

## **Jesus Worldview Course Study Guide**

### **“Jesus Worldview” Course Study Guide**

“For God so loved the world, that He gave His only Son...” John 3:16  
“Do not be conformed to this world, be transformed by mind renewal.” Romans 12:2

“You cannot ‘opt out’ of having a worldview. You can only try to have one that most accords with reality, including the whole realm of facts concerning what is generally good. Four questions a worldview must answer are:

*What is reality? Who is well-off?  
Who is truly a good person?  
How does one become a truly good person?”*

\* “Memoriam” plaque for Dallas Willard, University of Southern California

What is your worldview and how do you answer what renowned philosophy professor and beloved author and speaker Dallas Willard presents as life’s four most important questions? Dallas shows how everyone of us has a worldview built into our automatic responses in our social context.

- Session 1 — What is a Worldview? *Life’s Four Most Important Questions*
- Session 2 — Jesus Worldview
- Session 3 — Teaching a Jesus Worldview to the Next Generation

This course is based on teachings by Dallas Willard “[The Nature and Necessity of Worldviews](#)”, Veritas Forum, UCLA and “[The Human Side of Holiness](#)” [part 3](#). (These videos are available for free on YouTube).

The course offers wise application, winsome affirmation and weekly accountability into Christlikeness naturally developing from a biblical worldview taught and lived by Jesus Christ. Each session presents key themes through interactive teaching, open Q&A, and practical application engaging a global community of friends of Jesus. A study guide and additional resources are provided for further personal transformation and group study.

This free course, the 24th offered by [Jesus College](#), 20th in partnership with [Dallas Willard Ministries](#), engaging over 2400 participants in 55 countries, is offered without cost thanks to our generous donors make it possible for us to offer the course for free.

**[Jesus College](#)** — “*Learning from history’s greatest teacher how to do what He taught*”

# **Jesus Worldview Course Study Guide**

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**Miss or re-watch a session?** — The sessions and presentation slides (PDF) are recorded and posted in the [Jesus College Library](#) in case you miss a session, you want to study further, or lead others through the material.

# **Jesus Worldview Course Study Guide**

## **Your “V-I-M”<sup>1</sup> Participation**

We are confident by God’s grace through His Spirit you will find our course “*Jesus Worldview*” as a means for excellent, insightful teachings of Dallas Willard to shape how you see God’s Kingdom at work in our world and your relationship with Jesus, guiding you to see the world through His eyes to advance His Kingdom.

We encourage you to make your experience more than just a free webinar added to your Christian study routine. Place it as an intentional discipline for spiritual growth. Ideally, invite a partner as a spiritual growth “spotter” to journey with you to better learn, apply, and grow in Christlikeness as a launch pad from the sessions.

Here are a few suggestions on how to make the most of this course.

- 1) LISTEN to each video intently and thoughtfully to capture the depth of insights. See the course schedule (next page) for the content discussed each week.
- 2) REVIEW each session’s 1-page overview and scriptures adding your own notes to contribute to each session.
- 3) SHARE - Offer questions and comments that stood out in your personal study with Jesus and Dallas in the Word. Enter them in the Q&A tool on the bottom of the Zoom screen during the session. Linger longer for the post “Q&C” time.
- 4) PRACTICE - Answer the V-I-M questions and put into action the “Means” - the spiritual action question in each week’s 1-page overview.
- 5) RETREAT - As part of your practice, invest one hour solo weekly with Jesus discussing your key discovery from the session.
- 6) REFLECT - At the end of the course, type or write a 300 word summary or journal entry recognizing the impact of the study and the vision of how it can, by God’s grace, form your spiritual growth in Christlikeness.

1 - V-I-M = *Vision-Intention-Means* — Dallas calls this the reliable pattern for spiritual change, really any change. As you envision a life of hearing God and truly intend to want to hear God, you will seek and find the means to practice a life of hearing God. For expansion on V-I-M, see *Renovation of the Heart*, chapter 5 ([Webinar on the book](#).) Another rich resource on V-I-M is in the [Life With God Bible](#) Introduction, xxv-xxxvi].

# Jesus Worldview Course Study Guide

## 2023 "JESUS WORLDVIEW" COURSE SCHEDULE



### Session 1 (11/07/23) "What is a worldview?"

Source: "[The Nature and Necessity of Worldviews](#)" Part 1 [Intro-25:25]

### Session 2 (11/14/23) "Jesus Worldview"

Source: "[The Nature and Necessity of Worldviews](#)" Part 2 [25:25-34:30]

### Session 3 (11/21/23) "Teaching a Jesus Worldview to the Next Generation"

Source: "[The Human Side of Holiness](#)" Part 3 [55:40-1:14:30]

~> The course study guide provides the full transcript for each of these video teachings plus a 1-page overview with "V-I-M" questions for daily life application.

### More "Worldview" teachings by Dallas Willard:

["Life's Four Big Questions"](#) (PDF) — (13) Dallas Willard teachings presenting (36) pages of quotes on this theme central to this course and Dallas' life work.

["The Genius of Jesus"](#) 4-session Jesus College course based on Dallas Willard's 2-part teaching at Ohio State University

["The Disappearance of Moral Knowledge"](#), Dallas Willard, UCI Veritas Forum

["The Disappearance of Moral Knowledge"](#) Dallas Willard, Bethel College

["Moral Knowledge: The Value of Truth"](#), Dallas Willard, Louisiana State Univ. 1 of 2

["The Disappearance of Moral Knowledge in Universities"](#) Dallas Willard, LSU 2 of 2

["Worldview and Christian Faith"](#), Emmanuel Presbyterian, Thousand Oaks, California

**Scribe's Comments** - The "Worldview" transcript was provided by [the Veritas Forum](#) video available in [their YouTube channel](#). The study guide, arranged by the scribe, offers comments underlined of the scribe's commentary, plus [\[brackets\]](#) of links to other teachings by Dallas Willard.

# Jesus Worldview Course Study Guide

## COURSE Overviews and TRANSCRIPTS DIRECTORY

### Session Overviews Study Guide Page

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**Session 2** - "A Jesus Worldview" 7

*Answering the four questions every worldview must address.*

**Session 3** - "Teaching a Jesus Worldview to the Next Generation" 8

### Teaching Transcripts

**Session 1** - "What is a Worldview?" 9

["The Nature and Necessity of Worldviews"](#)

Dallas Willard @ Veritas Forum, UCLA, 2003 part 1  
[0:00:30 - 25:25]

**Session 2** - "A Jesus Worldview" 17

["The Nature and Necessity of Worldviews"](#)

Dallas Willard @ Veritas Forum, UCLA, 2003 part 2  
[25:25-34:35]

\* "The Nature and Necessity of Worldviews" Q & A 20

**Session 3** - "Teaching a Jesus Worldview to the Next Generation" 26

["The Human Side of Holiness" part 3](#)

Dallas Willard @ Denver Seminary, 2010 [55:40-1:14:30]

# **Jesus Worldview Course Study Guide**

## **SESSION 1 Overview — “What is a Worldview?”**

### **Your Worldview**

- ... Your assumptions about the realities and values that govern you and the world in which you live.
- ... A biological reality. Your body responds in terms of your worldview, whether you think about it or not.

**Truth** (defined) - “A thought or statement is true if it is as if what it is about is as that thought or statement represents it.”

**Knowledge** (defined) - “Our capacity to represent things as they are on an appropriate basis of thought and experience.”

Life Question #1 — What is reality?

Life Question #2 — Who is well off? ~ *Blessedness* ~ *The Good Life*

Life Question #3 — Who is a “really good” person?

Life Question #4 — How do you get to be a good person?

Life Question #5 — What counts as knowledge?

### **A Theistic Worldview in Universities?**

Is there a course that regards knowledge of God as a part of the subject matter?  
You are in a system which teaches a worldview without responsibly defending it.

### **How is a Worldview Taught?**

- Body language, facial expressions, tones, inflections, looks, offhand remarks
- What is permissible
- Example, how we treat people in class, out of class, colleagues
- Who gets rewarded or punished
- Almost never taught by explicit statement...it is modeled

### **How does the University Answer the Four Great Questions?**

- Reality is the natural, sense-perceptible world
- The spiritual is not real and/or not knowable
- You are your body
- Well-being is physical/social well-being, success, money, health

**The Assumptions of What We Do and Do Not Do** - *Not research or knowledge*

**Personal Meditation** — I John 2:15-16, “*Do not love the world...flesh, eyes, pride*”

### **A Jesus Worldview in Your Next 10,000 Minutes —> V-I-M**

Vision — What do I now see more clearly about how I see the world?

Intention — Do I want to find the best answers to live a good life as a good person?

Means — Study Dallas Willard’s “[Life’s Four Big Questions](#)” resource (PDF)

# **Jesus Worldview Course Study Guide**

## **SESSION 2 Overview — “A Jesus Worldview”**

### **How does Jesus Answer the Four Great Questions?**

Life Question #1 — Reality is God and His activities including the natural world.

Life Question #2 — The person is well off who derives life from God’s kingdom.

Life Question #3 — The good person is pervaded with God’s “Agape” love.

Life Question #4 — You become a good person by becoming an apprentice of Jesus.

### **Shift of the Theistic Worldview in Universities**

“It wasn't that suddenly someone found out that Jesus was wrong. It was negotiated over a period of time in which people decided that it would be that way and was able to set the tone against it.”

### **Where We Now Stand**

- Jesus’ answers constituted the universities’ worldview into the 20th century.
- Logic has disappeared from the campus.
- Jesus has not been shown false or now sociologically prevailing answers true.

### **Where to Now?**

- Recognize that our worldview assumptions govern life.
- Assume the “burden of proof” for yourself.
- Thoroughly consider the Bible and Jesus’ people on worldview issues.
- Put the teachings of Jesus to the test of life.
- Put the worldview teachings of the current intellectuals to the test of life.
- Then honestly compare, not rest on intellectually, respectable prejudices.

**Personal Meditation** — John 8:31-32, “My word...my disciples...truth...freedom”

### **A Jesus Worldview in Your Next 10,000 Minutes —> V-I-M**

Vision — What do I admire about Jesus and what He taught about life?

Intention — Will I put to test the teachings of Jesus to life, and if so, how?

Means — Watch Dallas Willard, “[The Disappearance of Moral Knowledge](#)”

Watch & study “[The Genius of Jesus](#)” 4-session Jesus College course

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### **SESSION 3 Overview** — “Teaching a Jesus Worldview to the Next Generation”

#### **Making Disciples in the Next Generation**

- 1) Live as light of the world where we are. First, be a disciple.
- 2) Proclaim the Kingdom of God. Jesus has the best answers to life’s questions.
- 3) Teach youth how the mind works — combined thoughts and feelings.  
“Children and youth face today’s world with an impulsive will.”  
“They need sanity and good teaching about God and His work.”
- 4) Teach youth the will (heart/spirit) chooses what the mind feeds on.  
“Fill minds with Bible stories not the comics.” (video games, social media)
- 5) Surrender the will — Ask, seek, and knock/decide to trust and follow Jesus.  
“We discover, then we decide.” \* CS Lewis in his brother’s sidecar
- 6) Help youth follow Jesus with all six dimensions of their person.  
“*I converted at age 9 but I was a moderately wicked young man.*” Dallas  
“Your will can be surrendered but your life can be a mess.”  
Look at Peter denying Jesus. “His will was surrendered, not his mouth.”  
“There is a God of love who loved the world so much He sent His unique son.”  
“What an idea! You are not alone. There is a God with you.”
- 7) Spiritual Disciplines — “Arrange life to have appropriate feelings like hope.”  
“After you start as a disciple, you are in charge of where you place your mind.”
- 8) Be present with youth - “Really being with others.”  
“*In my young life, I had hope because my grandma did.*” Dallas
- 9) Move from decision centered to surrender-centered youth ministry.  
“Respect youth by allowing them to come to honest convictions.”  
“The primary form of witnessing is listening not talking.”  
Help students discover, “*You have a kingdom. You decide how to lead it.*”

#### **Personal Meditation** — Romans 12:1-2

#### **Application for Jesus Worldview Training —> V-I-M**

Vision — What do youth today think Jesus offers, if they even know about Him?

Intention — Do I want youth to decide to be a Christian or

to understand a life of following Jesus? What is the difference?

Means — With whom in the next generation will I discuss life’s four most important questions and help them find the best answers?



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### **TRANSCRIPT — Session 1 - "What is a Worldview?"**

#### **"The Nature and Necessity of Worldviews"**

Dallas Willard @ Veritas Forum, UCLA, 4/25/2003 part 1

[0:00:30 - 25:25]

### **Dallas Willard starts @ 00:30**

#### **Introduction - The Power of Worldview**

I'm delighted to be here and I'm so grateful to be following Dr. Kunze's wonderful address. He has addressed very importantly a major set of aspects of the issue of the relationship between Christian thought and academic work, intellectual labor. And, I'm glad that he has talked because I mean if there's anything to be said about it he got it said. And, so I can go on to deal with another aspect and that is I can call it briefly the sociological side of the aspect. Because the truth of the matter is, we have those two areas to deal with and the person who is absolutely convinced of the things that Dr. Kunze has said can still be embarrassed at being thought unscientific. Whereas, if they really absorbed what he had to say and were really concerned about truth and research and all that sort of thing, they would say, "Well you know that's no different from being thought un-Republican" or something of that sort. And so you see what we're dealing with here is the power of worldview. I want to try to make as clear as possible what this is and talk about how it works in our context.

#### **Your Worldview**

[02:15]

You'll be following along up here and I think all of you have a sheet to make some notes on just in case you need to write something down. I will enlarge a little bit on this, but let's just begin with the idea of worldview. Basic idea of worldviews you see here is...

- Your worldview consists of your assumptions about the realities and values that govern you and the world in which you live.

Now, let me illustrate it. How many of you here tonight worried that coming to this meeting you would be eaten by a dinosaur? May I see your hands? Oh, we got one over here I think he's faking it. See, that that reflects your worldview that dinosaurs aren't there. Or, to mention another reference to Steve Weinberg. I've heard him say for example that when he goes to do his research he doesn't worry about fairies. He says, "Well, you know, they might be logically possible", but he doesn't worry about. Well, that's this worldview. These worldviews basically are your assumptions. Now, you see there not being any dinosaurs on the UCLA campus is a part of your worldview even though you didn't think about it.

And, that's an important thing to understand about worldviews is that...

You don't have to think about them in order for them to determine your behavior. Now, we need to just sort of let that soak in because you can't live without a worldview and that's why I say on the screen here:

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- Your worldview is a biological reality.

[4:08]

That is to say, it's built right into your life. It's built into your body. Your body responds in terms of your worldview, whether you think about it or not. And so your worldview is most clearly seen in the things you don't think about and talk about and partly because if you have to think about and talk about all the stuff that determines your actions, you're dead. Can't get across the street. That's where we're made to be biological units and live in a world with a kind of unified 360 degree orientation which very often is far removed from our conscious thinking. And, that's the picture of the person who doesn't want to. I mean if someone...we have philosophers, for example, who if they thought that someone they respected thought they were unscientific they wouldn't sleep at night. They'd sit up worried about it, even though as Dr. Kunze has shown, they're shown there really is no unified consistent picture of what it means to be scientific in general. A physicist? Yes. A chemist? Yes? A physiologist? Stretch it a little bit. An economist? Sociologists. You won't get all the way over to English literature with that one. But, still I mean there is a solid meaning to science as long as you're talking about a particular science and scientists when they're about their work as a physicist or whatever, they don't generally worry about worldviews but they still have one. And, then we carry one as academic people—we kind of carry a rather ragtag, unexamined set of assumptions about the world and often we pawn them off on science.

Since it's just after Easter, I remember a few years ago one of my students...a very, very bright young man, philosophy major, and and an outstanding Christian was walking along with one of our professors from the religion department. This young man brought up the issue the resurrection of Christ and the professor said, "Well, of course that couldn't have happened because that would be contrary to the laws of physics." Now, this young man, he wasn't in a position to say, "Well now, professor, which law was that? Would you just help me work through that with me?"

See, but that's a part of that professor's worldview, and it totally groundless. I mean, some interesting connection could be made. I don't mean to deny that, but to just say, "Well, it's contrary to the laws of physics." Well, which one?

Now, regularly in teaching courses in philosophy I will have to challenge my students just to help them out with this to say, "Now, go to your chemistry professor and ask him for a reference to a refereed journal that shows that people do not survive the death of their brain." Now, of course, they don't do it because they'd be scared to death to do it. You see there isn't any technical journal in chemistry that proves, or even attempts to prove, that people do not survive the death of their brain. You can't get an engagement with the issue because you have a worldview.

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### Knowledge & Truth

[8:10]

[[Willard, "The Genius of Jesus" @ 4:00](#); ["The Disappearance of Moral Knowledge" \(Part 1\) @ 17:30](#); ["The Value of Truth" by Dallas Willard @ 8:05](#); ["What is Truth and Why is it Important?" @ 23:40](#)]

Now, you know our work is about knowledge and that's the second screen you have there. I want to talk a little bit about knowledge and truth. And, the university is supposed to be about knowledge. That's what you're here doing your work. I don't know whether you're undergraduate or graduate, or whatever, but you're trying to gain knowledge, and one might say that that is what the university is about is the gaining of knowledge. And, one might also think that knowledge involves truth - that you cannot know what isn't true. But, you see that one of the ironies about our Veritas Forum is "veritas" - it's kind of nice to put it in Latin, you know. I don't know how it would work if we had a "Truth Forum". And the fact is that truth is in trouble now, not just religious or moral truth, but truth, and it's a little embarrassing, and you know we need to think deeply about that.

I quote here a sentence from the WASC that stands for Western Association of Schools and Colleges. They're the people that come around and decide whether or not your degree is any good. And, I occasionally serve on these site committees. Some of you probably do the same faculty here. Here's what they say,

*"An institution of higher education is by definition dedicated to the search for truth at its dissemination."*

[["The Value of Truth" by Dallas Willard @ 17:00](#)]

Now, Harvard actually had a little problem with this through the years in deciding what to do with truth and they've changed their shield a number of times. Primarily, they were troubled about the issue of the unity of truth and that is — does truth include the religious, the moral, and the other dimensions of truth? And, gradually through the years there has been a kind of de-facto drift in university affairs that relegates truth to just the natural world shall we say. And, so then our ability to represent God, personal character of the human being, the spiritual side, all of that is eliminated from knowledge, but truth itself does not do that.

### Truth Defined

[10:58]

I've given here a statement of what a truth is —

*"A thought or statement is true if it is as if what it is about is as that thought or statement represents it."*

[ ["What is Truth and Why is it Important?" @ 33:45](#) ]

So, have you got a quarter in your pocket? "Well, yes, I've got a quarter in my pocket." Well, that statement will be true if indeed your pocket has a quarter in it. How can you get more elemental than that?

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### Knowledge Defined

[11:25]

But, that's the general nature of truth and truth is involved in knowledge because knowledge is:

*"Our capacity to represent things as they are on an appropriate basis of thought and experience".*

And, that can include authority. Nearly everything we know is known on the basis of authority. Do you know that the playoffs have now begun in the NBA? Well, some of you I think didn't know that. Well, take my word for it, it has. And, so that's the general character of knowledge and truth. And, we do need to reflect on that.

And, we need to understand that truth does not accommodate belief, belief has to accommodate truth. No one has ever made a proposition true simply by believing it. Now, maybe their belief in it caused them to act and to bring something about that made the proposition true, but merely believing doesn't make propositions true. A group of people believing it doesn't help. Get up a movement. Get a grant, it won't make it true. A million Frenchmen have been wrong. A million Americans have been wrong.

The bitterness of truth is its total indifference to human will and desire together with the fact that human desire and will is set on reshaping the truth. [12:45]

This is the fundamental conflict in human life - is the conflict between desire or will and truth. And, that conflict affects everything we do including what we do on the university campus.

[["Battle Between Flesh & Spirit"](#) by Dallas Willard- "Desire" is used 31 x's]

So, now, when it comes to these worldview questions, you see the same issue of truth is there and the question "How do we know the truth?" still applies to those not just about whether [a quarter] in your pocket but for example, whether you're going to continue conscious existence when your brain is no longer functioning. That's a good question of fact, and now, how we settle that it's a difficult thing to argue about, but if it is true, then it's true regardless of what you or I may think about it. I often shock my students when we're discussing Descartes or someone, I ask them, "What if it turns out you can't stop existing?" Well, I mean there you have Hamlet's problem don't you? He wasn't sure he could make an end of himself with a bare bodkin.

*"To sleep, per chance to dream. Aye, there's the rub."*

So, now here's a question of fact or truth and it has incredible bearings on how we approach life: Am I fundamentally a material object that exists, gets organized by DNA and exists for a little while and then stops existing, or am I an unceasing spiritual being with an eternal destiny in God's universe? Wow, what a difference!

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### **The Main Worldview Questions**

[14:52]

[\[Willard, "The Genius of Jesus" @ 11:00](#)

["The Value of Truth" by Dallas Willard @ 39:00](#)

["Life's Four Big Questions" \(PDF\) - 13 sources \(36 pages\) \]](#)

Now, the main worldview questions. (We can go on to slide 5.) Basically you can boil them down to three. You can add a couple more here there and, but the main ones are:

### **Life Question #1 — What is reality?**

[15:08]

The nature of reality — what is reality? And, then of course, associated with it is what counts as knowledge of reality because knowledge enables us to negotiate reality and to hopefully live in some comfortable relationship to it. I often define reality as "what you run into when you're wrong". And, often that is an unpleasant experience. And, so you know, if you're counting on there being gas in your tank and it's not there, well, you will run into a reality that will strand you on the freeway. And, who knows what will happen to you then.

So, I mean "the nature of reality?" is a crucial question. Is a human being - go back to the case I'm using to illustrate is that, are they just a physical organism? Is all there is to thought and will and artistic genius and aspiration and knowledge of a whole field of French literature or something, is that just chemistry? So, now, that's one of the major questions.

### **Life Question #2 — Who is well off?**

[16:10]

- Blessedness    - The Good Life

Another major question - Who is well off? And, you would immediately reply, of course, "students at UCLA because they have a bright future", right? And, that's at USC, we promise everyone they're going to be successful.

But, this is a profound question - Who is well off? And, can you still be well-off if you have cancer or if you don't get your PhD or you don't have enough money to go on and get your BA degree, can you still be well-off? Who's well-off and that is a profound worldview question that reflects itself in nearly everything that we do.

### **Life Question #3 — Who is a "really good" person?**

[16:52]

That's another big one. Actually, people are more concerned about that one than they are about who's well-off. You can get a fight out of someone by questioning whether they're a really good person much quicker than you can by questioning whether they're well off. You know, yeah well you know, it's not be well off, you don't drive a Lexus. They look at you and shrug. That I can give you some other language that they will fight you right quickly. You see, and that's one of the deep questions — Am I a good person? It's one of the deepest worldview questions that human beings deal with. They're constantly concerned about it. If you have any doubts about it, your blood pressure will immediately go up. Hmm, right? Try it. I am a stinker! Blood pressure goes up, right? Or, even, Joe thinks I'm a stinker,

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right? Blood pressure goes up! These are really pervasive questions that trouble us all the time.

### **Life Questions #4 & #5**

[17:57]

How do you get to be a good person? What counts as knowledge?

Well, let me hasten on. I mean now the truth of the matter is I/we could list others like - "How do you get to be a good person?" That's a good question about "what counts as knowledge?" is very big on the campus. See those are worldview questions. They organize our lives as a whole. Now, what I want to say is that all teaching institutions, great teachers, even little teachers, give answers to these questions.

I mentioned here Jesus because he's one of the most obvious people to mention. But, never has been anyone who has been more influential in his teaching about these things than Jesus. But, of course, he's not the only one. Plato, the Buddha, Freud, and UCLA. UCLA answers these questions. They convey an impression of the truth of a certain worldview.

*In the university setting the dominating worldview is expressed through what is accepted as research and what counts as possible knowledge.* [18:58]

[\[Willard "The Genius of Jesus" @ 15:30\]](#)

[The Disappearance of Moral Knowledge by Dallas Willard](#)

### **A Theistic Worldview in Universities?**

[19:10]

I asked you about the dinosaur and whether or not any of you thought about being eaten by one on the way here tonight. Well, let me give you another one. Is there a single course of studies on this campus, and I don't... I'm just picking on you because that's where we are. USC... Berkeley...or wherever...all the same. Is there single course of studies on this campus that you're engaged in that regards knowledge of God as a part of the subject matter? A single one where you might be a part of your expertise in that field or your grade might be determined by something you had to say about God? See, that's the sociological reality. What Dr. Kunze said is so cogent and so forceful and when you know, you understand what he said, you just wonder how can people not understand this? But, the truth of the matter is, people who are caught up in the sociological wave will hear it all and dismiss it, because to them, it's just like the dinosaur.

And what I want to do this evening especially is to just take the time to insist that you are in a system which teaches a worldview without responsibly defending it.

### **How is a Worldview Taught?**

[20:57]

- Mainly it's taught by body language, facial expressions, tones of voice, and inflections, looks, offhand remarks about people and events.

- By what is permissible.

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- By example, how we treat people (in class, out of class, colleagues).
- By who gets rewarded or punished in various ways in the academic or other context, etc.
- Almost never is worldview taught by explicit statement. It is modeled. Explicit statement usually happens only to reinforce what is taught indirectly in the ways just indicated above.

So, what we have to do with is a kind of orthodoxy — a secular orthodoxy — that is a sociological reality not a rationally supported outlook. And, what I'm doing tonight is more or less just calling attention to this and saying, "Look, this is something we have to deal with." UCLA answers the great questions in a pretty straightforward way but they don't stand on the street corner and argue for it.

### **How does the University Answer the Four Great Questions? [22:27]**

For example...

- Reality is the natural, sense-perceptible world.

Just happens not to have dinosaurs in it, but that is assumed now. How is that taught? Well, that's the only thing they pay any attention to. That's how that's taught.

- The spiritual is not real and/or not knowable.

That's been developing for a long period of time in our academic culture and it is something that we have to just recognize that it's become increasingly popular to talk about the spiritual and spirituality, but any serious moral issue, for example, that arises will be treated not as something that is a subject for knowledge and that's because it falls in the non-physical realm. You cannot make any sense out of morality if you stick to your physics.

Same thing is true of logic. I mean, logical implication is not something in the physical world. That doesn't mean it's not real. But, one of the funny things in philosophy is you watch people/students who go into...to study logic and they want to know what it's all about, what it's really about? What are those funny symbols on the board? And they very quickly learn and are socialized that you do not ask that question because if you ask that question that means you're too stupid to understand the answer and we're not going to deal with it. And, it's just symbols. They are rules. Learn the rules. The student wants to know something about logic and logic, like morality, is not a part of the physical world. Now, that doesn't mean it's not real, it doesn't mean we don't know it, but it means that under the prevailing outlook we can't come to grips with it.

- You are your body [24:28]

Or, you're taught that you are your body your brain.

- Well-being is physical/social well-being, success, money, health.

That's the system that is taught.

[Screen shot @ 24:45]



## ***Jesus Worldview Course Study Guide***

### **These Answers Are the Assumptions of What We Do and Do Not Do**

- ...and HOW we do (or do not do) it
- They are the assumptions of the training, professionalization and socialization of our faculties.
- They are not the outcome of rational research. No one had discovered them, found them to be true.
- They are not knowledge.

We wouldn't try to defend them except in some special philosophical context possibly, but they are the assumptions that we live by and we set up our curricula in those ways and we judge the qualifications of people to teach or not to teach, to publish or not to publish, to get grants or not get grants. See that's where the worldview takes hold.

[End of part 1 of "The Nature and Necessity of Worldviews"]

### **7 more "Worldview" teachings by Dallas Willard:**

["Life's Four Big Questions"](#) (PDF) — (13) teachings presenting (36) pages of quotes on this theme central to this course and Dallas' life work.

["The Genius of Jesus"](#) 4-session Jesus College course based on a 2-part teaching at Ohio State University

["The Disappearance of Moral Knowledge"](#), UCI Veritas Forum

["The Disappearance of Moral Knowledge"](#), Bethel College

["Moral Knowledge: The Value of Truth"](#), Louisiana State Univ. 1 of 2

["The Disappearance of Moral Knowledge in Universities"](#), LSU 2 of 2

["Worldview and Christian Faith"](#), Emmanuel Presbyterian, Thousand Oaks, California



## **Jesus Worldview Course Study Guide**

### **TRANSCRIPT — Session 2 - "A Jesus Worldview"**

#### **["The Nature and Necessity of Worldviews"](#)**

Dallas Willard @ Veritas Forum, UCLA, 2003 part 2 [25:25-34:35]

### **A Jesus Worldview [25:25]**

I just want to say here that Jesus has an answer to these questions, and you know, we ought to think once in a while that maybe Jesus was halfway smart. After all, he's without any question, the single most influential person in history. And, actually He got that way by being able to do a lot of stuff. You know, He did, or if He didn't get it by doing a lot of stuff, then you had to explain how He got that way.

### **How Does Jesus Answer The Four Great Questions?**

And here are the answers that Jesus gives to these kinds of questions.

#### **Life Question #1 answered by Jesus [25:54]**

Reality is God and his activities including the natural world (physical, social) and so on. All of that is a part of reality.

#### **Life Question #2 answered by Jesus [26:07]**

Secondly, the person is well off who has a life deriving from God and His kingdom.

That's his answer and you know you put it right down there by the person who says, "*Go to Sears and get the good life at a good price.*"

Or, "*Go to UCLA and become a financial success and a famous person who gets rewards and grants.*"

#### **Life Question #3 answered by Jesus [26:35]**

• The good person is the person pervaded with God's kind of love: *AGAPE* love.

That's Jesus teaching about who a good person is and you can put it up against anybody else's answer and examine it and see how it goes.

#### **Life Question #4 answered by Jesus [26:52]**

And, then finally...

• You become a good person by becoming an apprentice of Jesus Christ.

That's a worldview and that competes with the worldview that is taught at UCLA and USC and you name it. *Harvard*.

What I'm really concerned to do this evening is just stress this fact — you have a worldview that basically it's a fairly unified worldview that is taught by inflection, action, model, and so on. You get crosswise of that you will soon find out that you're not acceptable. It's very powerful. It is a sociological reality.

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### **Shift of the Theistic Worldview in Universities**

[27:49]

There's another worldview which is the one that founded the universities and, in fact, dominated the universities until probably 75 years ago. I can show you addresses from the President of the University of California, Berkeley. You read them, you think you're listening to [Robert Schuller](#) [American Televangelist, Author, Pastor in California from 1955-2005] See, that change has come very recently. It is a part of a socialization process that is gone in history. I think a necessary one in many respects, in which the university had to divorce itself from the explicit institutions of religion and society. [[Answered later in Q & A](#)]

I ought to have stock in a book by Julie Ruben called [Making of the Modern University](#). I'm really pushing that. I'd urge you to rush right out and get it. She did her PhD at Stanford and this dissertation developed. She's at Harvard now and in the School of Education. I encourage you to get it and read it.

You will see how the socialization process went on. It wasn't that suddenly someone found out that Jesus was wrong. Nobody found that out. It was not discovered, it was negotiated over a period of time in which people decided that it would be that way and was able to set the tone against it. That's what happened.

### **Where We Now Stand**

[29:25]

So where do we stand now?

- The answers of Jesus constituted the worldview of the universities well into the 20th century.

So, we have been locked into a sociological not an intellectual reaction. I think this is one of the hardest things for us to come to grips with because we like to think of ourselves as engaged in a rational enterprise in the Universities and we are apt therefore, simply to miss or not understand the sociological realities that determine the worldview that is actually taught. So, we have to understand that. That goes along with...

- The disappearance of LOGIC from the campus. There's almost no university or college in this country today that requires a course in simple logic as a part of the degree program. I don't know, is that true here? Is there anyone here that can take a course in formal logic and it count towards a requirement of a degree? Can I see your hand? I'm really interested in this? [[An answer from the audience](#)] What college is it? Here. And what course of studies is it? Philosophy 31 and that's a requirement? Ok, all right. Well that's for philosophy. I'm hopeful for philosophy because of that. [Crowd laughs] Of course, they have a great tradition in logic here and a great tradition by the way in what used to be called scientific philosophy when [Hans Reichenbach](#) was here. But, in general, that's disappeared.

- The disappearance of LOGIC from the campus. (continued) Your argument is now judged by your conclusion, not your conclusion by your argument.

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So, for example many people would hear this excellent presentation by Dr. Kunze and say, "There is something wrong. I don't know what it is, but he doesn't come out at the right place." See, that's how sociology works. "I know you're wrong."

We've gone through a recent series of discussions on the campus about going to war in Iraq. I don't know if you listen to them, whether or not you were...[Dallas Willard's microphone cut out briefly.]

...because there really wasn't much logic to it. It was a matter of determining what was the place to come out and then bending everything to get there, and people take different sides, and no one's listening. And, this is why it's so important for us to emphasize this point. We want to go back to the point where, "Your conclusion is judged by your argument, not your argument is judged by your conclusion."

- The answers of Jesus have not been shown false and the now sociologically prevailing answers true. [32:05]

That has not happened, but until you recover the sense of logic, you can never take that issue up.

### **Where to Now?**

[32:21]

So, just very quickly where are we now?

- Recognize that our worldview assumptions are what govern life. That would be true of a Christian and non-Christian, anybody.

- Assume the "burden of proof".

I always tell my students the burden of proof is always mine because I'm the one who wants to know. I'm not in this discussion to put you back on your heels. I'm here to determine the truth and the burden of proof is mine. I'm not trying to win an argument. I think that's one of the most important things, especially for Christians, to understand. They're not here trying to win. They're not here trying to duck and dodge. If you can find a better way than what Jesus Christ offers, He would be the first person to tell you to take it. And if you don't believe that about him, you can't be his disciple because you could never trust Him. We're not ducking, we're not dodging we're just looking for the truth, and if Veritas Forum means anything, it means that.

- Thoroughly consider the teachings of the Bible and the record of Jesus' people...on the main worldview issues.

- Put His teachings to the test of life.

- Do the same for the worldview teachings of the current intellectual.

I mean, if I am just my brain and everything I'm thinking and doing is chemistry, I want to know that. I'm not trying to hide from that. I mean the big issue is not if you're going to stop existing...if you're going to stop existing, you're out. It's like going to the dentist. It's unpleasant for a while, but it'll be over. The real problem comes if you're not going to stop existing. [[The Divine Conspiracy, 390](#)]

- Then honestly compare. Don't just rest on our intellectually respectable prejudices.

Thank you very much.

[[34:33 End of Dallas Willard's presentation. Q & A starts on the next page.](#)]

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### TRANSCRIPT — “[The Nature and Necessity of Worldviews](#)” Q & A

Dallas Willard @ Veritas Forum, UCLA, 2003 Q & A [34:45-55:45]

#### Q & A Introduction

[34:45]

Thank you, Professor Willard. We're now going to have a question and answer time and the spirit of this being a forum where we're trying to figure out what the truth is and so if you guys want to start queuing up behind the microphones. Make sure when you're going to ask your question you toe the gray tape that's there so that we can all hear you and get this on tape for the enjoyment of those who will be listening to audio tapes and videotapes of this for years to come. While people are formulating these questions, I just wanted to point out that something profound I think was happening here tonight and that was we were being encouraged to think. I don't think either these gentlemen came to sell us upon any argument that they were making rather, they really wanted us to think through what we've accepted through the indoctrination of just living. And I think professor Willard helped us to see and then I think professor Kunze showed us what to do once we do see. So, maybe consider that as something to go on. It was helpful to me.

I neglected to mention that one book that professor Willard wrote on that question of how to be a good person came out recently. It's called [Renovation of the Heart](#). I've been reading it and enjoying it greatly. So, there's a plug for that.

Are there any questions? Come forward and why don't we have both of our speakers come forward to answer. You guys can negotiate who does what.

**Question [36:17]** — Well, first I want to just thank both of you for coming out. That was excellent. This question is for Professor Kunze. I'm just wondering whether, perhaps a little bit tangential, but I'm wondering whether you'd consider Intelligent Design Theory or Young Earth Creationism a science, and depending on your answer, what follows from that or is that a problem if not?

**Dr. Kunze [36:34]** — Yeah, I think it's a good question. I guess part of what I was trying to say I guess is that this question about what is and isn't science shouldn't really be our fundamental question. I mean science, insofar as it means anything, just to me means knowledge. It's just a fancy Latin word for “knowledge”, and there are these sociological facts about Natural Science Foundation and so on. You know, will they accept intelligent design? You know, probably not, right? So, that makes it not science in that sociological sense but who cares, right? So to me, the really fundamental question is for any of those ideas — young Earth Creationism, intelligent design, or whatever is — are they reasonable? Do they have strong support in the evidence? Do they fit together with a coherent worldview? And that sort of thing. To me those sort of fundamental questions of truth are the things to worry about, not these definitional questions of whether something is science or not.

**Question [37:49]** I'm exhausted. I'm going to need a miracle to get back up. Pray for me. I'm an atheist but I really enjoyed the evening. I thank you both for your speech. In fact, I have so many questions for Dr. Kunze and I didn't have a pencil.

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Maybe I could meet up with you after if you have a couple spare moments. My question, uh-oh and I was really impressed, Dr. Willard. As an atheist, if you just scratched out the term religion in a lot of your talk and just put in any other politically incorrect term, I would agree with you on virtually anything else. That's the problem on the university, so thanks for being here. You use the term though "knowledge of God". I wouldn't argue that somebody can read and know the Bible or the Koran really well or know the customs and prayers really well and be sincere in their heart that it's true, but how can one know God if one can't at the same time know that miracles don't exist?

**Dallas Willard [38:54]** — Well, actually those are independent issues logically, and you've had many people who had standard arguments, as it were, for the existence of God, who have rejected miracles. So, it depends on whether you're going to be a deist or more full-blown kind of theist. Christian theists tend to depend upon a knowledge of miracles for their knowledge of God, at least partly.

**Same Person** - What do you mean by that? Could you define that? What do you mean by knowledge of miracles and knowledge of God?

**Dallas Willard** — Then, well for example take the issue of the resurrection of Christ. Now, I don't go to that immediately if I'm arguing for the existence of God, but I do want to get around there. And, so here you would just...I mean, it either happened or it didn't to begin with, so I don't agree with those who say, "Well, it's a religious matter and therefore it doesn't...it's not a fact. It's a value or something." But, either happened or it didn't. Now, then if it happened, or it didn't, there's got to be some related facts that we can look into that have a bearing on whether or not it happened. These might be deductive, or your probability arguments, but it would be straightforward evidence.

**Same Person** — Can't we say then that you believe the resurrection? You don't know it per se?

**Dallas Willard** — Sure, you can say that.

**Same Person** — Okay.

**Dallas Willard** — Absolutely, but now see the argument for as I understand the context of this evening, it is really about knowledge.

**Same Person** — Well, we can know what the texts say. We can know what the speakers say. Can we really know that heaven exists? We can't buy a ticket and go there? We can know that Egypt or Israel or Asia exists. I mean we could...we can know I understand that UCLA exists to the best of our abilities.

**Dallas Willard [40:50]** — Sure, your point is that in principle there's no way that we can know that heaven exists, right? So, I think where you would want to start there is — do we know that there is anything non-physical? And, you start there and see where that leads. I define knowledge, may look like a kind of simple little thing, but actually, it's a big deal.

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*"You know something if it is as you think it to be and you think it to be that way on an appropriate basis of experience and thought."*

So, that may be a pretty intricate path in the case of heaven, for example.

**Same Person** — Well, I think that's why I personally use the word "know" K-N-O-W very rarely. There's very little I can know about that. You have a belief about heaven, a Hindu might have a different belief about heaven, I don't know enough about Hinduism, might have a different belief about heaven. You both feel you know it based on your experience, based on your study, based on your... based on your relationship with God or gods. Doesn't mean you K-N-O-W know it.

**Dallas Willard [41:56]** — I agree with that. Many people, for example, only believe things which other people know. So, I mean that's true for example nearly everything that I believe about atomic or nuclear physics. I only believe things which Steve Weinberg and possibly Dr. Kunze here actually knows. So, to the thought and experience that you had. Now, I mean, here's a very simple line. Suppose that Jesus is actually the Son of God and suppose he says there's a heaven. Now, that's an authority argument, and if you can establish those two points, then you would have evidence to believe in heaven.

**Same Person** — Fair enough.

**Dallas Willard [42:45]** — Now, I'm not saying you can...that's a long discussion.

**Same Person** — Heaven might have been a bad example. I mean, certainly Muslims might believe in heaven. I don't think we'd argue that Muslims, most Muslims, would believe different people wind up in heaven than most evangelical Christians believe will wind up in heaven, and most Jews would also believe differently.

**Dallas Willard [43:10]** — Yeah, I'm thinking a realm of existence in which persons continue to exist after their bodies cease to exist.

**Dr. Kunze [43:29]** — If I could comment briefly on that, I'd say to that one shouldn't be too quick to rule out the possibility of knowledge. If a physicist tells me that he knows there are quarks. I'd say, "Well, how do you know? You ever seen them? Do they ever exist by themselves?" He'd say, "No." I'd say, "Well, how can you know?" And, then well there's a long complicated chain of reasoning that gets the physicists to knowing that. So, I shouldn't sort of jump to conclusions that, "oh, he doesn't know it". And, I think it's similar with some theological claims like there's a heaven or that Jesus is God. I mean, yeah, I can't, I can't give you a three minute, you know, breeze through the argument exactly, but there is a chain of reasoning that leads to that conclusion.

**Dallas Willard [44:04]** — That's an awfully important point I think, and really, we are not receptive to it often because we think this shouldn't be like technical knowledge.

**Dr. Kunze** - Yes, mm-hmm, that's right. We think it's got to be easy.



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**Dallas Willard** — Or be obvious.

**Question [44:26]** — Well Dr. Willard, you had mentioned during your outlining of the history of the secularization of the university that it was necessarily so, and possibly indicating that this is a good thing. How will I as a person that does research in the sciences, and yet, also have faith in Christ integrate that and is that a wrong thing to do then, if let's say that segregation of faith and academy is actually a good thing?

**Dallas Willard** — The question again? I didn't quite follow it.

**Same Student** — You had indicated that of the separation between the support of the institution of Christ and institution of learning is a necessary thing.

**Dallas Willard [45:20]** — Well, let me tell you why I...why I think that was true, and actually if you read the Ruben book, I'm not getting a cut on that book, but I'm pushing it hard. Because if you read it, it's very helpful because what happened actually was this — in the period right after the Second World War, the colleges, most of them were colleges at that time, but let's just say colleges and universities, were thought not to be training people well for the future of the country. They were concerned particularly about technology and about science, but they were also concerned about international relations and things of that sort, because the colleges were basically classical colleges training in Greek and Latin and literature and history, some history and so on. So, there was a lot of criticism in this. And, then they begin to push towards and what they experienced was this — nearly all of the colleges and universities were closely aligned with denominations and that includes the ones that we think of as the best ones today — Princeton, Harvard, Yale, and so on. So, what they found was that the denominational distinctives were not open to inquiry. And, if you think...if you think of what CS Lewis calls "mere christianity", which is basically the great creedal tradition, pretty heavy on doctrine and metaphysics frankly, and then you add on all the things that makes the difference between a Congregationalist, Episcopalian, Presbyterian, and so these are very deep issues in American history. You see that these denominational schools just closed down their minds at certain points. They were not going to be open to inquiry into how you get baptized because they already knew.

So, that is why there had to be an opening up of a distance between institutional religion and free inquiry. And I think that that was a good thing. I still think it's a good thing because I think in fact the truths of religion should be open to the same kind of scrutiny that any other, or the claims of religion, that any other field is open to. And the truth is that historically, religion has not been, and that's why there had to be some distance. Hopefully, there will be a rapprochement of religion understood now not narrowly as you know, I'm Methodist and you're a Presbyterian, and you're Catholic and so forth, not even to mention those Greek Orthodox and all that sort of thing. So, you see that spread, well hopefully, that's coming to mean less and less, and as it does so I think then we can go back to saying, "Look, it doesn't matter. Let's open it up. Let's have free inquiry." And, in fact what I'm groaning and complaining about tonight is we don't have that and we

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don't have it now from the secular side because the secular side has trained itself more or less to say that religion is not open to inquiry. And, that's the change that had to be made.

**Question [49:02]** — Thank you gentlemen for your presentation. It was great. Kind of a more practical question: What steps...is two-folded, actually. First of all, what steps do you feel can be taken to encourage people to have sort of open forums like this where people can argue without being argumentative and, you know, and try to reach the truth? What practical steps can you take to continue this? And, second of all, do you see in the university, do you see it going in a positive direction or a negative direction

**Dr. Kunze [49:45]** — Yeah, let's see. I'm not very good at prognosticating really. Back in the late 80's, I was pretty sure the Soviet Union was going to last a thousand years. Complete shock today. [Crowd laughter] So, caveat emptor as far as my predictions go on that.

I think in philosophy things have gotten considerably better in my lifetime. I think if you were to go back fifty years, you'd be in a situation where it would be very, not only would you find a few Christians in philosophy, it was very hard even squeeze the subject into the conversation because it was all about how what exactly the logic of natural science is in a very mechanical sort of way that just didn't leave any room for for anything else. You know we're in a kind of golden age in philosophy right now of a rebirth of metaphysics and that's opened up some space for Christians. I don't know exactly what it's like in some of the other fields. My impression is that, especially some of the social sciences, things are very very tough still. It's also situation so it's hard to squeeze the Christian viewpoint into the conversation.

What can you do? I think students can actually make a big difference. I think students underestimate the impact they can have on the university and on their actually on their teachers because if you're willing to ask those awkward questions, you can actually force your teacher to rethink things that he hasn't hasn't thought about. You can make a difference in biology if you raise some awkward questions about intelligent design or in literature or history or economics. There all kinds of fields where you can, if you can do some thinking about it, about what are the philosophical, theological underpinnings and raise some real awkward questions and discussion you can really make a difference. I really liked what what Dr. Willard said about the sociological facts and it is very important that we need to be aware of that and to be sort of intentional about penetrating that to some extent.

I remember a few years ago David Lewis I think this philosopher came to UT to give a talk. And, he just started out a talk as many people do, with, "Well of course, I'm going to start out assuming materialism is true. Who wouldn't?" And then gave his talk. And then, I asked a question early on the discussion and just parenthetically so to speak I said, "Well, I'm not actually a materialist, but the sake of argument I'll go ahead and assume I am one with you", and then I asked him some sort of specific question. So, it was intentional. I mean I knew what I was doing, but it was just a parenthetical remark. It didn't call for any further comment. But, every one of my colleagues made a point of professing their remarks by saying, "Well, I am a materialist and I think blah, blah..." and then they gave their response. So, you know, in the very short, simple kind of thing, I made suddenly an



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issue salient that had not been salient before. I'm not saying that to toot my own horn, but I'm just saying that's kind of a small example of what you can do in those sort of small ways to shift the sociological dynamics of the classroom.

**Dallas Willard [53:04]** — I think that's really important and the work you did tonight is very important sociologically, and we need to have students and faculty to occasionally say when someone says, "I'm a materialist."

[Dallas writes on the chalkboard] Well, see, here's your conclusion - "Materialism". Now, what would the premises be? Let's list them.

That's where the logic comes in. I mean I was joking about people lying awake at night because someone thought they were unscientific but that's true. [John Searle](#) up here at Berkeley. He wouldn't sleep at night at all if he, I mean, he is just so dead set on this and God only knows. I trust God knows, what "scientific" means to the man. Right? And, you say, "Well now, John, do you mean that your views follow from some science? Which science?" Now, he can't answer the question. And that's the point. The logic is very important on this. It's the heart of the battle. And we have other issues like journalism today. It is not an... Why isn't... [Dallas looks to Dr. Kunze to ask] why don't journalists pay the attention to [Alvin Plantinga](#) that they do to [Richard Dawkins](#)? You certainly get a lot better arguments. But, see journalists have decided what's sexy and what's not, and so they push that and people say, "Well there's all this discussion", and they don't know to look for the argument, wouldn't know how to do it. If there's someone has said that that book of Hawking's is the most widely, unread book on earth - *Short Story of Space and Time* or something. [[A Brief History of Time, Stephen Hawking](#)] Well, who's in a position to read that thing and come to a conclusion? Well, you know, you'd have to really work at it but some journalist gets on and says, "blahdy blahdy blahdy blahdy blah" and, there you go. But, who's going to take [Bill Alston](#), or [Al Plantinga](#), or [Saint Thomas Aquinas](#) for that matter, and say, "Hey, here's a great mind and he said, 'You better get ready for the next world.'" Now, you know well, you might as well moon somebody to say that in this context because they just think, "Ugh!".

So, I do think there's some hope, but it's going to depend on people being vocal and thoughtful and being present and and pointing out what's really going on here.

[End of "The Nature and Necessity of Worldviews" video @ 55:45]

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**TRANSCRIPT — Session 3** - "Teaching a Jesus Worldview to the Next Generation"  
["The Human Side of Holiness" part 3](#) [55:40 - 1:14:27]  
Dallas Willard @ Denver Seminary, 2010

[55:40] So, the surrender of the will now is crucial. That's really what we're talking about when we talk about making a disciple. Talking about someone who says, "I give up. I don't have any resources. I trust you. You are my Lord. I am not my lord. You are my Lord."

See, now, that, that's a *huge* moment. And that's what we should pray for and work for as we preach the gospel as we do our best to live as the light of the world where we are, is that people would come to see that. And see that their only alternative in life is to put their confidence in Jesus Christ.

Now obviously you've got to have something coming from the mind to do that and this is the point at which we say the will never works on its own. The will requires two things: a thought and a feeling.

- \* If I'm thirsty but don't know where the water is, I can't decide to go get a drink. If I know where the water is and I'm not thirsty, I won't decide to go get a drink. That's why ideas, words, and so on are so important.
- \* Children - And that's why it's so dreadful when you stop to think about what the world is running in the minds of people constantly. Of what children and young people have to face in the way of feelings and ideas. And they don't have character yet. I mean, some are blessed with it a little earlier than others. They pretty much just have impulsive will, and whatever thoughts or feelings are running through them. And that's a very bad position to be in. That's why, of course, they need an adult world where there is at least some sanity and hopefully some good teaching about God and what God is doing. And of course, they're very receptive to that if it's given to them.
- \* The World and Children - But now we live in a world where children don't know the Bible stories, they know the comics, and that's what their lives run on. And if you ever watch these things with your grandchildren, or your children, or whatever you get a picture of what they have that is fed into their minds. And you need to think about the difference between those, and coming up with a mind full of Bible stories. There's not a lot of hope in what they look at constantly and what they hear in school and all of that. So, no. But, the point here is your will is locked into a set of ideas and a set of feelings.

**Question** [59:00] When you say, "the decisions to surrender your will", are you saying that it is a one time thing?

**Dallas:** It can come in that form. It need not because it can come in the form you discover and the old fashioned word "confessing faith" is actually a discovery. It's a, "Why I believe." That's confession. That's confession. Now, sometimes a child who's raised in the right environment will have decided without a moment of special effort. That's no question that happens. [Robert Murray M'Cheyne](#), one of the greatest saints of the last centuries, never knew when he was converted because

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he had been fed the Bible stories, and the presence of Christ in his home, *and he didn't know there was anything else*. And that's happened with many, many, young children. It happens sometimes with adults. They discover that they've decided. The process of mind by which you come to it. C. S. Lewis' famous story, you know, he's wrestling with these things for years but it was one moment when he got in the sidecar of his brother's motorcycle, and they drove somewhere, and when he got in he was an atheist—when he got out he was a believer. He says nothing about how his brother drove or anything. Because, I mean, it really was, he discovered that he believed. And then of course decisions follow that.

[Dallas points to student] You were going to say something.

**Question** [1:01:00] Can one take their decision back? Can the will be altered?

**Dallas:** Well, what happens after you surrender your will is actually a pretty complicated issue. For example, suppose you have a child that makes a decision as a child, but they receive no training and they're just left to grow up and they're told about things like "Don't use drugs," and "Don't get pregnant," and "Don't get in jail," and that's about all they get. They're going to have some re-decisioning to make down the road.

\* Dallas' Conversion Story [1:01:50] That was my case. I was a moderately wicked young man though I was converted soundly when I was nine years old. But I had no teaching and no one gave me any direction as to the spiritual life. So when I wound up at the age of 17 or 18 I had to make some transitions. In my case, it was I had cheated on an exam in my college, and we had some very powerful preachers who came, and I realized that I had to confess this to my teacher and clean out the bucket. So, now then, someone thought, "Well, would I have gone to hell before that?" I actually don't think so. But I wouldn't want to be in that position anyway. And so there are a lot of issues here. How does your life go after your decision? And that is tied in with the issue, now, if you don't do certain things do you need to get saved again? I don't know how you could give a definitive answer to that. I know how you can use the text of the Bible and so on to prove one thing or another and, unfortunately, it turns out you can prove it both ways. And I just say, "Well, why should we not do our best not to get in that position?" On the other hand, many people are in that position and we need to deal helpfully with them.

**Question** [1:03:20] Would you say that your spirit and the will can be surrendered but the other parts not?

**Dallas:** Absolutely right.

**Question** Oppositely, could the other parts be surrendered?

**Dallas:** Could be surrendered and the will not? No, I don't think so. But, I think it's very clear that your will can be surrendered and your life in a mess. And we have all kinds of good testimony. Peter is the one that stands out above all. No question his will was surrendered but his mouth wasn't. And so that's why it's important for us to talk about this, is to help us understand the dynamics of life flow around these [points to the screen] and to understand how each part enters in.

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So now, why is it important for people to hear that God so loved the world? What is that? Those are ideas. What an idea. There is a God, a God of love, and he loved the world so much that he sent his unique Son into the world that people might find life. Listen folks, that is a big idea and it's so important that our children get that idea. And many times it's much later they begin to respond, but the natural response to that verse would be to fill you with joy and gratitude and to make you say, "Such a God as this I will trust with everything I am." But it is tremendously important what is proclaimed, what is said, and that's why we want to be tireless in saying it. Wisely? Yes. There are unwise ways of doing it. Sometimes does more harm than good. And we have to be aware of that. It is a part of the privilege of the child of the Kingdom to proclaim the Kingdom and to use what we know of God to help people understand what it is.

That's the idea. Now the idea—all ideas always come with emotions. The idea that you are alone in the world and on your own has a whole set of emotions that go with it. Same way with the idea that you're not. That there is a God and this God is actually for you. So the emotions go with it. But you have to have both feeling and idea to make a decision. Now then, as decisions grow we attend to the feelings and to the ideas. So we study, we arrange circumstances that enable us to have feelings that are more appropriate. That's where spiritual disciplines come in. God also helps us with our feelings. The God of hope he's called in Romans 15:13, wonderful verse. *"May the God of hope fill you with all joy and peace in believing."* See, that the complex of feelings that comes there, that's important. And the feelings actually reflect deeper conditions. They're not just feelings.

**Question** [1:07:00] So, an idea can come into your mind like, "God is for you", but there may be a process of the emotions catching up to that, and it might take that process?

**Dallas:** Exactly right, that's the way it works. And I wanted you to see a little bit of that in those verses from Romans 5 because you actually see hope recycling, once there, and you start out with justification by faith. Now faith is not knowledge, but it's ideas and feelings and they dispose you to trust God, and then trusting God you stand in hope and grace, and that moves on. So, as the Proverb [4:18] says, *"The path of the just is like dawning light that shines brighter and brighter until the perfect day."* You see that's the process, that's why we want to understand that the will when surrendered to God engages the process. And in part it engages the process of changing the mind, right? So you remember Romans 12. *"Don't be conformed to the world but be transformed by the renewing of your mind."* That's how central the mind is. And see, after you start as a disciple then you are largely in charge of what comes into your mind. And really the first significant freedom you have as a human being is where to place your mind. Now, that's not perfectly free, because, you know, people get locked into ideas, they get obsessed, you know, a large part of what we commonly call possession is through ideas and feelings. And so there are other ministries that are needed for many people before they can do disciplines. It's very important to understand. Disciplines are not the answer to every problem because not everyone can do them. So, we need a community of people who are watching what is happening, listening to one another, responding to one another, proclaiming the message, teaching, encouraging, doing things that

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help people be hopeful in various ways. Sometimes it's just a matter of being with them. You know, sometimes just someone *with* you, hoping *for* you.

For a major part of my young life I *believed*, I had hope because my grandma did. These things are not individualistic. And we want to try to be...that's why fellowship, not necessarily what you do in Fellowship Hall, which is very often not much fellowship, but really being with others. That means being in a position to take time. That means disciplines on your part so you're not run to death and don't have time. And so a whole structure of activities emerges out of this.

The gentleman with the camera had a question or comment.

**Question** [1:11:00] I was thinking about how a lot of youth ministry is decision based trying to get kids to make decisions and they are hammered with it. I'm wondering what it should look like, what kind of shift we could make that might be more towards surrender. What could ministers do differently?

**Dallas:** Well, now you have provoked me. I think, if I may say so, youth ministry is one of the great wastelands and problems. It is partly based upon that fact that young people are not respected. They are not presented with opportunities to think things through, to come to honest convictions. And so, we wind up trying to entertain them, and keep them coming back with the hope they won't get pregnant, or get on drugs or something of that sort. That's often what parents want us to do for their kids in the church.

We have to respect young people much more and allow them to come to decision. There is a time to ask a person, "*Wouldn't you like to decide now to become a disciple of Jesus?*"

There is a time, but that requires discernment to recognize that time and to know when it would be the right thing to help that person make a move. Too often we harass them into decisions, or social pressure or something. And that way they don't become disciples. That's why we have such a high graduation rate from church when kids pass out of high school—when they get on their own and they're not under the pressure.

So I think, really, we need to pay attention to thoughtful teaching, listening with young people especially, the primary form of witnessing is listening, not talking—and being with them and letting them come to what they need to come to in the way of faith and decision and so on. So this is a really important topic. You see, if we think *thee decision* is the thing then we will aim at the decision. And the decision is not the thing, the decision is an outcome.

What we want to do is help people understand. And we can often do much more by asking them a question than we can by asserting something. And communicating to them this idea that they have the kingdom is one of the most helpful things in bringing them to the point to where they can make a decision. They struggle with the idea but they don't have words for it, they don't know how to handle it, they feel guilty about it, and we need to be able to help them understand what it is, and to know that it's a good thing, and understand how to handle it.

~ ~ ~ End of Session 3 @ 1:14:27 ~ ~ ~

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### **More Courses & Resources from Jesus College**

"Jesus Worldview", as the 24th course offered by Jesus College, (20 in partnership with Dallas Willard Ministries) engaging over 2400 participants from 55 countries! The courses are available in the expanding [Jesus College Library](#) with over 425 free resources to enhance your Christlikeness including (17) Dallas Willard courses in 5 website pages.

#### [Courses on Dallas' Books](#) - (6) courses

*The Spirit of the Disciplines* - Understanding How God Changes Lives (11 sessions)

*Hearing God* - Developing a Conversational Relationship with God (10 sessions)

*The Allure of Gentleness* - Apologetics in the Manner of Jesus (7 sessions)

*Knowing Christ Today* - Knowledge of Jesus for Daily Life (8 session)

*Life Without Lack* - Living the 23rd Psalm (9 sessions)

*Becoming Dallas Willard* - biography (9 sessions)

#### [Courses on Dallas Speaking](#) - (8) courses

"The Human Side of Holiness" - 5 days at Denver Seminary (17 sessions)

"For Such a Time as This" - 3 teachings on Ministry Leadership (6 sessions)

"The Genius of Jesus" - 2 teachings at Ohio State University (4 sessions)

"The Problem of Evil" - 3 sessions focused on 3 chapters from Dallas' books

"Spiritual Formation & Salvation" - 1 teaching at Wheaton College (3 sessions)

"Jesus, Dallas & NT - The Gospel" - 3 sessions including NT Wright's teachings

"Jesus, Dallas & NT: The Book of Acts" - 4 sessions including NT Wright's teachings

"Advent with Dallas Willard" - 3 sessions on a sermon and devotionals by Dallas

#### [Renovation of the Heart](#) - (1) course on the book (13 sessions)

*Renovation of the Heart* - Whole Life Spiritual Transformation

#### [The Divine Conspiracy](#) - (2) courses

*The Divine Conspiracy* - In-depth 31 session course on the book

"The Divine Conspiracy - An Overview" - 6 sessions highlighting key principles

[Speaking Sessions](#) - 51 Dallas Willard resources featuring 117 teaching sessions with 785+ pages of notes. (General Dallas speaking *not* Jesus College courses)



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### **“Master’s in the Master” Spiritual Training**

The Jesus College "Master's in the Master" is a clear, realistic, practical method to foster "Christlikeness" in ordinary people who take transformation seriously. *This is not an accredited degree.* The Master's offers you a Jesus centered, wisdom guided, community\* engaged, mentor\*\* supported, daily life integrated, spiritual growth plan.

**CURRICULUM** — The Master's is built around (15) courses varying in length from 3 to 31 sessions per course based on the books and teachings of Dallas Willard {listed on the previous page} are completed and available in the [JesusCollege.com](http://JesusCollege.com) library to start today. Courses will be offered again "live" at various times.

**CALENDAR & TIME** - The Master's is an individually paced time frame based on when you start and how often you participate in "live" courses or watch recordings of the sessions. We use the word "cohort" but there is not a set group - "no freshman class" - nor pre-set time to commence or complete your Master's. This is an independent study and growth training effort. We estimate for serious participation 3+ hours per week over a timespan equal to the 3+ years Jesus walked with His disciples. *3+ hours weekly for 3+ years.* Again, this is your preferred pace NOT according to a Jesus College calendar or semester syllabus.

**COMMUNITY\*** — We are seeking the platforms to facilitate connection with other students to engage and enjoy rich diversity of Jesus' friends from 48 countries involved in Jesus College.

**COST** — The "Master's" training is offered for FREE by Jesus College. Additional personal coaching, church consulting and training, teaching or preaching at your location or virtual are available from Jesus College at pre-determined costs between the two parties. Financial donations are also welcomed for those who want to help further the impact of Jesus College.

**COMMENTS** from Jesus College Students:

- Cath from Australia, "I had another look at the website link - WOW! Amazing syllabus and I'm excited about the 3 years walk with Jesus."
- Tony from England, "In brief, these courses have changed my view on discipleship. I feel myself a new creation."
- Pastor Oladipo from Lagos, Nigeria, "I've participated in all the courses except one. It has impacted my ministry strongly because we are fine tuning our church to become a church who really does what Jesus said. The whole experience has been personally transforming for me personally and in my ministry. In time we can become the example of the kind of church Dallas has said he has never seen."
- Judy from Virginia, "I'm definitely interested and I've loved everything you have offered. Everything! The idea of experiencing this with other people face-to-face is very appealing to me."
- Don from Canada, "This Jesus College vision is on the leading edge for the future of the Christian community."

For information on the courses, a plan worksheet for your custom Master's V-I-M, or a personal consult\*\* with Doug Webster to discuss your desired spiritual training and growth, email us — [info@JesusCollege.com](mailto:info@JesusCollege.com)

# **Jesus Worldview Course Study Guide**

## **Jesus College Postscript**

Thank you and God bless you for venturing into a life that is really life with Jesus as your Master and Maestro. We trust you have had a fresh hearing of Jesus through the minds and souls of a humble follower of Jesus in Dallas Willard alongside a cadre of the crucifixion of friends from around the world. May your quietly transforming, conversational friendship with Jesus immersed in the Trinitarian community be pervaded with joy and relaxed with shalom, as you willfully seek agape for the good of God, others & yourself.

For more resources to enhance your apprenticeship with Jesus...

[Dallas Willard Ministries](#)

[Jesus College](#)

[Dallas Willard Ministries YouTube channel](#)

*The Study Guide was prepared with love, diligence and enthusiasm by Doug Webster of Jesus College. We welcome your comments, suggestions and ideas on how we might better help you actually become the kind of person in your pursuit of Christlikeness who can do the things Jesus commanded.*

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