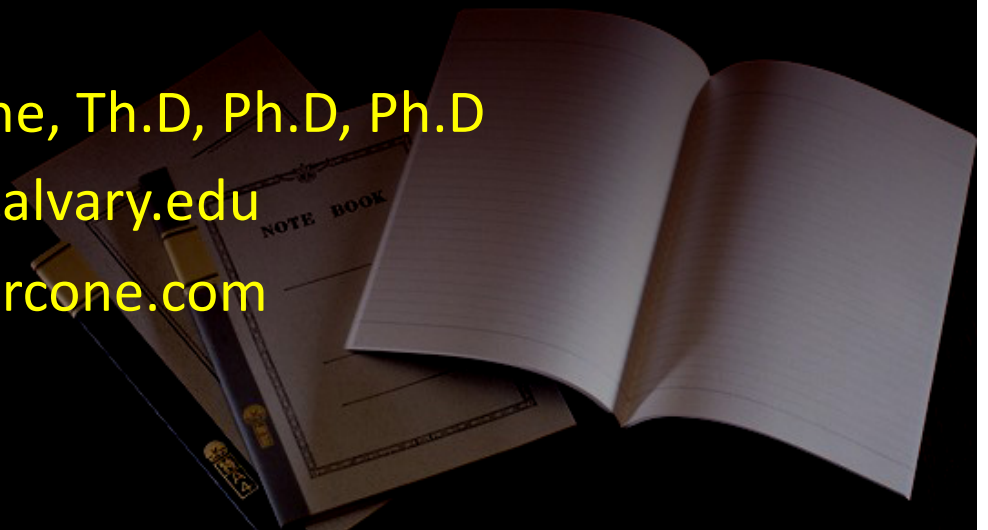


The Importance of Worldview and How to Do it Biblically

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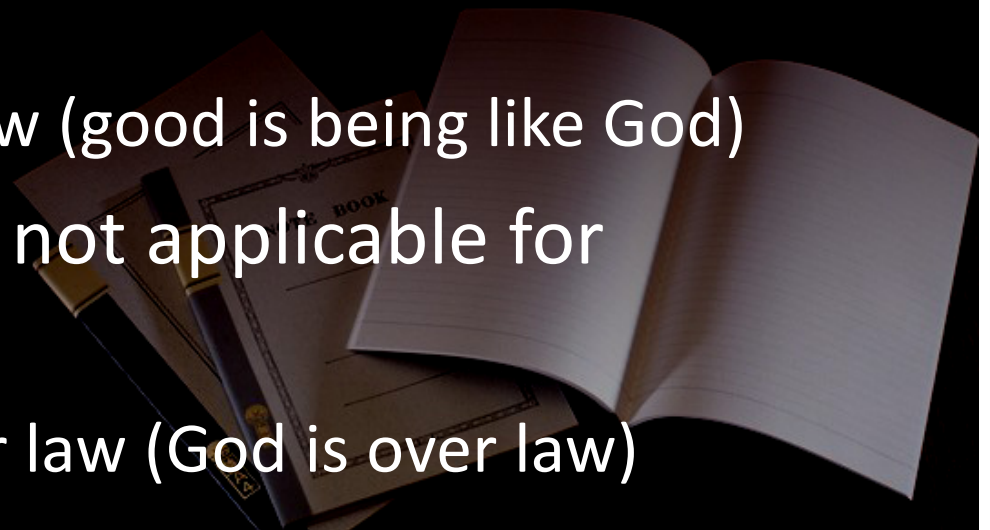


Components of Worldview



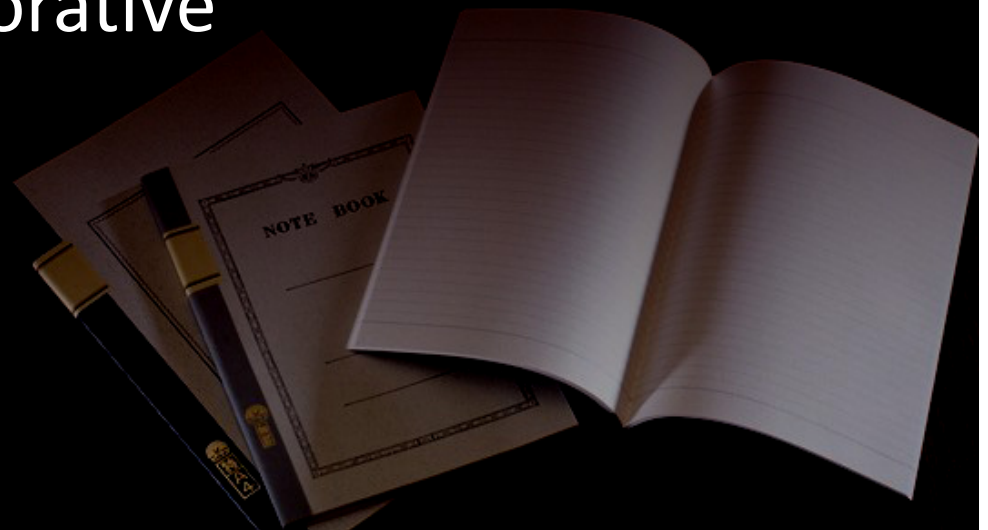
3 Views on Biblical Ethics

- Continuity – three categories of Law (moral, civil, ceremonial) all still in effect.
 - Theonomy, Reconstructionism
 - Rooted in authority is law (good is being like God)
- SemiContinuity – moral Law still in effect for sanctification
 - Rooted in authority is law (good is being like God)
- Discontinuity – the Law not applicable for sanctification
 - Rooted in authority over law (God is over law)



A Continuity Model

- Rooted in authority is law (strong)
- “The abiding validity of the Law” (Bahnsen, “Theonomy in Christian Ethics, ch. 2)
- Matthew 5:17 shows that moral, civil, and ceremonial are all equally applicable
- Ceremonial Law as restorative

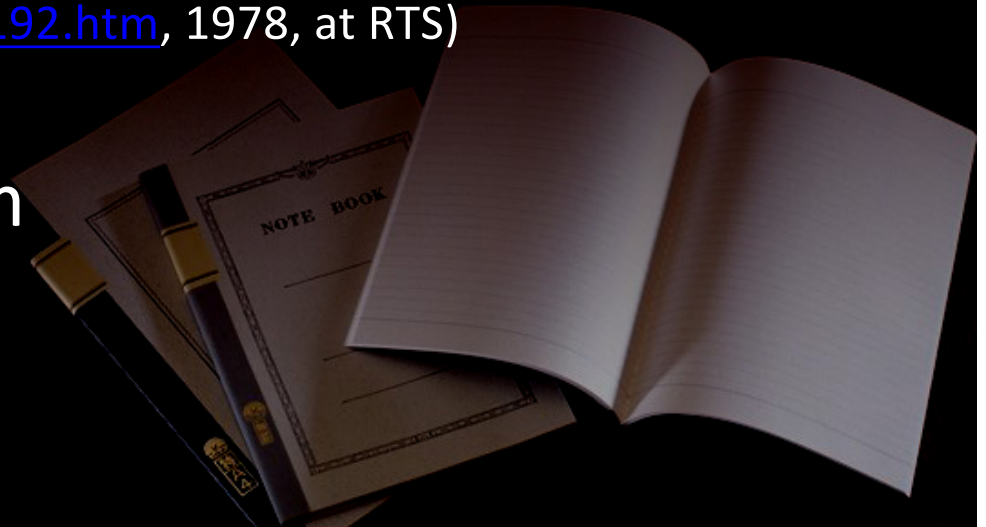


A Continuity Model

- “The accomplishment of redemption changes the way in which we observe the ceremonial law, and the change of culture and times alters the specific ways in which we observe the case laws. The cases are different but the same moral principles remain.”

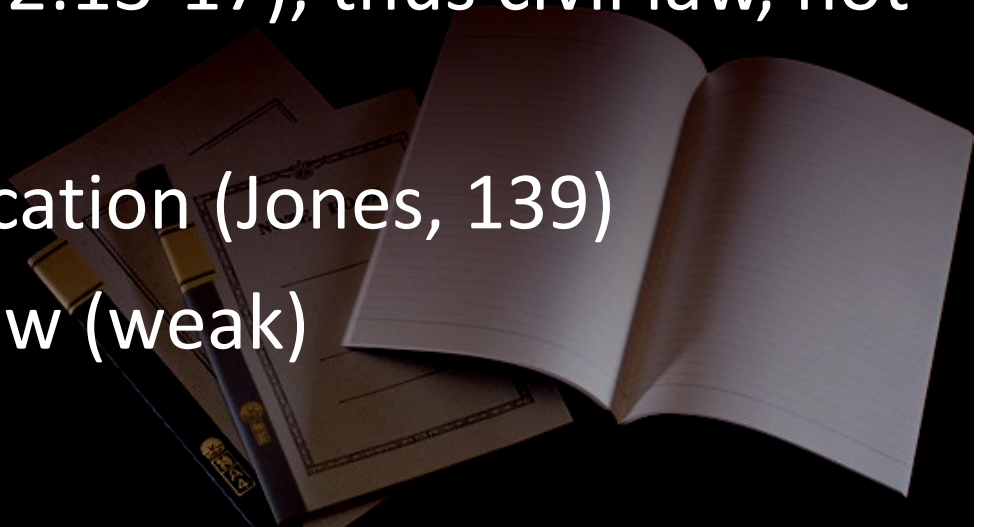
(Greg Bahnsen, “The Faculty Discussion of Theonomy,” Question 9,
<http://www.cmfnw.com/articles/pe192.htm>, 1978, at RTS)

- The James 2:10 problem



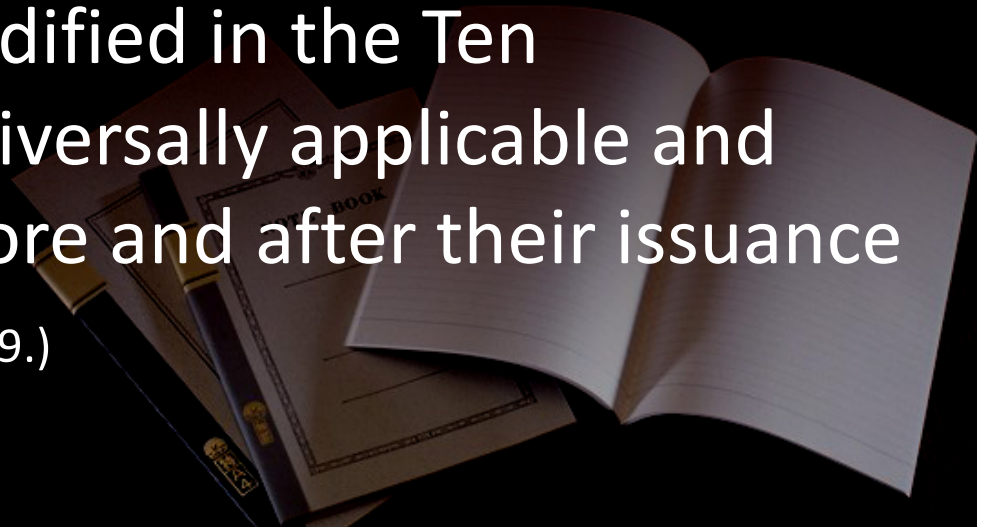
A SemiContinuity Model

- The prevailing view of the church (David Jones, *Introduction to Biblical Ethics* (Nashville: TN, B&H Academic, 2013), 76.)
- Acts 15 ruled the ceremonial law not applicable to NT believers
- NT voices approval of non-theocratic governments (e.g., Rom 13:1-5, 1 Pet 2:13-17), thus civil law, not applicable
- Moral law is for sanctification (Jones, 139)
- Rooted in authority is law (weak)



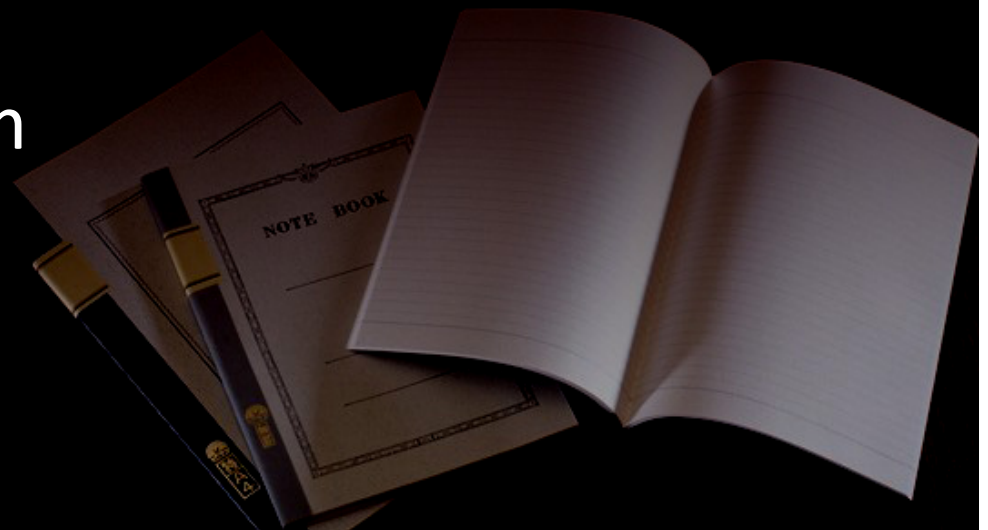
A SemiContinuity Model

- “The law sends us to the gospel that we may be justified, and the gospel sends us to the law again to enquire what is our duty in being justified.” (Samuel Bolton, *True Bonds of Christian Freedom* (London:UK, Banner of Truth, 1964), 80)
- “Since the Decalogue is a reflection of God’s moral character, the norms codified in the Ten Commandments are universally applicable and demonstrable both before and after their issuance on Mount Sinai.” (Jones, 139.)



A SemiContinuity Model

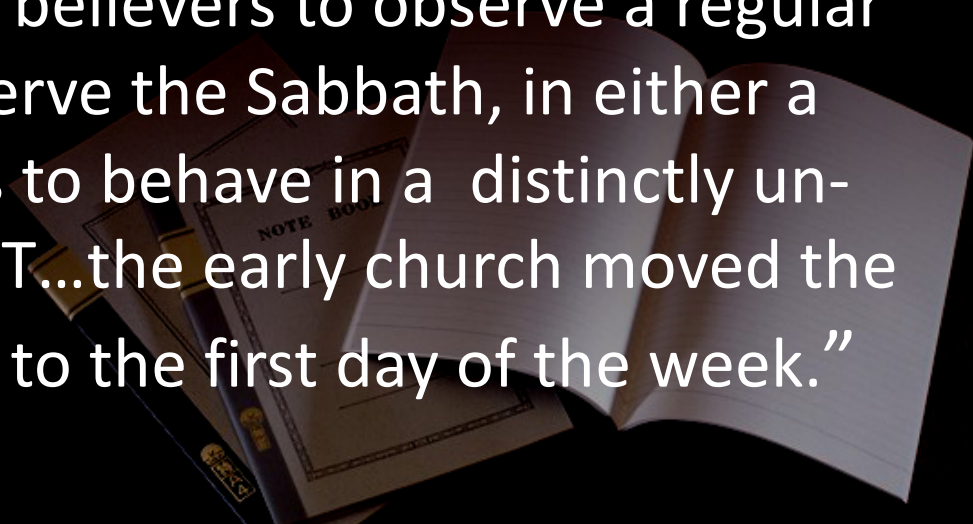
- “As the kingdom of God grows, then the gospel gradually counteracts and corrects the effects of sin in the world through the process of restoration and reconciliation...the gospel is no less comprehensive than the fall...” (Jones, 64.)
- The James 2:10 problem



A SemiContinuity Model

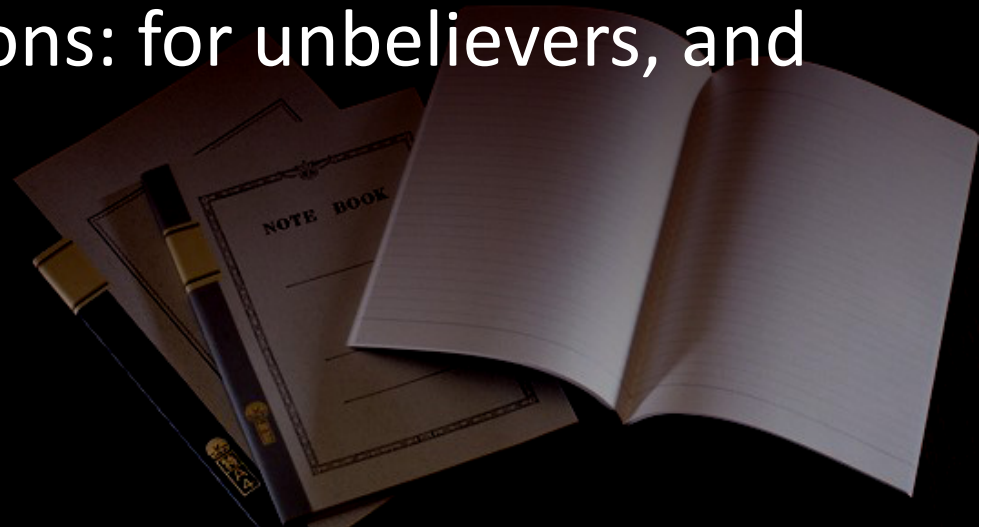
- “For Christians, then, the Sabbath is a sign of redemption and, as such, it depicts the eternal rest they have received from Jesus in salvation...Keeping the Sabbath ought not to be a legalistic burden, characterized by lists of permitted and forbidden activities. Rather the Sabbath ought to be a joyous celebration and a blessing...In a specific sense the fourth commandment calls believers to observe a regular day of worship...not to observe the Sabbath, in either a broad or a specific sense, is to behave in a distinctly un-Christlike manner...in the NT...the early church moved the day of Sabbath observance to the first day of the week.”

(Jones, 166.)



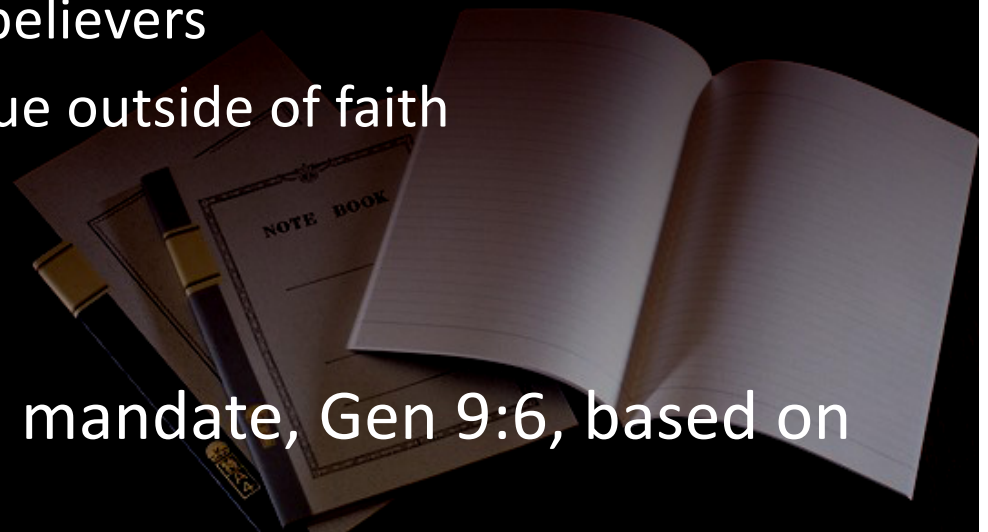
A Discontinuity Model

- Mosaic Law not ethically applicable to church
- Must be rooted in authority over law, if consistent
- Cannot make use of the threefold division of law if consistent
- One ethical standard (the holiness of God), Two distinct ethics applications: for unbelievers, and believers

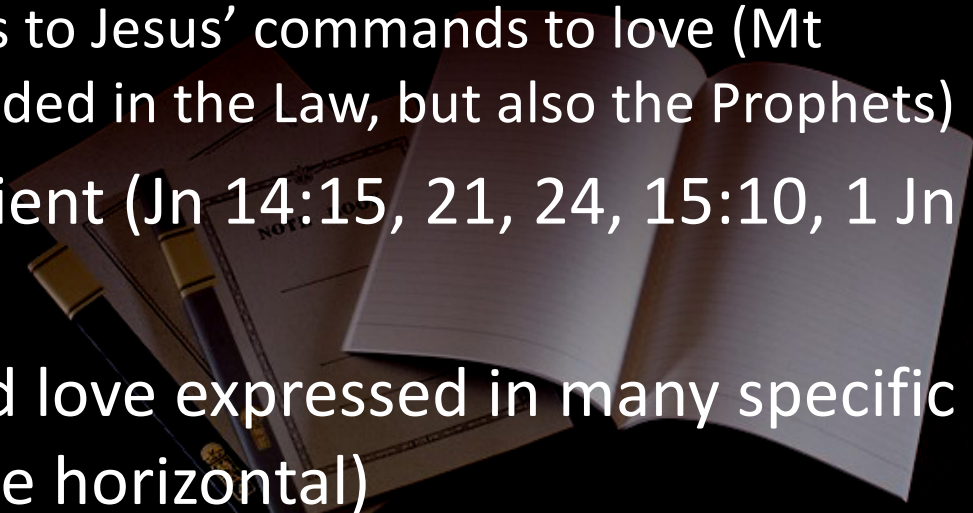


Ethics for Unbelievers

- Vertical
 - Universal accountability – Rom 1:18-21, (Romans 1-3), Mt 5:48
 - Sanctity of life, a universal mandate, Gen 9:6, based on *imago dei*
 - Belief in Jesus
 - Eph 2:1-3 – nature of unbelievers
 - Heb 11:6 – no ethical value outside of faith
 - Jn 6:47, 20:31, Jn 20:27
- Horizontal
 - Sanctity of life, universal mandate, Gen 9:6, based on *imago dei*

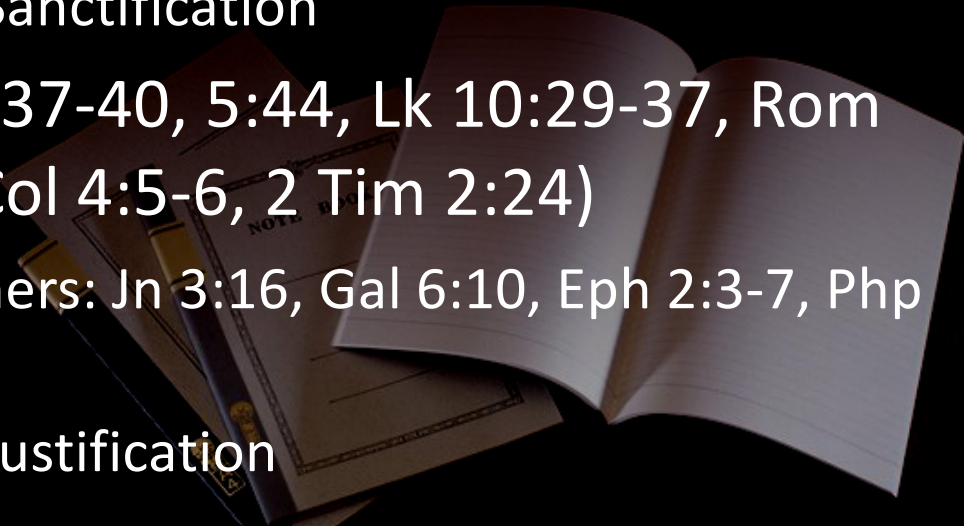


Ethics for Believers

- Vertical
 - Sanctity of life, a universal mandate, Gen 9:6, based on *imago dei*
 - Through belief, accountability and faith mandate met
 - Be obedient, by being holy (1 Pet 1:14-16)
 - Be holy by loving God (Mt 22:37-40, 1 Cor 16:22)
 - Assuming Mt 28:20 refers to Jesus' commands to love (Mt 22:37-40 – not just grounded in the Law, but also the Prophets)
 - Love God by being obedient (Jn 14:15, 21, 24, 15:10, 1 Jn 5:2-3)
 - Holiness, obedience, and love expressed in many specific ways (some vertical some horizontal)
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Ethics for Believers

- Horizontal
 - Sanctity of life, a universal mandate, Gen 9:6, based on *imago dei*
 - Love believers (Mt 22:37-40, Jn 13:34-35, 15:12-13, 1 Jn 4:7, 5:2)
 - Love seeks benefit for others: Gal 6:10, Php 2:3-5, Heb 10:24
 - Primary need of others? Sanctification
 - Love unbelievers (Mt 22:37-40, 5:44, Lk 10:29-37, Rom 12:19-21, 1 Cor 5:9-13, Col 4:5-6, 2 Tim 2:24)
 - Love seeks benefit for others: Jn 3:16, Gal 6:10, Eph 2:3-7, Php 1:15-18
 - Primary need of others? Justification



Discontinuity Ethics

Implications for Worldview

- Follows from Biblical epistemology (consistently literal grammatical historical hermeneutic)
- Follows from Biblical metaphysics
 - God is holy (ontology)
 - God determines good (axiology)
 - All for God's glory (teleology)
 - God will be glorified (eschatology)
- Provides certainty in specific ethics situations
- Leads to specific social political thinking

