

“Worldview and a Christian Worldview”

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Introduction:

“But there are some people, nevertheless — and I am one of them — who think that the most practical and important thing about a man is still his **view of the universe**. We think that for a *landlady* considering a lodger, it is important to know his income, but still more important to know his philosophy. We think that for a *general* about to fight an enemy, it is important to know the enemy’s numbers, but still more important to know the enemy’s philosophy. We think the question is not whether the *theory of the cosmos* affects matters, but whether, in the long run, anything else affects them.”

— G. K. Chesterton, *Heretics*, in *The Complete Works of G. K. Chesterton*, ed. David Dooley, vol. 1, (San Francisco: Ignatius Press, 1986), 41.

I was struck by this quote when I first read it, and I am still struck by it today. After all, what could be more practical or important than our view of the universe? Is any thing more influential in life than our basic theory of the cosmos?

I submit that the most important issue in any person’s life is not his or her education, career, finances, family, or friendships. Rather the most important issue in any person’s life is that person’s worldview because that person’s worldview guides and directs everything else, including one’s education, career, finances, family, and friendships. WV is the basic cause, all else is effect or result.

If I may speak about my own country, the USA, the most important thing facing America right now is not her politics or her economics, or her scientific, technological or educational prowess, as important as these are. Rather, the most important issue facing

America right now is America's worldview future. Will it be scientific naturalism? Nihilistic postmodernism? Commercial materialism and consumerism? Will it enjoy a recovery of its Judeo-Christian heritage, or some other religious option? What fundamental view of the universe, what theory of the cosmos will guide and direct America's future, especially in the realms of politics, economics, science, technology and education?

In agreement, then, with G. K. Chesterton, I submit that the most practical and important thing about us, whether at an individual or national level, is our view of the universe and theory of the cosmos — that is, the content and implications of our worldview.

These claims beg the question: what, then, is a worldview? How should we define this concept? And specifically, what is the content of a Christian worldview?

I. Definitions and Illustrations of the Concept of Worldview

A. Definitions of the concept of worldview

A “view of the universe and theory of the cosmos” — G. K. Chesterton

“The whole manner of conceiving of the world and humanity's place in it, the widest possible view which the mind can take of things.” — James Orr

A “life-system,” rooted in a fundamental principle from which was derived a whole complex of ruling ideas and conceptions about reality. — Abraham Kuyper

“A set of presuppositions or assumptions held consciously or unconsciously, consistently or inconsistently, about the basic make up of reality.” — James Sire

“A comprehensive framework of one’s basic beliefs about things.”
— Albert Wolters

“It is ... an interpretative framework ... by which one makes sense ... of life and the world.” — Norman Geisler

“Perceptual frameworks, ways of seeing, embodied in actual ways of life” — Brian Walsh and Richard Middleton

“View of the world and the resulting way of life within it.”
— David Naugle

“A vision of God, the universe, our world, and ourselves rooted and grounded in the embodied human heart as the seat and source of our worship and spirituality, ideas and beliefs, loves and affections, and decisions and actions.”
— David Naugle

Perhaps some illustrations of what a worldview *is* and what it *does* will help us understand this concept a bit better.

B. Illustrations of the concept of worldview

1. Illustration of what a worldview *is*: lenses (glasses, sunglasses, contact lenses)

a. A wv is like lenses or a pair of eye glasses through which we look at the world.

Depending upon the lens prescription, wv glasses will make everything blurry or clear or somewhere in between.

b. Similarly a wv is like a pair of sunglasses or shades. They color everything we see.

Someone has said: it’s not so much *what* we see, but what we see *with*!

There is, indeed, one universe, one world, one reality, one human existence.

But how we see it, understand it, and live in it depends upon the wv lenses, glasses or sunglasses through which we are viewing it, whether well or badly.

c. Similarly, a wv is like contact lenses: they affect everything you see, but you don't notice them! Wvs are often taken for granted, unnoticed, just like a fish does not realize it is wet.

2. Illustrations of what a worldview *does*:

- a. Map and compass: a wv guides, directs, orients; where we are, where we are going, and how to get there, personally, culturally.
- b. Filter and framework: a wv sifts and sorts, accepts and rejects, and gives context to life; it interprets, explains and imparts meaning to things — God, universe, our world, ourselves. It enlightens our minds about the world and our place within it.

Now that we have taken a look at some basic definitions of the wv concept and discovered what it is and what it does, we need to look a little deeper into the components of the concept of worldview.

II. Components of the Concept of Worldview

A. Narrative

Every wv contains an irreducible narrative component at a minimum or even more, it constitutes the heart and core, the very matrix of a worldview, its very essence, content, structure and implications. WV's are story-formed. A wv is a concentrated, life-shaping story.

It consists of a basic story (the foundational myth) and offers multiple sub-stories that provide a whole way of understanding the cosmos and how to order our lives within it.

WV narratives typically involve a setting, characters, conflict, and resolution. Where are we? Who are we? What's gone wrong? What's the remedy?

WV's as a person's or a culture's definitive narrative supplies answers to life's deepest questions.

B. Big Questions

Our of its narrative resources, any worldview worthy of the name answers our deepest questions — philosophical, theological, religious, spiritual, social and cultural — about God, the universe, the world, about human existence and so on. Here are the big wv questions:

- A. The theological question of the existence, nature, and works of God. Who is God and what is he like?
- B. The metaphysical question about what is real and what is ultimately real, including the inquiry about the reality and nature of evil. What is real?
- C. The epistemological question about the possibility, sources, nature, justification and goals of knowledge. What is truth?
- D. The cosmological question about the origin, nature and destiny of the universe. Why is something here rather than nothing at all?
- E. The anthropological question about the origin, nature and destiny of human beings. Who am I? Why am I here? Where am I going?

- F. The ethical question about an objective moral order, what we should be like as persons, and how we should live. What should I be? What should I do? How should I live?
- G. The aesthetic question about beauty as it is displayed in the cosmos and expressed through human imagination, artistry and creativity. What is beauty? Why the arts? What role do they play in life and culture?
- H. The historical question about the meaning and purpose of human history. Is history circular or cyclical and endlessly repetitive, or is it linear with a beginning, middle, end?
- I. The timeless soteriological question about redemption, change, and hope, both temporal and eternal. How can I be saved?

C. Symbols

The grounding narrative and the answers it supplies to the big question comes to expression in a variety of sacred symbols, which to challenge produces considerable fear and anger and backlash.

Symbols can be events, rites, people, places, or things. Some will be cultural in nature, some political, some religious, some personal, etc.

Flags, coats of arms, seals, stamps, colors, animals, plants, flowers, trees, crosses, crescent, songs/anthems, temples, churches, mosques, buildings, statues, etc.

WV based cultural symbols are often expressed in art and architecture.

The February 22, 2006, bombing of the Al-Askari Mosque in the Iraqi city of Samarra, which destroyed the shrine's famous golden dome, was a watershed moment in Iraq. It set off a firestorm of sectarian attacks and counterattacks between Sunni and Shi'ite Arabs in the country that

continues to this day, pushing the country to the brink of civil war.

In the US a chief symbol would be the Statue of Liberty in NY harbor or the Washington Monument, in Washington, D. C.; perhaps for China it would be the Great Wall or the Yangze River or Tiananmen Square.

D. Memory

Memory refers to a community or a culture's recollection of its basic story, and its response, through time, to the worldview questions it answers (who are we, where are we, what is wrong, and what is the solution?).

A living memory is essential; Duke University's Stanley Hauerwas is correct when he observes that if a story is to remain vibrant and formative, there must be a community of people capable of remembering and reinterpreting that story as times change.

In a living story, he maintains, people draw strength by remembering. A remembered story renders a community or culture capable of ordering their new experience in a manner consistent with the story, that is, with their essential worldview. (Hauerwas, *A Community of Character*, 1981: 54).

E. Ethos

The ethos of a culture, rooted in its WV narrative, its questions and answers, and its symbols denotes the fundamental and distinctive character of a group, social context, or period of time, typically expressed in attitudes, habits, and beliefs. Germans call it the *Zeitgeist*, the spirit of the times.

Ethos is the animating spirit of a community derived from its overall worldview. It is the collective identity, personality and values of an historical epoch or social group.

F. Vision

Vision, as a perception or way of seeing, is derived from the depths of a worldviews story, answers to big questions, its memory and ethos.

Here the prescriptive character of a wv is central, for a wv not only describes how things are, but also how things should be, a vision or view **of** the world and a vision and view **for** the world.

Things are not yet as they should or could be.

A wv rooted vision gives people some idea of how things ought to be how and what they can do to actualize that future.

G. Practice

All these wv elements culminate in a particular way of life, a praxis, a way of being and living in the world.

A WV entails a way of life ... human action. It tells a people how they should then live.

What is the content of a Christian worldview?

A Christian Worldview — Introduction:

“He who with his whole heart believes in Jesus as the Son of God is thereby committed to much else besides. He is committed to a view of God, to a view of man, to a view of sin, to a view of Redemption, to a view of human destiny, found only in Christianity. This forms a “*Weltanschauung*,” or “Christian view of the world,” which stands in marked contrast with theories wrought out from a purely philosophical or scientific standpoint.”

— James Orr, *The Christian View of God and the World*, foreword Vernon C. Grounds (Grand Rapids, MI: Kregel Publications, 1989, originally published 1893), p. 4.

I. Philosophical Christian worldview

A. Metaphysics: God the trinity — Father, Son, Holy Spirit

- God is infinite and personal (Triune),
- Transcendent and immanent,
- Omniscient, omnipotent, omnipresent, omnibenevolent,
- Sovereign and supreme
- Just and holy, loving and merciful

The Rock! His work is perfect, □
For all His ways are just; □
A God of faithfulness and without injustice, □
Righteous and upright is He. — Deut. 32: 4

B. Cosmology: the universes and this world as God's creation

- God created the cosmos (universe or world) *ex nihilo* (= out of nothing), that is, not out of Himself, or out of some pre-existing matter, but simply by His spoken Word (*per verbum*).
- Consequently, the universe consists of a uniformity of natural causes in an open system (= orderly but not determined).
- In terms of its orderliness, it can be studied and known scientifically; in terms of its openness, it is susceptible to divine intervention and the miraculous.
- In the beginning, God created the heavens and the earth.
— Genesis 1: 1

- Is. 45:18 For thus says the Lord, who created the heavens He is the God who formed the earth and made it, He established it and did not create it a waste place, But formed it to be inhabited, "I am the Lord, and there is none else. Is. 45:19 "I have not spoken in secret, In some dark land; I did not say to the offspring of Jacob, 'Seek Me in a waste place'; I, the Lord, speak righteousness Declaring things that are upright. — Isaiah 45: 19-19

C. Anthropology: human beings as the image and likeness of God (*imago Dei*)

- Human beings are created as the image and likeness of God and thus possess personality, self-transcendence, intelligence, morality, gregariousness and creativity.
- This identity imparts value, dignity, significance, distinctiveness, and worth to all persons in all places at all times. Life is not cheap.
- Gen. 1:26 Then God said, "Let Us make **man in Our image, according to Our likeness**; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." Gen. 1:27 And **God created man in His own image, in the image of God He created him**; male and female He created them.
- **4**What is man that You take thought of him, And the son of man that You care for him? **5**Yet You have made him a little lower than God, And You crown him with glory and majesty! **6**You make him to rule over the works of Your hands; You have put all things under his feet,

D. Epistemology: divine revelation as natural and special and the God-given human capacity for knowledge

- Human beings can know the world around them and God himself because God has built into them the capacity to do so and because he takes an active role in communicating with them.
- Human intelligence is grounded in divine intelligence, esp. because we are made in the image of God who is the divine Word or Logos (John 1: 1-3)
- General revelation (through nature—Ps. 19: 1-2; Rom. 1: 19-20)
 - Ps. 19:1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. Ps. 19:2 Day to day pours forth speech, And night to night reveals knowledge.
 - Rom. 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.
- Special revelation (through Christ and the Bible)
 - Christ: John 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.
 - Bible: 2 Tim. 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 2 Tim. 3:17 that the man of God may be adequate, equipped for every good work.

E. Ethics/moral philosophy: objective moral order rooted in the character of God as love and justice and human beings as responsible agents

- Ethics is transcendent and is based on the character of God as just and loving.
- The character of God is the standard of human morality revealed to us in moral absolutes in the Bible (10 Commandments, Sermon on the Mount, St. Paul's epistles).
- Human beings are moral creatures and live in subservience to God's moral ideals and laws that are more than cultural conventions.
 - ONE: 'You shall have no other gods before Me.' □□
 - TWO: 'You shall not make for yourself a graven image--any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.' □□
 - THREE: 'You shall not take the name of the LORD your God in vain.' □
 - FOUR: 'Remember the Sabbath day, to keep it holy.' □□
 - FIVE: 'Honor your father and your mother.' □□
 - SIX: 'You shall not murder.' □□
 - SEVEN: 'You shall not commit adultery.' □□
 - EIGHT: 'You shall not steal.' □□
 - NINE: 'You shall not bear false witness against your neighbor.' □□
 - TEN: 'You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's.'
- Jesus Christ is the only perfect embodiment of the moral life

Christ suffered for you, leaving you an example, that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth. — 1 Peter 2: 21-22

E. Aesthetics: beauty rooted in the divine nature, displayed in the cosmos, and expressed through human imagination, artistry and creativity

- For as God is infinitely the greatest Being, so he is allowed to be infinitely the most beautiful and excellent: and all beauty to be found throughout the whole creation is but the reflection of the diffused beams of that Being who has an infinite fulness of brightness and glory. God is the foundation and fountain of all being and all beauty.
— Jonathan Edwards, The Nature of True Virtue

One thing I have asked from the **LORD**, that I shall seek: That I may dwell in the house of the **LORD** all the days of my life, To **behold** the **beauty** of the **LORD** And to meditate in His temple. Psalm 27: 4

- We are made in the image and likeness of God with all of its implications on civilization, culture, and the arts. The fall into sin spoiled God's original cultural and artistic purposes.
- In Christ however our whole capacities as humans are restored including mind and body over which Christ is Lord. This includes our spiritual life, yes, but also the creative and imaginative activity of humans as well. The arts come under the redemption and lordship of Christ.
- Hence, the arts have a significant place in Christianity and the Christian life--they are not peripheral. Christians should have a deep interest in the arts, and use them to the glory of God and as things of beauty to the praise of God.

F. History: linear with a purpose rooted in God and the themes of creation, fall, redemption, consummation

- History is linear (it has a beginning—creation, middle—Christ's first coming, and end—Christ's second coming.

- History is heading toward consummation and is not circular or cyclical)
- History is teleological and has meaning (because God is behind all events in sustaining all things and in his providence over creation and all human history (Heb. 1: 3; Rom. 8: 28)
- History is a form of revelation (*Heilsgeschichte*) in which God does mighty deeds and makes Himself known, especially as creator, judge and redeemer of the whole world.
- “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.” Romans 8: 28
- **1**Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. **2**I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. **3**And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. **4**He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."
- **5**He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true." Revelation 21: 1-5

G. Sin and Redemption: God brings salvation to the earth in the person and work of Jesus Christ as God in human flesh

- God created us for a relationship with himself.

- Sin separated us from God and resulted in true moral guilt and physical death.
- The incarnation, life, teachings, death and resurrection of Jesus Christ as God in the flesh has accomplished redemption and restored us to God. The results are the following:
 - a. God's kingdom has come and defeated evil
 - b. The gift of eternal life is given to those who believe.
 - c. Those who believe are declared righteous in God's sight.
 - d. God's anger is averted
 - e. We are redeemed by God
 - f. We are reconciled to God
 - g. We are forgiven for our sins
 - h. We are restored to the life and purposes God intended for us in the very beginning and are new creatures in Christ.
 - i. We have callings to fulfill on earth, a mission to share the gospel with others, and the hope of enjoying life with God forever in the new heavens and new earth.
- "How will we escape if we neglect so great a salvation? Hebrews 2: 3
- "O Lord, you have made us for yourself and our hearts are restless until they rest in you." St. Augustine

H. Death and the afterlife: eternity with or without God

- Options on the afterlife include (1) personal extinction; (2) reincarnation (3) Heaven or hell (= the Christian view)
 - Heaven (new heaven and new earth with God and his people forever in a glorified, perfected state)
 - Hell (eternally separated from God in loneliness apart from love)

- For each person death is either the gateway to life with God and his people or the gateway to eternal separation from the only thing that will ultimately fulfill human aspirations.

“And inasmuch as it is appointed for men to **die once** and after this comes judgment.” Hebrews 9: 27

II. Biblical Christian worldview

- Creation: where am I? who am I? why am I?
- Fall: what's gone wrong?
- Redemption: what's the remedy?

A. Creation (Genesis 1-2)

1. Genesis 1-2: where am I?

- Genesis 1: 31 — “very good”

2. Genesis 1: 26-28: Creation decree: Who am I and why am I?

a. Who am I?

It is the whole person that is the image and likeness of God. The bodyless, invisible God reflects and represents Himself in the created world by the uniting of body and spirit (a wholistic view of the human person) in man as male and female, God's symbols and images on the earth.

b. Why am I?

- i. Spiritual purpose: relationship with God

“O Lord, you have made us for yourself and our spirits are restless until they rest in You.” St. Augustine, *Confessions*

- ii. Social purpose: marriage and family, human relationships

"Male and female He created them; and God blessed them and said to them: 'Be fruitful and multiply, and fill the earth and subdue it.'"

- iii. Cultural purpose: to establish culture and civilization for human welfare and the divine glory

Men and women as the image of God, as caretakers or stewards, are to fill and form the earth, cultivate and preserve it, to creatively develop and open up the possibilities hidden in the womb of creation, both natural and human.

B. Fall of humanity into sin (Genesis 3)

- What has gone wrong? Why evil? Why the brokenness, suffering, pain, injustice, oppression, wickedness?
 1. The rebellion of human beings against God (Genesis 3: 1-7)
 2. The consequences of the human rebellion against God (Genesis 3: 8-24)
 - a. Theological: the separation/alienation of humanity from God (vv. 8-9)
 - b. Psychological: the separation/alienation of persons from themselves (v. 10)

c. Sociological: the separation of man from woman (v. 12)

d. Spatial: the separation from Paradise (vv. 22-24)

3. The essence of the fall:

In the decision to rebel against God, humanity sought to be autonomous, independent of God and self-legislating, resulting in vanity and futility in life without God.

C. Redemption (Genesis 3: 15-Revelation 22)

- What's the remedy? Is there a solution to the human situation? How can we find hope? Is there any good news?
- Primarily, the Bible is the story and history of redemption
 1. Old Testament: promise and covenants of a coming redemption for all people worldwide mediated through the Jewish people, the nation of Israel.
 2. New Testament: fulfillment and completion of the promise of redemption in Jesus Christ who was not only Jewish, but also God in human form, called the incarnation, God in the flesh
 - a. Redemption "Already" (First coming of Jesus Christ)
 1. Christ brings God's kingdom to earth and enters into conflict with and emerges triumphantly over sin, Satan, and death (Matt. 12: 28-29; Mark 1: 14-15; Luke 11: 20; 17: 20-21; Rom. 16: 24-27; Heb. 8: 6-13)
 2. God's kingdom expressed mysteriously in the cross and suffering of Jesus Christ —

Matthew 13; Mark 4; Luke 8; Romans 16; 1 Cor. 1: 18ff.)

Through his death and resurrection, Christ rules over our enemies, atoning for sin, judging evil, and defeating death.

3. Consequences of Christ's coming

- a. Judgment of evil
- b. Redemption and renewal of human beings
- c. Gift of the Holy Spirit
- d. Church as body of Christ with global mission

b. Redemption "Not Yet" (Second coming of Jesus Christ)

- 1. Final judgment and resurrection (Matt. 24-25; Mark 13; Luke 21; Rom. 11)
- 2. All things new in heaven and on earth (Rev. 19-22)

D. Theological Summary:

Our central thesis is that the Kingdom of God is the redemptive reign of God dynamically active to establish His rule among human beings, and that this Kingdom which will appear as an apocalyptic act at the end of the age, has already come into human history in the person and mission of Jesus to overcome evil, to deliver people from its power, and to bring them into the blessings of God's reign. The Kingdom of God involves two great moments: fulfillment within history [already], and consummation at the end of history [not yet].

—George Eldon Ladd, *A Theology of the New Testament*, p. 91.

Conclusion:

- Christianity as a complete worldview offers many benefits:
1. A Christian worldview is based on a belief in the existence of God who is singular in nature and plural in person: Father, Son and Holy Spirit, also known as the trinity, the very source and mystery of the universe.
 2. A Christian worldview asserts that this Trinitarian God is powerful, personal, just, loving, righteous, merciful, sovereign, wise, good, and kind, demanding our respect and reverence.
 3. A Christian worldview teaches that this Trinitarian God is the maker of all things, that the universe/s and our world are His very good creation, filled with the beauty and glory of God.
 4. A Christian worldview affirms that human beings are made as God's image and likeness and have unspeakable value, dignity and worth, and that people possess remarkable spiritual, social and cultural purposes according to God's design and will.
 5. A Christian worldview is realistic in its recognition of evil as a dreadful reality that has affected all things, that human beings are exceedingly sinful and capable of heinous acts of wickedness and injustice, and are in desperate need of salvation, forgiveness, and restoration to God.
 6. A Christian worldview offers a God with wounds, as the one who came to earth in the person of Jesus Christ, suffered and died to pay the penalty for sin, to defeat death, and conquer evil and set free those who believe through the forgiveness of their sins.
 7. A Christian worldview offers believers fulfillment of heart and soul, new loves and desires, personal callings with a mission to fulfill in a new way of life in a challenging world.
 8. A Christian worldview asserts that Christians as Jesus followers are to love God supremely, and they are to love

and serve others as they love and serve themselves, even to the point of suffering and sacrifice, to be good, patriotic citizens, to do their work with excellence, to change the world for the better.

9. A Christian worldview is an advocate for peace and justice worldwide, that those who are bound should be free, those who are poor are to be fed and clothed, those who are sick are to be healed, those who are uneducated are to be taught, that genuine needs of all kinds must be met by those who know, love and serve God.
10. A Christian worldview believes that Christ will come again, judge the wicked, raise the dead, create a new heavens and earth, and bless the righteous, and condemn the wicked forever.

Christianity is a complete worldview and philosophy of life; it speaks to everything that we are concerned about as human beings and has teachings and insights not only about the matters just mentioned, but also has profound implications for areas of life as diverse as politics, economics, business, marriage and family, music and art, science and technology, education and knowledge, animals and the environment, sport and play, rest and recreation and so on.

Perhaps now we can see why at the beginning of my speech I stated that the most important issue facing an individual person was his or her worldview and that was because it influences everything else.

I also stated that the most important issue facing my own country, the USA, was her worldview future. What basic ideas and outlooks will guide America in days and years ahead?

If I may be so bold, I would like to also suggest that the most important issue that you face individually and that China as a country faces nationally is the matter of your worldview future.

Human life's most important issues are not just economic, not just political, not just scientific, not just technological, not just educational,

and so on. Worldview is more basic, more fundamental, more determinative than any of these matters.

The question about your future concerns the question of your worldview.

The question concerning China's future concerns China's worldview. So then I offer some concluding questions?

- What is your own worldview? What worldview will guide you into your own future personally?
- What ideas will guide the future of modern China?
- Will China be a militant, and nationalistic people in the twentieth-first century?
- Will nihilism, materialism, and atheism be the governing ideas for the worldview of the Chinese people?
- Will Buddhism and folk religions rise again to dominate China's thinking?
- Will a new version of Confucianism find a hearing among China's students and teachers and intellectuals?
- What might be the place of the Christian gospel, the worldview based on the Old and New Testaments, what might be the place of a Christian worldview in China's search for an all-comprehensive national ideology?

Whatever the answers to these questions might be, with G. K. Chesterton was right when he said, whether about a person or a nation, that

“the most practical and important thing ... is still one's **view of the universe**.

We think the question is not whether the **theory of the cosmos** affects matters, but whether, in the long run, anything else affects them.”

Hence, the importance of worldview and also of a Christian worldview.