

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

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

› **Philosophy of Education:** See Appendix A, p. 11

› **Bio:** See Appendix B, p. 12

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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. 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 neutral 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're 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 ESV, NIV, N/RSV, N/KJV, NAS). Bring paper version of Bible to class.
2. Sam Allberry. *Is God anti-gay?* United Kingdom: Good Book Company, 2015. ISBN: 978-1908762313.
3. James K. A. Smith. *You Are What You Love: The Spiritual Power of Habit.* Grand Rapids: Brazos Press, 2016. ISBN-13: 978-1587433801.
4. David Platt, *Counter Culture: Following Christ in an Anti-Christian Age.* Carol Stream: Tyndale, 2017. ISBN: 978-4143-9038-3.
5. Supplemental reading (available on the IBS website):

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

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- a) "Biblical Perspectives on Migration and Mission: Contributions from the Old Testament," by Dr. M. Daniel Carroll R. (Rodas); <https://immigrationmdcrdotcom.files.wordpress.com/2015/09/biblical-perspectives-on-migration-and-mission-contributions-from-the-old-testament.pdf>.
- b) "A Theology of Immigration," by Matthew Soerens, U.S. Director of Church Mobilization, World Relief; <https://thinkchristian.reframemedia.com/a-theology-of-immigration>.
- c) Martin Luther King, Jr.'s *Letter from the Birmingham Jail*.

**COURSE OBJECTIVES.** By the end of this two-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.
- > **Cell Phones.** They are a wonderful technological gadget. However, in class they are more wonderful when they are turned off or on silent mode and put away. **Upon entering the classroom, be a magician and make your cell phone disappear. Points will be deducted if this rule is violated.**

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

**SCHEDULE: (subject to change)**

<i>December</i>	<i>Topic</i>	<i>Assignment Due</i>
03 (M)	Introduction [Review Grand Narrative of Scripture, Review Contours of a Christian Worldview & Our Cultural Moment]	
03 (A)	Introduction [Review Grand Narrative of Scripture, Review Contours of a Christian Worldview & Our Cultural Moment]	Read Romans 12:1-2. Read Smith, Preface + Chapters 1-3.
04 (M)	Personal Ethics: What Kind of Person Are You Becoming?	
04 (A)	Personal Ethics: What Kind of Person Are You Becoming?	Read Platt, Introduction, Chapters 1 & 10.
05 (M)	Abortion & Other Bioethics Issues	Read Platt, Chapter 3.
05 (A)*	Othering: Refugees & Immigrants	Read Platt, Chapter 9 and supplemental readings by Rodas and Soerens.
06 (M)*	Personal Sexual Ethics, Sexuality & Same-Sex Marriage	Read Allberry, Introduction + pp. 15-91; Platt, Chapters 6-7.
06 (A)	Race, Racism & a 'Racialized Society'	Read Platt, Chapter 8 and King's Birmingham Letter. Rule of Life Due by 5 pm (EST).
07 (M)	Race, Racism & a 'Racialized Society' Q & A	
07 (A)	Toward A Biblical Theology of Money & Ethics & Wrap Up	Read Platt, Chapter 2. Reading Report due. Capstone Paper Due Friday, December 14 by 5 pm (EST).

**M=Morning, A=Afternoon**

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

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### COURSE REQUIREMENTS

#### PLEASE TURN ASSIGNMENTS AS SPECIFIED BELOW. DO NOT SUBMIT ASSIGNMENTS BEFORE THE CLASS STARTS.

1. **Practical Application Paper.** Christian theology is meant to be applied moment-by-moment, day-to-day. We are all practical theologians. So, read the local newspaper or a national paper (*Wall Street Journal*, *USA Today*, *New York Times*) and look for an article discussing an ethical issue or moral dilemma. Write an email to the professor. No proofreader required. The email should include the following components:
  - › 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)
  - › What does the Bible say about this issue? Please don't 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)

**Use proper attribution and please properly reference the article in your paper. This is due by Monday, December 3 (afternoon class). [100 points/14%]**

2. **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).

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 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.

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

---

*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 in order 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?*

*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 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?*

**Due: Thursday, December 6 (by 5 pm, EST). This should be 1-2 pages maximum. [200 points, 29%]**

3. **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/21%]**

### Worksheet

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

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

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

To determine the percentage of reading you completed, divide the number of pages you completed by the total number of required pages (421) and convert to a percentage.

- › Example: Joe Cru staff completed 380 pages of required reading:  $380 \div 421 = 0.903 \times 100 = 90.3\%$ .

Submit this percentage electronically to the instructor at [megatheos@sbcglobal.net](mailto:megatheos@sbcglobal.net).  
**Due last day of class, Friday, Dec 7 (afternoon).**

Assigned Reading	# of pages
Smith, Preface + Chapters 1-4	107
Platt, Introduction + Chapters 1 & 10	51
Platt, Chapter 9 & supplemental readings by Rodas & Soerens	36
Platt, Chapter 3	21
Allberry, Introduction + pp. 15-91; Platt, Chapters 6-7	138
Platt, Chapter 8 & King's Birmingham Letter	35
Platt, Chapter 2	33
<i>Total pages</i>	421

\*Points awarded for reading assignments will be 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.

4. **Final 'Capstone' Paper.** Students must choose an ethical issue that they are personally dealing with or an ethical issue that they anticipate facing as a Cru staff person. Alternatively, students can write on an ethical issue/question posed by a student prior to the class. Write a 4 to 5-page response (no more than 5 pages). Proofreader required. Use the outline below. **Due on Friday, December 14 by 5 pm (EST). Send electronically. [250 points/36%]**

- › Introduction
  - Describe the ethical issue
  - Explain why you choose this issue
- › Discuss what other worldviews (pantheism, humanism, atheism, postmodernism, modernism, etc.) have said about this issue
- › Provide a Christian response informed by the lectures, class discussions and most importantly, the Bible
- › Discuss application to your personal life and your ministry and/or church life
- › Conclusion

### ALL WRITING ASSIGNMENTS

1. Staple all work and put page numbers on all work. If work is not stapled, if work has no page numbers, etc., professor will not accept. Absolutely no cover sheets and no headers. Specs for the header on final capstone paper:

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

---

Your name, date

Proofreader: typed name

- 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 don't use points as a means of judging an assignment's importance or significance; all the assignments are significant).

Assignment	Percentage	Points	Due
Practical Application Paper	14%	100	Monday, Dec 3 (afternoon)
Rule of Life	29%	200	Thursday, Dec 6, by 5 pm
Reading Report	21%	150	Last day of class, Dec 7 (afternoon)
Final 'Capstone' Paper <sup>^^^</sup>	36%	250	Friday, December 14, by 5 pm
	100%	700	

<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.

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

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### Suggested 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.



# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

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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).

### **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.

Rodas, Daniel Carroll. "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>.

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

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

### **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.

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

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### Appendix A—STATEMENT OF EDUCATIONAL PHILOSOPHY

My educational philosophy is informed by four basic ‘knowledges.’ First, I firmly 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 Ben, 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.

# IBEO18 Christian Worldview and Ethics

## December 3-7, 2018

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### Appendix B—Instructor Bio

Dr. Luke B. Bobo ('Dr. B') is the Director of Curriculum and Resource 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) and *A Layperson's Guide to Biblical Interpretation* (Wipf & Stock, 2016). He co-authored the ebook, *Discipleship with Monday in Mind: How Churches Across the Country Are Helping Their People Connect Faith and Work* (Made to Flourish, 2016).

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.