare bottom. Without such punishment, the world will go to hell. There will be no morality. Suppose you are a real moral authority. As a moral authority, how do you deal with your children? Do you ask them what they should do or what you should do? What the father says, the child does. It is the same with the White house. That is, the president does not ask: IF you are a moral authority you know what is right, you have power, and you use it. You would be immoral yourself if you abandoned your moral authority. Map this onto foreign policy and it says that you cannot give up sovereignty. The United States, being the best and the most powerful country in the world- a moral authority "knows the right thing to do. We should not be asking anybody else. Those are the backward ones. And what should we do? If you are a strict father, you tell the children how to develop, tell them what rules they should follow, and punish them when they do wrong. That is, you operate using, say, the policies of the International Monetary Fund. The strict father worldview is so named because according to its own beliefs, the father is the head of the family. The nurturant parent worldview is gender neutral. Both parents are equally responsible for raising the children. The assumption is that children are born good and can be made better. The world can be a better place and our job is to work on that. If you have a child, you have to know what every cry means. You have to know when the child is hungry, when he needs a diaper change, when he is having nightmares. And you have a responsibility "you have to take care of this child. Since you cannot take care of someone else if you are not taking care of yourself, you have to take care of yourself enough to be able to take care of the child. If you empathize with your child, you will provide protection, you want your child to be fulfilled in life, to be a happy person. It is your moral responsibility to teach your child to be a happy, fulfilled person who wants others to be happy and fulfilled. There are still other nurturant values: Buckminster Fuller, Critical Path Fork in the Road We are at a critical crossroads where our information and our courage enables us to choose to create a thriving world based on protecting the rights of every individual or our recent trajectory of misinformation and confusion continues to lead us into a global police state - seeking daily permission to act from the dictators of a one-world tyranny. We outnumber the perpetrators of the agenda by over a million to one. They cannot control us unless they can control our minds. As we wake up, do our own thinking, connect with others and take action, humanity has what it takes to thrive.

**Chapter 9 : Gutenberg College Great Books.**

*Does Philosophy or Our "Worldview" Matter in Our Daily Life? By Dr. Amit Goswami. A friend recently asked me, "You spend a lot of space in your writing pointing out the incompleteness or inadequacy of the philosophy of scientific materialism for dealing with the human being and how the quantum worldview does better.*

Our worldview affects our lives because it shapes our beliefs and actions, so learning about our own worldview and the worldviews of others can help us understand the world, others, and ourselves. Become familiar with what a worldview is, how it affects our lives, and how it serves as a lense for seeing the world. Our worldview is a lot like glasses. Looking through glasses give you a different picture of the world. The better the glasses, the more of a true picture of the world they will give you. Good or true glasses bring clarity to the mysteries in the world. Our worldview affects every action we take and everything we say. Who will I be friends with? How will I treat my parents? What do I do if someone hurts me or others? Does anything really matter? The answers to these questions are shaped by our worldview. What I want the group to know and understand: What a worldview is and how it shapes our lives. What I want the group to experience: A growing awareness of how we are influenced by other worldviews around us. How I want the group to respond: Allow the group to discuss. Some questions students come up with might be random. Others might be serious. In introducing the topic of worldview, explain that a worldview is like the glasses through which we see the world. We all have bad eyesight because of the effects sin has in our lives, so good glasses help us see the world more clearly. Some have a darker tint or a different colored tint to their glasses. Though these glasses may look pretty, they show a world that is less true to reality. Paul is having conversations with people from a variety of backgrounds when some of them hear him talking about Jesus and want him to explain more. What is God like? What is the source of spiritual truth? What is true of people? What is life about? Where in these verses do you see Paul addressing these questions? Allow the group to discuss If you have enough people in your group, divide into pairs or smaller groups and have pairs or groups look for verses that speak to each of the questions. He speaks to what God is like in verses and He points to the source of spiritual truth in verse 23 when he proclaims what God is like. He speaks to what people are like in verses 26 and He addresses who Jesus is in verses 18 and And he speaks to what life is about in verse Some make fun of him. Others want to hear more. That in turn affects whether we have eternal life, forgiveness of sins, and the abundant life he offers us. Some of these big questions are: What it is the source of spiritual truth? What is the purpose of life? What difference does it make to believe that an intelligent God created the universe? Watch this clip see the idea box to spur your discussion. Believing that an intelligent God created the universe and the smallest parts of us can lead to worshiping that God and a sense of peace that the same goodness that created the universe watches over us. Believing that no god was involved in that can lead to feeling like you have no purpose: One group should be ready to defend the belief that some see people as more good than bad. The other group should be ready to defend the belief that people are more bad than good. How does the way you see people affect how you see yourself, others, and the world? Those who see people as more good than bad may be more upbeat, but they may be caught off guard when bad things happen in their lives and world. They might be surprised by the scene from Lord of the Rings that someone could do that to someone else, writing it off as an exception. Those who see people as more bad than good may be less surprised at the evil in our world and in our our hearts, but they may find it harder to be hopeful. Those who believe he is God tend to worship him and follow him unconditionally. Those who see him as a prophet or teacher may respect him but not make him the ultimate authority in their lives. Those who see him as a mere man or a myth may disregard him. Others think life is about having as much fun possible. How did a sense of purpose make a difference for George in this clip? For instance, believing life has no purpose leads people to think and live without concern for right and wrong. Believing life is about having as much fun as possible makes that more important than seeking God or serving others. Believing life is about living for God and others leads people to line up their lives with that focus. This clip is from an old movie, so encourage your group not to be distracted by that but to look for the message in the clip. For instance, Jesus says that failing to believe in him separates people from

the eternal life he wants to provide us see John 3: Are there creative things you do to bring this topic home to your students?