

Comparative Worldviews

How do we understand the people with whom we are trying to communicate? Do we start with questions when we talk to people? Or with answers? How do we even know which issues are important to address? How should a Christian relate to radically different worldviews? How can we understand how and why intelligent and lovely people maintain a very unbiblical worldview? In this session, Ellis Potter addresses questions such as these while systematically discussing the major competitors to the Christian worldview.

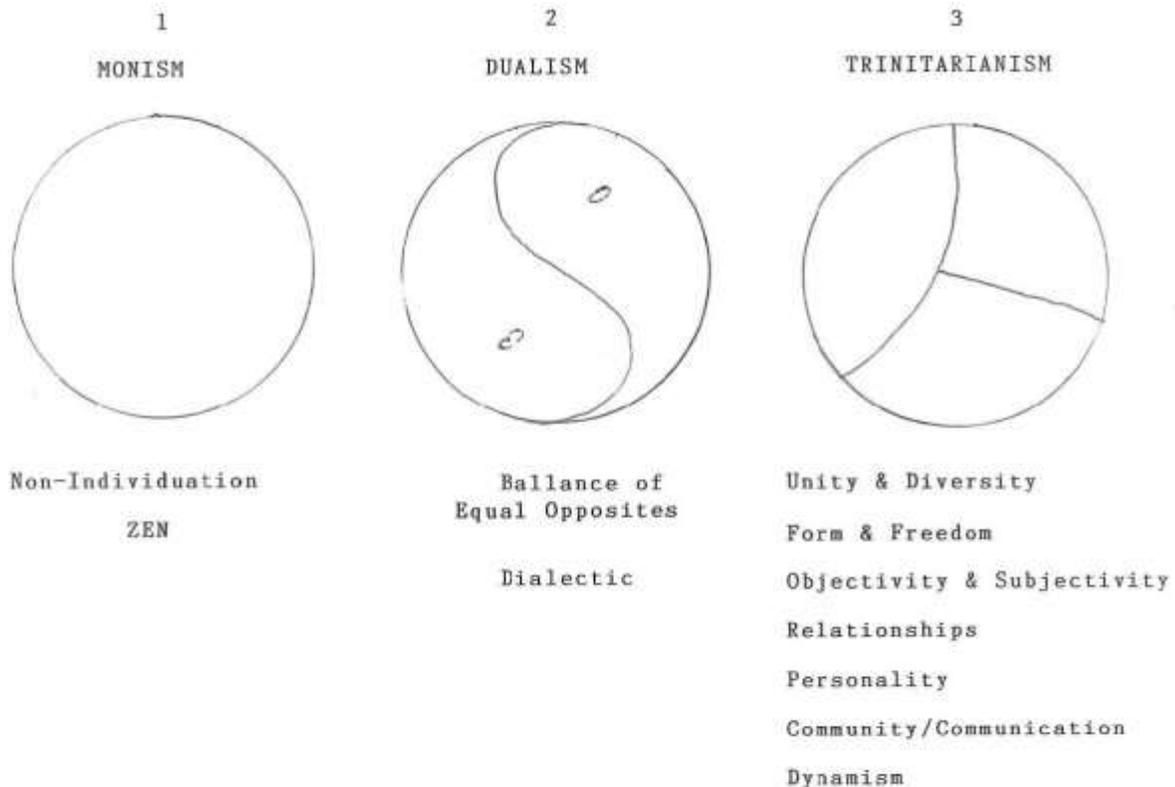
Ellis Potter, a native Californian, is a former Buddhist monk who became a Christian under the influence and ministry of the late Dr. Francis Schaeffer. He worked for many years with Schaeffer at L'Abri Fellowship, Switzerland and was the pastor of the Basel Christian Fellowship for ten years. Potter's unique background includes music and the arts, theology and philosophy, which qualifies him to lecture on a variety of subjects including the relevancy of Christianity to the arts and modern philosophical and social movements. He often lectures on a comparison of Biblical and other worldviews, seeking to establish the clear truth of God's Word. He now works as an independent missionary, based in Basel, Switzerland and directs most of his attention and energies eastward to the developing nations of Central and Eastern Europe. With his wife, Mary, he founded Eastern European Renewal (EER).

Note: This outline serves as a guide to follow through the session, however, the session may evolve according to participant interaction, thus we may not follow the outline too strictly.

Apologetic Considerations:

1. Don't be prejudiced or ridiculing. Don't expect to agree or disagree.
2. Ask many questions. Encourage straight and adequate answers.
3. Don't allow pragmatic ethical considerations and moral absolute considerations to be separated from each other in the discussion.
4. Don't be swept away by experiences or phenomena (levitation, sensations, speaking in tongues, healing, mind reading, etc.)
5. Take time and care to have the same meaning for terms (Lord, God, good, love, rights, tolerance, faith, worship, spiritual, etc.)

6. Encourage consistency and continuity of categories throughout the discussion and from day to day. (Spirit, love, God, man, meaning, etc.)
7. Look for both Verifiability and Falsifiability in worldview claims.
8. Do not answer questions that have not been asked, but help people to find and articulate their questions.
9. Never say “yes” for the sake of niceness.
10. Expect ideas to correspond to reality as a whole in the conscious waking state.
11. Include both Objectivity and Subjectivity in the discussion.
12. Carry ideas to their ultimate logical conclusions and consequences. (E.g. If people are good then there is no way to judge Hitler.)



(apologetic considerations)

1. Don't be prejudiced or ridiculing. Don't expect to agree or disagree.
2. Ask many questions. Require strait and adequate answers.
3. Don't accept ethical pragmatics alone
; Don't accept moral absolutes alone.
4. Don't be swept away by experiences or phenomena (levitation, sensations, speaking in tongues, healing, etc.)
5. Take time and care to speak the same language (Lord, God, good, love)
6. Require consistency and continuity of categories throughout worldview. (Spirit, love, God, man)
7. Verifiability and Falsifiability
8. Don't answer questions that have not been asked, but draw people into recognizing their need for answers.
9. Never say "yes" for the sake of niceness.
10. Require ideas to correspond to reality as a whole in the conscious waking state.