

# IBEO18 Christian Worldview and Ethics

## January 25-29, 2021

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**Instructor:** Dr. Luke Bobo (“Dr. B”)

› **Instructor Bio:** See Appendix B, p. 15

› **Philosophy of Education:** See Appendix C, p. 16

**E-mail:** [megatheos@sbcglobal.net](mailto:megatheos@sbcglobal.net)

**Office visits:** send an email to arrange an appointment.

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### **ADMINISTRATIVE NOTE – WHY WAS THE CWV COURSE CHANGED?:**

Sound theology includes not only what we believe but also how we live (ethics). For example, when the Apostle Paul talks about teaching "sound doctrine" in his pastoral letters (e.g., Titus 2:1-10), he has in mind not just personal beliefs but also how we ought to live in this present evil age. This is also implied in Paul's use of the word, "walk" as in Ephesians 4:1-2: 'to walk' means to act or behave in manner that is above reproach. Every doctrine we study in theology has ethical implications. There is no such thing as a benign decision. Every decision, every action, every doctrine has an ethical implication. For example, the doctrine of creation teaches us to care for the environment, protect human life, treat all people with dignity as image-bearers, uphold human rights and affirm marriage as a life-long covenant between one heterosexual man and one heterosexual woman. Currently, we have no course in our IBS curriculum that addresses ethics—yet many of the most important issues we are wrestling with (e.g., sexual identity, gender identity, justice) are fundamentally ethical questions. We have redesigned our worldview course to focus on Christian ethics through the lens of a Christian world and life view. Indeed, it is a Christian worldview that provides a framework for Christian ethics.

### **COURSE DESCRIPTION:**

A Christian worldview is the comprehensive framework for understanding God, the world, the nature of man, good and evil, and the reality of death and life after death. This comprehensive framework should inform our personal and public (social) ethics. The Bible defines ethics as “a way of life that conforms to the will of God as revealed in Christ and the Holy Scriptures and illuminated by the Holy Spirit. It seeks to answer the practical question, what is God calling us, his redeemed people *to be* and *to do*?” (David C. Jones, *Biblical Christian Ethics*, p. 16). This course will inform us on what kind persons we are *to be* and this course will inform us on what we are *to do* while considering not only the Christian worldview but also rival worldviews (e.g., postmodernism, modernism, secular humanism, etc.).

### **REQUIRED TEXTS:**

1. Bible (Any translation but better translations are CSB, ESV, NIV, N/RSV, N/KJV, NAS). Bring a Bible to class.
2. Rachel Gilson. *Born Again This Way: Coming Out, Coming to Faith, and What Comes Next*. Good Book Company, 2020. ISBN: 978-1784983901.
3. Luke Bobo. *Race, Economics, and Apologetics: Is There A Connection?* Columbus: Highly Recommended International, 2019. ISBN: 978-0-578-46009-3.
4. Joshua D. Chatraw & Karen Swallow Prior. *Cultural Engagement: A Crash Course in Contemporary Issues*. Grand Rapids: Zondervan, 2019. ISBN: 978-0-310-53457-0.
5. Supplemental reading (available on the IBS website):

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- a. James K. A. Smith, Chapter 1, from *You Are What You Love: The Spiritual Power of Habit*. Grand Rapids: Brazos, 2016.
- b. Gary Black, Jr., “Personal Wholeness: Vital for Effective Leadership”, Luke Bobo, Editor, *Whatever You Do: Six Foundations for an Integrated Life*, Made to Flourish, 2019.
- c. Luke B. Bobo, “Cultivating Virtue”, *Worked Up: Navigating Calling After College*, Made to Flourish, 2019.

6. For additional readings, see Appendix D, pp. 17-19.

**COURSE OBJECTIVES.** By the end of this one-week course, students will demonstrate that they:

- a) Understand core Christian moral convictions, values, worldview and virtues of Christian faith;
- b) Have learned the basic skills of critical moral thinking and analysis to reason ethically from the Scriptures;
- c) Understand and can assess different ethical systems or narratives and assumptions besides their own;
- d) Have learned how to identify and apply core Christian worldview, values, and virtues to major contemporary ethical issues (e.g., immigration, xenophobia, racism, homosexuality, abortion, etc.)
- e) Better understand the importance of ethics for evangelism, discipleship, movement-launching, and cross-cultural mission; and
- f) Have gained greater confidence in the Scriptures as “the supreme and final authority in all matters on which it speaks” (Cru SOF).

### **CLASS ETIQUETTE:**

- > **Decorum.** Your classmates have varying opinions, beliefs, etc. regarding theology and its implications. This is true because your classmates come from different denominational and Christian backgrounds. Because of this wonderful diversity, it is imperative that we are hospitable, respectful, and kind to each other.
- > **Tardiness.** Getting to class on time is expected. However, ‘life happens’ and some situations are unavoidable. But unless providentially hindered, students are expected to be on time every class period. Otherwise, each unexcused tardy will **result in an automatic deduction of 50 points** for each occurrence.

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**SCHEDULE: (subject to change)**

<i>January</i>	<i>Topic</i>	<i>Assignment Due</i>
25 (M)	Introduction—review grand narrative of Scripture, review contours of a Christian worldview & our cultural moment	
25 (A)	Introduction—review grand narrative of Scripture, review contours of a Christian worldview & our cultural moment cont'd	
26 (M)	Christian ethics   Personal Ethics: What Kind of Person Are You Becoming?	Read Genesis 1-2; Romans 12:1-2. Read Smith, Chapter 1; Black, <i>Personal Wholeness</i> ; Bobo, <i>Cultivating Virtue</i>
26 (A)	Personal Ethics: What Kind of Person Are You Becoming?	Chatraw & Prior, Introduction, Chapters 1-3
27 (M)*	Personal Sexual Ethics, Sexuality & Same-Sex Marriage	Chatraw & Prior, Chapters 4-5; Read Gilson (pp. 7-143)
27 (A)	Abortion & Other Bioethics Issues	Chatraw & Prior, Chapters 6
28 (M)	War, Weapons, and Capital Punishment	Chatraw & Prior, Chapter 12
28 (A)*	Immigrants and Refugees	Chatraw & Prior, Chapter 7 (pp. 159-162, 176-187)
29 (M)	Race, Racism & Our 'Racialized Society'	L. Bobo, Chatraw & Prior, Chapter 7 (pp. 163-175). <i>Rule of Life Due</i> by 5 pm (EST).
29 (A)	Work: A Curse or A Good?   Wrap Up	Chatraw & Prior, Chapters 10, 13-14. Reading Report due. Capstone Paper/Project Due Friday, February 7, 2021 by 5 pm (EST).

**M=Morning, A=Afternoon**

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### ALL WRITING ASSIGNMENTS

1. Absolutely no cover sheets and no headers. Specs for the header on final capstone paper (see Assignment #5 below):

Your name, date

Proofreader: typed name

2. Late work. Liberal due dates have been provided so all work is expected to be turned in on time. Thus, late work will be assessed a 20% late penalty each day the assignment is late.

### GRADING/ASSIGNMENTS:

Grading will be based on completion of assignments and assigned points (caution: please do not use points as a means of judging an assignment's importance or significance; all the assignments are significant).

Assignment	Percentage	Points	Due
Read syllabus	12%	100	Sunday, January 24, before midnight
Practical Application Paper	14%	100	Monday, January 25 (by end of afternoon class)
Rule of Life	23.5%	200	Thursday, January 28, by 5 pm EST
Reading Report	23.5%	200	Last day of class, January 29 (afternoon)
Final 'Capstone' Paper/Project <sup>^^^</sup>	29%	250	Friday, February 7, by 5 pm EST
	100%	850	

<sup>^^^</sup>Proofreader required.

### Grading Scale [%]:

A	A-	B+	B	B-	C+	C	C-	D	F
94-100	92-93	90-91	84-89	82-83	80-81	74-79	72-73	65-71	0-65

Notes:

A grade of C- or better is required to apply this course toward your IBS requirements.

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### COURSE REQUIREMENTS:

#### PLEASE TURN ASSIGNMENTS AS SPECIFIED BELOW.

Upload all assignments to Canvas except where noted.

1. **Read Syllabus.** Send the professor an **email** the evening of Sunday, January 25, 2021 (before midnight). The email should simply state, “I have read the syllabus and I have no questions.” Or “I have read the syllabus and I have these questions...[then list your questions].” [100 points/12%]
  
2. **Practical Application Paper.** Christian theology is meant to be practically applied moment-by-moment, day-to-day. We are practical theologians! So, read a local newspaper (paper or online) or a national paper (*Wall Street Journal*, *USA Today*, *New York Times*) and search for an article discussing an ethical issue or moral dilemma. No proofreader required. The paper should include the following components:
  - › **Component 1:** Why did you choose this article? For example, did you choose this article because this is your personal struggle, or did you choose this because you have faced this issue before in your ministry context or you anticipate facing this issue in your ministry context? (2 sentences)
  - › **Component 2:** What does the Bible say about this issue? Please do not just quote Scripture – reason from the Scriptures and argue why the Scriptures, you have chosen, speak to this issue. (one full paragraph, 4 to 5 sentences)
  - › **Component 3:** Conclusion. (one full paragraph, 4 to 5 sentences)
  - › **700 to 800 words should be adequate for this assignment; please do not exceed 800 words** (“Brevity is a lovely virtue.” Dr. B)

**Use proper attribution and please properly reference the article in your paper. If you read an online article, provide the hyperlink. This is due by Monday, January 25, 2021 (before or by end of afternoon class). [100 points/12%]**

3. **Develop a Rule of Life.** At Creation, Adam and Eve were integrated or whole persons. The Fall ushered in massive disintegration of the human person. We are not whole persons; consequently, we have disordered loves or affections. Our daily practices or habits (our liturgy) reveal either our ordered or disordered loves or affections. To re-order our loves, we must develop a new liturgy, a rule of life, a rhythm for growing in Christlikeness. This rule of life is not a set of laws. This rule of life is not to be exercised legalistically. The Latin word for *rule* is *regula*. We need to develop a rule of life that is done regularly and rhythmically. We need a personal rule of life to move us toward virtuous persons. To be virtuous is to be *wholly* ordered toward in the words of Augustine, a “well-ordered love” and consequently, to be—in the truest sense of the word—integrated. Develop a personal rule of life using this as a guide: [http://www.cslewisinstitute.org/webfm\\_send/338](http://www.cslewisinstitute.org/webfm_send/338).

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Specifics: Your rule of life should have: (i) a self-assessment; (ii) an explanation of how you will practice your chosen disciplines for at least six (6) areas of weakness; and (iii) your form of accountability. For the latter, consider asking a *friend of virtue* (someone that can ask you the hard and personal questions; someone who can say hard and personal things.)

Consider making categories for your areas of weakness. For example, see Praxis Lab's *A Rule of Life for Redemptive Entrepreneurs* (see <http://praxislabs.org/resources/rule-of-life>) or see New City Commons Pastors' Curriculum provided below for the categories of weakness chosen.

*New City Commons Pastors' Curriculum* suggests—as you develop a rule of life, ask yourself: *Am I laboring to cultivate virtue in each of these six areas of life—my mind, heart, body, relationships, goods, and vocation? Ask yourself<sup>1</sup>:*

- › **Mind:** *Where in my life am I taking the posture of a learner? Am I pursuing intellectual growth—both for my own development, and to better serve others?*
- › **Heart:** *Am I regularly praying, confessing my sins, reading Scripture, and seeking intimacy with God? Am I seeking to grow in self-knowledge: understanding how God has made me and how He is calling me to grow?*
- › **Body:** *Am I living a physically healthy life? Am I eating well? Am I resting enough, or too much? Am I exercising enough, or too much? Am I both using my body's capacities faithfully and accepting its limitations humbly?*
- › **Relationships:** *Are my relationships—with family, friends, neighbors—healthy? Am I seeking to cultivate and embody love within my household? Am I loving my enemies as well as my friends and neighbors?*
- › **Goods:** *Am I stewarding my money wisely? Am I living above or below my means? Am I honest and accountable with my finances? Am I generous with my possessions? Am I extending hospitality toward my neighbors and seeking to share what I have with them? Am I caring for my household?*
- › **Vocation:** *How am I participating in God's renewal of people, relationships, and creation itself in my daily work? How am I using my gifts, resources, influence, and time to serve God and others in that work? Am I honoring the Sabbath?*

**\*\*As an alternative to the six areas listed, propose another six areas, or propose a hybrid of some of these six areas and some personal areas to you and your spiritual maturity.**

**Some diagnostic questions:** *In which areas has God brought forth good fruit in my life and ministry? In which areas am I neglecting to cultivate virtue, or actively giving in to vice? How*

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<sup>1</sup> Taken from *New City Commons Pastors' Curriculum: Becoming Pastors of Faithful Presence*, June, 2018.

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*might these shortcomings be impeding the cultivation of virtue in other areas of my life? How might I labor to cultivate virtue in all six areas—to become a fully integrated self?*

See Appendix A, pp. 10-14, for two good examples of a rule of life. For an additional help for developing a rule of life, see [https://www.cslewisinstitute.org/webfm\\_send/338](https://www.cslewisinstitute.org/webfm_send/338).

**Due: Thursday, January 28, 2021 (before or by 5 pm, EST). This should be 1-2 pages maximum. [200 points, 23.5%]**

4. **Reading Report.** Students will be expected to read 100% of the assign readings and submit a percentage read on the last day of class. See worksheet and table below. [150 points/23.5%]

*Worksheet*

Of the required reading, how many pages did you complete? \_\_\_\_\_

To determine the percentage of reading you completed, divide the number of pages you completed by the total number of required pages (482) and convert to a percentage.

- › Example: Joe Cru staff completed 399 pages of required reading:  $399 \div 482 = 0.827 \times 100 = 82.7\%$ .

Submit this percentage via **email** to the instructor at [megatheos@sbcglobal.net](mailto:megatheos@sbcglobal.net). **Due last day of class, Friday, January 29, 2021 (afternoon).**

Assigned Reading*	# of pages
Supplemental reading by James K. A. Smith, Chapter 1; Black, <i>Personal Wholeness</i> ; Bobo, <i>Cultivating Virtue</i>	46
Chatraw and Prior, Introduction + all chapters <b>except chapters 8, 9, and 11</b>	249
Gilson, Forward + Welcome + Chapters 1-9 + Epilogue	136
Bobo, <i>Race, Economics, and Apologetics</i>	51
<i>Total pages</i>	482

\*Points awarded for reading assignments will based on this grid: 90% to 100% read – 100% of points possible; 80% to 89% read 80% of points possible; 70% to 79% read 60% of points possible; 60% to 69% read 40% of points possible.

5. **Final ‘Capstone’ Project.** Students have five (5) options:
- a) Students may expand on the issue chosen for their Practical Application Paper or students may write a paper expounding on one of the chapters we did not cover in Chatraw & Prior, Chapters 8, 9, and 11.
  - b) Students may choose an ethical issue that they are personally dealing

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- c) Students might opt to write a personal letter to a student/disciple who is dealing with an ethical issue/dilemma
- d) Students may design a 6-week course on Christian ethics for young adults (college students) OR adults. Or
- e) Students may recommend a final project (subject to professor's approval).

Instructions/Directions: The paper or letter (see options 1, 2, 3) must be 4 to 5 pages in length (no more than 5 pages). Proofreader required. **All projects due on Friday, February 7, 2021 by 5 pm (EST).** [250 points/29%]

- **If expanding on *practical application paper* [option 5a], include the following major sections:**
  - Introduction
  - History of the issue and where do see evidence of this ethical issue in culture, in the church, in your family, within Cru, etc.
  - What does Scripture say [please do not just quote Scripture – *reason from the Scriptures* and argue why the Scriptures, you have chosen, speak to this issue]
  - Conclusion
- **If writing a *personal letter* [option 5b], include the following major sections:**
  - Introduction
  - History of this issue in *your* life; what damage has occurred or will occur if you do not master/mortify this ethical issue? Has other people in your family struggled with this issue? If yes, explain.
  - What does Scripture say [please do not just quote Scripture – *reason from the Scriptures* and argue why the Scriptures, you have chosen, speak to this issue]
  - Conclusion
- **If writing a *personal letter to a student/disciple* [option 5c], include the following major sections:**
  - Introduction: use this to get caught up on your life, what is being going on in your life, etc. This is equivalent to small talk.
  - Ethical issue: gently communicate the issue or reason for writing; it should be clear that is being addressed on a basis of love for the person
  - Discuss what the Bible says & a persuasively, graciously, and winsomely argue why this ethnical issue needs to be mortified (what harm has it caused, what harm will it cause); this is a great place to give your testimony or use the experiences of people you know (use an alias of course)
  - Conclusion
- **If designing a *6-week course* [option 5d], this curriculum must include the following:**
  - A top-level summary what this curriculum is about:
    - The audience: college students or adults
    - Discuss how long each lesson will take (e.g., 50 minutes)



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- State what the teacher will need (A/V equipment or a dry erase board or crayons), etc.
- A pre-assessment to gauge where people are on the topic; here you must interact with the outcomes of each lesson
- A lesson plan for each session (with outcomes listed, instructions, a recap—what did we learn)
- Supplemental readings
- Scripture readings, exercises (e.g. discussion groups, role play), teaching aids like short films, etc.
- A post-assessment to measure growth/progress; here you must interact with the outcomes of each lesson
- *This course should be designed such that a person can grab it off the shelf with no additional instructions required. And must include a lesson on the chapters we did not cover in this class: Chapters 8,9, and 11 (see Chatraw & Prior).*

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### Appendix A—Rule of Life: Two Good Examples

#### “Jane Doe” (Good Example #1)

##### **Self-assessment:**

I am single, so I have an obligation to God alone to be a faithful steward of my time, my talent and my treasure. My work schedule varies from day to day, but my obligations there include growing as a whole person within community (at AIA and at church), seeking to build relationships with people around me to minister to, developing rhythms to update and encourage my ministry partners, and taking initiative within my role as an intern to help the catalytic role of the AIA ministry. My other life circumstances include continuing to build into my long distance familial and friend relationships, continued education within my athletic training field, and making my physical health a priority to support my mental health.

The strengths of my character include my responsibility, my high motivation, having a teachable spirit, having a compassionate/empathetic heart, desiring to listen to other's struggles, developing those around me, striving for integrity as a leader, humility in admitting when I have done something wrong, engaging in self-reflection frequently, and having a strong belief system. My weaknesses include my anxiety, allowing my emotions to be the authority for which I live my life, difficulty with self-control at times (with alcohol, my anxiety/depressed thoughts, emotional eating, social media, body image/self-hate), my pride when it comes to seeking help or trusting in God's grace (false humility), greed when it comes to my time and focusing on my will, my significance being wrapped up in how productive I am rather than in who God says I am, and my anger directed towards myself, disguised as pressure I put on myself (self-hate). I also have a difficult time addressing conflict, and I tend to compare myself to others in my friendships.

##### **Rule of Life:**

*Mind:* Self-reflection and self-awareness are important to my growth as an individual; however, doing so in the absence of the Holy Spirit is not beneficial. Ruminating on my weaknesses and also the deep brokenness in the world trigger my emotions. When I am engaging in self-reflection, I will not do so in my room. I will not engage with the mainstream news, rather I will stay informed via different avenues (podcasts, books, research, etc.). When my thoughts turn inward into self-hate, I will let my accountability partner into it. God's word will be my authority versus how I feel. I will seek counseling/someone to externally process with and put into place practices to silence my mind (vice of anxiety and depression; virtue of peace and joy).

*Heart:* God invites me into an intimate relationship with Him, however I often believe I can and should “figure it out” on my own. To cultivate humility, I will set aside time in the morning to pray, adore, give thanks, confess, and read scripture. In the evening, before bed, I will set aside time to confess my sins and pray. I will read and work through the book “A Search for Significance” with my AIA coach (vice of pride, virtue of humility)

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*Body:* I will honor God with the food I put in my body and with how I exercise my body. I have a tendency to do those things with a motivation of self-hate and a negative body image, rather than a motivation to glorify the Lord because I am an image bearer. I need a heart check regularly. I also partake in emotional eating when I am stressed, depressed, or anxious. I will limit my intake of sweets and food that is harmful to my body. When I am eating and exercising from the correct motivation, my mental health is positively impacted because I have found I need to take a holistic approach to my mental health. When I am with my college friends, I easily slip into have no control around alcohol. I will seek accountability outside of my college friend group (virtue of self-control).

*Relationships:* I have not met my neighbors—after the holiday break, I will come up with a creative way to bless and serve my neighbors. When I go home, sometimes I am impatient with my family and cast judgment on their views and spiritual growth. I will remember God's love for me when I had distorted/misaligned beliefs, and love them out of a remembrance for how God loved me (virtue of patience and community).

*Vocation:* As I consider where God is calling me next after this year, I will fast and pray. I have a tendency to get extremely anxious when I am facing uncertainty. I also have noticed my significance is very closely tied with my productivity. I have not been honoring the Sabbath, and I need to guard that time (virtue of trust and peace).

*Time:* My time does not belong to me. On my days of Sabbath, I will disconnect from social media because I have found that I use social media to distract my mind. I will protect my time with the Lord. I will seek to discern where I say yes and where I say no (virtue of boundaries)

### **Accountability:**

I have asked one of my roommates to be a friend of virtue because we have built a deep trust. I will also ask my discipler here at AIA to be someone.

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### Rhythm of Life (ROL) for “John Doe” (Good Example #2)

I have been married for 26 years and on staff for 18 years. My wife and I lead a team of AIA staff who are responsible for direct ministry to athletes, coaches and their spouses or significant others. My gift mix creates a lot of relational equity with those whom I lead and serve. I have the gift of exhortation and especially enjoy challenging men to step up into their calling.

Our work schedule and pace of life is pretty overwhelming. We host 8 major events, outreaches and workshops each year while providing ongoing trainings, raising personal and operational funds, serving on the AIA Exec Leadership Team and participating in the AIA Board meetings. We are regularly praying and seeking wisdom about our workload and where we can cut back.

My liturgy, especially during the most hectic times of the year, drastically reveals my flaws, weaknesses and stubborn heart. It is evident that I despise having to deal with drama, conflict, broken systems, broken people, injustice, dumb decisions, etc. Unfortunately, these are the things that I find myself confronted with quite often in my line of work. However, I am well aware that the biggest challenge I face is leading myself in the midst of it all.

It doesn't help that I am a perfectionist. When I feel that I am in a “no-win” situation, my tendency is to escape from the problem by procrastinating, making excuses or redirecting blame onto my circumstances or onto someone else. Unfortunately, procrastinating has been a pattern for quite some time. I have mastered the art. I have learned how to get the job done just “good enough” to pass muster in most people's eyes. However, this is never fulfilling for me personally and always leaves me with the question of how much better my work could have been or how much more I could have accomplished had I practiced better self-control/discipline.

I confess, for the past 5 -7 years my liturgy has been influenced by my strong desire for relief or to escape painful emotions. Therefore, any moral activity that allows my mind to take a mental break or escape from the pain, brokenness, responsibilities and constant burdens that weigh me down are welcome. Unfortunately, when I spend too much time engaged in escapism, I can become vulnerable to sin. Thankfully, I have people in my life, including my wife, who know my areas of weakness. I also have men in my life who have permission to ask me the tough questions. We try to meet every other week for encouragement and accountability.

I have a monthly Personal Development Plan (PDP). If I would just follow what I have already written, then I could see myself developing a new *rhythm of life* that will help me grow spiritually and professionally. This tells me that the lack of self-control/self-discipline is a gap in my character.

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I plan to use the following *Rhythm of Life (ROL)* activity to better reflect my desire to know and love God more, while experiencing His love, truth and grace in greater ways in at least 6 areas of my life.

**1. Mind:** I used to be a reader. I remember when I would look forward to sitting down and reading a good book that would stimulate my mind and sharpen the tools in my ministry tool belt or help me to grow deeper as a child of God. Because of my desire to escape ministry and life burdens, I rarely read good material nowadays. I'd rather use my down time to read information that is mostly useless. (News, Sports, Entertainment) I have come to value mental breaks way too much. **ROL: I need to read 1 book a month on a subject matter that enhances my personal or professional growth and development. My wife, supervisor and friends of virtue will hold me accountable.**

**2. Heart:** On my PDP I have committed to having a personal devotion 5 times a week and praying with my wife 3 times a week. This is not being accomplished. The tyranny of the urgent is what drives me mostly and my bedtime ritual is antithetical to my desired morning liturgy. **ROL: I need to end the evenings with prayer and reading scripture or a good book. In bed by 10:45pm and awake by 5:45am. 55 min devotional. My wife and friends of virtue will hold me accountable.**

**3. Body:** Also, on my PDP, I have committed to exercising 4-5 times a week, having a protein shake for breakfast 3-4 times a week and having salad for dinner 2 times per week when I am not traveling. Again, 'I have allowed the tyranny of the urgent to impact my good intentions and my bedtime ritual is antithetical to my desired morning liturgy. See the theme (Bed Time Ritual). **ROL: In bed by 10:45pm. I need to wake by 5:45am to exercise before I begin my workday. I need to have healthy food options in my home at all times. My wife and friends of virtue will hold me accountable.**

**4. Relationships:** I do not love my enemies. My enemies contribute to my burdens and to the burdens of those I care about the most. My enemies are the reason we are constantly at war, fighting for the sake of the gospel. I rarely pray for my enemies. I want them to come to Christ, but I would be just as content if they would simply go away. For those who severely persecute Christians or abuse children or commit gross crimes like murder, rape, etc., I would be content if they died and went straight to hell. I know this isn't Christ like. I know God loves them. I'm not sure how to *genuinely* love them as well. I feel more anger towards them than compassion. **ROL: Make it a PRACTICE to pray for the specific enemies who are having a negative impact on my life and on the lives of those I love. My wife and friends of virtue will hold me accountable.**

**5. Time:** The stewardship of time is critical to my future success. I can waste time with the best of them. "Escapism" again shows up and influences how I use my time. I am hoping it's not just laziness because that comes with a greater level of shame and embarrassment. I have to admit though, I often wonder if it is just laziness. Regardless, I need to steward my time much more effectively. **ROL: In order for me to feel good about my productivity, I will need to clarify my goals and accomplish the hard stuff first each day. I will need to limit my**

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time taking breaks on time wasting activity. My wife, Supervisor and friends of virtue will hold me accountable.

**6. Vocation:** Major changes need to occur in my department. How I lead needs to improve. I am not confrontational and feel that my leadership style is being taken advantage of by some of my staff. I start projects that fizzle out over time for multiple reasons. This pattern needs to end immediately. **ROL: I need to refocus my efforts on the major goals in our department and stick to them, holding people accountable and improving my own work ethic. I also need to learn how to process disappointment more effectively. Reread book by John Townsend on the subject. My wife, supervisor and friends of virtue will hold me accountable.**

I believe that starting this new liturgy will help me grow in the areas of Self Control/Discipline, Anger, Laziness/Procrastination, Pride, Lust, Worry/Fear of failure.

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### Appendix B—Instructor Bio

Dr. Luke B. Bobo ('Dr. B') is the Director of Strategic Partnerships for Made to Flourish (Overland Park, KS). He is the former Department Chair and Associate Professor for the Christian Ministry Studies (CMS) Program at Lindenwood University (St. Charles, MO). Prior to Lindenwood, Dr. Bobo directed the Francis Schaeffer Institute, at Covenant Theological Seminary. He holds degrees from the University of Missouri-St. Louis (PhD), Covenant Theological Seminary (M.Div., with an emphasis in Apologetics and Contemporary Culture), the University of Missouri-Columbia (M.S., Electrical and Computer Engineering) and the University of Kansas (B.S., Electrical Engineering).

Dr. Bobo is an ordained minister and is the author of *Living Salty and Light-filled Lives in the Workplace* (Wipf & Stock, 2014), *A Layperson's Guide to Biblical Interpretation* (Wipf & Stock, 2016), and *Race, Economics, and Apologetics: Is There A Connection?* (Highly Recommended Int'l, March 2019). He co-authored the books, *Discipleship with Monday in Mind: How Churches Across the Country Are Helping Their People Connect Faith and Work* (Made to Flourish, 2016) and *Worked Up: Navigating Calling After College* (Made to Flourish, 2019). He has served as editor of several books and has written several articles.

Dr. Bobo is married to Rita Holmes-Bobo and they have two children, Briana Amber and Caleb Avery. Dr. Bobo enjoys reading, traveling, drinking coffee, spending time with students, yard work, golf, analyzing contemporary culture, preaching, teaching, and writing.

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### Appendix C—STATEMENT OF EDUCATIONAL PHILOSOPHY

My educational philosophy is informed by four basic ‘knowledges.’ First, I passionately believe that good professors must possess competence in their subject area and must be competent in process knowledge. Process knowledge includes but is not limited to being aware of students’ learning styles, room comfortability, non-verbal body languages, etc.

Second, my educational philosophy is greatly influenced by Malcolm Knowles’ andragogy, the writings of Ken Bain, author of “What the Best College Teachers Do,” and by second century rabbinic andragogy. One tenet from Knowles’ andragogy, that I fully embrace, is helping students become self-directed learners and leaders. He also advocates moving students from being passive learners to active learners. Bain speaks about creating a “critical learning environment.” By this Bain means fostering an environment where students learn “to think critically, to reason from evidence, to examine the quality of their reasoning, to make improvements while thinking and to ask probing and insightful questions about the thinking of other people” (p. 99). A diverse classroom is idea for a critical learning environment as differing opinions allow students to compare/contrast. I believe that writing and critical thinking complement each other. Mr. Charles Blow sums up the import of writing, “Committing your thoughts to paper is a way of considering and confronting them.” (Twitter Post, 10/13/2012).

Second century rabbis engaged in such activities so that students could become critical thinkers; and likewise, rabbis engaged in such activities so that students might inculcate Judaism as a life and worldview that governed their behavior and conduct in society. In short, I emulate Rabbi Jesus who was a master questioner. Thus, I use the Socratic method as my workhorse teaching method, as this gets students to critically examine their worldview and presuppositions.

Third, I believe a good instructor is also a good researcher and vice versa. Specifically, good instructors stay abreast of the latest developments in his or her field of study.

Finally, my educational philosophy is shaped by the Apostle Paul’s words in Colossians 3:23, “whatever you do, work heartily, as for the Lord and not for men.” In other words, I strongly encourage my students to strive for academic excellence because Christ is really our Professor and so He deserves our best work.



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### Appendix D—Additional Readings

#### **Ethics**

Davis, John Jefferson. *Evangelical Ethics: Issues Facing the Church Today*. Fourth Ed. Phillipsburg: P&R Publishing, 2015.

Hollinger, Dennis. *Choosing the Good: Christian Ethics in a Complex World*. Grand Rapids: Baker, 2002.

Jones, David Clyde. *Biblical Christian Ethics*. Grand Rapids: Baker, 1994.

Paris, Peter J. (Editor). *African American Theological Ethics: A Reader*. KY: Westminster John Know Press, 2015.

#### **Bioethics**

Lewis, C. S. *Abolition of Man*. NY: HarperCollins, 1974.

Bauby, Jean-Dominique. *The Diving Bell and the Butterfly*. NY: Vintage Books, 1997.

Meilander, Gilbert. *Bioethics: A Primer for Christians*. Grand Rapids: Eerdmans, 2005.

Moll, Rob. *The Art of Dying: Living Fully into the Life to Come*. Downers Grove: IVP, 2010.

Films: *Multiplicity* (1996), *Gattaca* (1997), *Surrogates* (2009).

#### **Public Discipleship**

Bacote, Vincent. *The Political Disciple: A Theology of Public Life*. Grand Rapids: Zondervan, 2015.

Sherman, Amy. *Kingdom Calling: Vocational Stewardship for the Common Good*. Downers Grove: InterVarsity, 2011.

Skillen, James. *The Good of Politics: A Biblical, Historical, and Contemporary Introduction*. Grand Rapids: Baker, 2014.

Q Ideas. See [qideas.org](http://qideas.org).

#### **Poverty**

Bailey, James. *Rethinking Poverty: Income, Assets and the Catholic Social Justice Tradition*. Notre Dame: University of Notre Dame Press, 2010.

Fikkert, Brian. *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself*. Chicago: Moody, 2014.

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Cost of Poverty Experience (COPE). An intense poverty simulation experience. See <https://www.thinktank-inc.org/services>.

### **Race**

Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York, NY: The New Press, 2012.

Cleveland, Christena. *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart*. Downers Grove: IVP, 2013.

Emerson, M., & Smith, C. *Divided by Faith: Evangelical Religion and the Problem of Race in America*. New York, NY: Oxford University Press, 2012.

DeGruy, Joy. *Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing*. Uptone Press, 2017.

Diangelo, Robin. *White Fragility: Why It's So Hard For White People to Talk About Racism*. MA: Beacon Press, 2018.

Washington, James (Ed.). *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* New York: Harper, 1986.

Films: *Red Tails* (2012); *The Butler* (2013); *Hidden Figures* (2016); *Get Out* (2017); *When They See Us* (2019); *Harriet* (2019); and *Just Mercy* (2019).

### **Sexual Identity and Gender Identity**

Butterfield, Rosaria. *The Secret Thoughts of an Unlikely Convert: An English Professor's Journey into Christian Faith*. Pittsburgh: Crown & Covenant, 2012.

Hill, Wesley. *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality*. Grand Rapids: Zondervan, 2016.

Yarhouse, Mark. *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture*. Downers Grove: InterVarsity, 2015.

Yarhouse, Mark. *Homosexuality and the Christian*. Minneapolis: Bethany. 2010.

### **Immigration**

Bauman, Stephen & Soerens, Matthew. *Seeking Refuge: On the Shores of the Global Refugee Crisis*. Chicago: Moody, 2016.

“The Bible, the Church, and Human Rights in Contemporary Debates about Hispanic Immigration in the United States.” <https://immigrationmcdcrdotcom.files.wordpress.com/2015/09/the-bible-the-church-and-human-rights-in-contemporary-debates-about-hispanic-immigration-in-the-united-states.pdf>.

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Rodas, Daniel Carroll. "Biblical Perspectives on Migration and Mission: Contributions from the Old Testament." <https://immigrationmdcrdotcom.files.wordpress.com/2015/09/biblical-perspectives-on-migration-and-mission-contributions-from-the-old-testament.pdf>.

Soerens, Matthew & Yang, Jenny Hwang. *Welcoming the Stranger: Justice, Compassion, & Truth in the Immigration Debate*. Downers Grove: IVP, 2009.

Soerens, Matthew. "A Theology of Immigration," U.S. Director of Church Mobilization, World Relief. <https://thinkchristian.reframemedia.com/a-theology-of-immigration>.

Thomas, Gena. *Separated by the Border: A Birth Mother, A Foster Mother, And a Migrant Child's 3,000-Mile Journey*. Downers Grove: IVP, 2019.

### **Work**

Bobo, Luke (Editor). *Whatever You Do: Six Foundations for An Integrated Life*. Overland Park, KS: Made to Flourish, 2019.

Bobo, Luke & Skye Jethani. *Discipleship with Monday in Mind: 16 Churches Connecting Faith and Work* (Second Edition). Overland Park, KS: Made to Flourish, 2020.

Kaemingk, Matthew & Wilson, Cory. *Work and Worship: Reconnecting Our Labor and Liturgy*. Grand Rapids, MI: Baker, 2020.

Quinn, Benjamin T. & Strickland II, Walter R. *Every Waking Hour: An Introduction to work and Vocation for Christians*. Bellingham, WA: Lexham Press, 2016.

Wiley, Paige & Bobo, Luke. *Worked Up: Navigating College After College*. Overland Park, KS: Made to Flourish, 2019.

### **Worldview**

Pearcey, Nancy. *Finding Truth: 5 Principles for Unmasking Atheism, Secularism, and Other God Substitutes*. Colorado Springs: David Cook, 2015.

Sire, James. *The Universe Next Door: A Basic Worldview Catalog*. Third Ed. Downers Grove: IVP, 1997.

Wilkens, Steve & Sanford, Mark. *Hidden Worldviews: Eight Cultural Stories That Shape Our Lives*. Downers Grove: IVP: 2009.