

January 22-24, 2008
Dr. David Naugle
Dallas Baptist University



www.liftdiscipleship.org

LIFT Discipleship
at CAMP-of-the-WOODS

**Colossians 1: 28 - “We proclaim Him,
admonishing every man and teaching every man
with all wisdom, so that we may present every
man complete in Christ.”**



Personal Introductions:

Overview:

- Session # 1: “After Learning: The Liturgical Consummation of Worldviews”
- Session # 2: “Truth and Consequences: Reflections on Biblical Epistemology”
- Session # 3: “The Church’s Stiffest Competition — The Linguistic, Liturgical and Life-shaping Influence of the ‘UPC’”
- Session # 4: “Renaming the World as God’s Creation – Genesis 1-2 and the Cultivation of a Sacramental Perspective on Life”
- Session # 5: “Renaming and Explaining the World as God’s Creation – The Creation Decree (Gen. 1: 26-28)”
- Session # 6: “Renaming and Explaining the World as Fallen” (Gen. 3, Rom. 1)
- Session # 7: “Renaming and Explaining the World as Redeemed” (Col. 1: 15-21)
- Session # 8: “Disordered Love, Disordered Lives, Reordered Love, Reordered Lives” (Or, How to Pray for Yourself and Other Christian Disciplines)
- Session # 9: “Callings and Culture: Faith Shapes Education Shapes Vocation Shapes Culture”
- Session #10: A Fabric of Faithfulness: Sara and the Pink Light Ladies

Learning outcomes: Deputy Fife and the Preamble to the Constitution!

http://www.youtube.com/watch?v=dns4ONyM_g

Learning Outcomes:

- There are three marks of a great person:
 - One who is a great thinker,
 - One who is a great lover,
 - One who is a great doer.
- *Intellectual objective:* to comprehend the nature and implications of the concept of worldview, to understand the impact of contemporary culture on the intellectual, moral and spiritual formation of believers, to grasp the essential biblical and theological content of a Christian worldview, to understand its disciplinary implications and how we as Christians should conduct our lives as followers of Jesus Christ.
- *Affective objective:* to move us progressively as believers from disordered loves and lives to reordered loves and lives on the basis of God’s grandeur and the compelling nature of the biblical narrative of creation, fall, and redemption

- *Volitional objective*: to encourage us in the direction of a disciplined life as disciples of Jesus Christ that we might discover and faithfully fulfill our callings in life with a view to personal and cultural transformation.
- *Transformative goal*: To be changed into a greater degree of Christlikeness at the root of your being and in the fruit of your life! May this week of study and discussion do for you what the reading of Cicero's book *Hortensius* did for St. Augustine at age 18 or 19:

"In the ordinary course of study, I fell upon a certain book of Cicero, whose speech almost all admire, not so his heart. This book of his contains an exhortation to philosophy, and is called *Hortensius*. But this book altered my affections, and turned my prayers to Thyself, O Lord; and made me have other purposes and desires."

St. Augustine, *Confessions*, III. IV.



Session # 1: “After Learning: The Liturgical Consummation of Worldviews”

➤ **The story of the formation of Mao Tse-Tung’s worldview**

➤ **The importance and influence of worldviews: G. K. Chesterton**

“But there are some people, nevertheless — and I am one of them — who think that the most practical and important thing about a man is still his view of the universe. We think that for a landlady considering a lodger, it is important to know his income, but still more important to know his philosophy. We think that for a general about to fight an enemy, it is important to know the enemy’s numbers, but still more important to know the enemy’s philosophy. We think the question is not whether the theory of the cosmos affects matters, but whether, in the long run, anything else affects them.”

— G. K. Chesterton, *Heretics*, in *The Complete Works of G. K. Chesterton*, ed. David Dooley, vol. 1, (San Francisco: Ignatius Press, 1986), 41.

➤ **Common definitions of worldview and their major fallacy**

“The whole manner of conceiving of the world and humanity’s place in it, the widest possible view which the mind can take of things.”

— James Orr

A “life-system,” rooted in a fundamental principle from which was derived a whole complex of ruling ideas and conceptions about reality.

— Abraham Kuyper

A “perspective on life, a whole system of thought that answers the questions presented by the reality of existence.” — Francis Schaeffer

“A set of presuppositions or assumptions held consciously or unconsciously, consistently or inconsistently, about the basic make up of reality.”

— James Sire

“A comprehensive framework of one’s basic beliefs about things.”

— Albert Wolters

“It is ... an interpretative framework ... by which one makes sense ... of life and the world.”

— Norman Geisler

“Perceptual frameworks, ways of seeing, embodied in actual ways of life”

— Brian Walsh and Richard Middleton

➤ **The common fallacy associated with these definitions of worldview**

➤ **Alternative, biblically based definition of worldview as embodied “kardi-optic”**

1. The heart and its content as the center of human consciousness creates and constitutes what we commonly refer to as a worldview.

2. Things that enter into the heart shape its vision of things, forming the basic assumptions upon which life proceeds.
3. The things that proceed out of the heart as a way of life reflect its true worldview.

**“How Much Can One Heart Hold?”
by Kate Campbell**

Heard about a man from Birmingham
Went down to Selma to take a stand
How much can one heart hold?
He sang some songs about peace and love
Took a beatin’ from a billy club
How much can one heart hold?

Chorus:
How much can one heart hold?
A pound of dirt or a pound of gold
We may never know the truth be told
How much can one heart hold?

I met a woman who lost a son
On a chopper in South Saigon
How much can one heart hold?
I couldn’t tell you all the tears she’s cried
I guess she’s gonna ‘til the day she dies
How much can one heart hold?

If the heart is a bottomless pit
You gotta watch what you put in it
How much can one heart hold?
Before you know it you’re carrying around
A ton of stuff that’ll weigh you down
How much can one heart hold?

➤ **Other features of worldview content and implications**

- | | |
|------------------|-----------|
| a. Narrative | e. Ethos |
| b. Big Questions | f. Vision |
| c. Symbols | g. Love |
| d. Memory | |

➤ **The liturgical consummation of wvs**

➤ **Diagnostics and Discussion**

“My Worldview” by Audio Adrenaline

I want to see the world through Jesus’ eyes
See through Jesus tears
I want to see the world through Jesus’ eyes
My vision’s not as clear
I want to feel the world with the hands that
made it
Know the pain and appreciate it
Hear their cries and hope to understand

CHORUS
My world view
It’s how I see the world
It’s how I look at you
My world view
It’s how I see the world
Would you like to see it to?
My world view

I want to place my foot upon the rock
The rock that doesn’t move

For upon the rock the Kingdom’s built
And here’s the Kingdom view
I see creation and I see Adam’s fall
I see through the years and I can see it all
All things come together for the good

CHORUS II
My world view
It’s how I see the world
It’s how I look at you
My world view
It’s how I see the world
Would you like to see it to?
My world view
It’s how I see the world
Would you like to see it to?
My world view
Coming into view, coming into view, coming
into to full view **CHORUS III**



Session #2: “Truth and Consequences: Reflections on Biblical Epistemology”

Introduction: Oprah the philosopher!

Is knowledge possible?
What are the obstacles to knowledge?
What are the sources of knowledge?
What is the nature of knowledge itself?
Is our knowledge valid, certain, justified?
What are the basic theories of truth?

Modern Scientific Epistemology

There is an external world which can in principle be exhaustively described in scientific language. The scientist, as both observer and language-user, can capture the external facts of the world in propositions that are true if they correspond to the facts and false if they do not. Science is ideally a linguistic system in which true propositions are in one-to-one relation to facts, including facts that are not directly observed because they involve hidden entities or properties, or past events or far distant events. These hidden events are described in theories, and theories can be inferred from observation, that is, the hidden explanatory mechanism of the world can be discovered from what is open to observation. Man as scientist is regarded as standing apart from the world and able to experiment and theorize about it objectively and dispassionately.” — Mary Hesse, *Revolutions and Reconstructions in the Philosophy of Science* (Indianapolis, IN: Indiana University Press, 1980), vii.

Illustration: “The Lesson,” from *Wit*, directed by Mike Nichols, starring Emma Thompson, HBO Home Video, 2001.

Biblical Epistemology:

➤ **First, the Bible says that knowledge is existential and experiential.**

Knowledge as personal in character, involving a relationship of engagement, care and concern for what is known.

➤ **Second, the Bible says that knowledge is a function of the whole person, centered in the heart.**

What we know affects what we love and do.
What we love affects what we know and do
What we do affects what we know and love.
Our embodied condition affects what we know, love, and do.

➤ **Third, the Bible says that knowledge is covenantal, incurs responsibility and makes us accountable for our choices and conduct.**

Matt. 7:24 ¶ “Therefore everyone who **hears these words of Mine, and acts upon them**, may be compared to a wise man, who built his house upon the rock.

Matt. 7:26 "And everyone **who hears these words of Mine, and does not act upon them**, will be like a foolish man, who built his house upon the sand.

Matt. 28:20 **teaching them to observe** all that I commanded you; and lo, I am with you always, even to the end of the age. "

John 13:17 "If you know these things, **you are blessed if you do them.**"

Titus 1: 1: "...the knowledge of the truth which is **according to godliness.**

James 1:22 But prove yourselves **doers of the word**, and not merely hearers who delude themselves.

➤ **Summary and Conclusion:**

In Christian perspective, knowing is existential and experiential in character.

Knowledge is a function of the whole, embodied person as God's image centered in the heart.

Knowledge is covenantal in character and holds us accountable to do what we know.

➤ **Diagnostics and Discussion**



Session # 3: “The Church’s Stiffest Competition — The Linguistic, Liturgical and Life-shaping Influence of the ‘UPC’”

➤ **“Pedantry is all that schools impart / but taverns teach a knowledge of the heart.”**

What are the vital sources that “teach a knowledge of the heart” in our culture today?

➤ **Sim-City, Sim-University and ... Sim Education!**

➤ **The ‘UPC’**

- Faculty of Celebrities
- Idolatrous curriculum
- Peer-pressure grading scale

➤ **Illustration of the ‘UPC’: “Merchants of Cool” (PBS documentary)**

➤ **Implications of the ‘UPC’:**

- Language (how we explain the world in terms of worldviews – contemporary neo-paganism, moralistic therapeutic deism, naturalism)
- Liturgies (how we are disciplined in and by the world)
- Life (how we live in the world as a result of its fallacious languages and liturgies)

➤ **Christian mandate to cultivate “biblically-based resistance identities” consisting of:**

- Alternative language: biblical ways naming and explaining the world (biblical narrative/worldview)
- Alternative liturgies (Christian disciplines, practices and habits taught in Scripture and fostered by the church)
- Alternative ways of living in the world (reordered loves, fruitful callings, transformed culture and lifelong faithfulness)

➤ **Diagnostics and Discussion**



Session # 4: “Renaming the World as God’s Creation – Genesis 1-2 and the Cultivation of a Sacramental Perspective on Life”

Introduction: This is My Father’s World ... or ... “This World is not My Home...?”

“This is my Father’s World”

Words: Maltbie D. Babcock, 1901

This is my Father’s world, and to my listening ears, All nature sings, and round me rings the music of the spheres. □ This is my Father’s world: I rest me in the thought, Of rocks and trees, of skies and seas; □ His hand the wonders wrought.

This is my Father’s world, the birds their carols raise, □ The morning light, the lily white, declare their Maker’s praise. □ This is my Father’s world: He shines in all that’s fair; □ In the rustling grass I hear Him pass; □ He speaks to me everywhere.

This is my Father’s world. O let me ne’er forget, That though the wrong seems oft so strong, God is the ruler yet. □ This is my Father’s world: the battle is not done: □ Jesus Who died shall be satisfied, □ And earth and Heav’n be one.

God, All Nature Sings Thy Glory (Pew Paideia Hymn)
David Clowney; To the tune *Ode for Joy*, L. Beethoven

1. God, all nature sings Thy glory, and Thy works proclaim Thy might;
Ordered vastness in the heavens, ordered course of day and night;
Beauty in the changing seasons, beauty in the storming sea;
All the changing moods of nature praise the changeless Trinity.
2. Clearer still we see Thy hand in man whom Thou hast made for Thee;
Ruler of creation’s glory, image of Thy majesty.
Music, art, the fruitful garden, all the labor of his days;
Are the calling of His Maker, to the harvest feast of praise.
3. But our sins have spoiled Thine image; nature, conscience only serve,
As unceasing, grim reminders of the wrath which we deserve.
Yet Thy grace and saving mercy in Thy Word of truth revealed.
Claim the praise of all who know Thee, in the blood of Jesus sealed.
4. God of glory, power, and mercy, all creation praises Thee;
We, Thy creatures, would adore Thee, now and through eternity.
Saved to magnify Thy goodness, grant us strength to do Thy will;

“This world is not my home”

Words and Music by Albert E. Brumley, 1965

This world is not my home, I'm just passing through. My treasures are laid up somewhere beyond the blue. The angels beckon me from Heaven's open door, And I can't feel at home in this world anymore.

Chorus

O Lord you know I have no friend like you
If Heaven's not my home, then Lord what will I do?
The angels beckon me from Heaven's open door,
And I can't feel at home in this world anymore.

Just up in Glory Land we'll live eternally. □ The Saints on every hand are shouting victory. □ Their song of sweetest praise drifts back from Heaven's shore □ And I can't feel at home in this world anymore.

With our acts as with our voices Thy commandments to fulfill. **AMEN.**

Undiagnosed problems in the Church:

Bits and pieces

OT/NT disconnect

Sacred/secular split or religious compartmentalization

Pragmatism

➤ **Renaming the World as God's Creation – Genesis 1-2**

A. Genesis 1

- Why is something here rather than nothing at all?
- Why is that which is the way that it is and not different?
- Genesis 1 – a cosmological and chronological account of creation

1. Introductory summary statement (v. 1)
2. Initial condition of the original creation (v. 2)
3. Narrative of creation: the six days of creation (vv. 3-31)

| <u>Formed/Realms</u> | <u>Filled/Rulers</u> |
|--|---|
| Day 1 Light (vv. 3-5) | Day 4 Luminaries (vv. 14-19) |
| Day 2 Water and sky (vv. 6-8) | Day 5 Fish and birds (vv. 20-23) |
| Day 3 Land and vegetation (vv. 9-13) (vv. 24-30) | Day 6 Beasts & human beings |

“Daily” creative paradigm:

- Creation announcement: “And God said...”
- Commandment/decreed/ fiat: “Let there be...”
- Separation/division: “Day and night, land and sea...”
- Report: “So God made...”
- Naming/Denominating: “And God called...”
- Evaluation: “Good ... very good.”
- Chronological framework/timing: “Evening and morning, a first, second, third ... day”

4. Evaluation: very good! (v. 31)
5. Concluding summary statement and Sabbath rest (Gen. 2: 1-3)

B. Genesis 2: 4-25

- Topical and anthropological account of creation
1. Setting (vv.4-6)
 2. Creation of the man (v. 7)
 3. Garden of Eden (vv. 8-17)

- a. Paradise (vv. 8-14)
 - b. Prohibition (vv. 15-17)
4. Creation of the woman and the institution of marriage (vv. 18-23)
- a. Predicament (v. 18)
 - b. Preparation (vv. 19-20)
 - c. Provision (vv. 21-23)
 - d. Institution of marriage: leave, cleave, one flesh (v. 24)
 - e. Epilogue (v. 25)
- C. OT and poetic reflection on creation

1. Psalm 104

v.5 He established the earth upon its foundations, So that it will not totter forever and ever. ... v. 24 O Lord, how many are Your works! In wisdom You have made them all; The earth is full of Your possessions.

2. "Pied Beauty"—Gerard Manley Hopkins

Glory be to God for dappled things—
 For skies of couple-colored as a brindled cow;¹
 For rose-moles all in stipple² upon trout that swim;
 Fresh-firecoal chestnuts;³ finches' wings;
 Landscape plotted and pierced⁴—fold, fallow, and plough;
 And áll trádes, their gear and tackle and trim⁵
 All things counter, original, spare, strange;⁶
 Whatever is fickle, freckled (who knows how?)
 With swift, slow; sweet, sour; adazzle, dim;
 He fathers-forth whose beauty is past change:
 Praise Him!

D. Seven Theological Themes Based on Genesis 1-2

1. Creation as doxology (Isa. 6: 3; Psa. 8: 1; 19: 1; Neh. 9: 5-6; Rev. 4: 11)
2. Creation as created and governed by God's word, wisdom, and law (Psa. 33: 9; Prov. 8: 22-31)
3. Creation as wholly and unambiguously good (Gen. 1: 31; 1 Tim. 4: 4-6)

¹ Tawny or grayish with streaks or spots of a darker color

² Dots or small spots

³ Chestnut stripped of their husks after being roasted in "fresh-charcoal"

⁴ Divided into rectangles of different colors, as the English landscape appears; pierced = plowed?

⁵ Human equipment and cultural products

⁶ "Counter" = contrary, or in contrasting patterns or colors; "spare" = rare.

4. Creation as sacrament and revelation of God (see II. below)
5. Creation for the sake of human flourishing and blessing (*shalom*)
6. Creation as covenant (Gen. 6: 18)
7. Creation as the proper starting point of the biblical worldview

II. Cultivating a Sacramental Perspective on Creation: Alexander Schmemmann, *For the Life of the World*, preface and chapter one

➤ Questions on the Preface

1. What is the purpose of Schmemmann's book and what urgent issue prompted him to write it?
2. What three familiar themes are at the heart of the wholeness, the catholicity of Orthodox tradition as a response to this urgent crisis? How can these three themes rightly be related and out of what primary resource ought they to be understood?
3. What do you think is the meaning of the title of this book, *For the Life of the World*? Was the purpose of Christ's coming to give life to the world or to take us from it to heaven? See John 6:51 "I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give **for the life of the world** is My flesh."

➤ Questions on Chapter One

1. Why does Schmemmann begin his discourse on the Orthodox worldview with the theme of food? What does food say about humanity and the world? What question does it raise about the nature of the life of the world for which Christ died?
2. What are the typical answers given by religious people to question about the nature of the life of the world for which Christ died? Did Christ die for sacred life or secular life? Or another kind of life? What about sacramental life?
3. Section #2 is on a sacramental perspective on **creation**: what does this mean? How is food involved? What does it mean to approach the world and life within "eucharistically"?
4. Section #3 is on the **fall**, specifically the loss of a sacramental perspective on creation. What does this mean? How is food involved? What does the loss of a eucharistic perspective imply?
5. Section #4 is on **redemption**, specifically the restoration of a sacramental perspective on creation through Christ. What does this mean? How is food involved? How does it restore a eucharistic perspective on life?
6. Section #5 is on the resultant overall purpose of this book: what is it?
7. How could or would a sacramental perspective on reality affect our daily lives as Christ's disciples? What role should "eucharist" play in the study of God's very good creation? How might this affect our perspective on worship?

- For more on Alexander Schmemmann, <http://www.schmemmann.org/>



Session # 5: Renaming and Explaining the World as God's Creation – The Creation Decree (Gen. 1: 26-28)

- **Introduction: E. B. White, "About Myself" from *The Oxford Book of Essays*, ed. John Gross, 1991**

- **The Creation Decree and Cultural Mandate (Gen. 1: 26-28)**

Gen. 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." Gen. 1:27 And God created man in His own image, in the image of God He created him; male and female He created them. Gen. 1:28 And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

- **Who am I? What is the nature and identity of human beings?**

A. Image and likeness of God (*Imago Dei*)

B. Definition of the image and likeness of God

It is the whole person that is the image and likeness of God. The bodiless, invisible God reflects and represents Himself in the created world by the uniting of body and spirit (a holistic view of the human person) in man as male and female, God's symbols and images on the earth.

1. Lexical evidence: the meaning of the word "image" (*selem*)

2. Archaeological evidence: the meaning of images in the ANE

C. Associated aspects of human identity as the image and likeness of God

1. Land

2. Blessing and posterity

3. Prophet, priest, and king

- **Why am I? Why have I been created? What are the chief ends and purposes of human beings? What are people for?**

A. Spiritual purpose: to have fellowship with and to worship the God whose image and likeness we are.

Matt. 22:37 And He said to him, " 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' Matt. 22:38 "This is the great and foremost commandment."

- B. Social purpose: to have relationships and friendships – community - with other human beings, especially as male and female in the context of marriage and family.

Matt. 22:39 "The second is like it, ' You shall love your neighbor as yourself.
'Matt. 22:40 "On these two commandments depend the whole Law and the Prophets."

- C. Cultural purpose: to have relationship with the creation and the responsibility of exerting dominion over creation as God's culture-forming steward.

The task given to man to rule over creation as it was in former times and as it is down to the present day: This is the commission to establish civilization. It applies to all men, and it embraces every age. There is no human activity which is not covered by it. The man who found himself with his family on a plain exposed to ice-cold wind and first laid a few stones one upon another and invented the wall, the basis of all architecture, was fulfilling this command. The woman who first pierced a hole in a hard thorn or fishbone and threaded a piece of animal sinew through it in order to be able to join together a few shreds of skin, and so invented the needle, sewing, the beginning of all the art of clothing, was also fulfilling this command. Down to the present day, all the instructing of children, every kind of school, every script, every book, all our technology, research, science and teaching, with their methods and instruments and institutions, are nothing other than the fulfillment of this command. The whole of history, all human endeavor, comes under this sign, this biblical phrase.

—Ludwig Kohler, *Der Hebraische Mensch*, p. 112, quoted in H. W. Wolff, *Anthropology of the Old Testament*, p. 164.

"How then can he be said to resemble God? Is it his immortal soul, his rationality, his self-consciousness, his free will, or what, that gives him a claim to this rather startling distinction? A case may be argued for all these elements in the complex nature of man. But had the author of *Genesis* anything particular in his leading up to the statement about man when he wrote? It is observable that in the passage leading up to the statement about man, he has given no detailed information about God. Looking at man, he sees in him something essentially divine, but when we turn back to see what he says about the original upon which the "image" of God was modeled, we find only the single assertion, "God created." The characteristic common to God and man is apparently that: **the desire and the ability to make things.**" —Dorothy Sayers, *The Mind of the Maker*, p. 22.

➤ **Genesis 1: 26-28 and the fundamental choices in our lives**

Purpose, Profession, Partner

Master, Mission, Mate

➤ **A Christian Humanist Manifesto (contrasted with E. B. White's About Myself)**

<http://www.christianhumanist.org/2007/08/christian-humanist-manifesto.html>

➤ **Diagnostics and discussion**



Session # 6: The Biblical Narrative and Worldview: Renaming the World as Fallen (Gen. 3, Rom. 1)

➤ **Introduction: — Humpty Dumpty and Some Unusual Thieves**

“Centuries of religious art and, in recent years, hundreds of cartoons of naked women, apples and snakes have served to distract us from the meaning of the fall in Genesis 3.” —Herbert Schlossberg, *Idols for Destruction*, p. 39.

“What happened in Eden may be hard to understand, but it makes everything else understandable.” — Peter J. Kreeft, “C. S. Lewis’s Argument from Desire,” in *G. K. Chesterton and C. S. Lewis: The Riddle of Joy*, p. 260.

➤ **The story of the fall (Gen. 3: 1-7)**

A. The temptation (vv. 1-5)

1. The serpent's question (v. 1)
2. The woman's answer (vv. 2-3)
3. The serpent's response: two lies
 - a.) You shall not die (v. 4)
 - b.) You will be like God (v. 5)

B. The act of covenant disobedience and the awareness of nakedness (vv. 6-7)

➤ **The consequences of the Covenantal Disobedience: Death/Curse (Gen. 3: 8-24)**

“Man's first disobedience and the fruit of that forbidden tree . . . **brought death into the world and all our woe.**” John Milton, *Paradise Lost*, opening line

- A. The separation/alienation of man from God (vv. 8-9)
- B. The separation/alienation of man from himself (v. 10)
- C. The separation of man from woman (v. 12)
- D. Curse on the serpent (vv. 14-15)
 1. Role: animal
 2. Relationship: to the woman's seed/offspring
- E. Curse on the woman (v. 16)
 1. Role: motherhood
 2. Relationship: to her husband
- F. Curse on the man and creation and the sentence of death

(vv. 17-19)

1. Role: provider
2. Relationship: to the earth

G. Separation from the Garden of Eden (vv. 22-24)

III. The Ultimate Significance of the Uncreation/Fall

1. Human beings seek to be autonomous, independent of God and self-legislating
2. The vandalism of shalom (Neil Plantinga)
3. The loss of a sacramental understanding of the cosmos

— Alexander Schmemmann, *For the Life of the World*, p. 16, 18.

➤ **The Spread and Escalation of Sin (Gen. 4-11)**

- A. Fratricide and the Cain-Lamech civilization (Gen. 4)
- B. World apostasy #1: The flood of Noah (Gen. 6-9)
- C. World apostasy #2: The tower of Babel (Gen. 10-11)
- D. The call of Abraham and the purpose of Israel (Gen. 12: 1-3)

➤ **NT contribution to the understanding of sin: Romans 1: 18-32**

- A. Knowledge of God available via creation (1: 18-20)
- B. Knowledge of God rejected via rebellion (1: 21-23)
- C. Moral results of the rejection of the knowledge of God (1: 24-32)
 1. Idolatry
 2. Ignorance
 3. Immorality

➤ **The Relation of Sin and Creation**

How is evil and corruption related to the originally good creation? This relation is crucial for a Christian worldview. The central point to make is that, biblically speaking, sin neither abolishes nor becomes identified with creation. Creation and sin remain distinct, however closely they may be intertwined in our experience. Prostitution does not eliminate the goodness of human sexuality; political tyranny cannot wipe out the divinely ordained character of the state; the anarchy and subjectivism of much of modern art cannot obliterate the creational legitimacy of art itself. In short, evil does not have the power of bring to naught (nothingness) God's steadfast faithfulness to the works of his hands. — Albert Wolters, *Creation Regained*, p. 57

The distinction to be made is between creation's good structure and its moral misdirection and abuse — there is a difference between metaphysics and immorality, ontology and evil, things themselves and how we use them

You don't burn down the barn to get rid of the rats!
You don't throw out the baby with the bath water!
You don't kill yourself to get rid of the flu!

➤ **An abnormal, topsy-turvy, conflicted world!**

➤ **Jon Foreman's "Equally Skilled"**

<http://www.jonforeman.com/>

Equally Skilled

how miserable I am
I feel like a fruit picker who arrived here
after the harvest

- There's nothing here at all
nothing at all here that could placate my
hunger

- The goodly people are all gone
There's not one honest soul left alive
here on the planet

- We're all murderers and thieves
setting traps here for even
our brothers

- And both of our hands
are equally skilled
At doing evil
~~Both of our hands~~
equally skilled
At bribing the judges
Equally skilled

At perverting justice
Both of our hands
Both of our hands

- The day of justice comes
And is even now swiftly arriving
Don't trust anyone at all
Not your best friend or even your wife

- For the son hates the father
The daughter despises even her mother

- Look! Your enemies are right
Right in the room of your very household

And both of their hands
are equally skilled.

No, don't gloat over me
For though I fall, though I fall
I will rise again

though I sit here in darkness
The Lord, the Lord alone
he will be my light.

- I will be patient as the Lord
punishes me for the wrongs I've done
against him

- After the he'll take my case
Bringing me to light & to justice
for all I have suffered

- And both of his hands
are equally skilled

➤ **Diagnostics and discussion**



Session # 7: Renaming and Explaining the World as Redeemed

➤ **Introduction: The big questions and the biblical narrative**

- Creation: where am I? who am I? why am I?
- Fall (uncreation): what's gone wrong
- Redemption (new Creation): what's the remedy?
OT— promise of redemption
NT—fulfillment and consummation/completion of redemption

➤ **The narrative quality of human experience and the Bible as the story of redemption (the concept of “salvation history” — *Heilsgeschichte*)**

“If you should ask me how you should read your Bible, then my answer would be that you must read it as the book of *the acts of God*. The Scriptures are first of all the recital of God's mighty deeds in Jesus Christ through whom He created and recreated the world. Secondly, they contain man's response to God's revelation [or His deeds]. Inescapably the Bible confronts us [through its stories] with the covenant keeping, redeeming and judging Creator of Heaven and Earth and who demands our faithful, loving and obedient response.” — G. E. Wright, *The Acts of God*

➤ **The Old Testament Promise of Redemption:**

A. The “protevangelium” and the conflict between the seed of the woman and the seed of the serpent (Gen. 3: 15)

And I will put enmity
Between you and the woman,
And between your seed and her seed;
He shall bruise you on the head,
And you shall bruise him on the heel.

B. The OT/NT history/story/narrative of the offspring of the woman who will defeat the seed of the serpent and all evil

| <u>Seed of the Serpent</u> | <u>Seed of the Woman</u> | <u>Covenant Promise</u> |
|----------------------------|---------------------------|------------------------------|
| | Adam | Creation covenant |
| Cain | Abel | |
| Cain/Lamech | Seth | |
| Pre-flood civilization | Noah (Shem, Ham, Japheth) | Noahic covenant (Gen. 9) |
| Tower of Babel | Shem | |
| | Terah | |
| | Abraham | Abrahamic covenant (Gen. 12) |
| | Isaac | |
| | Jacob (12 tribes) | |
| Pagan nations | Judah & Israel | Sinai covenant (Exod. 19) |
| | David | Davidic covenant (2 Sam. 7) |
| | Jesus | New covenant (Jer. 31) |
| Fallen world | Church | |

➤ **New Testament: fulfillment and consummation or completion of the promise of redemption**

A. Jesus Christ — son of God and son of David, Abraham, Adam (Matt. 1 and Luke 3), the cosmic creator and redeemer (Col. 1: 15-21)

B. The kingdom of God is "Already" (Realized Eschatology)

1. What is the kingdom of God?

The kingdom (*basileia*) of God is the rule and reign of God.

2. When is the kingdom of God?

The kingdom of God is already present (Matt. 12: 28-29; Mark 1: 14-15; Luke 11: 20; 17: 20-21; Rom. 16: 24-27; Heb. 8: 6-13)

3. How did the kingdom of God come?

The kingdom of God came in the form of a mystery, especially through Christ's death and resurrection (Matthew 13; Mark 4; Luke 8; Romans 16; 1 Cor. 1: 18ff.)

John's teaching on eternal life

Paul's teaching on justification

C. The kingdom of God is also "Not Yet" (Future Eschatology)

1. Christ has died, Christ is risen, Christ will come again (Matt. 24-25; Mark 13; Luke 21; Rom. 11; Rev. 19-22)

2. All things new: new heavens and new earth

➤ **The Church as the people of the kingdom of God living at the "hyphen" between the "Already" — "Not Yet"**

A. Worldview - Recovering the Church's Story as Creation, Fall, Redemption

B. God and Worship – Recovering God the Trinity and the Priority of Worship

C. Kingdom and Cross - Recovering the Kingdom of God and its Redemptive Significance

D. Church and History – Recovering the Church's Theological Identity and Eschatological Character

E. Word and Sacrament - Recovering Canonical Preaching/Teaching and the Centrality of Sacraments

F. Believers and Spiritual Formation - Recovering Wholeness and Truly Human Discipleship

G. Gathered and Scattered: Recovering Community and the Significance of Giftedness and Vocation

H. Evangelism and Mission - Recovering the Whole Gospel for Whole Persons for the Whole World in the Whole of Life

- **Symbolizing the biblical narrative:** ✓
- **Dwelling in the biblical narrative: making God's story your own!**
- **Diagnostics and discussion**



Session # 8: “Disordered Love, Disordered Lives, Reordered Love, Reordered Lives” (And, How to Pray for Yourself, Plus Other Christian Disciplines)

Introduction: “Happy is a Yuppie Word” or is it a Christian Concept and a Moral Obligation? Bob Dylan and Switchfoot

“Nothing is Sound” (Happy is a Yuppie Word) — Switchfoot

Ah!

Everyone dies
Everyone loves a fight
Nothing is sound
Nothing is right side right
Evening comes, when the sun goes down in red
Nothing is cool
When will all the fighting end
When will all the fighting end

Happy is a yuppie word
Nothing in the world could fail me now
It's empty as an argument
I'm running down a life that won't cash out
(cash out)

Everything fails
Everything runs it's course
A time and a place, for all of this loving war
Everyone buys, everyone's gotta price, and
nothing is new
When will all the failures rise
When will all the failures rise, rise!

Happy is a yuppie word
Nothing in the world could fail me now
It's empty as an argument

I'm running down a life that won't cash out
Happy is a yuppie word
Blessed is the man who's lost it all
Happy is a yuppie word (word)

Looking for an orphanage
I'm looking for a bridge I can't burn down
I don't believe the emptiness
I'm looking for the kingdom coming down
Everything is meaningless
I want more than simple cash can buy

Happy is a yuppie word
Happy is a yuppie word
Happy is a yuppie word
Happy is a yuppie,

Nothing is sound
Nothing is sound
Nothing is sound
Nothing is sound
Nothing is sound
Nothing is sound
Nothing is sound

Happy is a yuppie word
Nothing in the world could fail me now
Happy is a yuppie word (word)

So calm down, yeah!
So calm down, yeah!
So calm down, yeah!

➤ **Genuine happiness is a Christian concept and a moral obligation**

A. The Pursuit of Happiness

B. Disordered Love

C. Disordered Lives

D. The Gospel

B'. Reordered Love

C'. Reordered Lives

A' Discovering the Happy Life

➤ **How to Pray for YOURSELF**

- Purpose, profession, partner
- Protection from DFW
- Virtues: faith, hope, love, courage, justice, temperance, prudence
- Vices: pride, envy, anger, sloth, greed, gluttony, lust
- Better thinker, lover, doer,
- Desire, discipline, diligence for God's word, prayer, etc.
- Serving, loving, giving
- Courage, boldness, wisdom humility

➤ **Other spiritual disciplines:**

Richard Foster, *The Celebration of Discipline*

- "Inward Disciplines" of meditation, prayer, fasting, and study
- "Outward Disciplines" of simplicity, solitude, submission and service
- "Corporate Disciplines" of confession, worship, guidance, and celebration

Dallas Willard, *Spirit of the Disciplines*

- "Disciplines of Abstinence" comprised of solitude, silence, fasting, frugality, chastity, secrecy, and sacrifice
 - "Disciplines of Engagement" consisting of study, worship, celebration, service, prayer fellowship, confession and submission
- **Diagnostics and discussion**



Session # 9: Callings and Culture: Faith Shapes Vocation Shapes Culture

Introduction: Sara Morris and the Pink Light Ladies in China

- **Learning to Care: what do you care about and why?**
- **Callings: Definition, Distinctions, Descriptions, Discovery**

A. Definition of the Doctrine of Calling

“Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service.”

—Os Guinness, *The Call*, p. 29

B. Distinctions between Primary and Secondary Callings

1. Primary calling: to salvation in God through Jesus Christ by the power of the Holy Spirit.
2. Secondary callings: to specific stations and tasks in life through which we serve God, the human family, and the Church of Jesus Christ by means of particular interests and gifts that God has bestowed upon His people in order to meet significant needs and to accomplish His special purposes in the world (1 Cor. 7: 20-24).

C. Descriptions

1. John Calvin, *The Institutes of the Christian Religion*, III. X. 6.

The last thing to be observed is, that the Lord enjoins every one of us, in all the actions of life, to have respect to our own calling. He knows the boiling restlessness of the human mind, the fickleness with which it is borne hither and thither, its eagerness to hold opposites at one time in its grasp, its ambition.

Therefore, lest all things should be thrown into confusion by our folly and rashness, he has assigned distinct duties to each in the different modes of life. And that no one may presume to overstep his proper limits, he has distinguished the different modes of life by the name of callings. Every man's mode of life, therefore, is a kind of station assigned him by the Lord, that he may not be always driven about at random. So necessary is this distinction, that all our actions are thereby estimated in his sight, and often in a very different way from that in which human reason or philosophy would estimate them . . . in everything the call of the Lord is the foundation and beginning of right action. He who does not act with reference to it will never, in the discharge of duty, keep the right path. He will sometimes be able, perhaps, to give the semblance of something laudable, but whatever it may be in the sight of man, it will be rejected before the throne of God; and besides, there will be no harmony in the different parts of his life.

Hence, he only who directs his life to this end will have it properly framed; because, free from the impulse of rashness, he will not attempt more than his calling justifies, knowing that it is unlawful to overleap the prescribed bounds. He who is obscure will not decline to cultivate a private life, that he may not desert the post at which God has placed him. Again, in all our cares, toils, annoyances, and other burdens, it will be no small alleviation to know that all these are under the superintendence of God. The magistrate will more willingly perform his office, and the father of a family confine himself to his proper sphere. Every one in his particular mode of life will, without repining, suffer its inconveniences, cares, uneasiness, and anxiety, persuaded that God has laid on the burden. This, too, will afford admirable consolation, that in following your proper calling, no work will be so mean and sordid as not to have a splendor and value in the eye of God.

2. William Perkins, *A Treatise of the Vocations or Callings of Men*.

A vocation or calling is a certain kind of life, ordained and imposed on man by God, for the common good. . . . Every person of every degree, state, sex, or condition without exception must have some personal and particular calling to walk in. The main end of our lives . . . is to serve God in the serving of men in the works of our callings. . . . the true end of our lives is to do service to God in serving of man.

D. Discovery:

Matter of personal discovery (with God's help, of course) based on giftedness, interests, human need, delight, affirmation.

"The place God calls you to is the place where your deep gladness and the world's deep hunger meet." — Frederick Buechner

- **Culture: Intersect Culture (CT's Christian Vision Project): Beginning, Dwelling, Uniting, Reconciling, Investing, Abiding**
- **Andy Crouch on culture (DVD)**
 - Beginning:** God calls the church to be a 'counterculture for the common good.'
 - Dwelling:** When we live closely with others, we find new opportunities to minister.
 - Unite:** We serve more effectively and joyfully when we serve together.
 - Reconcile:** God wants to heal our racial and ethnic divisions, especially in and through his church.
 - Invest:** Transforming entire communities begins when we give ourselves to people, one by one.
 - Abide:** Spiritual disciplines help us to abide in Christ so we can serve faithfully.
- **Faith shapes vocation shapes culture**
- **Praying for Pink: Sara's prayer requests**
- **Diagnostics and discussion**



Session #10: A Fabric of Faithfulness

➤ Introduction: I can predict your spiritual future!

- Cynicism and despair
- Dualism and disloyalty
- Holism and faithfulness

➤ William Wilberforce, *Amazing Grace* (film trailer:

<http://www.youtube.com/watch?v=YE7f2lChYhs>

A. "Two Great Objects"

"God Almighty has set before me two great objects, the suppression of the slave trade and the reformation of manners."

B. Seven Principles of Wilberforce's Life and Work (Douglas Halliday, foreword to *William Wilberforce: A Man Who Changed His Times* by John Pollock, The Trinity Forum Reading, Spring 1996.

1. Wilberforce's whole life was animated by a deeply held, personal faith in Jesus Christ.
2. Wilberforce has a deep sense of calling that grew into the conviction that he was to receive his spiritual purpose in a vocation in the public square.
3. Wilberforce was committed to the strategic importance of a band of like-minded friends/networks devoted to working together in chosen ventures (Clapham Community)
4. Wilberforce believed deeply in the power of ideas and moral beliefs to change a culture through a campaign of sustained public persuasion.
5. Wilberforce was willing to pay a steep cost for his courageous public stands and was remarkably persistent in pursuing his life task.
6. Wilberforce's labors and faith were grounded in a genuine humanity rather than in a blind fanaticism.
7. Wilberforce forged strategic partnerships for the common good regardless of differences over methods, ideology or religious beliefs ("In things essential, unity, in things non-essential diversity, in all things charity").

➤ Worldviews

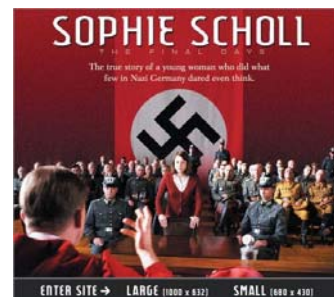
➤ Mentors

➤ Community

White Rose

<http://www.youtube.com/watch?v=7NXW4ir7Mlc&feature=related>

<http://www.youtube.com/watch?v=cgS0fe6zUxQ&feature=related>



<http://www.sophieschollmovie.com/>

"Burn Out Bright"

Switchfoot

Does it have to start with a broken heart
Broken dreams and bleeding parts
We were young and the world was clear
But young ambition disappears
I swore it would never come to this
The average, the obvious

I'm still discontented down here
I'm still discontented.

If we've only got one try
If we've only got one life
If time was never on our side

Then before I die

I want to burn out bright

A spark ignites
In time and space
Limping through this human race
You bite and claw your way back home
But you're running the wrong way

The future is a question mark
Of kerosene and electric sparks
There's still fire in you yet
Yeah there's still fire in you!

If we've only got one try
If we've only got one life
If time was never on our side

Then before I die

I want to burn out bright

I can't clean up the mess I've made
I can't clean up the mess I've made

Can't sleep in the bed I've made
Can't sleep in the bed I've made

If we've only got one try
If we've only got one life
If time was never on our side

Then before I die

I want to burn out bright